Sambatan Jogja Community (SONJO): Implementation of Informal Social Protection During the COVID-19 Pandemic

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Abstrak Pandemi COVID-19 membuat perubahan pada berbagai sektor seperti ekonomi, kesehatan, dan pendidikan yang berakibat timbulnya masalah yang berasal dari terhambatnya aktivitas ketiga sektor tersebut . Meskipun telah usai namun masalah yang terbentuk pada masa tersebut masih tersisa dan membutuhkan penyelesaian secara integratif. Pemerintah menjadi penanggungjawab utama dalam mengatasinya, namun selama pandemi banyak bermunculan kerja kolektif yang berasal dari akar rumput yang kemudian secara signifikan mengatasi problem di masyarakat. Salahsatu bentuk kerja akar rumput ini adalah yang komunitas Sambatan Jogja (SONJO). SONJO adalah gerakan multiaktor yang selama pandemi bergerak secara masif untuk ikut serta menyelenggarakan perlindungan sosial informal sebagai upaya pengurangan resiko sosial akibat masalah ekonomi, kesehatan, dan pendidikan. Penelitian ini akan berfokus pada isu tersebut dengan menggunakan metode kualitatif studi kasus. Data diperoleh berdasarkan wawancara dengan inisiator SONJO. Hasil yang diperoleh adalah bahwa SONJO adalah intermediatory actor dalam distribusi perlindungan sosial informal masa pandemi COVID-19 di DI Yogyakarta.

Abstract The COVID-19 pandemic has changed various sectors, such as the economy, health and education, which has resulted in problems stemming from the hindrances in the activities of the three sectors. Even though it was over, the problems formed during that period remain and require an integrative solution. The government is primarily responsible for overcoming it, but during the pandemic, many grassroots collective works have emerged which have significantly overcome societal problems. One of the forms of this grassroots work is the Sbatan Jogja (SONJO) community. SONJO is a multi-actor movement that, during the pandemic, moved massively to organise informal social protection to reduce social risks due to economic, health and education problems. This research will focus on this issue using a qualitative case study method. Data was obtained based on interviews with SONJO initiators. The results obtained were that SONJO was an intermediary actor in the distribution of informal social protection during the COVID-19 pandemic in DI Yogyakarta.

Keywords: collective work; community; sonjo; social protection; covid-19

INTRODUCTION

Since 2019, people worldwide have been affected by the Coronavirus Disease or what is commonly called COVID-19, the first case of which occurred in China. The spread of this virus is so easy and fast, namely through physical interaction, that it is difficult to avoid the spread of this epidemic because it conflicts with existing habits in people who are used to living in direct social relations. Indonesia is one of the countries affected by COVID-19, with 6,650,244 cases and 159,676 deaths on 27 November 2022 (Covid-19 Handling Task Force, 2022).

Chaos ensued due to this condition; the high number of sufferers and deaths caused all sectors to be affected, not just health. The Indonesian government limits social space directly for the community by establishing various regulatory policies such as Large-Scale Social Restrictions (PSBB). This policy is used to reduce the rate of growth of COVID-19 to restore the health aspect of the Indonesian people. However, it impacts the economic and education sectors, which must switch online. This change was not accompanied by a responsive society adjusting it regarding facilities and mentality. As a result, these sectors stopped their activities. In the economic sector, unemployment occurred, and many business actors went bankrupt because their business locations were restricted. On the other hand, there is a loss of learning phenomenon in education that causes students to have difficulty accepting online learning during the COVID-19 pandemic (UNICEF, 2021).

The government has disbursed funding for handling COVID-19 at least 5.4 trillion (DJPb Ministry of Finance of the Republic of Indonesia, 2022). This money is realized through Direct Village Fund Cash Assistance (BLT DD). BLT DD is assistance whose beneficiaries use a targeted scheme, namely pre-prosperous families that have been recorded. However, this BLT DD only targets the poor, while the COVID-19 pandemic has affected all levels of society, both prosperous and prosperous. COVID-19 has changed the condition of society. Many people were initially prosperous but had their economies disrupted due to the impact of restrictions on economic activities, causing them to become pre-prosperous. The affected communities are included in the vulnerable group because they have yet to be recorded as social assistance beneficiaries.

