

## **FREE EDUCATION REVIEW OF SOCIAL EXCHANGE THEORY (PHENOMENOLOGICAL STUDY OF OVERSEAS SCHOLARSHIP RECIPIENTS)**

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### **ABSTRACT**

The researcher found that there were still several students who misunderstood the purpose of using the opportunities provided by the government not for academic purposes but for other things outside of academia, this is where the use of scholarships among students is still not optimal in utilizing the scholarships. This study uses a qualitative phenomenological approach with the interview method. The research subjects were 3 (three) people. Data collection techniques with observation and interviews. The data validation technique uses source triangulation by collecting similar data and information from a variety of different sources. Based on the analysis of the results of the interviews and their relation to social exchange theory, it can be seen that scholarship recipients have the advantage of receiving free education at leading schools and universities in the Islamic world. They have the advantage of getting a lot of authentic Islamic learning resources from texts, manuscripts, and relics of past Islamic glories at no cost or for free. However, to get the scholarship, they must make sacrifices, namely by following a strict selection process, and after being accepted as a student or students they must achieve according to the requirements of the institution. And 1 in 3 subjects or informants is even required to do community service in channeling institutions after their education is complete. Because this is a reciprocity to the distributor of the scholarship and is a sacrifice that must be made by the scholarship recipient

**Keywords:** *education, scholarship, social exchange*

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## **INTRODUCTION**

Education in the development of the Indonesian state has a very important position. Education plays an important role in developing human potential for the growth, development and progress of a nation. Therefore, education is an important aspect that must be seriously mentioned in the 1945 Constitution. Therefore, education is one of the most important things in the life of the nation and state. That is, everyone has the right to receive education and can continue to grow. Quality education is the foundation for advancing people's lives and sustainable development.

Education is a conscious human effort to prepare learners, through human guidance and training, towards maturity, high competence, noble personality or morals and intelligent thinking, and guide them to achieve complete security and happiness as members of society. According to Teguh Triwiyanto, education is an effort to attract public interest because it aims to provide programmed learning experiences in the form of formal, non-formal, and informal learning inside and outside school, which continues with the aim of lifelong optimization. individual skills in order to function properly later in life.

But getting a quality education is expensive. The problem is that the high cost of education both in Indonesia and abroad in particular makes many Indonesians believe that they cannot

continue their education if there is no cost. This thinking is very shallow because there are many types of scholarships currently given to Indonesian children to continue their studies. Some of these scholarships are awarded by the government and others by the private sector for Indonesian children who succeed or do not succeed.

Quality education may not be cheap, or rather not free. The government has a real duty to ensure that every citizen has an education and ensure that the lower classes have access to quality education. Theoretically and politically, Indonesian laws are regulated, for example the Fourth Amendment to the 1945 Constitution states that "every citizen has the right to education". And Law No. 20 of 2003 concerning the National Education System (SISDIKNAS) Article 11(2), Article 12(1), Article 34(2).

The government aims to provide learning assistance funds to students whose parents cannot afford their education through the Directorate General of Higher Education, Ministry of Education and Culture, as well as grants for outstanding students both in school and outside school.

The legal basis for financing is regulated in the following legal provisions: Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System, Law of the Republic of Indonesia No. 12 of 2012 concerning Higher Education, Government Regulation No. 48 of 2008 concerning education funding Government Regulation No. 4 of 2014 concerning the Implementation of Higher Education and the Implementation of Higher Education, Decree 30 of 2010, Assistance to students whose parents or guardians cannot afford their education. In addition to the government, many private parties provide grants to those who succeed and those who are less fortunate. Apart from the government, many private parties provide scholarships for anyone who excels and from the underprivileged. This is intended as a form of contribution from the private sector in advancing education in Indonesia which is a joint task.

Scholarships are given free of charge from the government or private sector. But not necessarily completely useless. There are other purposes for scholarship providers to provide funds for educational purposes, including as a form of concern and branding for agencies or companies or dedication is needed from scholarship recipients after completing their education.

