

COMPARATIVE ANALYSIS OF SUSTAINABILITY OF DRI-YARKARA COLLEGE OF PHILOSOPHY AND WIDYA SASANA COLLEGE OF PHILOSOPHY ACCORDING TO ISO 26000 PERSPECTIVE

Rafael Mathando Hinganaday, Maria R. Nindita Radyati, Maria Ariesta Utha
Universitas Trisakti, Indonesia
Email: rafaell122012016021@std.trisakti.ac.id, maria.radyati@cectcsr.com, maria.utha@trisakti.ac.id

ABSTRACT

Philosophy can help giving an ethical foundation for promoting sustainability of nature and respect for humanity in management and business practices. In this case, schools of philosophy need to take a role in promoting philosophy related to the theme of sustainability. This research aims to analyze the sustainability of schools of philosophy by taking Sekolah Tinggi Filosofi Driyarkara and Sekolah Tinggi Filosofi Widya Sasana as objects. The research is conducted according to the perspective of ISO 26000 and using in-depth interview as the method for collecting data from 62 respondents. The variables of research are the strategies of sustaining inclusivity, competitive advantage (Sustainable Value Proposition), integration of SDGs and the concept of social responsibility within curriculum, governance according to ISO 26000, and the relation between curriculum and SDGs no. 4, 5, and 16. Findings show that both institutions still need to adjust their curricula and governances according to ISO 26000.

KEYWORDS sustainability, ethical and philosophical education, school of philosophy, ISO 26000, governance and curriculum



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INTRODUCTION

Humans play a big role in biological sustainability. Human behavior, for example, can cause changes in nature, which can indirectly have an impact on the quality of life (Lehnen et al., 2022). When it comes to humans and their actions, the philosophical notion of 'anthropocentrism' has even become popular. This understanding calls humans the most significant species on earth, while nature is valuable only to the extent it is valuable to humans" (Rizvi & Garg, 2021).

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Philosophy also becomes relevant when philosophical notions of human action in favor of biological sustainability can be translated practically in a particular guideline and applied on a global scale. One example is the International Organization for Standardization (ISO) 26000. ISO 26000 clearly demonstrates philosophical groundings, particularly ethics, in its concept of social responsibility, namely responsibility that involves "transparent and ethical behavior" for the impact of "organizational decisions and activities on society and the environment" (ISO 26000, 2010).

Given the large role of humans in biological sustainability, education oriented towards critical thinking, ethics, human values, and responsibility is needed today (Misawa et al., 2021). Similarly, attention to critical thinking, ethics, human values, and responsibility cannot be separated from business activities (Rizvi & Garg, 2021). The orientation needs to be based on a deep understanding of the self as a human being and its relation to the world. This deep understanding is mainly obtained through philosophical studies, which makes philosophical science relevant to be studied by anyone who has a special attention to biological sustainability (Misawa et al., 2021).

The urgency of the need for education oriented towards critical thinking, ethics, human values, and responsibility for the general public should be responded to by schools with a concentration on philosophy as a platform. However, in its development, philosophical schools, which in Indonesia are officially recognized as colleges or high schools, have become synonymous with the place of formation of Christian clergy and clergy, such as pastors, priests, and nuns. Filsafat then became ostensibly relevant only to Christian clergy and clergy. This assumption is emphasized by the lack of students in philosophy schools in Indonesia from non-clergy and Christian clergy.

The result is that challenges arise for the continued development of education oriented towards critical thinking, ethics, human values, and responsibility in philosophy colleges. Starting from the lack of segments and the number of students in philosophy colleges, the assumption that the philosophy curriculum is irrelevant to the public to the limited operational capabilities and sustainability of the philosophy colleges themselves.

The study on the sustainability of this philosophy college was carried out by taking as an example the case in two A-accredited Indonesian philosophy colleges, namely the Driyarkara Jakarta College of Philosophy (STF) and the Widya Sasana Malang College of Philosophy (STF). There are several objectives to be achieved through this research: 1) analyze the strategy of STF Driyarkara and STF Widya Sasana to maintain the activities of the institution in an inclusive manner, without focusing on a particular religion; 2) analyze the formulation of competitive advantage (Sustainable Value Proposition /SVP) STF Driyarkara and STF Widya Sasana; 3) analyze the integration of SDGs and the concept of social responsibility in the curriculum of STF Driyarkara and STF Widya Sasana; 4) analyze the governance practices of STF Driyarkara and STF Widya Sasana in accordance with ISO 26000; 5) analyze the relationship between the curriculum of STF Driyarkara and STF Widya Sasana with SDGs no.4, 5, and 16. The curriculum and governance of STF Driyarkara Jakarta and STF Widya Sasana Malang with an ISO 26000 perspective is also the limitation of this research.

So far, no party has specifically examined the object of sustainability of philosophical schools as a platform for the development of educational sustainability oriented towards critical thinking, ethics, human values, and responsibility. However, efforts to preserve education with philosophical characteristics, namely critical thinking, ethics, human values, and responsibility, have already occurred, especially in higher education curricula

(Taylor & Bovill, 2018). Research has also shown awareness of the important role of governance in the sustainability of higher education institutions in general (Saad-Filho, 2020).

In addition to governance, there is also an awareness of the influence of social responsibility practices in the performance, governance, good name, and quality of education in higher education, including when viewed in the context of interinstitutional competition (Rumambi et al., 2019) (Wijaya & Krismiyati, 2016); (Ilyas et al., 2019); (Prapanca et al., 2020); (Hernández et al., 2022; Korkosz-Gębska, 2021). The practice of social responsibility in higher education itself becomes a means of developing ethical values, while others integrate the development of ethical values in higher education practice as a form of entrepreneurship. The practice means also integrating philosophical education into college activities. The development of entrepreneurship in the management and curriculum of universities has also begun to be seen as an effort to maintain the sustainability of the institution, although it is still in a limited context (Hägg & Schölin, 2018); (Tinmaz et al., 2022).