Cooperation between the government and the private sector has also been carried out. However, as a developing country, this work can only sometimes restore conditions in the health, economic and education sectors. Difficult access to regions causes the government to be unable to reach this layer fully. At the same time, those in the regions also need help to catch up because inadequate facilities and infrastructure make it difficult for them to communicate the problems and needs in their area. The private sector also needs help to contribute significantly because it is also facing difficulties in overcoming the impact of the COVID-19 pandemic. Therefore, people at the local level form many movements and carry out activities to overcome problems in their area so they are not dependent on government and private sector assistance.

Indonesia has a strong kinship and social system. Gotong royong, as a joint work, characterizes the Indonesian people in carrying out their various activities. In rural areas, gotong royong is widely used for various interests, both the interests of individuals within the community and the community itself. During the COVID-19 pandemic, there were many movements from local communities to respond to local needs. The Special Region of Yogyakarta, as a province that is still closely communal, is also an area where many

community-level movements have emerged to overcome problems that occurred during the COVID-19 pandemic as well as answer existing needs. In this study, the community used as best practices for the movement in the distribution of social protection is the Jogja Splice Movement (SONJO). SONJO is considered suitable as a best practice in this research because this movement is formed and works based on social capital. This movement is also moving to answer the needs of three major sectors affected by the COVID-19 pandemic: health, economy and education.

Theoretical Framework

1. Social Welfare and Protection Policy

Welfare policy, or what is commonly called the welfare regime, is a concept developed to explain various rules and activities for the implementation of welfare in a country. The concept of welfare in Indonesia is regulated in Law Number 11 of 2009 concerning Welfare. Welfare, according to Article 1 of the Law, states that:

"Social Welfare is a condition of fulfilling the material, spiritual and social needs of citizens so that they can live properly and be able to develop themselves so they can carry out their social functions."

From this article, the concept of welfare refers to the "fulfilment of needs", "self-development", and "social functions". The concept of welfare in the state has been developed by welfare thinkers since 1980, namely by Amartya Sen, who proposed a welfare assessment based on indicators of functioning and capability. Another thought that emerged regarding welfare was by Gough (2004), stating welfare policy as a complete set of arrangements for institutions, policies, and practices to realize welfare.

The book, The Three Worlds of Welfare Capitalism by Esping-Andersen (1990) states that welfare is divided into three main ideas regime, liberal, conservative, and social democratic. These regime differences affect how the pattern of administering a welfare system. In addition to the welfare regime, the difference in implementation is also influenced by the conditions of the countries, namely developed and developing countries. The basic difference between developed and developing countries is the actor administering their welfare.
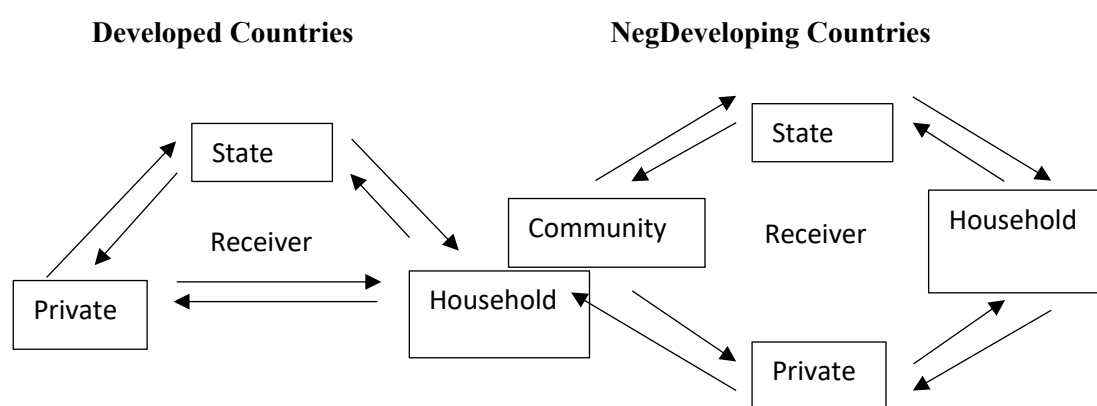
Figure 1. Welfare Implementing Actors in Developed Countries and Developing Countries

Source: Sumarto (2017)

The fundamental difference between the implementing actors and the distribution of welfare in developed and developing countries is the existence of communities in developing countries. The role of the community in developing countries in organizing welfare is the community as a complimentary or even, in certain areas, a substitute for the role of the

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government. The provision of welfare by this community is also considered a form of failure of the role of the government, which is formally obliged to organize its welfare. Therefore, the implementation of welfare by the community is commonly referred to as an informal welfare regime.

