

Exploring the Culture of Social Entrepreneurship among Youth towards The Provision of Senior Care Services

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Abstract

Volunteers play an important role in empowering children, students, youth, seniors and people in need. This article aims to identify the practice of youth volunteerism as a community asset that can be used optimally to assist in the care of the elderly. The demand to become volunteers is very high among the youth but many do not know they have the potential as valuable volunteers to the community and the country. Every year the country is flooded with hundreds of thousands of school leavers, youths and university graduates who enter the job market. Youth volunteers do not require high qualifications but are sufficient to have interest, motivation, social skills and willing to make positive changes to society. This article discusses the issues of potential volunteers before entering the job market. The quality of volunteer service delivery can be achieved through a paradigm shift from non-profit to profit, that is, volunteerism is combined with social entrepreneurship. The spirit of volunteerism can be formed individually or in an organization. This social entrepreneurship can provide employment to the youth in helping to equip them by taking on challenges as a matter of pride and honour in the future.

Keywords: Volunteering, Social Entrepreneurship, Youth, Elderly Care, Services

Introduction

The spirit and service of volunteerism has long been ingrained in the Malaysian community. Volunteerism is synonymous with gotong-royong activities where the community helps each other in activities of daily life, such as feasts or rewang, activities going down to the fields, wedding ceremonies, religious celebrations, illness, death, moving house or natural disasters. The goal of volunteer work is to foster love, cooperation, harmony in life, social concern, consideration, brotherhood, understanding, community unity among various races, religions, ethnicities and countries (Fadzil, 2008). This goal is in line with the Government Transformation Program (GTP) which began in 2010 with a focus on 'Touching the People'

(Peoples 'Touch-points) through several key national result areas (National Key Result Areas, NKRAs). The transformation of the country through the involvement of four parties, namely government-university-industry-society is able to improve the quality of human and social capital of the country that can compete in the world market (e-Buletin UKM, 2012). The attitude of involvement in improving the socio-economy, education and public health is part of achieving a developed nation. In line with this focus, the physical, economic, and social development of the local population can be implemented seamlessly with meaningful involvement in sustainable community development (Khadijah, 2013).

Voluntary organizations in the country have also grown rapidly in a short time. In 1957 there were 1,741 registered establishments in Malaysia and increased to 7,456 (1965); 21,532 (1990), 30,572 (2000) and 46,339 (2009). This increase in the number of volunteers may be closely related to the increasing need for social service delivery as a result of social changes from modernization and globalization in the growth of national development (Halimah, et al., 2010). Malaysians are increasingly concerned to get involved in volunteer activities while the younger generation is increasingly inclined to address social issues in the target group. Voluntary activities among the Malaysian community are not only in the country, but they also actively carry out social responsibility for the foreign community in need of assistance. The government also provides incentives to encourage voluntary organizations to offer social services and the implementation of various welfare assistance programs. The resources or assets of the community that need to be available to build a sustainable society includes people, machines, infrastructure, abandoned houses or shop premises, unused suraus, public facilities and so on. Relying solely on government funds is not a solution to solving society's problems in the long run.

In relation the sustainability of volunteers, this paper also relates the importance of volunteer involvement in helping urban vulnerable groups (UVG). Individuals who operate voluntary organizations continuously acquire strong financial resources to do volunteer work. Based on statistics from the Malaysian Economic Planning Unit (2013), the urban vulnerable group consists of 6.3 million households belonging to poverty of which 1.78 million (69%) who earn RM 3,600 per month and are under 40 years old. The findings of the EPU study also showed that 85.5 per cent had primary school education and the type of employment was at a low level. Those involved in small and medium entrepreneurs also produce products at low levels of productivity. The 10MP inclusive development program (2010-2015) focuses on providing equal opportunities by taking into account economic development without marginalizing the community at all levels. Rahamat (2013) also points out that social inclusion is a provision to provide certain opportunities for all individuals and groups of society from the aspects of employment, housing, health, education and training, basic infrastructure, utilities and facilities. These positive measures are taken to combat the risk of individuals or communities not being excluded or marginalized in the current economic development. Inclusive programs to cultivate social entrepreneurship and volunteerism improve the living standards, social well-being, health, economy and education of urban vulnerable groups.