However, not all consider scholarships a social consequence and scholarship recipients have moral and material responsibilities. The phenomenon that occurs today is that many scholarship recipients, especially recipients of education scholarships abroad, do not want to return to Indonesia for various reasons such as lack of domestic jobs, lack of government support, smaller income. Even though returning to Indonesia is one of the provisions of the channeling institution when the scholarship recipient completes his education.

Looking at the phenomenon that occurs when viewed from a sociological perspective, this phenomenon violates moral and material responsibilities socially. This is in line with the theory put forward by some sociologists through the theory of social exchange. This theory assumes that everyone values their relationships based on sacrifice and benefit. From the perspective of social exchange, it is said that people calculate the total value of a relationship based on the amount of benefits received minus the sacrifices made. Referring to this theory, it can be seen what attitude should be taken by scholarship recipients.

Social exchange theory was developed by psychologists John Thibaut and Harold Kelley (1959), sociologists George Homans (1961), Richard Emerson (1962), and Peter Blau (1964).

Social Exchange Theory (SET) is a comprehensive approach to explaining and predicting relationship maintenance. This theory states that this approach to the exchange of social relations is similar to economic theory which is based on a comparison of costs and benefits. Therefore, this theory considers personal relationships in terms of costs and benefits. What are the benefits of the employment relationship to you? And how many sacrifices must be made to get those benefits.

A positive ratio is a ratio whose value is positive because the benefits received outweigh the sacrifices made. When a negative value relationship arises when the sacrifice exceeds the benefit received. Therefore, these relationships tended to have a negative impact on participants. Social exchange theory goes a step further, predicting that the value of a relationship influences whether people continue or end the relationship. Positive relationships can usually last a long time, while negative relationships can end. Everyone participates voluntarily and remains in the relationship only as long as the relationship is considered satisfactory in terms of benefits and costs. Social exchange looks at relationships through the metaphor of the market, where everyone acts according to their personal goals and seeks profit.

Social exchange theory is a perspective of social psychology and sociology that explains social change and stability as a process of exchange between parties. Social exchange theory assumes that interpersonal relationships are formed through subjective utility-tribute analysis and comparison of alternatives.

Self-interest and interdependence are at the core of social exchange. This is a basic form of interaction when two or more actors have something of value to each other. In social exchange, selfishness is not negative. When self-interest is recognized, it instead serves as a guide to the relationship for the benefit of both parties. Thibaut and Kelley see interdependence as a major problem in the study of social behavior. According to their definition of interdependence, the end result is based on the joint efforts of both parties, organizing and complementing each other.

Social exchange theory views exchange as a social behavior that can lead to both economic and social outcomes. Social exchange theory has been analyzed at a general level by comparing human interaction with business. Unlike economic exchange, the elements of social exchange are very diverse and cannot be reduced to a single quantitative exchange rate. According to Stafford, social exchange involves relationships with others; faith is more flexible; and rarely involves an explicit negotiation process.

Social exchange theory also states that we end up losing existing relationships because we feel they no longer serve us in any way. We believe that there is no point in communicating anymore because there is no more profit or reward. After that we look for new partners and resources. We go through this process every day.

This paper will examine how scholarship recipients get scholarships, how the distribution process is and what are the reciprocity or sacrifices that must be given by scholarship recipients to scholarship providers. This phenomenon was later examined through the theory of social exchange.

## **METHOD**

This research uses a qualitative phenomenological approach to understand the meaning of events and their mutual impact on the object of research, uncover typical interpretations of

interview results without assumptions before conducting research, and provide a detailed picture of the events. The experience of the recipient of free education, starting from the selection of what educational background he gets, the relationship with the provider of free education, to when he gets free education, and what reciprocity is obtained after completing the free education. Phenomenological research seeks to find data and facts in reality that exist from free education providers and recipients of a phenomenon through in-depth research in the context of a review of social exchanges for the subject under study.

