

## RESEARCH PROPOSAL

### [PESANTREN ENGAGEMENT IN CHILD FRIENDLY CITIES: IN SEARCH OF PARTICIPATION MODEL OF RELIGIOUS INSTITUTION IN MAINSTREAMING CHILD PROTECTION POLICY IN INDONESIA]

[ Muhammad Izzul Haq, S.Sos., M.Sc ]

[The State Islamic University of Sunan Kalijaga Yogyakarta Indonesia]

#### 1. Introduction

Various efforts to protect the children's rights have been so deeply entered into social life, nation and state, both nationally and internationally. The enactment of the Convention on the Rights of the Child (CRC) launched in the UN General Assembly in 1989 reflects the world's attention to the issue of children. The CRC was then ratified by the Government of Indonesia in 1990. A decade earlier, a legal umbrella to ensure the welfare of children was enacted with the Act No. 3 of 1979 on Child Welfare. Thirteen years after the CRC, the Government of Indonesia increasingly moved forward in child protection efforts by issuing Law Number 23 of 2002 on Child Protection. The enactment of this law which then recommended the establishment of Indonesian Child Protection Committee (KPAI) which completed the legal instrument for systematization of child protection.

In 2011, the Ministry of Women's Empowerment and Child Protection initiated the Child Friendly City/District (CFC/D) program as a child-centered development system at the district or city level through the integration of commitments and government resources, comprehensive and sustainable in policies, programs and activities to ensure the fulfillment of children's rights. According to UNICEF (2004: 20), the Child Friendly City is a system of good local government committed to the full implementation of the Convention on the Rights of the Child.

By August 2016, there are 294 districts/cities in Indonesia have been starting to follow the CFC/D program which reaches more than 50% of the 416 districts and 98 cities in Indonesia. This shows the enthusiasm of local governments in mainstreaming the fulfillment of children's rights through a set of policies. In the technical implementation of the CFC/D in the City/District, the Task Force is formed to become the technical implementer of CFC/D by involving multi-stakeholders from various related government agencies such as Health Department, Education Office, Social Service, etc., NGOs, the business sector and the Children's Forum.

However, so far, the participation of the community in the implementation of CFC/D is mainly limited to NGOs and academics. There are other elements of society that have not been specifically involved, that is pesantren which has deep roots in the Indonesian muslim community. For decades, pesantren has become sanctuary of religious doctrines & values as well as agent of communal change based on religious principles.

## 2. Background/Review of the Literature

There are many literatures that elaborate concepts related to public participation and the role of pesantren in society. Participation is an interesting concept to develop in the context of encouraging the sustainability of development policies. The President of the World Bank in his annual speech in 1998 said that participation is important not only as a means of enhancing development effectiveness, but also a key to long-term influence and sustainability (Cooke, 2004).

The theory of participation is often distinguished in two dichotomies: the efficiency argument, which sees participation as a means to better achieve project objectives; And the Arguments of Empowerment and Justice, which see participation as a process of enhancing the capacity of individuals to improve or change their lives. Tjokroamidjojo (1990) divides participation in three stages: (a) participation or involvement in the process of determining the direction, strategy and policy of development undertaken by the government; (B) Involvement in assuming responsibility for the implementation of development; (C) Involvement in the benefits and benefits of development in a just manner.

Sherry R. Arnstein (1969) mentions the existence of The Ladder of Citizen Participation or popular with The Arnstein's Ladder. The typology of participation level includes: Manipulation, Therapy, Informing, Consultation, Placation, Partnership (Delegated Power) and Citizen Control (Public Controlling). This typology will clarify the characteristics of participation.

Midgley reveals there are two views on the limits involved in community participation. Firstly, it is based on the United Nations Economic and Social Council (1992). This resolution states that participation requires the voluntary and democratic involvement of people in (a) their contribution to the development effort, (b) equitable benefit, and (c) Concerning goal setting, policy and planning formulation, and implementation of social and economic development programs. Based on this view, participation can be divided into two things: authentic participation that refers to the fulfillment of these three criteria. If all these criteria are not met then it is called pseudo participation (Multiple 2007).

When it turns to pesantren, many scholars (Geertz, 1960; Lukens-Bull, 1997; Dhofier, 1999; Hefner, 2000; Buresh, 2002) have shared the definition of pesantren. Pesantren is an Islamic educational institution that is also at the same time a religious society. Generally, pesantren refers to a complex religious education consisting of small or large huts for students (santri), separate houses for teachers, and mosques. The pesantren (kyai, santris, and other followers) are part of a wider religious community. The rural-based pesantren which Buresh (2002: 333) said "has no comparison to other rural institutions in the Indonesian context" has been shaped like a unique and distinctive community that has been described as a theological seminary, a sub-culture, a civilization itself (Wahid, 1974). Some scholars point out that pesantren other than character as religious institutions also have character as educational institutions and society (Geertz, 1960; Lukens-Bull, 1997; Dhofier, 1999; Buresh, 2002). Pesantren in certain aspects can also be seen as the first NGO in Indonesia (Hikam, 1999) which has several functions and roles in the community (Hasan, 1985; Billah, 1985).

