



**Funding Philanthropy for PAUD Wadas Kelir
Purwokerto**



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Abstract

Research on philanthropy for financing educational institutions aims to find out how the philanthropy of financing is carried out at PAUD Wadas Kelir Purwokerto. This research is included in qualitative descriptive research with a case study method. Data collection techniques were obtained through observation (researchers went directly to the PAUD Wadas Kelir institution), interviews (with principals and parents), and documentation (learning activities, activity programs, and school financing sources). The results of this study show that the philanthropy of financing educational institutions in PAUD Wadas Kelir carried out by the community also supports learning activities so that the PAUD Wadas Kelir institutions have survived until now. The existence of this institutional financing philanthropy is very helpful in improving the quality of learning, completing school facilities, and improving the quality of early childhood education.

Abstrak

Penelitian tentang filantropi untuk pembiayaan lembaga Pendidikan bertujuan untuk mengetahui tentang bagaimana filantropi pembiayaan yang dilakukan di PAUD Wadas Kelir Purwokerto. Penelitian ini termasuk dalam penelitian deskriptif kualitatif dengan metode studi kasus. Teknik pengumpulan data diperoleh melalui observasi (peneliti terjun langsung ke lembaga PAUD Wadas Kelir), wawancara (kepada kepala sekolah dan wali murid) dan dokumentasi (kegiatan pembelajaran, program kegiatan, sumber pembiayaan sekolah). Hasil penelitian ini menunjukkan bahwa filantropi pembiayaan lembaga pendidikan di PAUD Wadas Kelir yang dilakukan oleh masyarakat turut mendukung kegiatan pembelajaran sehingga lembaga PAUD Wadas Kelir tetap bertahan sampai saat ini. Adanya filantropi pembiayaan lembaga ini sangat membantu meningkatkan kualitas pembelajaran, pelengkapan fasilitas sekolah, dan peningkatan kualitas pendidikan anak usia dini.



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INTRODUCTION

Education is the main capital in building the progress of the nation. To build this education, education can be carried out anywhere and anytime, not only in formal schools but also in non-formal institutions which are an alternative to education. With the active participation of alternative and non-formal educational institutions, it is hoped that they can help accelerate the improvement of the quality of Indonesian human resources (Futaqi and Machali 2019)

In this case, Islamic philanthropic institutions can act as educational support institutions in Indonesia. This philanthropic institution has developed in several regions in Indonesia with different names, both under the auspices of the government and the private sector. Within Islam, this philanthropic institution has developed and has a strategic role in empowerment and education. History shows that in the early days of Islam, philanthropic institutions were established. In fact, in his research, Azumardi Azra on the Middle East Ulama Network, shows that the formation of an Ulama network is inseparable from philanthropy in its various forms. Likewise, the emergence of various educational institutions, such as madrasas, Ribath, and Zawiyah, also has a very strong connection with philanthropy (Thoha 2003) .

Through this paper, we will discuss philanthropy as described in people's lives which in practice there is a relationship of love, concern, and solidarity as well as sympathy between the rich and the poorer. With the tradition of giving or giving, it is hoped that it will help life or reduce the burden of living for the weak. Then the concept of philanthropy is not only interpreted as giving activities, but how to make giving more effective and useful so that it can bring change to society (Latif 2016) .

Among the Indonesian people, especially the Muslim community, awareness of this philanthropic activity is growing well starting from the 1997 monetary crisis. In that year the economy slumped with the weakening of the currency. Not only economic, but also political and social. This then underlies the existence of fundraising or Islamic philanthropic activities.

Currently in Indonesia, there are not a few that can be found with institutions and organizations engaged in the social sector, both those under the auspices of the government or the private sector, such as the National Amil Zakat Agency (BAZNAS) and the Regional Amil Zakat Agency (BAZDA). The social institution presented by the mass organization is the Amil Zakat Infaq Alms (LAZIS) Institute (Latief 2016). These

social institutions, apart from focusing on social issues, also play a role in improving the quality of education.

The level of quality of education in Indonesia is low due to the level of poverty that occurs in Indonesia. This can be seen based on a 2018 survey conducted by UNESCO regarding the *education development index* (EDI) of 0.934. This figure positions Indonesia on the order of sixty-ninth out of one hundred and twenty-seven countries in the world. Meanwhile, based on the study ability survey released by the *Program for International Student Assessment* (PISA) in December 2019, Indonesia is in the seventy-second position out of seventy-seven countries (Yunus 2020).

Educational institutions are an important means for the formation of quality human beings in the future, which, of course, cannot be separated from financing in their operations. Differences related to the needs and conditions of different countries also affect the allocation of different education funding budgets. The level of awareness of the government in this case the officials is very influential because the higher the awareness in the field of education, the higher the budget that will be allocated to the education sector.

It is undeniable that all parties must have hopes for the realization of quality education, but on the other hand there are parties who do not have the awareness to spend money as a source that can support the realization of quality education. In the view of the Indonesian people in particular, they have the opinion that education is the responsibility of the state. This view is not entirely correct because there is still a relationship between the community and the state (government). The government and the community should work together to finance education so that quality education can be realized.

