

## **IMPLEMENTATION OF PILLANTROPHY TO IMPROVE THE IDENTITY OF THE COMMUNITY OF KAMPUNG POS RW 10 KELURAHAN PAKANSARI, CIBINONG DISTRICT IN THE PANDEMIC**

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### **Abstract**

Philanthropy implementation is an attitude shown by the community through concrete actions in the form of mutual care as evidenced by sharing with others, helping each other when neighbors experience difficulties and difficulties by helping voluntarily without coercion and fostering good relations between each other. Community identity is an activity carried out by the community continuously and from generation to generation which is characterized by a close relationship between fellow members of the community, mutual cooperation or cooperation, mutual care and mutual empathy. The method used in collecting research data was purposive random sampling and the use of questionnaires. Questionnaire data obtained will be processed using descriptive analysis through statistical tests. The results of this study illustrate the implementation of an activity, namely philanthropy in a community environment. How can philanthropic activities still be carried out in a pandemic condition so that this activity has become a characteristic or identity of a community, this identity is a manifestation of the values of Pancasila which should continue to be preserved, not only in the RW 010 Pos Kampun but also throughout the nation and state in Indonesia.

**Keywords:** Implementation, Phillantrophy, Identity of Community.

### **A. INTRODUCTION**

The times are developing dynamically and increasingly advanced, science and technology, and especially communication technology continue to develop along with human needs which are currently leading to the industrial revolution 4.0 and 5.0. Technological progress and globalization is a necessity and we cannot avoid it. Advances in science and technology, especially communication technology have an impact on the lifestyle and culture of the community, both positive and negative impacts. This is where, of course, it must really be handled and addressed wisely, especially the negative impacts, so that this progress does not poison our Indonesian values. The noble values of the Indonesian nation have been passed down into the Pancasila philosophy which is able to unite the multi-ethnic Indonesian nation. Pancasila has become the identity of the Indonesian people, which greatly accommodates religious, social, and cultural values that are noble. This means that the identity of the community must be maintained in the midst of the flow of technological progress.

Humans are social beings, meaning that humans need and must socialize with other individuals in meeting their needs, both physical needs and spiritual needs. In social

interaction, it is necessary to understand social norms, even Islam teaches us to always maintain the best human relations, namely maintaining *hablumminannaas*.

Sharing joy and sorrow is a real implementation of the pillars of social interaction, these social pillars are indispensable in daily life, and will be able to prosper the people and help the independence of the community and the economy of the nation and state. The real form of this social pillar is philanthropy (generosity), etymologically Philanthropy comes from the Greek, namely *philein* means love, and *anthropos* means human is the act of someone who loves fellow human beings and human values, so that they donate their time, money, and energy to help others (Wikipedia, 2021).

According to Midgley (Midgley, 1995) in Tamin (2011), philanthropy is one of three approaches to promoting welfare, including poverty alleviation efforts, namely social service (social administration), social work and philanthropy approaches. The concept of philanthropy according to Robert Payton as all voluntary actions for the public interest (Walton, 2005, p. 14). Philanthropy as the voluntary giving of "time, talent, and property," by individuals and organizations for the "public good," whatever the underlying impulse (Thompson, 1987, p. 21). From the various opinions above, philanthropy can be interpreted as an awareness to give in order to overcome difficulties and improve the welfare of society at large in various fields of life.

The corona virus (Covid 19) pandemic that has shaken the world, including Indonesia, has caused many impacts and changes in the world. In Indonesia itself, *pagebluk* has had a significant impact in all sectors of Indonesian life. Starting from the health sector, the economic sector, the education sector, the religious sector, and other sectors are affected. The government has made various efforts to deal with the impact of the Covid-19 pandemic. In the health sector, the government has made efforts to accelerate the implementation of tracing, testing, and treatment (3T), fulfilling antiviral drugs for the treatment of Covid-19 patients, meeting oxygen needs, and accelerating vaccinations for the entire population of Indonesia. In the economic sector, the government has accelerated the distribution of various types of social assistance (*bansos*) for the community. As well as in other sectors, the government has issued policy schemes to minimize the impact of the pandemic. Everything is done solely to protect all Indonesian people. And during the current pandemic, the philanthropic movement is urgently needed to encourage various parties in the country to intervene to help overcome this crisis situation, including philanthropic institutions. Even the power of philanthropy during the pandemic becomes greater, both individuals, groups and institutions. They carry out philanthropic activities for social justice and welfare. So with this pandemic outbreak, the implementation of the philanthropic movement will show the characteristics of a society's identity. Awareness to give in order to overcome difficulties and improve the welfare of society at large in various fields of life is a characteristic of Indonesian society which is based on *Pancasila*.