The question is to what extent these voluntary organizations can be sustainable in the long run. Individuals who operate voluntary organizations continuously acquire strong financial resources to do volunteer work. The individuals discussed in this paper are urban vulnerable groups who struggle with various social problems such as children dropping out of primary

school, adolescents who are vulnerable to various urban social problems and divorced families as well as senior citizens who live alone at home while their children go to work. Senior citizens also stated that they spend all day in bed all day without proper care. All scenarios of urban social problems can be assisted through trained volunteers to develop high quality skills as well as generate profits for the sustainability of the established voluntary organizations. The main purpose of this paper is to blend the roles of volunteerism and social entrepreneurship to help urban vulnerable groups get new and innovative employment opportunities and help the government reduce social problems in the city.

The Concept of Youth Volunteerism

The Welfare Volunteer Organization (PSK) was launched in 1985 with the aim of mobilizing volunteers to assist the Government, especially the Social Welfare Department (JKM) in addressing social problems at the grassroots level. In other words, it acts as the eyes and ears of JKM in detecting cases that require community welfare services and assistance. In addition, Welfare Volunteers are also individuals who are sensitive and committed to community welfare work for the seven target groups of JKM, namely: children, families; senior citizen; papa people; people with disabilities (OKU); disaster season; and Welfare Voluntary Organizations (PSK).

Volunteering often focuses on the values and principles of partnership, cooperation and helping each other in carrying out an activity or dealing with a problem. It can be done individually (individually), or in groups. A person who dedicates or gives services or contributions voluntarily without coercion; willingly, without expecting material rewards, and sincere (JKM, 2021).

The Concept of Social Entrepreneurship

Social entrepreneurship needs to be based on social problems by using entrepreneurial capabilities to effect social change. The results of social change can be achieved through participation in voluntary activities in the fields of education, health, community development, rehabilitation, sports, religion, war, consumerism and employee welfare. In addition, it also involves the development of marginal groups, children, adolescents, youth, welfare of the disabled (OKU), the elderly and those in need of support and assistance. If a business measures success through profit or revenue return, therefore social entrepreneurship needs to measure success through the impact of benefits or changes that can be felt by society. Social entrepreneurship is closely related to the ability or skills to solve community social problems based on entrepreneurial principles (Yunus, 2010). This means that the parties involved can get a minimal return for well-being and the rest is used to carry out volunteer activities through an entrepreneurial model on an ongoing basis. Business profits need to be reinvested in expanding the space and opportunities to give a wider impact to the local community so that they can feel the well-being of life increased and impact the local community.

Social entrepreneurship flourished in the 1980s through the efforts of corporate figures such as Rosabeth Moss Kanter, Bill Drayton, Charles Leadbeater and Daniel Bell. These figures have successfully formed 60 social entrepreneurship organizations around the world. The main purpose is to improve the well-being of life, education, health and provide employment opportunities to poor communities (Elkington, 2008). For example, the Asoka Foundation

founded in 1980 by William Drayton emphasizes two critical components. First, entrepreneurs need to build impact on a broad social scale encompassing local and global. Second, entrepreneurs need to look for change holistically. This means that entrepreneurs need to reform existing social systems or form new ideas to increase community productivity (Asoka, 2005).

Drayton also emphasized the role of social entrepreneurs in finding innovative and creative solutions in solving social problems as a paradigm shift of social change. He also believes that social change is the most powerful force through new ideas being in the hands of well-known social entrepreneurs (Asoka, 2005). Social entrepreneurship is growing and popular through Nobel Laureate Professor Muhammad Yunus, the founder of Grameen Bank in Bangladesh who won the Nobel Prize in 2006. According to Yunus (2010) social entrepreneurship is divided into two types. The first type - the company invests shares in the business to solve the social problems of the community, where the profits earned will be reinvested to expand and improve the business among the community in need. The second type is to empower the community by providing non-interest-free financial assistance and improving the well-being of the poor such as single mothers through the Phone Lady project, thousands of beggars running small-scale businesses with micro credit. Thus, through this social entrepreneurship, the group of single mothers can carry out volunteer work that can provide sufficient returns and profits to support the family.

