

EDUCATIONAL INSTITUTIONS SOCIAL RESPONSIBILITY : TRANSFORMATION OF EDUCATIONAL PHILANTHROPY MOVEMENT IN IMPROVING SOCIAL WELFARE

Purwa Udiutomo

Educational Researcher of Dompot Dhuafa

E-mail: purwa.udiutomo@gmail.com

Abstract

Educational philanthropy movement as one of the social forces existence in this country has showing an interesting development. Starting from the students contributions in disaster, educational philanthropy movement has making changes in our society. Today the educational philanthropy movement has expand, in which educational institutions are competing to give best contribute to the society. This small contribution can be accumulated to be a big wave of educational empowerment for the community. Not only companies that have a social responsibility, educational institution as a part of the community also have an important role to develop this nation.

Key words: social responsibility, educational institutions, community empowerment, education philanthropy movement, social care

Introduction

Education is an investment and an opportunity to compete for get the opportunity to earn a better livelihood in the future and actively involved in development. Well-planned education and education that reach all people (education for all) with certain qualities such as the Millennium Development Goals (MDGs) will be an effective instrument to break the chain of poverty^[1]. Education is a liberator instrument, freeing the people from the shackles of poverty, ignorance, oppression and backwardness. In addition, a good education can also function as a medium of empowering individuals and communities in order to face their future^[2].

The concept of education for poverty reduction has two meanings. The first meaning is based on human capital theory which states that in addition to capital and technology aspects, human is also one of the main factors to support a country's economic growth. Japan and South Korea for example, these two East Asian countries are poor natural resources, but have high economic growth because they have human resources with high competence, particularly in the areas of technology and science. The second meaning relates to affirmative action policy which states that educational services must not discriminate, where the interests and talents to be the sole basis of consideration for student selection process to obtain

educational services. At least there are two interrelated problems between increase educational equity policy and quality of educational services taking into account the limited sources of funding, namely poverty and geographical isolation^[3].

Vicious circle between poverty and problems of education were formed. Someone who is poor can not get a decent education, so that he will remain ignorant and he will continue to be poor. On the other hand, someone who is not educated then can not get a decent welfare, so that he did not prioritize education and will continue to be stupid. Because both of these interrelated, efforts to address them can not be done with the fix only one aspect.

Besides doing the systematic steps to fix these two aspects simultaneously and integrated -which would require no small amount of resources- should also be considered a strategic move to turn round the circle. Policy holders should think how the education component can contribute positively to reduce poverty and how empowerment can accelerate the growth of education. 'The circle of angels' will be created when the components of education and welfare can synergize to solve their problems together.

Neglected The Potential of Philanthropy

A Survey conducted by Public Interest Research and Advocacy Centre (PIRAC) -an NGO working in the field of writing and publishing the

results of the study of social problems in Indonesia shows that the generosity of the Indonesian people is quite high, even tended to increase in spite of the difficult economic conditions. Survey results shows that the generosity of Indonesian people for about 98% in 2000, increased to 98.8% in 2004 and continued to increase to 99.6% in 2007. About 76.3% of Indonesian people choose to contribute directly to beneficiaries than through the organization that manages the social funds. This suggests that activities of philanthropy in Indonesia are still dominated by conventional philanthropy that characterized by direct giving activity^[4].

Furthermore, the survey also shows that the motivation that drives someone to charity was dominated by religion motive (97%), compassion (90%) and social solidarity (87%). Fundraising is still mostly done by conventional methods, such as donations that come to houses or donate through charity boxes. In 2007, the average number of public donations for the individual is about Rp. 926.750/ person/ year, for non-religious donation is about Rp. 325.775/ person/ year and for religious donation is about Rp. 334.850/ person/ year^[5].

The data show that in fact there are very many people who care about social problems in the neighborhood. And the potential of community generosity is even somewhat remarkable. Let's assume that 98.8% of 240 million Indonesian people accounts for Rp. 325.775 per year for the poverty reduction, it has accumulated about 77 trillion rupiah, well above the contribution of Corporate Social Responsibility (CSR) during the year which is 'only' hundreds of billions of rupiah. And the potential of community philanthropy is greater than that, unfortunately, is still performed sporadically, so that its positive impact is felt not optimal.

1st Generation of Educational Philanthropy Movement : Charity

The potential of community philanthropy one of which was born from the world of education. It has been long time, character education led to the birth of social actions in educational environment, from social service, scholarship until donations to disaster. For example, when the eruption of Mount Merapi in 2010, Suradadi 04 Elementary School in Slawi was able to raise funds for Rp. 3.276.600 within one hour^[6]. Meanwhile, students of the SMPN 2 South Tangerang was able to collect donations amounting to Rp 2.75 million, moreover SMAN 78 Jakarta was successfully collecting donations up to Rp. 11.478.000^[7].