RESEARCH METHOD

Related to efforts to offer philosophy as a contribution to various aspects of human life, including business and management activities, the Driyarkara College of Philosophy (STF) and STF Widya Sasana need to be studied by paying attention to the following five variables, namely the strategy of maintaining inclusivity, competitiveness, the integration of SDGs and the concept of social responsibility in the curriculum, the management of it in accordance with ISO 26000, and the linkage of the curriculum to SDGs nos. 4, 5, and 16.

To be able to achieve this goal, the study uses a *qualitative-explanatory* approach. The selection of speakers, who were in Jakarta (STF Driyarkara) and Malang (STF Widya Sasana), was carried out using *purposive* sampling techniques, namely sampling based on the consideration of researchers in accordance with the research objectives (Bedi et al., 2016).

Data collection was carried out by means of *in-depth interviews* of 62 academicians of the two higher education institutions, equipped with observation activities. Interviews will be held on November 21-25, 2022 and December 3-7, 2022 *on-site* and online. The characteristics of the sample are as follows:

- The respondents from STF Driyarkara numbered 37 people, consisting of structural officials, lecturers, employees, students and alumni of undergraduate and postgraduate programs, as well as foundation administrators.
- The respondents from STF Driyarkara numbered 25 people, consisting of structural officials, lecturers, employees, students and alumni of undergraduate and postgraduate programs.
- Of the total 62 respondents, there were 29 people with the status of clergy/clergy and 33 people who were not clergy/ clergy. A total of 38 people are men and 24 people are women. This is done to examine the issue of equality of development opportunities, both in gender and the status of clergy/non-clergy, in both institutions.

Primary data were collected through in-depth interviews taking into account the need to dig deeper into the respondents' experiences, not just to conduct a study of a field in general (Tomko et al., 2022). Meanwhile, to support primary data, researchers also collect secondary data with the following details:

Table 1 Details of Research Secondary Data Sources at STF Driyarkara and STF Widya Sasana

No.	Variable	Secondary Data Sources	STF Driyarkara	STF Widya Sasana
1.	Strategies to maintain inclusivity	Data on the composition of undergraduate and postgraduate students for the 2022-2023 academic year based on gender, religion, and status (clergy /non-clergy)	√	√
2.	<i>Sustainable value proposition</i>	Accreditation predicates	√	√
		Institutional strategic plan	√	√
		Employee composition data	√	
3.	Integration of SDGs and the concept of social responsibility in the curriculum	Student Handbook	√	
4.	Governance according to ISO 26000	Organizational structure	√	√
		Institutional strategic plan	√	√
		Employee composition data	√	
		History of the institution	√	√
5.	Linkage of curriculum with SDGs nos. 4, 5, and 16	Student Handbook	√	

Referring to (Chowdhury et al., 2015), the level of *trustworthiness* of primary and secondary data collected by researchers was measured by four testing criteria for qualitative research results popularized by Lincoln and Guba, namely credibility, reliability, transferability, and confirmability. These four criteria are coupled with an assessment of ethics and techniques in data collection, as well as procedures for analyzing data and a combination of triangulation (triangulation)-crystallization.

Credibility indicates the degree of accuracy of findings in a study. Reliability shows that a finding consistently repeats itself when researching other sources. Transferability means that the findings can describe the context of the field of work under study so that data users can decide whether or not to apply that context in other situations. Certainty indicates that a finding is indeed obtained from data, not from the researcher's own inference tendency.

Assessment of ethics in data collection is also included in data testing taking into account that findings are obtained through a process that also respects moral principles and social justice. In addition, data collection techniques are also assessed by looking at whether the chosen method also pays attention to the research design, field conditions, and characteristics of the resource person. The assessment of data analysis methods is carried out by taking into account the ability of the chosen method to assist in the presentation and thorough understanding of the data displayed. Testing is also done through a combination of triangulation connecting a single data or data source with data, sources, or even other methods with crystallization testing the validity of the data through comparisons with writings that discuss similar topics.

The analysis method applied by the researcher is the content analysis method. Data analysis using the content analysis method is carried out to systematically see the relationship between the interview results and explanations from written sources (Wang et al., 2020). This method helps researchers in exploring new understandings of a

phenomenon related to the context, in this case, governance practices and a sustainable curriculum at STF Driyarkara and STF Widya Sasana (Krippendorff, 2014).

The analysis method is to treat and review the results of interviews with respondents as a text. The questions submitted to the respondents are questions that have been formulated before. These questions support research so that it becomes *effective* and has an empirical *grounding*. This text can be accounted for because the questions that have been formulated also make the respondents' answers measurable and categorizable.

There are six steps in conducting *content analysis*, namely *unitizing*, *sampling*, recording / *coding*, *reducing* data, drawing conclusions (*inferring*) from contextual phenomena, and presenting the answers (*narrating the answers*) to research questions. *Unitization* means systematically grouping texts according to the needs of the analysis. *Sampling* means limiting observations according to the units represented in a study. *Recording* means recording a phenomenon so that it can become an image or text that can be analyzed. *Summarizing* data means creating items from the collected data. *Drawing conclusions* from contextual phenomena means connecting written data with its meaning. *Exposure to answers to research questions in content analysis* means making the findings of a study understandable to the reader.

RESULT AND DISCUSSION

This section describes the findings and data analysis. The findings and analysis are divided according to research variables.