Pesantren institutions are almost everywhere as they are rooted in Indonesian history for centuries. According to a report by the Ministry of Religious Affairs 2008, the number of Pesantren institutions in Indonesia has reached 21,000 with a total of 4 million students (Zakaria, 2010).

As a community institution, pesantren has the possibility to engage in promoting social welfare through social development (Midgley, 1995). Manfred Oepen (1988: 129-130) has classified three reasons for pesantren participation in development roles: a. Religious motives. B. Social motives. C. Political motives. While education is still the main mission of pesantren, another pesantren function arises. Billah (1985) describes two basic functions of pesantren: a center of excellence relating to religious intellectuals and as agents of development involving community leaders, especially in villages. Therefore, in relation to the main mission in religious education, the two additional functions above have opened up the possibility of establishing another identity for pesantren, namely the role of pesantren in the field of social welfare. This possibility has been presented by Hasan (1985: 85) which describes the basic role of pesantren which includes: a. Education that revolves around formal, non-formal and informal education in the religious and social fields; B. Social services, through activities, consultations, leadership and community development; C. Da'wah (dissemination of religious values) and dissemination of information; D. The formation of networks between the external groups and intergroup communication.

As a newly promoted policy to enhance Child's Rights, there are limited researches on CFC/D. The latest research on the CFC/D was conducted by Mario Carvalho & Zubedy Kotengi with the theme of Systematic assessment of the Child Friendly City / District (CFC / D) initiative in Indonesia (2014).

This research will focus on pesantren community in relation to the government program namely Child Friendly City/District in Indonesia. For the initial introduction, this study offers a combination of Arnstein's public-participation theory with the theory of Oepen about the role of pesantren in development. It is hoped that this research can provide a new perspective in viewing the model of religious community participation in a social policy. Beside the state and corporation, community has the equal opportunity to be an actor of development. So far, this research becomes the first in the study of pesantren engagement in the child protection policy through the mechanism of the Child Friendly City/District.

### 3. Rationale

Based on the above context and background, this research proposes a problem formulation: 'What is the form and model of pesantren engagement in the implementation of the Child Friendly Cities/Districts in Indonesia (CFC/D)? Pesantren has been involved in the pursuit of social welfare, at least through service education to grassroots communities in order to do *Da'wah* as a way to disseminate Islamic values. Some pesantren make a segment of children (or those under the age of 18) as the target of formal and non-formal education services.

The formulation of the problem is chosen by considering the significance of the theme which is to see the extent on what and how the participation of pesantren in the implementation of the CFC/D. Does the engagement of pesantren offer a model that can be adapted or replicated for other social religious institutions?

#### 4. Method and Design

This research is descriptive qualitative that aims to produce an accurate picture of a social phenomenon and describes the mechanism of a process or relationship and provides basic information on the topic of research in the form of verbal and numerical images. In this study, case study method is applied to get detailed and in-depth knowledge to a particular organization, institution or symptom. Researcher here uses qualitative methods, and given the fact that the problems brought by the researcher are still temporary, the theory employed in the preparation of qualitative research proposal is also still temporary, and will develop after researchers enter the field or social context. Some theories to be developed are the theory of participation model according to Arnstein (1969) and the motive theory of pesantren involvement in development according to Oepen (1988). The type of research that will be conducted is Intrinsic Case Study where the researcher tries to better understand certain cases internally. This type of case study is conducted to understand intrinsically, regularity and specificity of case, not externally such as test theory or construct theory.

This research will employ combined methods between survey, interview, observation and documentation. Survey will be carried out in selected pesantren in Indonesia which represent denomination in Islamic tradition and which has proximity to various Islamic affiliation. Interview will be conducted to get the understanding about the nature of pesantren involvement in CFC/D. The subject of interview will include kyai as leader of pesantren, administrator of pesantren, teachers, santri and local people as well as bureaucrats related to Children Protection issues in selected Cities/Districts. Observation is another way to collect data. Here, some pesantren activities to engage with the government's program in CFC/D will be observed and recorded to gain more insight data. Documentation includes record and notes on pesantren activities and other related materials which inform well the way the engagement of pesantren will establish.