The impact of the COVID-19 pandemic was also felt by the people of Kampung Pos RW 10, Pakansari Village. Kampung Pos which is the heart of Bogor Regency (precisely in Pakansari, Cibinong) is a village with a high population density. With an area of approximately 5Ha, the population is 1798 people with 602 families who really feel the impact of the covid 19 pandemic. The people of Kampung Pos RW 010 are economically lower-middle class, with various professional backgrounds, ranging from private employees, traders, driver (driver or motorcycle taxi). The impact of the pandemic and the implementation of PSBB continued by PPKM has resulted in many employees being laid off,

traders have limited access to trade, motorcycle taxi drivers and transportation drivers are also affected because schools and shopping places are closed or closed. On the other hand, government assistance is not fully distributed to all affected residents.

The difficulties experienced by the community encourage the Management and also community leaders to synergize with all existing potential, by encouraging a sharing movement, known as philanthropy. The impact of the pandemic must be overcome together by not blaming anyone, and instead encouraging to play a role in finding solutions to the existing conditions. With togetherness and mutual cooperation, the joys and sorrows felt together with the difficulties that exist will be overcome. By helping each other spread the sharing/philanthropy movement, it will encourage the growth of the identity of a community. On this basis, the researcher conducted a study with the title "Implementation of Philanthropy on Improving the Identity of the Community of Pos Village Rw 10, Pakansari Village, Cibinong District During a Pandemic".

## **Theoretical Framework**

### Implementation of Philanthropy

The dynamics of science and technology cannot be separated from the results of human work. The process of systematic study, research, thought and creativity is part of human service to society. The progress of science and technology in a country is nothing but because it has competitive, professional, active, creative, and innovative human resources for something that is developed through research activities so that in the end a country is able to compete with other countries. Therefore, research research is the result of human work that has been studied, researched, and recognized for its truth in society, which then the results of this research in the end also help human work in everyday life. This research must be supported by a community service system, including: 1) Complementary or *al-masyru'ah at-ta'awuniyah*; support the activities of other parties. 2) Supplementary or *al-masyru'ah at-ta'adludiyah*; improve the quality of the things that the other party does, even if they are done individually.

Therefore, higher education institutions must have research activities, otherwise there will be no changes and will affect the results of the quality of human resources of the higher education institution because it is proper for the higher education institution to conduct a research or study. must be sustainable and cover all aspects and problems that exist in society. Because the basic principle of all community service activities is to generate benefits for the community. In accordance with the "Higher Education Long Term Strategy" (HELTS) 2003-2010, universities have a very important role, namely increasing the nation's competitiveness based on the strength of science and technology. With this, it instills awareness of the importance of developing knowledge "Knowledge Based Activities" and "Knowledge Economy and Politics".

Philanthropy comes from the Greek language which etymologically means caring for humans or loving humans. This term means someone who puts aside his time, money, and reputation to be donated to others. Another common definition of philanthropy is private initiative, for the public, the common good, and focusing on improving the quality of life. This definition combines the social and scientific aspects of philanthropy which developed especially in the early 20th century (Oehri et al., 2014).

Philanthropy (generosity) is a term that is quite popular and is an activity where people try to improve their quality of life. In addition to presenting efforts to express piety in the social, economic, and political spheres, the practice of generosity is marked by the development of a more organized philanthropic movement. The roles of philanthropic organizations vary, ranging from offering forms of charitable activity that have very limited social impact, to forms of activity that offer transformative ideas about social justice (Latief, 2017).

The concept of philanthropy according to Robert Payton as all voluntary actions for the public interest (Walton, 2005, p. 14). Philanthropy as all the voluntary giving of "time, talent, and property," by individuals and organizations for the "public good," whatever the underlying impulse (Thompson, 1987, p. 21). It is a broader definition that includes financial donations, gifts, in-kind, and voluntary services in associations and organizations as described by McCarthy are identified as the "time economy" (McCarthy, n.d., p. 143).