In carrying out welfare policies, it is necessary to distribute them through a concept commonly referred to as social protection. According to the United Nations Research Institute for Social Development, social protection is a system used to protect society from harm through prevention, management and overcoming situations (UNRISD, 2010). This social protection is divided into formal social protection, which refers to the state's role as the implementing actor, and informal social protection, which refers to the role of fellow citizens as the implementing actor. Indonesia is a developing country with welfare policies still widely supported by the community; many communities carry out social protection from fellow citizens (Sumarto, 2017). This is done as a form of responsiveness in capturing existing protection needs.

2. Social Capital

Every individual is inseparable from the dualism of his role, namely for himself and others. Each processes space and time to meet others through various interests, and then some decide to be connected in a group or community. The accumulation of the results of this role leads to a "social" paradigm, which this social paradigm is then utilized in certain interests so that it is often referred to as social capital.

French sociologist Pierre Bourdieu conducted a study of social capital. Pierre Bourdieu states that social capital is an essential resource owned by individuals and groups in ownership relationships and can be utilized to advance the potential of individuals and groups. Social capital, in Bourdieu's sense, is also inseparable from the existence of social, cultural, and economic structures of actors that can be felt by the benefits between related individuals (Bourdieu & Wacquant, 1992).

In line with Bourdieu, American sociologist James Coleman also explained that there is a link between the economy and society, which is related to social capital rather than economic capital. Social capital becomes two bridges of theoretical traditions, namely between: first, social functions that are controlled by social structures; second, actor goals are based on interests in maximizing benefits (Coleman, 1988). Coleman sees social capital as universally productive. Therefore, Coleman defines these individual and collective assets as a whole benefit rather than seeing possible inequality as defined by Bourdieu.

A controversial American sociologist Robert David Putnam also contributed to defining social capital based on ownership. According to Putnam, this social capital is a public good that comes from the trust and participation of each individual. So that the ownership of this social capital becomes collective, this thought became steam that confronted Bourdieu's thought which emphasized social capital as individual ownership. Putnam stated that social capital is a society's cultural and political characteristics (Putnam, 1993).

In connection with these definitions, the key to social capital is always related to social networks. This social network will provide interests according to the type of network. There are differences between the benefits of social networks formed on the basis of families and social networks formed in formal institutions such as business colleagues (Ortensi & Belgiojoso, 2021). Social networks will form a certain accumulation of knowledge as a result of the interaction process that occurs. This social capital is then considered by the structural theory of Robert K. Merton as one of the elements that impact a country's development (Hurochkina et al., 2021). In several countries, especially those with the characteristics of

developing countries and countries with strong social and collective values, social capital plays an important role for each individual or group. It cannot be separated from this capital in carrying out their lives. Some problems that have existed so far have been resolved through social capital, such as difficulty getting a job. Social capital owned by individuals can provide settlement schemes, such as providing information related to available job vacancies. Social capital also helps in incidental conditions and requires fast handling, such as needs when there is a disaster, individuals who have died, and various other problems. Because of the complexity of the role of this social capital and that each individual has the potential to have relationships in shaping it, social capital can be considered a non-physical asset but has an impact that originates. Its benefits can be converted into other benefits that are economical, political, social or cultural and in various conditions and times, whether planned or incidental or emergency.

3. Crisis Response

Changes in conditions caused by external elements in the form of epidemics are difficult to predict, especially if the outbreak is a new epidemic. These changing conditions have the risk of creating a crisis. To deal with it, a strong defence system is needed; in this case, the system in question is a social defence system which refers to the capacity of a social group. This resilience is needed in crisis conditions so that these social groups can survive through strategies and utilization of their resources, between experience with up-to-date knowledge and the ability to transform by creating new work systems. (Rast et al, 2020).