Variable 1: Strategies for Maintaining Inclusivity

Table 2 Table of Research Findings at Driyarkara College of Philosophy and Widya Sasana College of Philosophy Related to the Variable "Strategies for Maintaining Inclusivity"

No.	Indicators	Interview Questions	Dominant Key Words/Phrases	Frequency of occurrence Dominant Key Words/Phrases
1.	Institusi has policies, programs, or <i>action plans</i> that support sustainable development, and accommodate the involvement of <i>the academic community</i> regardless of religious, gender, and professional background.	Does your institution have policies, programs, or <i>action plans</i> that support sustainable development, and accommodate your involvement regardless of religion, gender, and profession background?	Follow government policy/Higher Education	25
			Digitization	23
			Expert and qualified lecturers directly accompany students	20
			Providing quality philosophical education	15
			Availability of students	15

Regarding the strategy of the Driyarkara College of Philosophy (STF) and STF Widya Sasana in maintaining inclusivity, there is a dominant key phrase that appears, namely "following government / Higher Education policies " (25 times). From the dominant key words or phrases that emerged, there was a finding that the strategy of maintaining inclusivity at STF Driyarkara and STF Widya Sasana was mainly integrated with the efforts of the two campuses is to carry out government policies / Higher Education. In other words, compliance with government rules is still the main key for these two philosophical schools to maintain their sustainability, including in making policies and programs that accommodate inclusivity.

This indication is also supported by the frequent appearance of two key phrases, namely "expert and qualified lecturers directly accompany students" (20 times) and "the implementation of quality philosophical education" (15 times). Attention to the quality of education and mentoring of students is still prioritized in both institutions. These two key phrases mainly appear in interviews with Muslim students and students who are studying both at STF Driyarkara and at STF Widya Sasana. One of them is F, a S2 Philosophy student at STF Driyarkara, who feels valued as a Muslim student with a hijab, both by fellow students and lecturers. For F, the inability to perform well in the midst of good campus mentoring and service will actually make him embarrassed. One of F's experiences in getting inclusive mentoring was when discussing his difficulties in studying English-language philosophical texts with one of the catholic lecturer. The effort to maintain the quality of education was also confirmed in an interview with K, a structural official at the STF Driyarkara Postgraduate Program, who mentioned the existence of an internal audit of the institution every semester.

The experience was confirmed by R, an S1 student at STF Driyarkara who also works at a *social responsibility* report-making agency. At first, R did not expect that the majority of students at STF Driyarkara were men and prospective pastors. However, afterwards he felt used to it. In addition to experiencing the assistance of qualified lecturers, R also assessed that STF Driyarkara opened wide access for students to study the original texts of philosophy. In addition, for R who is Muslim, the availability of a prayer room at STF Driyarkara is also an indicator of inclusivity.

The experience of J, a student of S2 Philosophy at STF Widya Sasana, is slightly different from that R. J never got information about the existence of a Muslim place of worship in the campus environment. However, J, who is also a companion at Pesantren Tebu Ireng, Jombang, experienced that both lecturers and employees are very concerned about the development of students in an inclusive manner, even to the point of motivating. According to experience, J has also always been given the opportunity to practice worship according to his religion in a mosque near the campus. For both F, R, and J, the main attraction of STF Driyarkara and STF Widya Sasana is its philosophical academic climate. The fear of becoming a minority in the two predominantly Catholic educational institutions did not arise in them.

Efforts to maintain inclusivity are also reflected in the dominance of the keyword "digitalization" related to services that reach the wider community, which appears 23 times. These findings especially often appear in interviews with institutions, both structural officials, lecturers, and employees. For the context of STF Driyarkara, as previously mentioned, the digitalization program is still related to compliance with government / Higher Education provisions. This, among other things, was said by A, an administrative officer at STF Driyarkara. A mentioned that Driyarkara's STF service has changed from manual to online and digitized since 2019, especially when the Covid-19 pandemic

occurred in Indonesia. The same thing was also conveyed by S, the head of the STF Driyarkara library, and G, the official of STF Driyarkara who specializes in handling the finance and facilities department. Both S and G mentioned the change of the Driyarkara STF library from manual to digital management using *barcodes* and *chips* on each book to facilitate recording and control of lending, as well as optimizing student access to *online* journals. Currently, what has been carried out is the process of installing barcodes, as conveyed by Y, one of the students who volunteered at the STF Driyarkara library.

Efforts to reach the wider and inclusive community through improving the quality of services, including through digitalization programs, are also reflected in the emergence of the key phrase "availability of students" as much as 15 times. This key phrase often appears in interviews with STF Driyarkara. K, an official at STF Driyarkara Graduate Program, said that one of the challenges ahead is to rethink the minimum number of students, linked to operations and budget STF Driyarkara. Similarly, it was conveyed by D, the official of STF Driyarkara in the field of curriculum. D touched on the importance of looking back at the lecturer-student ratio at STF Driyarkara. According to D, there is indeed a steady supply of students with a background in prospective Catholic priests, but it is considered that they have not been able to support the finances of STF Driyarkara, especially the undergraduate program. Therefore, attracting prospective non-clergy students from various backgrounds is considered important.

Unlike STF Driyarkara, STF Widya Sasana has been planning the digitization process since 2015 and integrating it in the strategic plan since 2018. This, among other things, was said by J, an administrative employee of STF Widya Sasana. I, another employee in the administrative field of STF Widya Sasana, also confirmed J's statement on a separate occasion by saying that from 2015 there have been efforts to build a system online/digital, but still accompanied by manual management. The information of the two employees was also confirmed by one of the focuses in the strategic plan of STF Widya Sasana 2018-2023, namely "improving academic administrative services, among others through online integrated service" (STF Widya Sasana, 2018).