Traditional Philanthropy is Charity-based Philanthropy which is generally in the form of giving for the benefit of social services such as giving benefactors to the poor to help with food, clothing, shelter, and other needs. Thus, when viewed from its orientation, traditional philanthropy is more individual. With this orientation, to a certain extent the benefactors are often motivated by the intention to maintain and raise their status and prestige in the eyes of the public. This kind of charity model actually strengthens the power relations between the rich and the poor. In the macro context, Traditional Philanthropy is only able to treat the disease of poverty, as a result of structural injustice (Jusuf, 2007, p. 74).

To encourage a participatory culture of giving among the community, and build a knowledge base aimed at making philanthropy more effective and more responsive to social needs. In the context of nineteenth century urban culture and the struggle between old and new elites for the dominance of urban society philanthropy played an important role in affirming the position of cultural and social power. Philanthropic activities can also be an act of promising a reward which then makes someone to work hard (Alice & Gasman, 2007, p. 13).

However, research will not be useful if the results of the research are not implemented in the community. The application of the research results is a form of service and dedication of higher education institutions that are useful and beneficial to the community, in which the research must lead to the improvement of their knowledge and technology. This is reinforced in the Islamic perspective that every individual Muslim should provide benefits to others. Good work will have more value if it is supported by science and technology resulting from research, and this is in line with the role and function of humans in this world to always carry out studies.

For that it is an obligation that the human task is to provide useful and useful things to others, one of which research is an activity that humans can do to be able to serve the community so that they are ready to face changes in existing developments Implementation refers to actions to achieve the goals that have been set in a decision. This action seeks to change these decisions into operational patterns and seeks to achieve large or small changes as previously decided (Bakri, 2017).

### **Concept Identity Community**

Human life is full of problems and is always faced with human problems throughout his life. A problem for humans, is how to direct and maintain the fulfillment of needs so that they are always in a state of harmony, harmony, balance, harmony and dynamics, so as to increase

the degree of humanity. Humans must be able to give the right proportions. In an effort to meet the monopluralist human needs above, there are four characters or traits that humans must possess (Notonagoro, 1990, p. 90).

Each individual builds a social identity or social identity, which is a self-identity that guides how we conceptualize and evaluate ourselves. Social identity includes many unique characteristics, such as a person's name and self-concept, in addition to many other characteristics that are similar to other people. Social identity is built because of involvement or interaction with other people (Dasrun, 2014, p. 116).

Epistemological improvement is raising the degree of level and so on, enhancing, intensifying production and so on, the process of action, increasing business activities and so on. The term identity can literally be understood as a characteristic, sign or identity. Identity is self-reflection or self-reflection that comes from family, gender, culture, ethnicity and the socialization process. Identity basically refers to a reflection of ourselves and other people's perception.

Society is a human being who always relates (interacts) with other humans in a group. Humans as social beings always need other humans to fulfill their needs, a necessity that humans can live individually in their environment (Hogg & Abrams, 1998). The social identity approach simply states that social groups are inevitable because of their function to fulfill individual and societal needs for order, structure, simplification, predictability, and so on. According to Selo Soemardjan, society is people who live together and produce culture, Max Weber defines society as a structure or action which is principally determined by dominant expectations and values in time (Tejokusumo, 2013).

## **B. METHOD**

The research approach is the whole way or activity that carried out by researchers in carrying out research ranging from formulate the problem to draw conclusions (Purwanto, 2008, p. 45). This study uses a descriptive quantitative approach because the data taken using numbers, starting from the collection data, interpretation of the data, and the appearance of the results (Ruslan, 2003, p. 81).

The method used in collecting research data was purposive random sampling and the use of questionnaires. Questionnaire data obtained will be processed using descriptive analysis through statistical tests. The instruments in this research are:

Implementation of philanthropy. The implementation of philanthropy is something important that must be done by the whole community, where these activities are things we usually do as a reflection of us being social beings. Generosity is a part of the culture of our nation that must be nurtured and preserved so that it becomes something that can be used as an identity in society, sharing, helping each other, volunteering, and being open to each other in society.

Increasing community identit. Community identity is a characteristic of a group that exists in a society or nation. One of the identities of the Indonesian people is that one of them can be reflected in several activities including having close relationships with each other, working together, having a caring attitude and having an attitude of empathy.