If it is assumed in Indonesia there are 193 thousand schools and half accounted for 3 million, will collect donations for 289.5 billion rupiah. The amount of money that is not less. The number of

donations not include donations from pre-school education and colleges. If everything is calculated, the result would be more surprising.

This educational philanthropy movement is usually present together with a certain moment and its follow growing trends in society. Sustainability of this movement is not maintained, but the benefits can be directly felt by the beneficiaries. In addition to disaster response, this philanthropy movement is also responding to certain time, such as Ramadan, and certain issues in the society, for example in conducting a class action. This Educational philanthropy movement is usually in the form of direct aid, consumptive and directly discharged. Quickly meet the needs of beneficiaries and run out quickly. The distribution methods are sometimes less sensitive to the dignity of humanity, where beneficiaries are only considered as objects who need help and need to be pitied.

This kind of philanthropy movement has become an integral part of the Indonesia educational culture. Collecting donations to help a sick teacher or friend that already common practice in every school is actually a simple form of this movement. Although temporary and sporadic, and usefulness of this movement did not last long, such educational movements is a starting point of a larger, integrative and sustainable educational movement.

2nd Generation of Educational Philanthropy Movement : Community Development

Along with the development of poverty reduction efforts by involving the community as part of the solution, educational philanthropy movement also moves into fields are more productive. Direct giving form (charity) is usually only given in the beginning as the entrance into the community, while a large portion of the assistance is on community empowerment and capacity building. For example in the scope of higher education (universities/ colleges), philanthropy movement of students in the form of community empowerment grow and develop.

Many third parties who took part in building and establishing educational philanthropy movement that its sustainability is more secure. Government programs and Corporate Social Responsibility (CSR) are also increasingly leading to empowerment programs. In this case, the most important thing for the company is changing the orientation from the charity which is based only on personal obligation to the philanthropy movement that has a dimension of social investment and the choice of long-term empowerment programs, for later backed by regulation of corporate citizenship,

and finally internalized in large containers Corporate Social Responsibility (CSR)^[8].

This movement must not only targeting the college or company. With no less potential, this philanthropy movement is also supported by the elementary and middle school students. For the example, Bogor City students who joined “Thousand Love Movement for Smile of a Fellow” (Gerakan Seribu Cinta untuk Senyum Sesama/ Gebu Cinta), are perform “Rumahku Istanaku” program under the guidance of Amil Zakat Agency (Badan Amil Zakat/ BAZ) Bogor City. During one and a half months, students from various junior and senior high schools managed to raise a fund of Rp. 15 million which is then used to perform “Surgical House” program, that is the home improvement into appropriate housing^[9]. The collection of donations carried out continuously, the assistance provided is more long term and there is an empowerment of education community (in this case the students) to empower the community. This wheel of empowerment has become the hallmark of second generation of educational philanthropy movement.

Another example of educational philanthropy movement that empowers students are Youth Social Care (Peduli Sosial Remaja/ PSR) which is formed Baznas – Dompot Dhuafa in 2007. PSR aims to create a generation that cares for others and the environment, foster social intelligence, to motivate youth to work and contribute positively to the society, become a place of learning organization and learn to live independently, foster creativity and improve performance in individual and social activity. PSR performs a variety of activities that empower students, including One Man One Thousand, Companions and Friends Care, Action Care of School Employees, PSR Care for Street Children, Scatter Pin Care, Fasting and Sahur on the Road with Street Children^[10].

This educational philanthropy movement has touched many aspects of society and not limited to the provision of direct giving (charity). Benefits can be felt much longer and there are activities that empower them so beneficiaries are not only objects but also as an important subject in an effort to increase public welfare. Unfortunately, despite already having a design that more clearly, this movement is still a lot that are culturally and not in synergy with public policy. In addition, micro-scale that was developed in this movement potentially constrained its continuity due to limited resources. Synergistic role of each stakeholder become a necessity to optimize the movement of educational philanthropy.

3rd Generation of Educational Philanthropy Movement: Integration of Contributions

To complete the previous philanthropy movement, the third generation of educational philanthropy movement is need to be initiated. The movement was born from the awareness of the magnitude of the potential educational which then drive the collective awareness of the multi-stakeholder so that usefulness of generated will be more extensive, evenly and have a multiplier effect. Synergies with all stakeholders, including the government as policy maker, is absolutely necessary in this movement. Forms of aid that was developed is no longer limited to community development moreover charity, but rather evolve toward a social entrepreneurs where empowerment is happening will encourage community productivity.