Another difference from the context of STF Driyarkara is that improving the quality of service and inclusivity is not necessarily associated with efforts to maintain the availability of students at STF Widya Sasana. A, a senior official at STF Widya Sasana, for example, said that STF Widya Sasana is more focused on the education of prospective Catholic priests. According to A, STF Widya Sasana has a sufficient supply from Catholic orders that work with their institutions so they have not thought too much about *marketing*, even though it remains open. on students from various backgrounds to study there. The same thing was mentioned by W, an official at the STF Widya Sasana Post-graduate Program, who said that STF Widya Sasana was not busy looking for students. However, different from A, W still feels that the promotion of philosophy programs for the general public is still important because students with non-clergy backgrounds are still not a lot.

The findings related to the variable "strategy to maintain inclusivity" are in line with the realization of the *Sustainable Development Goals* (SDGs), especially number 4, which is to ensure access to quality and inclusive education, as well as lifelong learning opportunities. The SDGS indicators that have been implemented by STF Driyarkara and STF Widya Sasana are to ensure that students receive education that supports sustainable development, including those related to human rights, gender equality, a culture of peace and non-violence, and appreciation of diverse cultures. Access to quality and inclusive education is also supported by efforts to provide access to the Internet.

Variable 2: Sustainable Value Proposition

Table 3 Table of Research Findings at Driyarkara College of Philosophy and Widya Sasana College of Philosophy Related to the Variable "*Sustainable Value Proposition*)"

No.	Indicators	Interview Questions	Dominant Key Words/Phrases	Frequency of occurrence Dominant Key Words/Phrases
1.	The institution has certification/accreditation.	What certifications/accreditations does your institution obtain?	BAN-PT	51
2.	Ada staff of institutions that are employed to support sustainable development efforts.	Are there any institutional staff employed to support sustainable development efforts?	Nothing special (if it is related to the preservation of the natural environment)	18
			There are committed employees (in general)	5
3.	Ada program or training opportunity for the <i>academic community</i> that supports sustainable development in the institution.	Are there any programs or training opportunities for <i>the academic community</i> , especially those related to sustainable development?	Employee training	5
			Training for lecturers	4
4.	Ada institutional budget to support efforts related to sustainable development.	Is there an institutional budget to support efforts related to sustainable development?	Foundation affairs funding	10
			Budgets can be held as far as budgeted	5

From in-depth interviews related to the *Sustainable Value Proposition* variable, it was found that there were dominant keywords or key phrases for each indicator. In relation to accreditation, 51 times the keyword appeared that both the Driyarkara College of Philosophy (STF) and STF Widya Sasana obtained accreditation from the National Accreditation Board - Higher Education (BAN-PT). Two respondents specifically expressed views on the possibility of applying for certification apart from the BAN-PT. F, one of the employees in the Internal Quality Assurance System (SPMI) section of STF Driyarkara, argues that internationally recognized accreditation is needed, especially considering that it has been a long time since the institution it accepts international students. Different from F, A who serves as a senior official of STF Widya Sasana said that standards other than BAN-PT, such as from the International Organization for Standardization (ISO) are not needed as long as they do not issue a certain product is like a factory or

company. A considers that the certificate is more used for labeling, while the important point at STF Widya Sasana is not "label", but philosophical creativity and theology.

With regard to the existence of institutional staff employed to support sustainable development, a total of 18 times appeared the key phrase "none", especially those specifically aimed at preservation of the natural environment. T, a high-ranking official at STF Driyarkara, for example, mentioned that there are employees who are generally in charge of maintaining the cleanliness and comfort of the campus, but are not specifically focused on efforts to preserve the environment. Similarly, T, an employee of STF Driyarkara in the field of Human Resources (HR), mentioned that there is attention to environmental issues, but several times outside of planning. Meanwhile, Y, who is in charge of being a structural officer within the STF Widya Sasana Undergraduate Program, said that the issue of ecology is a common concern, not staff Certain because the attention of each party in the institution has been absorbed in their respective duties.

However, five times also appeared key phrases stating that there are employees who are committed in general. F, a S3 Philosophy student at STF Driyarkara who is also a prospective pastor of the Javanese Christian Church, for example, alluded to the extraordinary role of administrative officers who help the institutional transition from all-manual to digital management. A, a senior official of STF Widya Sasana, also revealed the same thing, namely the existence of employees who are committed and work for a long time so that they understand the intricacies of the institution. In fact, these employees are often used as a reference for consultations for structural officials of STF Widya Sasana for various matters. This was confirmed by J, an administrative employee of STF Widya Sasana, and recognized by I, who has been working since 1996 and specifically handles the administration of the STF Widya Postgraduate Program Gym since 2008.

There are indications in the form of the least frequency of occurrence of key words or phrases regarding human resource training. With regard to training programs or opportunities for the academic community that support sustainable development in institutions, the dominant key phrase appears to relate to training for employees (five times) and lecturers (four times). These trainings by respondents are generally associated with the use of digital means T, a senior official of STF Driyarkara, for example, mentioned that there is training using the Academic System (Siakad) for lecturers. Similarly, I who, even though he is already a senior employee at STF Widya Sasana, still attends training carried out in the East Java Private Higher Education (PTS) network. W, who serves as the administrator of the S2 Philosophy Program of STF Widya Sasana also mentioned his participation in the Internal Quality Assurance System training at one of the State Islamic Universities (UIN).