In crisis management, two major schemes are community-based and cross-sectoral-based. In the community-based model, civil society, especially in countries where the government has not been able to solve problems and respond to needs completely, then joins an informal group which is usually in the form of a community, to fill the gaps in solving problems and fulfilling needs at the local level. Strong ties shape community preparedness to be more adaptive in dealing with crises that occur. The community uses knowledge of problems and potential in the field to make appropriate changes to obtain problem-solving and respond to needs efficiently. Unlike the case with the cross-sector-based model, it exists when the complexity of the impact of the crisis occurs that the community cannot resolve. In a cross-sector model, it is usually a pentahelix system representing the government, private sector, media, academia, and the community. This multi-stakeholder collaboration is carried out to bring about massive and systemic changes in all processes and fields, starting from the practical domain to policy (Suva et al, 2022).

METHODS

This study used a qualitative method with a case study approach. This method uses the subject's experience and knowledge as the primary data; this experience and knowledge are then used to describe the phenomena experienced by the subject. Included in qualitative methods are phenomenological and ethnographic analysis research. Data is usually collected through interviews, observation, focus group discussions, questionnaires and documentation (Cresswell, 2012). This research conducted a case study on the Jogja Splice community movement (SONJO).

SONJO is a movement in the form of a community that was present during the COVID-19 pandemic and helped the people of the Special Region of Yogyakarta affected by the COVID-19 pandemic get social protection in accessing food, economy, health, and education. Interviews and documentation literature studies were conducted to learn more about this

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movement. Interviews were conducted with SONJO Initiators using a criteria-based selection system, and then a literature review of documentation will be carried out on documents related to knowledge about SONJO.

This research was conducted using the Miles and Huberman model procedures, which included: first, research preparation by developing a framework; second, data collection; third, data reduction. The following is the procedure for the Miles and Huberman model:
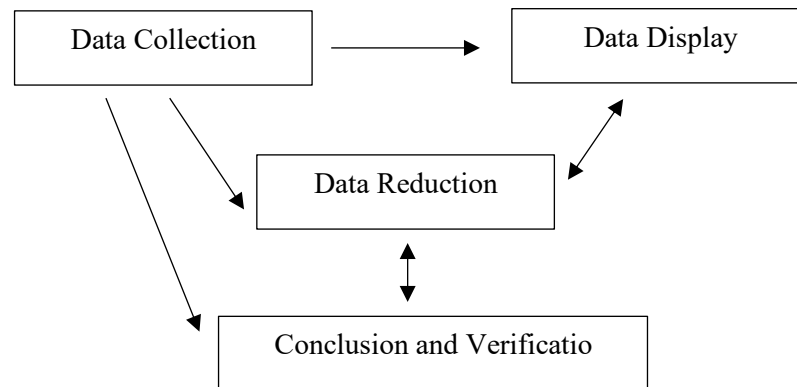

Figure 2. *Miles* dan *Huberman Model Analysis*

Source: Huberman & Miles (1994)

The data from the interviews were then transcribed. Then the data is classified and verified through the triangulation method. Data triangulation is a technique used to check the validity and validity of data through verification with other sources other than data (Moleong, 2018). Valid data is then presented as charts, diagrams, or narratives. After that, a review was carried out, and conclusions were drawn based on the formulation of the problem.

RESULTS AND DISCUSSION

1. Sambatan Jogja (SONJO): A Social Capital

Sambatan Jogja, commonly known by the acronym SONJO, was founded on March 24 2020, with the initiators being lecturers who are members of the anti-corruption movement. In Javanese, the word Sonjo itself means friendship, and the word splice is a word that is often used by people in rural areas in the Special Region of Yogyakarta to emphasize a collective activity or cooperation, which is usually carried out for a particular interest. This movement is a humanitarian-based movement that was present during the COVID-19 pandemic as an effort to help the local people of the Special Region of Yogyakarta who were affected by the COVID-19 pandemic, both those affected in their health, education and economy (SONJO, 2022).

This movement is digital-based, namely through whatsapp media. Initially, this movement only started through one WhatsApp group as a working group. However, the enthusiasm from academics, practitioners, media and the public was quite high, as well as the needs in the field in handling the COVID-19 pandemic, which was quite complex, so the number of whatsapp groups then grew to twenty-four. Whatsapp groups comprise twenty internal whatsapp groups SONJO and four external whatsapp groups. The total number of members, or what is commonly referred to in SONJO as volunteers, is 2,000 people. This Whatsapp group

represents a working group on several needs, namely health, economy, and education. The following is an analysis of the roles of each work group that represents an explanation of the actors, fields, objectives and scope of work:

Table 1. Description of the SONJO Sub-Sector Working Groups

Whatsapp Group	Actor	Field	Goals
SONJO HQ	UGM lecturers who are members of the anti-corruption movement (Initiator)	Health, Education, Economy	Movement Initiation
SONJO Database	Inisiator dan Relawan Database	Health, Education, Economy	Program execution
SONJO Pangan 1	Businessmen	Economy	Settlement of food problems related to PSBB which creates a break in demand and supply
SONJO Pangan 2	SMEs	Economy	Facilitating MSMEs for transactions
SONJO Inovasi	Medical Device Innovator	Health	Manufacturing of Medical Devices
SONJO Legawa	Distribution Volunteer	Health, Economy	Distribution of assistance
SONJO Media	Mass Media Activist	Health, Education, Economy	Information dissemination to journalists
SONJO Pembelajaran	Inisator	Health, Education, Economy	Accommodation of movement initiation learning in other areas
SONJO Pendidikan	Teachers and Education Office	Education	Overcoming educational problems during the COVID-19 pandemic
SONJO Wedding dan Wisata	Wedding and tourism business actors	Economy	Reviving the business via digital
SONJO Kebijakan	Public Policy Expert	Health, Education, Economy	Policy formulation
SONJO Rewangan	Hospital Director at D.I. Yogyakarta	Health	The process of referring COVID-19 patients between hospitals
SONJO Tangguh	Village Head, Panewu, Shelter Coordinator, COVID-19 Field Volunteer	Health, Education, Economy	Handling COVID-19 in the Field
SONJO Rukti Jenazah	Funeral experts and volunteers	Health	Logistics in the funeral home
SONJO Pertanian	Agricultural Academics and Practitioners	Economy	Agricultural breakthroughs for economic growth
SONJO Srikandi	PKK activist	Health, Education, Economy	Mobilization of movement through the family
SONJO Ekspor	Businessmen	Economy	Pengembangan kualitas produk dan strategi ekspor

Database Shelter	Village and village shelter coordinators	Health	Development of shelters and updating the availability of village shelter beds
SONJO Saras	Student volunteers and health professionals	Health	Quality Assurance Shelters
Komando Tes PCR	Health workers	Health	PCR Testing Problems
Sambatan Lingkar Mulia	Muria circle volunteers (Pati, Kudus, Jepara)	Health	Cooperation in handling the emergency response to the increase in COVID-19 cases
Rereongan Jawa Barat	Volunteers in West Java	Health, Education, Economy	Cooperation in handling the emergency response to the increase in COVID-19 cases
Sambatan OTO	SONJO initiator and PT. OTO Bogor	Health	Building shelters in the area of PT. OTO Bogor
Rupil Ancol dan SONJO	SONJO Initiator and PT Pembangunan Ancol	Health	Building recovery homes (self-isolation shelters) for patients COVID-19 tanpa gejala di Jakarta

Source: Researcher Processed (2022)

Even though it has been divided into several working groups, the movements of each actor are not limited to taking part in only one working group. This integration is carried out to complement each other's needs of each work group to cover the existing deficiencies. These actors work without pay because SONJO is a social movement prohibited from managing and using funds for the personal benefit of each organization. Every time there is income from donors to finance management in the health, economic, or education sectors, it will be directly channeled to beneficiaries recorded in the working group.

We are a social movement that, by definition, is an Organization without Form (OTB). Using the term New Order means that we are prohibited from managing third-party funds so that there is no economic capital in it. We use development with a system of non-monetary resources. These non-monetary resources are a lot and can produce many outcomes too. Yes, that is what we are developing (Pradiptyo, 2022).

SONJO holds the concept of non-monetary resources to be optimistic about realizing its programs without using economic capital. SONJO runs its program through the concept of social capital by first utilizing a network of initiators who bring together existing interests to collaborate in realizing the fulfillment of needs in the fields of health, economy, and education. Of course, this social capital does not come immediately, but because of the similarity of shared values, intersecting human interests, and beliefs. Building a movement based on social capital requires a strong and clear vision and mission so that the program being implemented is directed and not haphazard just because the actors in it are already networked.