One example of third generation of educational philanthropy movement is School Social Responsibility (SSR), is a movement to raise social awareness of sustainability from all levels of school (kindergarten to high school) to realize the Productive Rural School (Sekolah Desa Produktif/ SDP) in marginal areas as the center of the potential development and revitalization of the base village. Charitable contribution that provided by schools may include school supplies, donations, knowledge sharing and voluntary contributions with the mechanism of raising contributions is entirely left to the school.

SSR efforts empower marginalized communities through programs that targets the three main aspects, that is education, health and economy. SSR was present as a form of community participation in the success of the National Movement for Character-Based Education for civilized Nation. The program is also open to companies and other elements of society if they want to contribute^[11]. Implement the social care programs in communities is one step to build a “rich heart” school. SSR is a form of school care in empowering communities, by providing scholarships to children dropping out of school or providing skills training^[12].

Educational Institutions Social Responsibility, Because Education Should Be Empowering

Powerlessness is a multi-dimensional problems that difficult erased from the earth and can be formulated as a condition of poverty, ignorance and backwardness of the community. Powerlessness of the people is partly due to the legacy of colonialism, government instability, currency devaluation is very large, Corruption, Collusion and Nepotism (KKN), dependency trap, natural disasters and social disasters (riots and horizontal conflicts) and environmental damage.

Muhammad Yunus, founder of Grameen Bank considered that one source of the problem of poverty is social injustice that can be overcome by social entrepreneurship. According to him, poor people are like bonsai with the best seed of the tallest trees that are planted in flower pots. And as good as we take care of them, the result is only replica of the tree with only a few inches high. Obviously there is nothing wrong in their seeds, but the land to grow is inadequate. The poor people have become impoverished through no fault of seedlings, but they do not have enough 'land' to grow and develop well. Therefore, efforts to alleviate poverty is by creating an empowering environment so that they can unleash their energy and creativity^[13].

Talking about empowerment, the potential of educational institutions is not less than the company. If a company has an institutionalized social responsibility in the form of CSR, educational institutions are actually more feasible to have a social responsibility. Basically, Social Entrepreneurship is not limited to a social action of an institution, organization or company through CSR programs and all that, because it is more related to the attitude and mentality.

As well as social entrepreneurship, empowering, such is also true of education work. Educator is a facilitator and catalyst for social change, not different from social entrepreneur. Even educational orientation that identical with devotion, is clearly more feasible juxtaposed with social responsibility than profit-oriented enterprises. Social Entrepreneur definition as someone who understands social problems and use entrepreneurial skills to make social change, clearly in line with the educating and inspiring educational goals.

It should educational philanthropy movement is driven towards a more productive and participatory, with synergizing elements of education to empower the community together. Educational Institutions Social Responsibility, ranging from pre-school through high school, can be one of the strategic solutions for the alleviation of social problems. Human resources education are identical with sincerity, will certainly accelerate social change toward a better life. Meanwhile, sustainability of effort to community empowerment will be more secure.

Conclusions

"Education is the most powerful weapon the which you can use to change the world", thus the words of Nelson Mandela, anti-discrimination fighters in Africa. Education is closely related to social change and contribute greatly in improving the welfare of society. When the an sich economic

and infrastructure assistance often lead to potential conflicts and dependencies, education in all its forms will give birth to individuals and communities that can solve their own problems. Complexity of community issues can be resolved only through a holistic approach and involve all stakeholders.

Unfortunately, the synergy is not currently established, the philanthropy movement still running sporadically but has the same great purpose. Interests to establish the existence often eliminate the essence. Community continues to be pampered with direct giving, because the news is easy on the blow up to build the image. With or without conscious, the philanthropy movement as a tool to increase profit, no longer to spread the usefulness.

Though, problems of society is growing in intensity and need to be addressed immediately. Empowering people through education be a wise attitude to improve individual and community gradually, comprehensive and continuous. Improvement mindset, attitude and mentality it should be overcome by education. Not to mention the improvement of science, technology and skills that can be a weapon in dealing with various problems, obtained from the education^[14]. Vital role of education is causing the movement of educational philanthropy also assumed an important role in improving the quality of life. This movement is expected to be a model of empowerment that can involve all elements of change, equate orientation to improve Indonesia, and truly empowering.