The dominant key words or phrases that appear related to training are often associated with descriptions related to budgets and concerns over interest in attending training. T and A, as high-ranking officials at their respective STFs, for example, mentioned that not all lecturers are interested in participating in training. Similarly, said S, who is in charge of the STF Driyarkara library, said that not all library employees want to attend employee training. This was also confirmed by Y, one of the permanent employees at the STF Driyarkara library, who often prefers to conduct independent training through Youtube or community online groups, Especially related to the development of digital technology in libraries.

T, one of the financial employees at STF Driyarkara, also mentioned that there is a budget for the training of employees and lecturers, but it is still sorted according to the financial condition and quality of the training. This is in keeping with the emergence of

the dominant key phrase regarding the existence of an institutional budget for sustainable development, which is mentioned "as far as budgeted" is stated five times. However, this budget is also associated with the affairs of the foundation, which appears ten times.

In terms of the formulation of a *sustainable value proposition*, compliance with government policies is also still a value as well as the main starting point in the creation and implementation of STF Driyarkara programs and STF Widya Sasana. Although it seems to lack the initiative and creativity of these institutions, government policies are seen as helping the development of each institution to be able to compete and develop itself as a sustainable college. In this case, the government can be seen as having an eye-like role that can look more broadly, including agreeing on the 2030 Agenda for Sustainable Development, which includes there are 17 Sustainable Development Goals. Indirectly, the obligations conveyed by the government help these two institutions to implement the Sustainable Development Goals as well.

Variable 3: Integration of SDGs and Konsep Tanggung Jawab Sosial in Dnatural Kurikulum

Table 4 Table of Research Findings at Driyarkara College of Philosophy and Widya Sasana College of Philosophy Relating to the Variable "Integration of SDGs and Konsep Tanggung Jawab Sosial in Kurikulum"

No.	Indicators	Interview Questions	Dominant Key Words/Phrases	Frequency of occurrence Dominant Key Words/Phrases
1.	Hal-matters related to sustainable development are delivered in a structured manner in institutions.	How are sustainable development related matters delivered in your institution? Is it based on a specific organizational structure?	Meeting of lecturers and structural officials	18
			Announcement via social media	5
2.	Ada program or training opportunity for the <i>academic community</i> that supports sustainable development in the institution.	Are there any programs or training opportunities for <i>the academic community</i> , especially those related to sustainable development?	Employee training	5
			Training for lecturers	4
3.	There are efforts to address the challenges of integrating governance and curriculum with sustainable development.	What are the challenges of integrating governance and curriculum with sustainable development and how to address them?	Limited space for creativity for lecturers because they are trying to fulfill the obligations of the Higher Education	19
			Administrative burden reduces the weight of pedagogy in	10

philosophical education	
Special attention in the development of students with non-clergy backgrounds outside of academics	10

"Meetings of lecturers and structural officials" and "announcements through social media" became the dominant key phrases that emerged, 18 and five times, respectively, regarding the delivery of matters concerning sustainable development in institutions. S, a lecturer who is also a structural official in the S2 Philosophy Program of STF Driyarkara, mentioned the mechanism of annual and monthly meetings of lecturers and structural officials, as well as meetings study program staff, and daily board meetings with the heads of dormitories. These meetings also include discussions, for example about the curriculum or evaluation of strategic plans to ensure that the Tridarma of Higher Education continues to be carried out. T, as a senior official at STF Driyarkara, also mentioned that there are regular meetings with the management of the Driyarkara Education Foundation. The same mechanism also exists in STF Widya Sasana, although according to W as an official of S2 Philosophy STF Widya Sasana, regular meetings with the foundation has not been optimally utilized.

Meanwhile, announcements through social media are also prioritized, especially in the relationship between the institution and students. For example, A, an administrative employee of the STF Driyarkara Graduate Program, said that the use of Microsoft Team for communication, although not optimal because students are not used to opening it J, an official in the student affairs department of STF Driyarkara, also mentioned that every student activity is currently communicated through the institution's social media. In line with J, T as an official of the STF Widya Sasana Postgraduate Program also said that the campus website is a means that is generally accessed by students related to announcements.

Meanwhile, as explained in the previous section, there are indeed key phrases regarding training opportunities for employees and lecturers, each of which is dominant as many as five and four times. However, training specifically on the integration of social responsibility and Sustainable Development Goals with the curriculum was not mentioned at all by the speakers.

The dominant highlight of the challenges of integrating social responsibility and Sustainable Development Goals in the curriculum is the provision from the government / Higher Education which is considered to "reduce the creativity of lecturers " (called 19 times) and "reducing the weight of philosophical pedagogy" (called 18 times). Various efforts have been made to overcome this challenge, for example by providing employees who help with the administrative work of lecturers, as mentioned by T and S, who become structural officials as well as a lecturer at STF Driyarkara.

R and T, each as structural officials as well as lecturers at STF Widya Sasana, even said that the burden of administrative obligations from the government reduces the opportunity for lecturers to conduct research. Meanwhile, STF Widya Sasana still uses old employees to help lecturers take care of administration, but it results in an increase in

workload for employees, as revealed by J and I. On the contrary, this is no longer too experienced by the administrative employees of STF Driyarkara, as stated by P and V, who work in the sector. Both cited additional employees, job description rearrangements, and information technology assistance as factors that overcome the workload.

Special attention to the development of non-clergy students is also a concern at STF Driyarkara and STF Widya Sasana, as evidenced by the frequency of occurrence as many as 10 times. H, for example, a student of the Bachelor of Philosophy of Divinity Program at STF Widya Sasana, said that even though he is no longer a candidate for priest, he is still given a place to live in his dorm complex during the educational period. J, who serves in the student affairs of STF Driyarkara, specifically provides personal mentoring, character development, and career guidance facilities for non-clergy students, including until they get a job. The note from J is that the assistance is not optimal because he himself is a priest with minimal insight into the concrete life of non-clergy. The same thing was also recognized by A as a high-ranking official at STF Widya Sasana because their focus was mainly on the education of prospective Catholic priests.