To maintain these values and for this movement to be sustainable, we adhere to two things, the first two of which we hold are the missions of a mission-driven organization. All strong organizations in the world always hold a mission-driven organization. Mission vision is not vision mission because mission determines who we are, who we are. In other words, why is there a SONJO mission? Our mission is to help vulnerable and vulnerable people related to the impact of COVID-19 in the Special Region of Yogyakarta. That's what we do. If we focus there, the sustainability of the movement itself emerges. Why? Movement is not a function of money but of people's sincerity. Because doing it like that costs 0 because you don't have to

pay people; that's what's sustainable. That's what we protect; we don't dare risk anything because this is trust; if these values are applied continuously over time, it will give rise to trust. This trust allows SONJO to make activities cheap or not even pay a penny. SONJO can initiate the building of a shelter, but that's only through the lobbying system. What if, on campus, our father makes shelters for students affected by Covid? For the technical, yes, we can help. We have health experts; we make technical guidance. You don't need money, do you? (Pradiptyo, 2022).

The involvement of actors is carried out based on a volunteer system to carry out the various needs of the movement. Volunteer mobilization is carried out via the Whatsapp Group link, distributed on the SONJO website and social media. Individuals or groups who wish to join can enter the Whatsapp Group to discuss transmitting ideas and knowledge they have and the framework for workgroup activities based on the proposed needs. The involvement of actors is also carried out at the level of the location where the activity is carried out, for example, in the related village.

We used to build shelters together with the sub-districts. We involve the community from the kelurahan itself. Then, we need the people who supervise the shelter to see the quality of our shelter in collaboration with medicine, which includes final-year medical students. Many are from outside Java because it can be done via Zoom. Or when carrying out rotational activities, bringing patients, vaccines, etc. We open SONJO Transportation for anyone who wants to donate, or is it okay if their car is borrowed for transportation? Later we will data and check who has been picked up and who is covering; everything can be completed with the Whatsapp Group work (Pradiptyo, 2022).

The program from SONJO is growing and expanding, so it is deemed necessary to have a system of checks and balances. This system is implemented so that SONJO avoids the potential for free riding, misinformation, and moral hazard. The check and balance system that is enforced is the establishment of a compliance committee. Members of this compliance committee are based on competence and reputation for anti-corruption and risk management. The compliance committee also acts as a bridge when conflicts occur between actors. One of the conflicts at SONJO is regarding the focus of activities to be carried out.

When entering wave two of COVID (Delta). There was once quite a tense discussion in one wa group. There is a tug-of-war between friends in business and health. Yes, it's dynamics. This conflict is related to whether we will recommend implementing a lockdown or will allow business actors to get profits first to stock up during a pandemic. Because there are many need entities, that's what happened (Pradiptyo, 2022).

These efforts by SONJO have become a way for SONJO to maintain the dignity of a social capital movement free from practical and monetary interests. The involvement of various entities, according to the scope of the movement's work, mobilizing volunteers, and conducting checks and balances makes SONJO a movement based on quality and measurable social capital. The SONJO movement also allows for a more inclusive and participatory movement so that this movement becomes a movement that helps each other between communities and answers each other's needs. The social capital within SONJO would not have been possible without the trust formed from the initiator's reputation as a lecturer in the anti-corruption movement, SONJO's vision, and a clear system of checks and balances. SONJO shows that social capital can solve problems that existed during the crisis due to the COVID-19 pandemic. This social network forms social capital that can work across sectors because of the many actors involved and the diversity of the actors' expertise.

2. Sambatan Jogja (SONJO) in realizing social protection in the fields of health, economy and education

Sambatan Jogja (SONJO) is carried out in three main sectors, namely health, economy, and education. The determination of these sectors is based on the needs in society that have not been fully met by the government and on existing resources in the SONJO community. Beneficiaries are also targeted, but it is possible for those who are not recorded to apply for their area to receive assistance through emergency contacts available on the SONJO website. This convenience is in line with the tagline carried by SONJO, namely #OraAnaSingKeri #OraKeri, which means nothing is left behind and not left behind. This tagline shows the inclusiveness of beneficiaries built by SONJO and the activities carried out at the forefront of responding to the needs of the COVID-19 pandemic. SONJO tries to ensure that the activities carried out during the pandemic are repressive to the existing conditions. However, SONJO also takes preventive steps through periodic SONJO discussions that discuss projected problems that may occur in the future and how they can be resolved with SONJO's resources. By knowing the problems that may occur in the future, SONJO can focus more on the movement and carry out programs that are ready and flexible to overcome problems in the future. SONJO also refers to himself as Doraemon during a pandemic because he can transform to answer every need.