## C. RESULT AND DISCUSSION

### Implementation of Philanthropy in Pos Village

Kampung Pos RW 10 is one of the RW neighborhoods in the Pakansari village area. Cibinong District, Bogor Regency. The Kampung Pos area of RW 10 is chaired by Mr. Suwandi (term of service 2020-2023) covering 5 Rukun Tetangga (RT) namely RT 01, 02, 03, 04, and 05. The Kampung Pos area of RW 010 is quite easy to reach, because it is in a strategic location which is located at the intersection of Jalan Raya Bogor and Jalan Raya Cikaret, with the boundaries of the RW 10 Pakansari Village area as follows: North side: Jalan Raya Bogor, East side: Jalan Raya Cikaret, South side: Nirwana Estate Housing, West : Nirwana Estate Housing. The total population and its distribution can be explained as follows:

With an area of approximately 5 hectares and inhabited by 1798 people, it can be said that it is a densely populated village with an average of 28 residents in each M2.

To strengthen this research, the researcher used qualitative research instruments, namely interviews, observations, documentation, and field notes. Interviews are using an interview guide to find out people's opinions or attitudes, observation is making observations using observation sheets to measure the level of community activity, documentation, which is to get a real and complete picture of environmental and community conditions to show an objective picture, and field notes which with these field notes can describe the general condition of a situation and provide a continuous description of the object under study, namely the environment of Kampung Pos Rw 010 Pakansari.

The population of the study was the residents of Kampung Pos RW 10, Pakansari Village, with a total of 1798 people, with a sample of 50 residents assuming 10 residents in each RT. The research was carried out from March 2021 to October 2021 with the following research schedule:

Table 1 Research Schedule

No	Name of activity	2021											
		1	2	3	4	5	6	7	8	9	10	11	12
1	Research team coordination meeting			■									
2	Literature review			■	■	■	■	■					
3	Compile a questionnaire			■									
4	Collecting data				■	■							
5	Processing data					■	■						
6	Interpretation of research results						■						
7	Designing seminar articles							■	■				
8	Designing journal articles								■	■			
9	Submit journal articles									■	■		
10	Compile money . report							■	■	■			
11	Designing the final report										■	■	
12	Dissemination of research results											■	

To calibrate the validity of the data, the researcher used the data triangulation technique. With this technique the data generated based on the findings of the researcher are described in accordance with the subjective view of the researcher regarding what was obtained during the research. Then the data obtained by the researcher is equivalent to the reality in the field. The sharpness of the researcher's analysis in presenting data does not necessarily make the research findings accurate and have a high level of confidence. It is necessary to pass data testing first in accordance with the established procedural as the final selection in producing valid data. Therefore, before publishing research results, researchers must first see the level of validity of the data by checking the data through testing the validity of the data.

In testing the validity of the data, using validity as interbal (credibility) on the aspect of truth value, in its application in terms of external validity (transferability), and democratic reliability (dependability) on the aspect of consistency, and objectivity (confirmability). The level of validity is more emphasized on the data obtained. Seeing this, the trustworthiness of the research data can be said to have a significant influence on the success of a study. For the validity of the research data in the village of Pos RW 10 Pakansari which became the research location, it can be described as follows:

Table 2 Triangulation Data Tabulation

Indicator	Observation	Interview
Mutual sharing	The community has carried out sharing activities between residents	It's been a long time since our sharing activities have been done in our environment
Help each other	Each other	We always help each other if there are neighbors in need
Voluntary action	Happy to help	In helping us, we are only directed without any element of coercion
Open to each other in society	People seem to open up to each other with their neighbors	We are here to greet each other and work hand in hand and support each other

Table 3 Implementation Test Grid

Variable	Indicator
Philanthropy implementation	Sharing Help each other Voluntary action Be open to each other in society