From the findings in the previous section, it seems that the dominant problem of STF Driyarkara and STF Widya Sasana is not related to the difficulty of integrating Sustainable Development Goals, especially number 4 (wide opportunity access quality education), 5 (gender equality), and 16 (cooperation to build peaceful, inclusive, and accountable societies and institutions). The dominant findings that emerged instead led to the side effects of the two institutions' efforts to comply with government policies. The side effect in question is government policies with administrative matters that must be met taking time and energy, both lecturers and employees, which should be optimized for self-development and curriculum.

In this case, it appears that there is opposition. On the one hand, government policy focuses on institutional programs to support the implementation of social responsibility and sustainable development. On the other hand, government policies, especially in terms of administrative reporting, also prevent institutions from integrating social responsibility and sustainable development to the level of curriculum preparation. This is of course unfortunate because actually STF Driyarkara and STF Widya Sasana should be able to run together and be on par with other universities that have started making social responsibility their "core component. The implementation of the Tridarma, which is commonly associated with the social responsibility of universities in the Indonesian context, also turned out to be unable to be carried out optimally.

Variable 4: Governance Siso 26000 compliant

Table 5 Table of Research Findings at Driyarkara College of Philosophy and Widya Sasana College of Philosophy Related to the Variable "Tata Kelola Sesuai ISO 26000"

No.	Indicators	Interview Questions	Dominant Key Words/Phrases	Frequency of occurrence Dominant Key Words/Phrases
1.	Hal-matters related to sustainable development are delivered in a structured manner in institutions.	How are sustainable development related matters delivered in your institution? Is it based on a specific	Meeting of lecturers and structural officials Announcement via social media	18 5

	organizational structure?		
2. Ada program or training opportunity for the <i>academic community</i> that supports sustainable development in the institution.	Are there any programs or training opportunities for <i>the academic community</i> , especially those related to sustainable development?	Employee training	5
		Training for lecturers	4
3. Ada institutional budget to support efforts related to sustainable development.	Is there an institutional budget to support efforts related to sustainable development?	Foundation affairs funding	10
		Budgets can be held as far as budgeted	5
4. Ada staff of institutions that are employed to support sustainable development efforts.	Are there any institutional staff employed to support sustainable development efforts?	Nothing special (if it is related to the preservation of the natural environment)	18
		There are committed employees (in general)	5
5. Institusi publishes sustainability reports regularly.	Does your institution publish sustainability reports regularly?	None	18
		Routine reports of daily administrators	4
6. There are efforts to address the challenges of integrating governance and curriculum with sustainable development.	What are the challenges of integrating governance and curriculum with sustainable development and how to address them?	Limited space for creativity for lecturers because they are trying to fulfill the obligations of the Higher Education	19
		Administrative burden reduces the weight of pedagogy in philosophical education	10
		Special attention in the development of students with non-clergy backgrounds outside of academics	10

"Meeting of lecturers and structural officials", which is referred to 18 times as a means of conveying matters related to sustainable development in institutions, is also a form of transparency practice and accountability at STF Driyarkara and STF Widya Sasana. For example, T, as one of the officials who always attends meetings with the Driyarkara Education Foundation, said that all reporting is done transparently in the meeting. S said that in the Postgraduate work unit of STF Driyarkara, regular meetings are held to discuss the needs of the institution, the capacity of lecturers to carry out the obligations of the Higher Education, and evaluation program. Those who are required to attend these meetings are usually those who have been appointed as permanent lecturers or related employees, usually also have the status of permanent employees. A similar mechanism has also occurred at STF Widya Sasana, although there are still respondents who say that the frequency of meetings there is still lacking, for example W which is a lecturer as well as a structural official.

Meanwhile, with regard to the training and self-development of the academic community, the issue of governance is more realized through "employee training", a key phrase that appears five times. For example, A, who works in the administration department of the STF Driyarkara Postgraduate Program, mentioned that there is training in the field of administrative systems, although it is still felt to be lacking. P, a female employee who is a member of the Internal Quality Assurance System (SPMI) team at STF Driyarkara, mentioned about training in the field of SPMI. Similarly, W and I who work for STF Widya Sasana experienced. In contrast to "lecturer training", which is alluded to four times in interviews, it is usually more related to technical matters for teaching.

The issue of budget is also mentioned related to institutional governance. For example, the awareness that foundations are the main actors in managing budgets and finances (appearing 10 times) helps relevant parties to be transparent about the needs of the institution, for example in daily board meetings with the foundation, as stated by T and G, two structural officers of STF Driyarkara. After the budget is approved by the foundation, its management is carried out transparently because the finance team has access to supervise each other's recording and reporting, as said by two financial employees of STF Driyarkara with the initials E and T. One-stop financial management is also an effort by STF Driyarkara to minimize the possibility of financial-related abuse, as expressed by structural officials such as S and K in the Postgraduate Program as well as by G as a senior official in the field of finance STF Driyarkara. Systemically, staffing governance, from classification to payroll is also clear with the status of staffing, namely *volunteers*, honorary employees, non-permanent employees (prospective permanent employees), and permanent employees.

The matter of transparency and accountability of financial management at STF Widya Sasana was considered good in general by the respondents. STF Widya Sasana, as said by T, a structural official in the Postgraduate Study Program, also conveyed to the lecturers when they received grants for research or assistance. operations from the government. Funds used for the welfare of lecturers and education staff are also accounted for, as said by A as a senior official of STF Widya Sasana. However, there is still a note from A that indeed the funds for the welfare of lecturers and education staff are not large, which is also confirmed through the description of I as an employee administration and W as lecturer. According to W, even though there are already grants for research, it is not uncommon for lecturers to still have to work on their own.

