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SOCIAL RESPONSIBILITY OF UNIVERSITY: BRIDGING MUSLIM REALITY IN STRATEGIC PLAN OF IAIN KENDARI, SOUTEAST CELEBES, INDONESIA

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Abstract

Existence of IAIN Kendari cannot be released from the condition of the people of Southeast Celebes province. Even the basic consideration the presence of these institutions is higher education needs of the region to carry out education and research in the field of Islam. So the reality of Muslims in Southeast Celebes actually always connected in all institutional activities of IAIN Kendari. Institutional relationships with environment underlying the birth of social responsibility of universities. Through a qualitative approach carried out a study on the strategic plan of IAIN Kendari that interpreted as a "bridge" between the reality of Muslims in Southeast Celebes with IAIN Kendari. This study unfurled several findings, namely: First, the external environment assessment has not been done in depth, so that this institution seems not to have a comprehensive map of the community, particularly in the Southeast Celebes. The result was the formulations of the strategic plan have not been giving ample scope for stakeholder participation. As a result of the very evident is the vision of an institution that does not depict its commitment to the communities of Southeast Sulawesi as Muslim majority. Second, institutional governance also showed low response to the conditions of Muslim communities. The study program is open not show the spirit of community demand, especially in the social and religious. Third, community empowerment program is still very low intensity. activities that ever existed in this field is "guided village", but has now stopped. The above findings indicate that IAIN Kendari has a very low proximity to their constituents. It can also be said that this institution has little accountability on social conditions in the Southeast Celebes. The process of institutional transformation that is underway in this institution is expected to lead an increase in social responsibility.
INTRODUCTION

Islamic universities have a sizeable task, not only in the development of science, technology and the arts but also in the aspect of moral elevation. The major task has also become the main identity the presence of Islamic universities in Indonesia. As a result of various issues in society must be the concern of institutional management of Islamic universities. Great expectations for progress, Islamic university is not necessarily proportional to the reality. Although some Islamic colleges (such as UIN Jakarta, UIN Malang, UIN Yogyakarta) has done a considerable leap in different aspects but have not been able to represent the "face" of the Islamic universities were always considered second-class universities. The problems faced are still related to governance, management, leadership, learning problems also educational infrastructure. In this context many institutions are still preoccupied with domestic issues so that very little attention to the reality of the social environment. Though true college attendance is society's demands. Terrain devotion colleges that include research, education, teaching, and community service is a direct continuation on the social demand.

Strategic approaches in the management of the college is an attempt to understand the condition broadly and deeply so formulated a long-term solution. Even the need for treatment is scientifically through research to seek solutions management issues appropriately (Grant, John H., 2007). Besides, the issue of entrepreneurship must be integrated within a strategic planning (Kraus, Sascha 2009). Developing strategic approaches so quickly that experience as strategic services specifications on segmentation based college students (Ghosh, Amit K & Javalgi, Rajbekhar & Wipple, Thomas W., 2007). Likewise, the strategic plan at Islamic universities in an effort to answer the real conditions of the Islamic community in the form of policies and programs. Therefore research on social responsibility, Islamic university become a necessity in order to provide a comprehensive portrait of college relationships with its customers. In addition, in an attempt to find a model relationship with the community college a more positive and productive.

College attendance Islam (IAIN) in the early 1960s is the initiative of the Islamic community who wanted the availability of higher education institutions of Islam. The goal is to prepare the figures may occupy the position of minister of religion and develop a system of education in madrasas and boarding schools. It appears that the Islamic universities in Indonesia have a fairly broad role, both as a vehicle for intellectual regeneration-scholars as well as the continuation of Islamic educational institutions at a rate of madrasah and pesantren (Hj.Zakariah, Nasser, Gamal Abdul & Hj.Mahalle, Salwa dato, 2012). In addition, Islamic university role not only in dealing with internal issues of Islam, but also spread on social issues such as the relationship between religious communities especially post otoritarinisme (Kraince, Richard G., 2007). However, the condition of Indonesia's diverse and rapid social development raises concerns about the continuation of Islamic higher education that simultaneously piggybacking on the potential conflict (Lukens-Bull, Ronald A., 2013).