Money is not everything in determining the improvement of the quality of education, but of course all educational activities require financing even though the nominal is different from one school to another. Therefore, it is demanded that the performance of the education system be improved, as well as budget management must also be considered, given that a financing budget will definitely support an activity. In Indonesia, not all people have the awareness that with sufficient education costs, educational problems can be solved, although not all problems can be solved (Sudarmanto 2009).

PAUD as an educational institution is interesting to study in terms of financing that is not only conventional, but also more creative and empowering which is collected from Islamic philanthropic funds. One of the interesting PAUDs to study in Banyumas is PAUD Wadas Kelir. PAUD Wadas Kelir is able to carry out educational activities due to its ability to manage financing. Financing management at PAUD Wadas Kelir is carried out through the stages of raising, distributing or utilizing funds to controlling and supervising funds. PAUD Wadas Kelir fundraising comes from community donations or volunteers. The funds obtained are then used for educational purposes by

taking into account their needs. In order for the funds to be effective, PAUD Wadas Kelir uses cost control management, which is carried out by internal and external parties.

Based on the above, this research is focused on how to manage the education financing of PAUD Wadas Kelir. The purpose of this study was to explore how to manage the financing of PAUD Wadas Kelir.

LITERATURE REVIEWS

Islamic Philanthropy for Education Financing

Philanthropy in terminology means compassion for others; generosity; charitable or humanitarian agencies; and can mean also, generosity, or social contribution; something that shows love to humans. This term comes from the Greek, namely *philos* (love) and *anthropos* (human), which literally means a conceptualization of the practice of giving), service and voluntary association to help others in need as an expression of love (Bamualim and Abubakar 2005). In terms, philanthropy can be interpreted as sincerity to help and give part of wealth, energy and thoughts, voluntarily for the benefit of others. These terms show the attitude of giving freely to others.

Many believe that the concept of philanthropy comes from religious teachings, all religions in the world must have teachings about philanthropy. However, there are also those who think that philanthropy is not based on religious teachings, but solely because of a sense of humanity. This type of philanthropy can be found, for example, in pre-Christian Greek and Roman times. The practice of philanthropy at this time was manifested in various projects, such as assistance to the poor, construction of the buildings, construction of military shelters and others. All of this is financed by the philanthropy of the rich who are driven not for religious purposes. On the other hand, the main purpose of philanthropy is solely for the prestige of the people who donate it (Widyawati 2011).

Meanwhile, Islam recognizes philanthropy with the concepts of *al-birr* (good deeds) and *shadaqah* (Abdiansyah Linge 2015). The form of philanthropy is extracted from religious doctrines sourced from the Qur'an and Hadith which are then modified by means of the *ijtihad* mechanism so that *zakat*, *infaq*, *alms*, and *waqf* institutions emerge (Kholis et al. 2013). Philanthropy has a broader meaning than charity. Both are rooted in kindness and compassion for others, but charity is usually individual, sporadic, and its management is conventional. While philanthropy is progressive, the movement is planned with measurable goals and involves organizations, both government and private companies (F. 2008). In short, the purpose of Islamic philanthropy itself is to channel wealth from the rich to the poor.

The types of Islamic philanthropy can be categorized into 6, namely: *zakat*, *sunnah alms*, *infaq* (family and community donations), *waqf*, grants and gifts, and wills. In this study, the theoretical framework used is Islamic philanthropy in the form of *infaq*. *Infaq* is

removing part of the property, income or income that is owned for an interest which is then ordered in an Islamic teaching. Infaq can also be defined as an effort to carry out the commands of Allah SWT by spending wealth with the aim of being in the way of goodness. Infaq does not recognize the nisab and the amount of property determined by law. The gift of this property also does not have to be given to certain mustahik, but can also be given to anyone who is known or unknown.

From Infaq to Education

Educational philanthropy is one of the philanthropic services in the education aspect. By including Islamic-based education philanthropy, I want to show that the management of philanthropic funds used for education is through Islamic perspectives and teachings. This is also to distinguish other philanthropic institutions that are generated from donors or companies, such as CSR and other charities. Therefore, the Islamic-based educational philanthropy model has certain characteristics and the funds obtained follow the rules set by Islam. In addition to acceptance, distribution cannot be separated from what has become a stipulation in Islamic teachings. Infaq for education is distributed to students and the development of school infrastructure in order to improve the quality of human resources and the welfare of their lives.

From this explanation, infaq that is used for educational purposes can be explained through a classification model that is entitled to receive infaq. If it is associated with educational institutions, then students who are classified as underprivileged can become the target recipients of educational programs. Likewise for these educational institutions for the construction of school infrastructure.

METHODS

This study uses a qualitative descriptive method, which means that researchers conduct research in conditions where the object to be studied is completely natural and natural as it is and there is no special treatment (Moleong 2007) . This research was conducted at PAUD Wadas Kelir Purwokerto, which is located at Jl Wadas Kelir Rt 07 Rw 05 Karangklesem, South Purwokerto District, Banyumas Regency. The research was conducted on September 1-8, 2022.