The research technique used in this study is interview technique. Given the importance of recorded interview data for data analysis. Researchers prepare an interview guide first before conducting research in the form of open-ended questions, and will add spontaneously questions developed from the question and answer process between researchers and subjects according to the situation and conditions during the interview. When conducting the interview process, researchers used Whatapps media and audio in the form of voice recording devices. This tool is used to assist researchers in capturing every conversation carried out in the form of word for word spoken by the subject, so as not to eliminate any meaning obtained from the subject's speech, both spontaneous words and emotional expressions that arise during the interview. Given the importance of data triangulation in qualitative research, researchers will prepare question instruments according to the theme that will be used as research material. Data analysis in qualitative research methods with this phenomenological approach refers to data analysis techniques referring to interactive models developed by Miles & Huberman (1984), whose process consists of data collection, data reduction, data presentation and conclusion making / verification. The process of analyzing this research data uses data presentation techniques and conclusion/verification that is carried out continuously during the research.

## **RESULTS AND DISCUSSION**

In the interview process, informants are asked questions based on elements of exchange theory, namely benefit factors and cost factors. The profit factor here is the things that are an advantage for informants by getting foreign education scholarships. While the sacrifice factor is the things that the informant must sacrifice to get the scholarship and maintain it.

This research has subjects or informants, namely 3 people who received scholarships to continue their education abroad. With 1 female subject named Kaisa Syakira is studying at the high school level (SMA) with an accelerated program at Al Bu'uts High School, Al Islamy, Al Azhar, Egypt. The results of the interview with Kaisa's sister found that she went through various selections so that she got a scholarship. The scholarship he got will continue to be given as long as he excels in his school to completion. However, if the achievement decreases, the scholarship will be revoked. Then Kaisa revealed that she was told by the scholarship dealer that after her education was completed she had to do service in the agency designated by the channeling agency.

The 2nd subject is a man named Fachri Maulana who received an education scholarship at Al Azhar University Egypt and majored in Islamic Sharia. The result of the interview with Fachri's brother was that he got a scholarship by following the selection flow from the Ministry of Religion and managed to enter the top 20 of the selection so that he was entitled to a full education scholarship at Al-Azhar University in Egypt. The scholarship he obtained is valid until graduation with the condition that he is declared graduated every semester by the

university. If you do not pass 2 consecutive semesters, the scholarship will be revoked. As for reciprocity to scholarship distributors, according to Fachri there is no reciprocity whatsoever, scholarships are purely given by good people who donate their property for the needs of knowledge claimants.

The 3rd subject is a man named Muhammad Sultan Ali Khan who received a full education scholarship at Egypt's Al-Azhar university majoring in Arabic Literature. An interview with Muhammad's brother showed that he participated in a similar selection as the second subject, Fachri's brother. Then he gets a full scholarship until the completion of his education with the condition that he must graduate every semester. Just like the 2nd subject, Muhammad's brother is not required to be reciprocal to the dealer because purely what is given is funds for education so it is not required to return it in the form of devotion and the like.

Based on the analysis of the interview results and its relation to social exchange theory, it can be seen that scholarship recipients benefit from receiving education for free in leading schools and universities in the Islamic world. They benefit from getting many authentic Islamic learning resources from texts, manuscripts, relics of the glory of Islam in the past at no cost. But to get the scholarship, they must make sacrifices, namely by following a strict selection flow and after being accepted as students or students they must excel as required by the institution. And 1 in 3 subjects or informants are even required to do service in the channeling institution after their education is complete. Because this is a reciprocal to the scholarship distributor and is a sacrifice that must be given by scholarship recipients.

## **CONCLUSION**

Based on the results of research and research analysis with social exchange theory that has been described in the results and discussion, the following conclusions can be drawn: The purpose of the government is to provide scholarships to increase the capacity of young generations, especially in Indonesia who benefit from receiving free education in leading schools and universities in the Islamic world. They benefit from getting many authentic Islamic learning resources from texts, manuscripts, relics of the glory of Islam in the past at no cost. The impact of scholarship recipients as explained in the results and previous discussions, that students use scholarship funds for purposes in their lectures only as necessary and only for that moment, for example only buying medical equipment and widely used for tuition fees such as tuition payments. But to get the scholarship, they have to make sacrifices, namely through a rigorous selection process and meet the requirements of the institution after being accepted as student. And one in three subjects or informants even had to serve in a placement agency after completing their training. Because it is a consideration for scholarship recipients and the sacrifices that must be made by scholarship recipients.

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