As part of the national education system, college Islam got the same task with a public college in order to build a strong national character. This strategic position has long been inviting the attention of various circles to discuss the ideal framework Islamic
college in the future. The themes that emerged in this context is quite varied as: Globalization (Harahap, Syahrin, 1998), The New Paradigm of Higher Education (Azra, Azyumardi, 2000), IAIN position as a college (Muzhar, M. Atho, 2000), the modernization of Islam in Indonesia (Jabali, Fuad, 2002), job descriptions of science (Minhaji, Ahk & Bustamam-Ahmad, Kamaruzzaman, 2003), gender equality (Abdullah Amin, 2004), as well as the development of competency-based curriculum (Furqan, Arif, 2005). Various reviews of the above appears in order to establish the Islamic universities and leading superior (Abdullah, M. Amin, 2010). Although the attention of various circles, especially academics and practitioners of Islamic higher education was so great, who gave birth to a variety of reviews on top, more specific studies about the social responsibility of universities Islam is very rarely found, including how to formulate a strategic plan that describes the social responsibility. Geography, social, and cultural Indonesia is an important consideration in formulating a strategic plan oriented social responsibility.

IAIN Kendari are in the national plurality atmosphere. Southeast Celebes as battlefronts the institution has a fairly high diversity in terms of geography, social and cultural. The intersection of such diversity is the majority of the population is also Muslim. IAIN role Kendari certainly very strategic in assembling plurality as the driving force of progress nationally. The process institutional transformation of IAIN Kendari believed to endeavor to answer the demands and social demands of society (Islamic) Southeast Celebes, so the great design and the blueprint is a true institution emanations from the social demands and requests. One concrete step is the formulation of a strategic plan IAIN Kendari, a plan for a large scale as guidelines for the management of the institution in the long term. The use of this strategic approach allows agencies identify with both internal-external conditions are good so that it can find a formula development of institutions that are relevant to the interests of its customers. Consideration of these customers determine the quality IAIN Kendari future.

Thus, this article aims to analyze the social responsibility IAIN Kendari through a strategic plan. This study not only examines the strategic planning document but also to read the real relationship between IAIN Kendari in Southeast Sulawesi community. In addition, this study attempted to map the model of social responsibility applied in IAIN Kendari.
TEORETICAL FRAMEWORK

The term social responsibility is more popular in institutions such as the company's profit-seeking business. While in the non-profit institution, the term is very very rare. Though philosophically and practically educational institutions, for example, should have been a lot of talk about social responsibility, considering the duties that are directly in contact with community services (Syahrul, 2012). Social responsibility is seen as an activity affecting the community by providing voluntary (Stoner, James AF & Freeman, R. Edward & Gilbert Jr., Daniel R.1996: 97). Further that social responsibility is an obligation of the organization to formulate policies, take decisions and implement actions that benefit the community (Williams, Chuck, 2001). This behavior is a response to the social conditions in which the institution is that usually manifests in several forms such as: social obligations, social reaction and social responsiveness (Gibson & Donnelly & Ivancevich, 1997). In practice, an organization or institution showing one form of the above responses, or even no response at all social.

The discourse of social responsibility at the college can be found in research related to the ethical and philosophical of organizational changes framework in college (Muijen, Heidi S.C.A, 2004). Muijen submit views on the need to use the value of learning to integrate social responsibility in college. Strategies offered is the fulfillment of the strategy and culture change strategies so that universities be sufficient to initiate a long-term learning process. This view suggests that this form of social responsibility of universities realized by providing adequate educational-teaching for students. International consensus by UNESCO in 1996, confirms that higher education has an irreplaceable role in community development, economic growth, support the production of competitive goods and services, establishing and maintaining social identity, maintaining social cohesion, the fight against poverty and the promotion of a culture of peace (Sanchez Sosa, Juan Jose & Lerner-Febres, Salomon, 2002). Social obligations such colleges should be built on the principles of academic freedom and justice (Ginkel, Han van, 2002). This consensus also hinted about the responsibility of the college is very large. Social responsibility colleges customized with areas of concentration in each college. For example, oral and dental health problems have been demanding social responsibility in schools and colleges in the field (Mandel, D Irwin, 1997). Still on the same terms, in Latin America are also emerging demands of social responsibility on the University of Chile (Alcota, M., & Gauna, P. Ruiz de & Gonzales F.E., 2012). Then, the low level of health in the countries of the post-civil war and famine-hit has invited the Medical University of Vienna cooperated with local organizations Ethiopia east to improve the health of local residents (Lagler, Heimo & Vargha, Regina & Wagner, Oswald & Seidler, Horst & Ramharter, Michael, 2010).