Although 18 key phrases appeared indicating the absence of special staff specially employed for the preservation of nature in the institutional environment, it was also

mentioned five times regarding the existence of employees who are committed to affairs in general. This finding is reinforced through, among other things, a statement from J. As the person in charge of student affairs of STF Driyarkara, J provides intensive assistance for students who are administrators of the Student Senate, committees, and Student Activity Units (UKM), especially in terms of discipline reporting the use of the budget to the finance department of STF Driyarkara. G as the person in charge in the field of finance and facilities also mentioned honest and transparent employees as an advantage of STF Driyarkara. A as a senior official of STF Widya Sasana also mentioned lecturers at the institution as figures who are committed and can be invited to collaborate. Meanwhile, the opportunity to pay attention to professional governance is still being pursued, especially with regard to the lack of opportunities for lecturers to creating is related to the obligations of the Higher Education (appearing 18 times) and administrative burdens that take time and energy (appearing 10 times).

Neither STF Driyarkara nor STF Widya Sasana specifically published sustainability reports, indicated by the phrase "none" 18 times. However, these two institutions regularly, as said by T and A, who head STF Driyarkara and STF Widya Sasana, respectively, report to foundations, donors and alumni. As far as being observed on the *websites* of each institution, this report is also starting to become accessible to the public, although it is easier to search for it through Google than through the main page *website*.

STF Driyarkara and STF Widya Sasana already have an organizational structure, mechanism, and implementation of governance in accordance with ISO 26000 principles, such as accountability, efforts to integrate the principles of sustainable development into governance, and the implementation of social responsibility (ISO 26000, 2010; Radyati, 2015). Ethical and socially responsible behavior has clearly been pursued in the governance of both institutions. However, both STF Driyarkara and STF Widya Sasana still have to utilize and practice the mechanisms that have been designed more consistently so that the implementation of governance both institutions can comply with ISO 26000 standards.

Variable 5: Linkage of curriculum to SDGs nos. 4, 5, and 16

Table 6 Table of Research Findings at Driyarkara College of Philosophy and Widya Sasana College of Philosophy Related to the Variable "Linkage of curriculum with SDGs no. 4, 5, and 16"

No.	Indicators	Interview Questions	Dominant Key Words/Phrases	Frequency of occurrence Dominant Key Words/Phrases
1.	Hal-matters related to sustainable development are delivered in a structured manner in institutions.	How are sustainable building matters delivered in your institution? Is it based on a specific organizational structure?	Meeting of lecturers and structural officials	18
			Announcement via social media	5
2.	Ada program or training opportunity for the <i>academic community</i> that supports	Are there any programs or training opportunities for <i>the academic community</i> , especially	Employee training	5
			Training for lecturers	4

	sustainable development in the institution.	those related to sustainable development?											
3.	There are efforts to address the challenges of integrating governance and curriculum with sustainable development.	What are the challenges of integrating governance and curriculum with sustainable development and how to address them?	<table border="1"> <tr> <td>Limited space for creativity for lecturers because they are trying to fulfill the obligations of the Higher Education</td> <td>19</td> </tr> <tr> <td>Administrative burden reduces the weight of pedagogy in philosophical education</td> <td>10</td> </tr> <tr> <td>Special attention in the development of students with non-clergy backgrounds outside of academics</td> <td>10</td> </tr> </table>	Limited space for creativity for lecturers because they are trying to fulfill the obligations of the Higher Education	19	Administrative burden reduces the weight of pedagogy in philosophical education	10	Special attention in the development of students with non-clergy backgrounds outside of academics	10				
Limited space for creativity for lecturers because they are trying to fulfill the obligations of the Higher Education	19												
Administrative burden reduces the weight of pedagogy in philosophical education	10												
Special attention in the development of students with non-clergy backgrounds outside of academics	10												
4.	Institusi has policies, programs, or <i>action plans</i> that support sustainable development, and accommodate the involvement of <i>the academic community</i> regardless of religious, gender, and professional background.	Does your institution have policies, programs, or <i>action plans</i> that support sustainable development, and accommodate your involvement regardless of religion, gender, and profession background?	<table border="1"> <tr> <td>Follow government policy/Higher Education</td> <td>25</td> </tr> <tr> <td>Digitization</td> <td>23</td> </tr> <tr> <td>Expert and qualified lecturers directly accompany students</td> <td>20</td> </tr> <tr> <td>Providing quality philosophical education</td> <td>15</td> </tr> <tr> <td>Availability of students</td> <td>15</td> </tr> </table>	Follow government policy/Higher Education	25	Digitization	23	Expert and qualified lecturers directly accompany students	20	Providing quality philosophical education	15	Availability of students	15
Follow government policy/Higher Education	25												
Digitization	23												
Expert and qualified lecturers directly accompany students	20												
Providing quality philosophical education	15												
Availability of students	15												

There were findings of 18 mentions of the phrase "lecturer meeting" and five times "announcements via social media" indicating an effort to ensure the delivery of various information and policies to the entire *academic community* regarding with institutions, including in terms of sustainable development. Similarly, the findings of five times the phrase "employee training" and four times related to "training for lecturers" suggest there is still sufficient opportunity for educators and education staff to develop themselves at STF Driyarkara and STF Widya Sasana. It's just that the issue of solving obligations from the Higher Education (19 times appears) and administrative burdens (10 times appear) is still dominantly a challenge to develop oneself and creativity, Especially for lecturers. Compliance with government policies, especially the Higher Education, is also still a

starting point for the creation and implementation of programs of both institutions (appearing 25 times), including digitization (appeared 23 times), particularly in the context of STF Driyarkara.