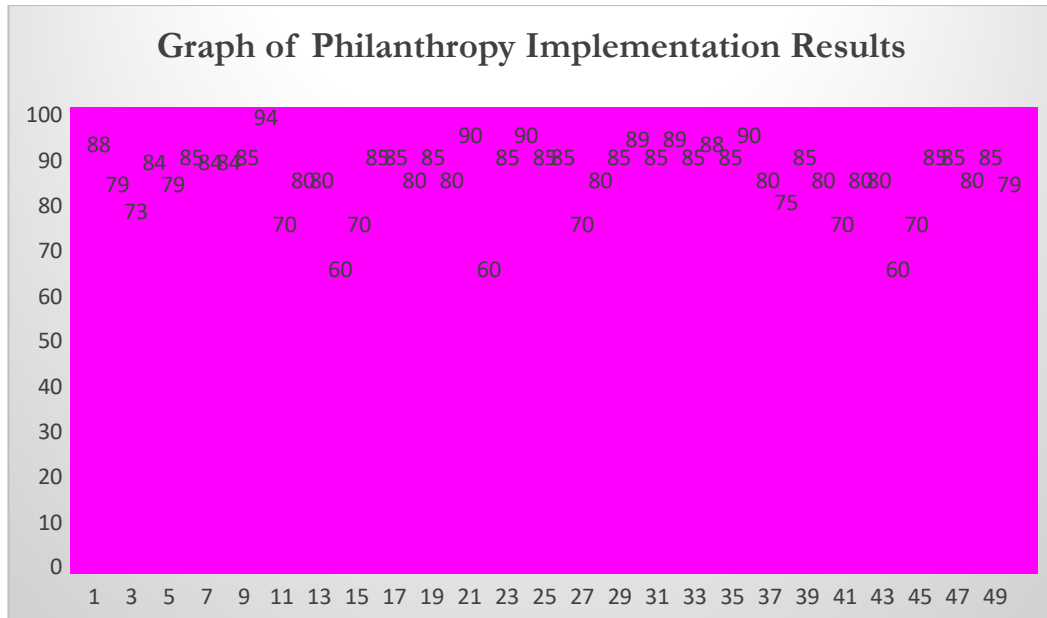
Table 4 observations on the implementation of philanthropy

Conversion guidelines	Number of Citizens	Percentage
A ( 85 – 100% )	25	50%
B ( 75 – 84 % )	17	34%
C ( 61 – 74 % )	5	10%
D ( 0 – 60% )	3	6%

Amount	50	100%
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Information :

- Very Good = 85 – 100
- Good = 75 – 84
- Enough = 65-74
- Less = 0 – 64



Based on the results of the philanthropy implementation sheet for the Pos Rw 10 village community, it can be described as follows, there are 25 residents (50%) who get an A conversion value, who get a B conversion value, there are 17 residents with a percentage of 34%, who get a C value only 5 residents with a percentage of 10%, and there are 3 residents who get a D conversion value with a percentage of 6%. Thus, 42 residents (25+17) got the conversion value A and B with a percentage of 84% (50%+34%). Thus, it can be concluded that the identity of the community in sharing philanthropy in Kampung Pos RW 10 based on conversion guidelines is B (good).

The Identity of the Community in The Pos Village on Covid-19 Pandemic

Based on the results of interviews, observations, field notes, and documentation in the village of Pos Pakansari which is the location of research to determine the extent to which identity is formed with the implementation of philanthropy, it can be described as follows:

Table 5 Triangulation Data Tabulation

Indicator	Observation	Interview
Have a close relationship	The community already has a personal closeness	Here we are like brothers because there are mostly immigrants here
Cooperate	In this village there has been a good relationship and mutual cooperation with neighbors	We help each other and lighten each other's burdens



Caring attitude	Caring has been seen by helping each other between residents	If there are neighbors who are in trouble and bother, we help each other
Empathy attitude	The sense of empathy for each other when a neighbor gets a disaster is already visible	Every time someone is in trouble and grieving, we always try to help

Tabel 6 Community identity test grid

Variable	Indicator
Community Identity	Have a close relationship Cooperate Caring attitude Empathy

Table 7 observations on the Community Identity

Conversion guidelines	Number of Citizens	Percentage
A ( 85 – 100% )	25	50%
B ( 75 – 84 % )	17	34%
C ( 61 – 74 % )	5	10%
D ( 0 – 60% )	3	6%
Amount	50	100%