Increased public awareness of the close relationship with universities has led to the birth of understanding the importance of being socially responsible as part of the task of universities. Declaration of higher education world and the world of higher education conference was initiated by UNESCO in Paris in 1998 highlighted the need to incorporate social responsibility in the framework of the college (Vasilescu, Ruxandra & Barna, Cristina & EPURE Manuela & Baicu Claudia, 2010). This
awareness is also an ethical issue about the existence of a properly oriented college humanity. This should be an important consideration in formulating a strategic plan that is right (Kaufman, Roger, 2008). Even the main theme in preparing the strategic plan is the rational-deductive emphasis on a review of political, environmental and cultural (Dooris, Michael J & Kelly, John M & Trainer, James F, 2002). The explosion of technology is the actual events surrounding the college environment, so that strategic planning is important to weigh it (Nguyen, Frank & Frazee, James P., 2009). Malaysia is one country that is focused on the development of higher education in which they are very concerned "national desire" people. Its realization is through the launch of the National Higher Education Strategic Plan 2020 and the National Higher Education Action Plan 2007-2010 which promises great autonomy for universities (Sirat, Morshidi Bin, 2009).

IAIN KENDARI AS OWNED ISLAMIC SOCIETY OF SOUTHEAST CELEBES: A NOSTALGIA

Southeast celebes province is one of the provinces on the island of celebes, which consists of 16 Districts / Municipalities namely: Konawe, Konawe selatan, Konawe utara, Kolaka timur, Kendari, Kolaka, Kolaka utara, Bombana, Buton, Bau-Bau, Buton Utara, Buton selatan, Buton tengah, Wakatobi, Muna, and Muna barat. By geographic area includes the mainland and islands. Major ethnic inhabiting this region is Tolaki, Buton, Muna, Moronene. While sizable ethnic migrants are Bugis, Java, Bali, Makassar and others. The religion of the majority of people in Southeast Sulawesi, Islam (95% according to the 2010 census, bps.go.id), the rest are Christian, Catholic, Hindu and Buddhist. This type of work is also very diverse as: farmers, fishermen, civil servants, merchants, artisans, and entrepreneurs. Plurality rate is directly proportional to the diversity in the field of culture, where each tribe has a unique culture of each. The tradition born of contact with Islamic culture is also different on each tribe as haroa, barasandi, manggilo, katoba, Posuo, etc.

IAIN Kendari present in the conditions of the Islamic community of Southeast celebes very diverse as described above. Even his presence is a community initiative that increasingly require higher education Islam. Southeast celebes new government recently constituted understand people's needs, so that in 1967, the first level local government of Southeast celebes mediate the formation of the Foundation Mentors and coaches College of Islamic Religion (YP2PTA I) led by Col. Inf. H. Edi Sabara, Southeast celebes governor at the time. Communication is done against IAIN Alauddin Makassar who gave birth to Tarbiyah IAIN Alauddin Filial Kendari through the Rector Decree 8 of 1967 dated April 28, 1967. Through the Presidential Decree No. 9 Year 1987 be confirmed as a Faculty Associate at IAIN Alauddin environment. Time's growing lead institution faculty of tarbiyah are not able to accommodate the growing aspirations in the community about the need for expansion of the field of study is not limited to a clump of Islamic education. We need a new governance system that can accommodate the growing demands in Southeast celebes community. President policies that grant autonomy to faculties, in some areas of State Islamic Institute (STAIN), the answer to the demands of society. Presidential Decree No.11 of 1997 dated March 21,
1997 on the Establishment of the State Islamic University becomes a marker of a new order of Islamic higher education in Southeast Celebes. One generation passes or 18 years later transformed into IAIN STAIN Kendari Kendari in 2015 (Adapted from Kendari IAIN 2014-2018 Strategic Plan document). IAIN history Kendari groove long enough initially originated from Southeast Celebes Islamic society, or it can be said that IAIN Kendari is a "child of the" community of Southeast Celebes.