In this study, the authors used data collection techniques in the form of; *First*, documentation. Namely conducting data search activities related to the focus of research, namely philanthropy-based education financing, both from school administrative records, supporting books, activity notes, learning minutes, and so on. This is done to support, complement, or refine the data obtained from interviews and observations in the field (PAUD Wadas Kelir) (Arikunto 2013). *Second*, participatory observation. Here, researchers are directly involved in planning, implementing, and evaluating philanthropic financing activities for the PAUD Wadas Kelir institution. *Third*, interviews were conducted in depth, structured, and massively. Researchers dig

data directly from credible sources of information. According to Mantja (Harsono 2008), this interview was conducted in order to obtain targeted data . In this stage , researchers look for data sources from principals and educators online via *Whatsapp chat* or face to face.

In the data analysis technique, the researcher basically uses the chronological approach of the Miles and Huberman model , namely data reduction (selecting data related to the financing philanthropy of the PAUD Wadas Kelir institution), data presentation (compiling narratives that are in accordance with the research objectives), and drawing conclusions and verification. (making accurate data conclusions) (Milles, MB, Huberman, AM, & Saldana 2014) .

RESULTS AND DISCUSSION

Funding Philanthropy at PAUD Wadas Kelir Institution

In accordance with the Ministerial regulation that PAUD is a a strategy fostering children from birth to the age of 6 years which is carried out by providing educational stimulation that aims to help optimize growth and development both physically and spiritually so that children have readiness to continue their education to the next level .

PAUD Wadas Kelir is an early childhood education institution which is geographically located on Jl. Wadas Kelir Rt 07 Rw 05 Karangklesem, South Purwokerto. The establishment of this institution in 2016 was due to the anxiety of seeing the phenomenon of the lack of awareness and concern of parents towards children's education at an early age . Many children in the area do not receive attention for their growth and development even though there is a posyandu. So, even though they don't have their own building, they are trying to create an early childhood education institution, which at that time even rents people's land and builds semi-permanent buildings.

PAUD Wadas Kelir from year to year continues to increase , this can be seen by the number of students who continue to grow . Even from the results of an interview with Dian Wahyu Sri Lestari, the Head of PAUD Wadas Kelir, he explained that students who attend PAUD Wadas Kelir do not only come from one village but also from various villages even from outside the South Purwokerto sub-district. The existence of trust from the wider community due to the good quality of education can be seen from some of the achievements obtained and also the output of students.

Sources of financing for educational activities can be obtained from various sources, such as from community members and volunteers from the Rumah Kreatif Wadas Kelir. Likewise, the source of financing in PAUD Wadas Kelir starts from the community. The community puts their trust in PAUD Wadas Kelir in carrying out the infaq mandate given because they have seen how PAUD Wadas Kelir manages PAUD so as to produce a smart, literate, and character generation.

Table of Funding Philanthropy Sources for Wadas Kelir PAUD Institutions

No	Philanthropy Source	Year	Time	Utility
1	Public	2016	1x	Land rent
2	Volunteer Infaq	2016	Each month	Children's table and chair furniture, office furniture
3	Public	2017	1x	Paying electricity and water bills
4	Volunteer Infaq	2017	Each month	Gazebo
5	Public	2018	1x	Children's table
6	Volunteer Infaq	2018	Each month	Educational Game Tool
7	Public	2019	Every Friday	kinship
8	Volunteer Infaq	2019	Each month	Kitchen construction assistance
9	Public	2020	1x	Assistance in the construction of children's ablution places
10	Student Guardian	2020	1x	Honors Experts/Experts
11	Public	2021	1x	Teacher Salary Upgrade
12	Volunteer Infaq	2021	Each month	Teacher Salary Upgrade

Table 1. *Funding Philanthropy Sources for Wadas Kelir PAUD Institutions*

From the table above, it can be seen that PAUD Wadas Kelir has begun to manage funding sources from the community for infrastructure development to quality education service programs. The financing carried out by PAUD Wadas Kelir is related to plans or programs that are being implemented. So far, PAUD Wadas Kelir remains an institution that is still in demand by many people, especially the people around it. Based on this, it can be said that the management of education costs is related to quality, not quantity .

CONCLUSION

From the results of the research, it can be concluded that the philanthropy of financing educational institutions at PAUD Wadas Kelir carried out by the community also supports learning activities so that the PAUD Wadas Kelir institution continues to this day. The sources of financing at PAUD Wadas Kelir come from the community, donors, and volunteer infaq Wadas Kelir Creative House . The community puts their trust in PAUD Wadas Kelir in carrying out the infaq mandate given because they have seen how PAUD Wadas Kelir manages PAUD so that it produces quality, intelligent, literate, and character output. So with the philanthropy of funding this institution is very helpful in the learning process, completing school facilities, and improving the quality of early childhood education.

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