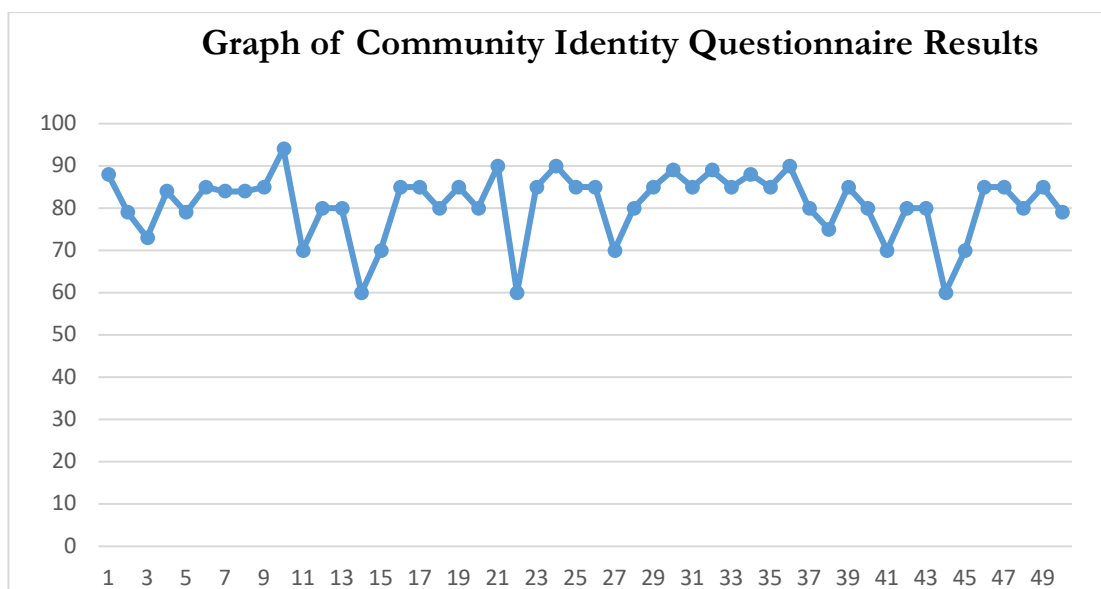
Information :

Very Good = 85 – 100

Good = 75 – 84

Enough = 65-74

Less = 0 – 64



Based on the results of the community identity questionnaire in the application of philanthropy in the Pos Rw 10 village community, it can be described as follows, there are 24 residents (48%) who get an A conversion value, who get a B conversion value, there are 17 residents with a percentage of 34%, which There are 6 residents who get a C value with a percentage of 12%, and those who get a D conversion value are 3 residents with a percentage of 6%. Thus, 41 residents (24+17) received conversion values for both A and B with a percentage of 82% (48%+34%). Thus, it can be concluded that the identity of the community in sharing philanthropy in Kampung Pos RW 10 based on conversion guidelines is B (good).

Based on the research that the researcher did, there were limitations in the study, as for the limitations in this study, the research was conducted during the Covid-19 Pandemic, where during the pandemic and under conditions of implementing PSBB and then continuing with the implementation of PPKM, in a pandemic condition the government implemented policies by providing stimulus in the form of assistance. to residents affected by the pandemic, the assistance provided is insufficient and uneven. The second is the limitations of the research felt by researchers related to the implementation of PPKM with limitations in digging up information and data to the public, related to the environmental conditions of the community related to government policies in controlling the spread of the covid virus.19.

The benefits of the results of this research can provide understanding to the wider community to understand and realize that in life there are many things we must do, including feeling what others are feeling or empathizing. How do we live as social beings who must continue to relate and build these relationships by loving each other and helping each other so that we can preserve the national identity, namely Pancasila. all of which are the identity of the Indonesian nation.

#### **D. CONCLUSIONS**

Based on the results of the philanthropy implementation sheet for the Pos Rw 10 community, there can be 42 residents (25+17) with a percentage of 84% (50%+34%), thus it can be concluded that the identity of the community in sharing philanthropy in Pos Village RW 10 based on conversion guidelines is B (good). Based on the results of the questionnaire on community identity in the application of philanthropy in the community of Pos Rw 10 village, it can be described as follows, there are 41 residents (82%) who get A and B conversion scores, thus it can be concluded that the identity of the community in sharing Philanthropy in Pos RW Village 10 based on the conversion guidelines is B (good). From the results of this study, it was found that the average community in the Pos village environment RW 010, Pakansari Village, Cibinong District, Bogor Regency already has good awareness in the practice of philanthropy.

The results of this study illustrate the implementation of an activity, namely philanthropy in a community environment. How can philanthropic activities still be carried out in a pandemic condition so that this activity has become a characteristic or identity of a community, this identity is a manifestation of the values of Pancasila which should continue to be preserved, not only in the RW 010 Pos Kampung but also throughout the nation and state in Indonesia.

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