Periodically evaluating the impact of the SONJO movement in the field can lead to forming new sub-sector groups and adding activities in old sub-sectors. This is done to answer needs in the field, which are usually not archived in SONJO's program plans and activities. This work step found that the space for SONJO's activities is at the level between policy and practice, both of which influence each other because SONJO operates based on evidence-based policy. In the SONJO movement, there are a lot of activities in a program or activities carried out by the SONJO sub-sector working group. In carrying out SONJO's activities, it can act as an intermediary actor, main implementing actor, and policy observer or recommender. In the SONJO Food 2 work group, SONJO is a liaison between businesses and consumers to bring together the interests of buying and selling transactions through the Whatsapp Group platform. Unlike the SONJO HQ working group, SONJO plays the role of initiator in initiating the movement and planning to form a sub-sector working group. SONJO can also act as an observer or provide recommendations for policies. At SONJO Education, SONJO regularly dialogues with the Ministry of Education and the Education Office regarding the most effective and safe learning systems to be carried out during the COVID-19 pandemic.

We actively communicate with friends from the education office regarding learning effectiveness through Zoom media. We also coordinated directly with the Minister of Health, who served during that period. Is this vaccine safe or not, and other technicalities? We are here as input givers. We are not replacing the role of the government; we don't want to know what agenda the government has. We only do this kind of help (Pradiptyo, 2022).

The activities carried out by SONJO are accommodated in a program of various kinds of activity programs. In December 2020, when the number of COVID-19 cases increased, the hospitals in the Special Region of Yogyakarta were full, so they could not accommodate additional COVID-19 patients. This condition led to initiatives to form resilient shelters at the district and sub-district levels. This shelter was established with related regional apparatus organizations (OPD). This effort is made to meet the needs of the public health sector so that people can gain access to health facilities and can provide a sense of security for both sufferers of COVID-19 and those around them. Some of the health sector activities in SONJO include

SONJO Poster, SONJO Husada, SONJO Inovasi, SoHibKoe, SONJO Database Rewangan, SONJO Husada Tangguh, SISTERKU, SiTangguh, SONJO Rukti Jenazah, SONJO Uwuh, SONJO PasarDesa, SONJO Saras, and Live Doctor Consultation Online (SONJO, 2020).

Figure 3. Activities in the health sector in the SONJO Husada program

Source: Sidik (2021)

SONJO also has a SONJO Market Showcase activity, which provides trading space for MSMEs who are forced to close their physical stores due to the PSBB policy so that they can switch to the online platform provided by SONJO. Because not all MSMEs can carry out MSMEs' marketing and funding strategies in the digital world, this is where SONJO plays a role so that MSMEs can continue to carry out their business transactions so that existing MSMEs can continue to carry out their economic activities so that new unemployment is minimized which impacts on the family's economic sector. SONJO also provides various kinds of physical and mental training so that MSMEs can later be independent and ready if, in the future, transactions must completely switch to online due to unpredictable future conditions. Some of SONJO's Economic activities include the SONJO Food Database, SONJO Ngabuburit, SONJO Market Showcase, SONJO Jagong, SONJO Hamperfest, and SONJO Exports (SONJO, 2021).

Figure 4. Activities in the economic sector in the SONJO Market Showcase program

Source: SONJO (2020)

Activities in the education sector in SONJO are still minimal when compared with other sectors. The activities carried out are related to discussions and efforts to generate policy recommendations in the field of education. In collaboration with the education department, SONJO has collected data regarding online education facilitation and its opportunities and challenges. This data is then submitted to be used as evaluation material in making policy texts at the central and regional levels. This discussion is carried out regularly to support updates on the latest conditions so that the policy recommendations that emerge can be appropriate.
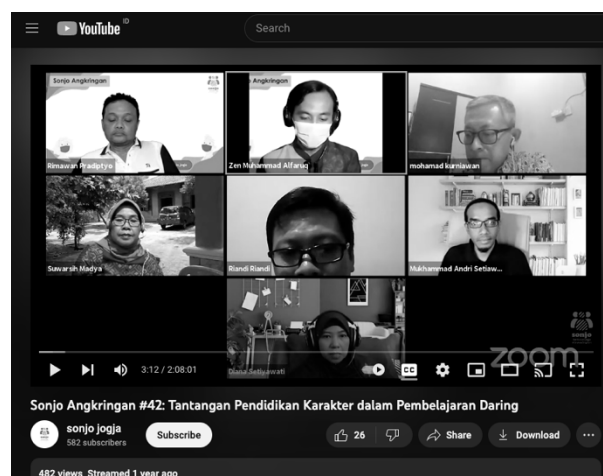