Any changes may at first will experience rejection, but a great vision and appropriate strategies can certainly deal with it. What is needed is the first step in the realization that commanded by the leader of change so that the concept of improvement does not stopped within the framework of ideas. Optimal participation of all stakeholders to carry the changes also needed. Hopefully the contribution of schools and education to improve the welfare of the community can create a snowball's empowerment. Each component of the community, including us, can contribute with what we have. I am ready to start, how about you?^[15]

Reference

- [1] Utama, Dicky Djatnika. (2009). Peranan Pendidikan dalam Pengentasan Kemiskinan, Dialogue, Jurnal Ilmu Administrasi dan Kebijakan Publik, Vol. 6, No.1, p.10.
- [2] Yuliastry, Intan. (2009). Pendidikan dalam Mengentaskan Kemiskinan Masyarakat Pedesaan. Diunduh 16 Desember 2011 dari <http://intanyuliastry.wordpress.com>.

- [3] Indriyanto, Bambang. (2011). Pendidikan untuk Pengentasan Kemiskinan. Diunduh 16 Desember 2011 dari <http://suar.okezone.com/read/2011/04/20/58/448073/58/pendidikan-untuk-pengentasan-kemiskinan>.
- [4] Irfan, Maulana. (2011). Komunikasi Pemasaran Organisasi Sosial. Diunduh 16 Desember 2011 dari <http://kesos.unpad.ac.id/?p=712>.
- [5] Public Interest Research and Advocacy Center (PIRAC). (2007). Pola dan Potensi Sumbangan Masyarakat Hasil Survei Rumah Tangga di 11 Kota Besar. Diunduh 16 Desember 2011 dari http://pirac.org/teliti_RT.htm.
- [6] Radar Tegal. (2010). 1 Jam Terkumpul Rp. 3 Juta Lebih. Diunduh 16 Desember 2011 dari <http://www.radartegal.com/index.php/1-Jam-Terkumpul-Rp-3-juta-lebih.html>.
- [7] Rezkisari, Endira. (2010). Siswa SMP dan SMA Galang Dana untuk Korban Bencana. *Harian Umum Republika* 4 November 2010.
- [8] Saidi, Zaim, dkk. (2003). Sumbangan Sosial Perusahaan, p.130. Piramedia, Ford Foundation dan PIRAC. Jakarta.
- [9] Radar Bogor. (2011). Gebu Cinta Rampungkan Renovasi Rumah : Rp. 15 Juta Terkumpul dari Celengan. Diunduh 16 Desember 2011 dari <http://www.radar-bogor.co.id/index.php?rbi=berita.detail&id=76874>
- [10] Peduli Sosial Remaja (2010), Pembentukan Kegiatan PSR (Peduli Sosial Remaja). Diunduh 16 Desember 2011 dari <http://psr-indonesia.blogspot.com/2010/03/peduli-sosial-remaja.html>.
- [11] Udiutomo, Purwa. (2011). Ketika Sekolah Bersinergi untuk Berbagi. *Buletin Cerdas Inspiratif*
- [12] Wahono, Joko. (2010). Sekolah Kaya Sekolah Miskin, Guru Kaya Guru Miskin, p.58. PT. Elex Media Komputindo. Jakarta.
- [13] Yunus, Muhammad. (2007). Bank Kaum Miskin, p.269. Marjin Kiri. Jakarta.
- [14] Udiutomo, Purwa (2010). Pendidikan, Solusi Kompleksnya Masalah Pedesaan. *Harian Radar Bogor*
- [15] Udiutomo, Purwa. (2010). Sekolah Desa Produktif sebagai Alternatif Pembangunan Masyarakat Desa. *Harian Radar Bogor*

Keterangan Penulis

Purwa Udiutomo, lahir di Jakarta, 6 Februari 1984. Menyelesaikan S1 di Departemen Teknik Industri, Fakultas Teknik Universitas Indonesia. Bergabung di Dompot Dhuafa sejak tahun 2008, dimulai dengan menjadi peneliti di Circle of Information & Development (CID) dengan hasil penelitian Evaluasi Program Layanan Kesehatan Cuma-Cuma dan Evaluasi Indeks Performa Program Pemberdayaan Masyarakat yang diterbitkan dalam jurnal pemberdayaan Indonesia Magnificent of Zakat (IMZ) tahun 2009 serta dipresentasikan di beberapa seminar. Pencinta dunia pendidikan dan aktivitas sosial ini sekarang masih aktif di Dompot Dhuafa selaku Manajer Kualitas, Riset dan Pusat Data Pendidikan. Sebelumnya pernah menjadi Manajer Program Beastudi Etos, pemateri/ instruktur di puluhan institusi pendidikan, guru bantu di SMU swasta di Jakarta, Manajer Cabang Bimbel hingga relawan tsunami Aceh dan gempa Sumatera Barat.