The Paradigm of Volunteerism from Non-Profit to Profit

Typically, past studies define volunteering as channeling humanitarian aid and learning helping skills without reward. Similarly the various dominant religions of the world have found that the practice of charity brings great rewards. Islam strongly encourages the practice of volunteerism. Several surahs in the Qur'an state about the practice of helping skills and volunteerism for example ... race for charity (al Maidah: 48), hurry for various good deeds (al Imran: 114) and ... do charity, so that you may win (al Haj: 77). The skills of helping in volunteer work require knowledge so that the assistance provided can improve the quality of life of the recipient. While the givers also get satisfaction in giving help. Both the recipient and the benefactor get the victory. Every individual who does good deeds will surely be rewarded with goodness in the form of spiritual and physical as well as the well-being of life in this world and the hereafter.

The work of volunteers through various charitable activities is to improve the living standards of the community from the economic, social, physical aspects and ultimately be able to contribute to the development of the country. The rewards for individuals who do charity or volunteer work are enormous, for example those who spend their wealth in the way of God through volunteer work, like a seed that grows seven stalks, each stalk contains 100 seeds. Allah multiplies the reward for whom He wills, and Allah is All-Embracing, All-Knowing (al Baqarah: 261). Volunteer activities should start at the family, community, district, state and inter-state levels in the form of daily needs, education and so on. This verse details that rewards and good deeds through volunteer activities will be rewarded with material ability of 700 times. Allah also said many times about the goodness of doing good, among them Allah will always reward the goodness of those who give alms (al Baqarah: 215) where this verse is explained between the good rewards or rewards of goodness that God will give to individuals are as follows:

1. Double the reward of those who give alms (al Baqarah: 245),
2. Get the help of intercession (al Baqarah: 254),
3. Will not grieve (al Baqarah: 262),
4. Bless those who give alms (al Baqarah: 266),
5. Giving alms gets a good reward (al Baqarah: 272),
6. Reward for people who give alms openly and secretly (al Baqarah: 274),
7. The wealth of those who give alms is blessed by Allah (al Baqarah: 276),

However, there are some methods in giving help or volunteer work where God says among them are as follows:

1. Not to offend or reject the request of the beggar well (al Baqarah: 263),
2. The prohibition of leveraging the aid given (al Baqarah: 264),
3. Give alms what is best and we like (al Baqarah: 267),
4. The devil always incites not to give alms for fear of the poor (al Baqarah: 268),
5. Almsgiving openly or secretly (al Baqarah: 271),
6. Give alms even if the poor do not beg (al Baqarah: 273),
7. If a person is experiencing hardships in life, then donate the debt to the individual is better (al Baqarah: 280).

The method of charity presented can be formulated that individuals working with the community should not hurt the hearts of others where the requests of the poor or beggars need to be rejected in a prudent manner. Any help given should not be leveraged. Material or non-material assistance should be given the best and it is the most liked or loved by the giver. Assistance and welfare can be given to the poor who do not beg or individuals who have a rigid debt problem, can also be given assistance to such individuals until the debt is settled, the deed is better and gets innumerable rewards.

Charitable work is also not aimed at financial reward, free time and philanthropic nature. According to Mohamed Fadzil that a volunteer should have a paid job or a certain income that can guarantee livelihood. Without these characteristics it is impossible for a person to volunteer (2008: 31). This argument is at odds with the social entrepreneurship approach through volunteerism because in this context not only individuals with fixed incomes or political party leaders alone can-do charity work. Instead, the government encourages individuals living in poverty, the unemployed, single mothers, homeless people, former prisoners, former drug addicts and beggars to carry out charitable activities through social entrepreneurship through volunteer work. With the experience of life as a vulnerable group the city can carry out welfare and volunteer work better because it has experienced and can appreciate the hardships of living below the level of hardcore poverty. These urban vulnerable communities need to be invited and mentored to get involved with the government and NGOs to help improve the well-being of urban vulnerable groups. These groups are also given income commensurate with the roles and tasks they have performed.

Along with the government's desire (Peoples' Touchpoints) in the NKRA program, it is necessary to prioritize the community or clients in the process of empowering community development. Our leaders in the community development rarely "invite" the community to be involved in local community development planning. According to Asnarulkhadi (2011) the Rapid Rural Appraisal (RRA) approach can help plan to bring individuals closer to the

community to obtain information clearly, realistically, and quickly. Consciously or unconsciously, there are community members who are willing and willing to volunteer but they do not know how to move and 'promote their potential' as volunteers in the context of social entrepreneurship. Communities are at the forefront of development, planning and implementing projects in accordance with their needs and solving social problems in their environment. Social welfare officers always guide and monitor the implementation of projects submitted by the people with the method of advocacy to prioritize urban vulnerable groups are not left out in the current development of the country.