Accordingly, data analysis in this research will use Miles and Huberman model analysis (1992) which includes Data Reduction, Data Display and Conclusion Drawing. Once the data is collected, data reduction will be done to deepen the focus by removing irrelevant data, followed by data display and conclusion drawing which eventually discover model of pesantren engagement in implementation of CFC/D in Indonesia.

#### 5. Significance and Conclusion

The significance of this research lies upon the fact that pesantren is always changing which give more opportunity to engage with social policy arena. This research is expected to provide added value in the form of references on how pesantren in Indonesia plays its role as a socio-religious social institution in support of government policy in mainstreaming the fulfillment of children's rights through CFC/D policy. The literature gap on the role of pesantren as one of the exponents of muslim civil society in child protection policy is expected to be fulfilled through the findings of the research. The practice of pesantren involvement in CFC/D policy which is applicable for certain situation will be potentially replicated to any other form of religious participation in line with the mainstreaming of public participation into policy. This research output is expected to deliver strong recommendation to deal with pesantren issues and its dynamic contribution for society.

## 6. References

- Arnstein, Sherry R (1969). "A Ladder of Citizen Participation". JAIP Vol. 35 (4): 216-224.
- Basyuni, Ison (1985) 'Da'wah Bil Hal Gaya Pesantren dalam Dawam Rahardjo, Pergulatan Dunia Pesantren, Membangun dari Bawah . Jakarta: P3M.
- Billah, M.M. (1985) 'Pikiran Awal Pengembangan Pesantren dalam Dawam Rahardjo, Pergulatan Dunia Pesantren, Membangun dari Bawah. Jakarta: P3M.
- Buresh, Scott Allen (2002) Pesantren-Based Development: Islam, Education, and Economic Development. Dissertation PhD. Department of Anthropology: University of Virginia, Maryland.
- Carvalho, Mario & Kotengi, Zubedy (2014) *Systematic assessment of the Child Friendly City/District (CFC/D) initiative in Indonesia*
- Dhofier, Zamakhsyari (1999) The Pesantren Tradition: The Role of the Kyai in the Maintenance of Traditional Islam in Java. Tempe: Arizona State University.
- Eldridge, Philip J (1995) Non-Governmental Organizations and Democratic Participation in Indonesia. New York: OUP
- Fakih, Mansour (1987) 'Community Development in Pesantren: Issues and Problems', Pesantren's Linkage, 3 (2): 5 – 8, Jakarta: P3M.
- Hadiwinata, Bob S. (2003) The Politics of NGOs in Indonesia: Developing Democracy and Managing a Movement. London: RoutledgeCurzon.
- Hasan, Nashihin (1988) 'Character and Function of Pesantren' in Manfred Oepen & Wolfgang Karcher, The Impact of Pesantren in Education & Community Development in Indonesia. Jakarta: P3M
- Hefner, Robert (2000) *Civil Islam: Muslims and Democratization in Indonesia*, Princeton University Press
- Ife, Jim (2008) Community Development: Alternatif Pengembangan Masyarakat di Era Globalisasi, terj. S. Manullang, Yogyakarta: Pustaka Pelajar.
- Kartodirdjo, Sartono (1988) 'Lembaga Swadaya Masyarakat: Tinjauan Singkat'. Prisma 17 (1) 97 – 101.
- Kelabora, Lambert (1976) 'Religious Instruction Policy in Indonesia', Asian Survey, Vol. 16, No. 3 (March), pp. 230–248.
- Lukens-Bull, Ronald (1997) "Changes in Indonesian Religious Education" ISC National Conference, Tempe.
- Midgley, James (1995) Social Development: The Developmental Perspective in Social Welfare. London: SAGE.
- Muluk (2007) *Menggugat Partisipasi Publik dalam Pemerintahan Daerah*. Malang: Bayu Media dan LP FIA UNIBRAW
- Oepen, Manfred (1988) *The Impact of Pesantren in Education & Community Development in Indonesia*. Jakarta: P3M
- Rahardjo, Dawam (1985) Pergulatan Dunia Pesantren, Membangun dari Bawah . Jakarta: P3M
- Tjokroamidjojo, Bintoro (1990) *Pengantar Administrasi Pembangunan*. Jakarta: LP3ES.
- UNICEF (2004) *Building Child Friendly Cities: A Framework for Action*.
- Wahid, Abdurrahman (1974) "Pesantren Sebagai Subkultur" dalam M. Dawam Rahardjo, Pesantren dan Pembaharuan. Jakarta: LP3ES, pp. 39 – 60.
- Zakaria, Gamal A.N. (2010) "Pondok Pesantren: Change and Its Future", *Journal of Islamic and Arabic Education* 2(2), 2010 45-52
- Ziemek, Manfred (1986) Pesantren dalam Perubahan Sosial. Jakarta: LP3ES.