Both STF Driyarkara and STF Widya Sasana have shown efforts that are in line with *Sustainable Development Goals* (SDGs) no. 4, 5, and 16 in the design and implementation of their curriculum. It is also in accordance with the framework of philosophical education which indeed seeks to make "a fuller understanding of ourselves and our relation to the world " (Langat et al., 2020). The value of philosophical education itself is in accordance with the principle of sustainability, which normatively encourages human beings to not only center on self-interest at this time, but also pay attention to the next generation. However, problems with administrative matters and government policies must be solved so that the implementation of the curriculum can be more optimal and not only hampered by work which is administrative in nature.

CONCLUSION

From the research and analysis that has been carried out related to the comparison of the sustainability of the Driyarkara College of Philosophy (STF) and the Widya Sasana College of Philosophy, it can be concluded as following:

Regarding the strategy of maintaining inclusivity, STF Driyarkara and STF Widya Sasana still make government policies as a benchmark for sustainability. In daily practice, programs, policies, and actions of institutions and the academic community have supported the creation of inclusivity, both related to efforts to build access to philosophical education for society at large, as well as respecting gender diversity and religious differences. However, in the implementation of the strategy, government policies can support, but can also hinder when entering into administrative completeness matters.

Related to the formulation of a competitive advantage (Sustainable Value Proposition), STF Driyarkara and STF Widya Sasana can make the work commitment of educators and education personnel as a superior value to better institutional sustainability and development philosophical education. However, records still need to be provided regarding the need for skilled and trained staff to assist the performance of institutional actors.

In relation to efforts to integrate Sustainable Development Goals (SDGs) and the concept of social responsibility in the curriculum, STF Driyarkara and STF Widya Sasana already have facilities, namely regular meetings, which also participate discuss the curriculum, as well as social media and training opportunities. What is needed is the optimization of these facilities so that philosophical education continues to pay attention to the latest societal problems.

The governance of STF Driyarkara and STF Widya Sasana has led to a process that is appropriate according to the perspective of ISO 26000 with regular and annual reports, although not specifically in the form of reports sustainability report. This is also supported by the existence of employees who are committed to realizing transparent and ethical governance. Existing mechanisms should be more optimized.

In the linkage of the curriculum with SDGs no. 4, 5, and 16, STF Driyarkara and STF Widya Sasana have shown similar efforts, especially because the indicators in the three numbers are in accordance with the core of philosophical education.

Based on these conclusions, these are the managerial implications for STF Driyarkara:

New roles can be brought up, either by involving existing human resources or through the appointment of new employees. Whether or not these new roles need to be

integrated with the organizational structure is tailored to the needs of STF Driyarkara. For example, in connection with the administrative affairs of lecturers, to help record lecture activities, a student may be appointed as a lecture noistic, the result of whose work can be directly checked by the lecturer after the lecture; The results are then submitted to employees who assist the administration of lecturers to be included in the online system. The hope is that lecturers have more time and energy to develop creativity, both in carrying out structural tasks and in terms of pedagogy, science, and curriculum, which can then be a contribution to the wider community.

With regard to organizational governance, STF Driyarkara may consider adjustments to the organizational structure that help the managerial effectiveness of the institution. The effectiveness in question also includes when an institution feels the need to incorporate a new element into its organizational structure, measuring decent incentives for those who enter into it. organization, even down to the determination of the location of the office. Based on the theory of governance, this adjustment of organizational structure is the application of a combination of two theories that, based on the results of the study, are seen as appropriate to the STF situation Driyarkara. The two theories in question are agency theory and moral hazard theory.

According to agency theory, the owner of the institution mandates the administrator to lead and decide according to the values of the owner (Borlea and Achim, 2013). This theory has already been put into practice through the existence of the Driyarkara Education Foundation (owner) and daily administrator (agent), but, as far as researchers study, it can also be applied from the level of administrators down to the grassroots section of the organization. Meanwhile, moral hazard theory is applied with regard to the possibility of a conflict of interest between the owner and administrator of the organization (Borlea and Achim, 2013) or it can be, according to the study researchers, practiced to anticipate conflicts of interest among administrators.

Regarding curriculum governance, STF Driyarkara can create a curriculum portfolio that unites documentation of all academic activities, starting from curriculum preparation, Semester Learning Plans (RPS), to assessment and evaluation plans that are in accordance with higher education standards and government accreditation.

Meanwhile, the following researchers also explained the managerial implications for STF Widya Sasana:

As required by STF Driyarkara, new roles can also be appeared in STF Widya Sasana. New and old human resources can be involved in the hope that lecturers will have more time and energy to develop creativity, both in carrying out tasks structural as well as in terms of pedagogy, science, and curriculum, which can then be a contribution to the wider community. Whether or not these new roles need to be integrated with the organizational structure can also be adjusted to the needs of STF Widya Sasana.

Related to curriculum governance, such as STF Driyarkara, STF Widya Sasana can create a curriculum portfolio that unites documentation of all academic activities, starting from curriculum preparation, Semester Learning Plan (RPS), to assessment and evaluation plans that are in accordance with higher education standards and government accreditation.

Related to organizational governance, the principles of agency theory and moral hazard theory can also be practiced at STF Widya Sasana. One of them is that the daily management of STF Widya Sasana can propose to the foundation as the owner to place additional personnel, especially those who are qualified to serve structurally and convey their values, so that there is no duplicate position.

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