There are many graduates that end up getting part-time jobs and do not get a job for several years after graduation (Azis, 2019). This scenario is not healthy for the development of society and the country. So, this group is the best target to potential themselves to provide services to the community. Most of these groups live in cities, People's Housing Project (PPR) communities and are low-income or have not found permanent employment. The group also struggles with various social problems such as children dropping out of primary school, teenagers who are exposed to various urban social problems and divorced families as well as senior citizens who live alone at home while the children of the family work. Thus, social entrepreneurship is an opportunity for urban vulnerable groups to improve their living standards through volunteer activities and social problems among the marginalized can also be reduced.

Social entrepreneurship can help increase the per capita income rate of local communities through volunteer activities. There is a conflict between non-profits through voluntary activities) towards business-oriented activities (social entrepreneurship). The success of Grameen Bank and Grameen Phone in Bangladesh is one example of a conflict of orientation through social entrepreneurship programs that can generate financial gain and provide employment opportunities to the local community. Initially, social entrepreneurship was to empower community life through volunteer activities such as orphanages, nursing homes, single mother organizations and so on (Yunus, 2010).

The concept of social entrepreneurship is not to make a profit but to empower the community, leave a positive impact and solve the problems of the local community. According to Zen (2011): The role of social entrepreneurship is to develop the socio-economy of a society that can improve self-efficacy through:

creating job opportunities for various groups through the interests, self-potential and existing skills of individuals in exploring more innovative types of jobs. The creation of new careers through this social entrepreneurship enhances employability and an image of pride in the career pursued.

creating new innovations and creativity according to the needs of the market or services needed by industry, society and solve social problems in the local community. For example, the community can think of innovative and creative methods in providing financial assistance to flood victims, chronically poor patients, education for children who have dropped out, lost their homes due to storms and fires;

social capital is a social network that aims to create beneficial collective action and solidarity between local communities. Fukuyama (1999) convinced that social capital is very important in strengthening the life of modern society to enhance community development and economic well-being.

increasing equality in income distribution among the community. Income rotation for the sustainability of volunteer activities and the empowerment of local communities can be achieved without relying on continued financial assistance from the government or the public.

Social Entrepreneurship Involvement Among Youth

Najib Razak in the First International Conference of Young Leaders in 2015 argued that although social entrepreneurship is still new in the country, but it is also gaining a place and attention among the youth. However, Rizyani (2020) stated that the question that needs to be emphasized to encourage youths to be involved in social entrepreneurship is how we want to ensure that youths become active and skilled entrepreneurs and not just train to become professional entrepreneurs. Apart from that, Rizyani and Ali (2020) think that there are several suggestions that can be done by these youths to venture into the field of social entrepreneurship, such as authorities or agencies involved in youth-related matters such as MaGIC, KBS, MBM should be active. carry out the responsibility to obtain funds when detecting problems that occur among the youth and need to be given training and quality entrepreneurship programs to be a productive group, educated by using the correct principles of social entrepreneurship.

Social Entrepreneurship Skills Among Youth

Regarding the mastery of social entrepreneurship skills, these skills should start from education at the university level as a guide to produce individuals who are skilled in the field of social entrepreneurship (Aisyah, 2017). The management of each Public University should seek initiatives to provide knowledge and exposure to this field towards creating high career creation among graduates and youths. The proposal has been to seek cooperation between the university, lecturers, social entrepreneurs to use the concept of mentoring to students at the university level in order to further improve the mastery of social entrepreneurship skills better while meeting the needs of society such as the elderly. Kamaruddin (2017), stated that at the university level, there have been many programs based on social entrepreneurship where it plays a role to create graduates and individuals in the youth with social skills, competitiveness and resilience. Among the programs conducted are Women in Social Enterprise (WISE) and (SIFE) namely Students in Free Enterprise. This program is seen to be able to carry out social activities simultaneously and thus improve the economic status and the local community. The program will also leverage the concept of social entrepreneurship in developing projects that can improve the quality of life and society. (Norasmah & Hariyaty, 2014).