The time span between the initial establishment of Islamic higher education institutions in South East Celebes Kendari IAIN now been running for 49 years, or nearly half a century. The question often is whether the institutional memory harass IAIN Kendari still be reconciled with the spirit of past Islamic societies in Southeast Sulawesi. Perhaps also the Islamic community of Southeast Sulawesi is currently experiencing a rupture history of his relationship with IAIN Kendari. As a child of the Islamic community of Southeast Sulawesi, Kendari IAIN actually able to give "remuneration" as a form of social responsibility. These ideals will be confirmed in concrete activities in IAIN Kendari. Kendari IAIN strategic plan document can be used as a mirror of relations with the Islamic community IAIN Kendari in Southeast Sulawesi. Based on the document review identified several aspects that are the focus IAIN Kendari, as follows: 1) quality and performance institutions; 2) student services; 3) social demand; 4) cooperation and partnership; 5) quality standards; 6) quality assurance; 7) research and development of science; 8) community service; 9) student; 10) modernization of campus and facilities; 11) increased of IT network; 12) arrangements and management system; 13) financial management; 14) transparency and accountability; 15) institutional development; 16) human resource planning; 17) improved welfare; 18) improved image.

There are two points which clearly states the public, namely: social demand and community service. Social demand is answered by setting up courses that favored by the people, for example, Early Childhood Education, Tadris Mathematics, English and Islamic Banking. But some courses that enthusiasts showed discrepancies with the wishes of the people. While community service is more visible in the form of Real Working Lecture (KKN) that doing every year. Two points are clearly socially oriented in the strategic plan of IAIN Kendari 2014-2018 showed low in IAIN Kendari relations with the community in Southeast Celebes. Not to mention the conversation about the role of alumni in the community that seemed cut off from the roots of his alma mater.

DEFENSIVE: MODEL OF CORPORATE SOCIAL RESPONSIBILITY IN IAIN KENDARI

IAIN Kendari age of nearly half a century with the various dynamics that dragged this institution on slowing and development. This is more so when the autonomy of the faculty tarbiyah into Islamic religious high school in the 1990s. STAIN Kendari experienced internal shocks due to the leadership crisis. Recorded several STAIN Chair can not complete his leadership because of the insistence of the academic community who are not satisfied with the existing leadership practices. As a result, the leap into the university is echoed in the early 2000s did not progress, which was considered to be a
"crazy idea". Falling-up leadership in STAIN Kendari also trigger conflict among the academic community, which continues to in 2009 with the election of Dr. Nur Alim as Chairman STAIN Kendari. Slowly past conflicts can be parsed or eliminated until now. Nonetheless, STAIN Kendari can not move too much because more preoccupied with internal consolidation. Routines ultimately be the choice of the academic community who are tired of past conflicts.

Institutional transformation or change of status occurred late in 2015 but only in body, not in spirit. Religious ministry policy being rescuers downs of grace over the status (sometimes called an unexpected boon). Strategic planning document of IAIN Kendari 2014-2018 indicate that the direction of the development of institutions has not been well defined. Likely to be repeated the fate of the strategic plan 2009-2014 STAIN Kendari only be sacred document but not used as guidance in the management of the institution (Syahrul, 2014). In such conditions it is very difficult institution to fulfill its social obligations due to unresolved internal consolidation. Patterns that can be used is to survive, which ignored the requests and demands of society and seeks reactive on issues of internal.

CONCLUSIONS

The existence of a higher education is a mandate from the community where the institution is located, so that society and universities can not be separated from one another. In the course of history people usually experience a disconnect, but not college can not forget the roots of history. In the context of that universities should do a "fringe" to "birth mother" who gave birth. This is certainly true for the current IAIN Kendari nearly half a century old. The strategic plan can be a bridge, but in practice only be a sacred document that was never executed. The course of history seemed to separate ties with the Islamic community IAIN Kendari in Southeast Sulawesi, so the relationship is awakened merely nostalgia alone. Long conflict led to the rise and fall of leadership that resulted institutions focus more on internal consolidation and lower external sensitivity. In response to social demands, IAIN Kendari practice holding pattern that ignores the social demand and reactive to the problems of internal.

Limitations of this study was the informant who tend to come from the internal IAIN Kendari, informants from the outside is very limited. Including limitations in studying the views of other stakeholders on the management of the institution IAIN Kendari. So important further research directed at the introduction of stakeholder, customer segmentation IAIN Kendari, Kendari IAIN separateness alumnus of his alma mater and mapping potential roots of Islamic societies of Southeast Sulawesi.
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