Figure 5. Activities in the education sector in the SONJO
Angkringan program
Source: SONJO (2020)

With these activities, Dr. Rimawan as the initiator of SONJO, is still projecting himself to be able to join efforts to help social protection after COVID-19, especially in the health sector. SONJO has projections for treatment for people with diabetes because cases of diabetes in the Special Region of Yogyakarta are increasing due to diet during the COVID-19 pandemic. SONJO, even though the actors come from cross-sectoral backgrounds, in the future, will still operate on behalf of the community, and later, with the social capital, values, and experience they have, they can expand the benefits of SONJO for the people of the Special Region of Yogyakarta (Pradiptyo, 2022).

CONCLUSION

Based on the formulation of the problem that has been formulated, SONJO is a community that comes from a network. SONJO is run with social capital in the form of the role of actors across sectors; the values of transparency, integrity, empathy, and synergy; and the mission vision to help the people of D.I. Yogyakarta, which is affected by COVID-19. In realizing informal social protection, SONJO is engaged in three areas: health, economy, and education. Each of them has activities following the focus on fulfilling the needs that the SONJO sub-sector working group has formulated. SONJO's position is in realizing intermediary actors, main implementing actors, and policy observers or recommenders. This is adjusted to the capacity of the sub-sector working group and the scope of work on issues.

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Menumbuhkan budaya literasi membaca dengan menciptakan lingkungan literasi di Sekolah Dasar Islam Plus YLPI Pekanbaru

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Abstrak Gerakan Literasi Nasional (GLN) dilakukan oleh Kementerian Pendidikan dan Kebudayaan pada tahun 2016 bertujuan untuk menumbuhkan budaya literasi pada lingkungan sekolah, rumah, dan masyarakat dengan membangun pojok baca di sekolah, membangun taman baca, perpustakaan daerah, dan rumah pintar Atmazaki. Tujuan kegiatan pengabdian ini yaitu untuk menumbuhkan budaya literasi membaca pada siswa dengan membangun pojok baca, program membaca 15 menit sebelum belajar formal dan edukasi akan pentingnya literasi. Jenis pengabdian ini adalah deskriptif dengan menggunakan pendekatan kualitatif yang dilaksanakan menjadi tiga tahapan yaitu persiapan, pelaksanaan bercerita dan pembiasaan membaca dan evaluasi. Sampel berjumlah 51 orang siswa Sekolah Dasar Islam Plus YLPI terdiri atas 21 orang siswa perempuan, dan 30 orang siswa laki-laki. Pengumpulan data menggunakan metode wawancara, observasi, dan dokumentasi. Hasil pengabdian adalah munculnya kebiasaan literasi melalui metode bercerita, membaca selama 15 menit sebelum belajar formal, dan selalu meluangkan waktu untuk membaca di pojok baca. Kesimpulan dari pengabdian adalah siswa menjadi kriteria yang suka membaca dan semua kegiatan tersebut sudah mampu diikuti dengan baik oleh siswa.

Abstract The National Literacy Movement (GLN) conducted by the Ministry of Education and Culture in 2016 aims to foster a culture of literacy in schools, homes, and communities by building reading corners in schools, building reading gardens, regional libraries, and Atmazaki smart homes. The purpose of this service activity is to foster a culture of reading literacy in students by building a reading corner, a reading program 15 minutes before formal learning, and education on the importance of literacy. This type of service is descriptive using a qualitative approach which is carried out into three stages, namely preparation, implementation of storytelling and habituation of reading and evaluation. The sample amounted to 51 students of Islamic Elementary School Plus YLPI consisting of 21 female students, and 30 male students. Data collection using interview, observation, and documentation methods. The result of this dedication is the emergence of literacy habits through storytelling methods, reading for 15 minutes before formal study, and always taking time to read in the reading corner. The conclusion of dedication is that students become criteria who like to read and all these activities have been able to be followed well by students.

Keywords: literacy culture; read; primary school; reading corner; devotion