Characteristics of Entrepreneurship and Volunteerism Centered on Youth Empowerment

The discussion of this section is a two-way process between volunteers and entrepreneurs to help each other in increasing economic, social, health, education capital so as to jointly contribute to national productivity and empower local communities. Norhasni and Bukryman (2009) found that an informant needs to have 6 characteristics to determine success as a youth entrepreneur. Among them are (1) knowledgeable; (2) high determination; (3) be

disciplined in managing time; (4) far-sighted; (5) creative and intelligent; and (6) dare to face risks and challenges. An entrepreneur is always creative and innovative in creating something in order to produce a product according to the needs of the market, create something new for the market and add employment opportunities to other urban vulnerable groups.

Factors driving community involvement by appreciating the potential of social entrepreneurship and stimulating individuals to volunteer in the community. According to (Carpenter & Myres, 2010; Khadijah, 2014; Saifuddin Abdullah, 2001; Wang & Graddy, 2008) there are several important elements to appreciate one's potential in carrying out volunteer work and the characteristics of volunteering are as follows:

Starting with sincere intention or without coercion in doing voluntary work until achieving self-satisfaction to continue the sustainability of a charity work and contributions that are being done.

Universally all religions encourage voluntary work, zakat, alms, infaq and help people who ask and do not ask in improving the well-being of community life. In the Islamic community, zakat is a property obligation according to certain conditions, people's rights, and time. Infaq is material and non-material assistance to the poor, natural disasters and so on. While alms is wider than zakat and infaq such as fatihah alms, smile alms, zikir alms so that material and non-material alms according to individual ability. Allah s.w.t rewards goodness with multiplied goodness to those who do voluntary work.

The desire to do good is driven by altruism (altruism). Altruism is born naturally in an individual who does voluntary work with high commitment without expecting any reward or return. Pure volunteerism is doing volunteer work to get satisfaction, pleasure, or sense of achievement/accomplishment from the volunteer work that has been done. Individuals who do volunteer work are also able to improve their limitations and weaknesses by contributing to community service.

Sacrifice is an important element in keeping the volunteer work running smoothly. Sacrifice gives meaning to other individuals through achievement, recognition, self-development, giving something back, bringing about social change, strengthening family ties, camaraderie to evoke a sense of togetherness.

Giving something to the community through volunteer work and community involvement can bring happiness and joy to individuals. Dunn (2008) found many people mistakenly think that spending money for themselves can make them happier than spending money for others. He argues that there is ample space to educate communities with these differences of opinion. Recently, many organizations have emerged to be involved in volunteer efforts and charitable donations through the "feel good" campaign.

Individual and group volunteerism contributes to the process of community development where time and energy are harnessed for the community, the environment, individuals with family ties or distant ties with a sense of independence and without expecting rewards but impacting and benefiting the local community. Volunteering is essential to achieving the community development process. It is also a key channel for fulfilling the principles and values

of community development that can be implemented (Volunteer Now, 2012). Thus, the involvement of individuals and groups through volunteerism can develop a community of focus to achieve the transformation of community development through better quality and prosperous social entrepreneurship.

Conclusion

Volunteering urban vulnerable groups has the potential to carry out social entrepreneurship which is a paradigm shift to highlight the ability to solve social problems inclusively. These urban vulnerable groups need to be mentored, nurtured and given skills training in social entrepreneurship blended with volunteering in improving their well-being. The slogan by Yunus (2010) "we are not job-seekers, we are job-creators", turning unemployment into entrepreneurship coincides with the government's desire to attract more new entrepreneurs who grow from solving social problems of various ages of urban vulnerable communities including adolescents dropping out of primary school, adolescents vulnerable to various urban social problems, university graduates and divorced families as well as senior citizens who living alone at home and the disabled (OKU).

The practice of social entrepreneurship and volunteerism is highly encouraged where all activities and business dealings, buying and selling, zakat, infaq and alms have been recorded in the Quran. Every transaction in entrepreneurship (business contract) needs to be recorded or verbally where systematic and ethical trading activities are also detailed. Rewards for individuals who do charity openly or covertly (volunteer activities) are also described for human beings who race for good and welfare to the development of society. Thus, the paradigm shift of volunteer services through social entrepreneurship for the urban vulnerable has a positive impact and raises their economic position and self-confidence. In order to form new innovative and creative social entrepreneurs among the urban vulnerable communities need to design their own businesses with the help of equity from investors (Government, Private and NGOs). Investors can also provide additional support through advisory services, consultancy training and ongoing monitoring to such social entrepreneurs. To improve the marketing of products or services, there must be cooperation between government agencies, the private sector and NGOs in helping new entrepreneurs to be viable and resilient.

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