

Corporate Social Responsibility (CSR) Culture: Will Protecting Custom Culture Actor Osing in Banyuwangi

Ratna Wijayanti
Danar Paramita
STIE Widyagama
Lumajang
Gatot Subroto street #
4 Lumajang, East Java
+6281259953125
ratnawijayanti.dp@
stiewidyagamaluma
jang.ac.id

Noviansyah Rizal
STIE Widyagama
Lumajang
Gatot Subroto street #
4 Lumajang, East Java
+6281249729213
Noviansyah.rizal@g
mail.com

Muchamad Taufiq
STIE Widyagama
Lumajang
Gatot Subroto street #
4 Lumajang, East Java
+6285707066688
3rd E-mail

Muhaimin Dimyati
STIE Mandala Jember
Sumatra Street # 118-
120 Jember, East Java
+62085236338777
dimyati@stie-
mandala.ac.id

ABSTRACT

This research is qualitative that uses an ethnomethodology approach to uncover participation by cultural actors as an effort to preserve the Osing indigenous culture in Banyuwangi. At present the Government of Banyuwangi packs a variety of indigenous cultures and cultures in an event known as Banyuwangi Festival, an event that invites both domestic and foreign audiences. Meanwhile, cultural actors with all the limitations of their funds are trying to maintain the indigenous culture that has taken root in their village by establishing a cultural studio that is funded independently. After having a discussion in the Focuss Discussion Group (FGD) with parties who play a role in the preservation of the Osing indigenous culture by providing three alternative cultural CSR funding flow models, an agreement was reached that local companies would channel cultural CSR funds by providing direct guidance to cultural actors or owner of a cultural studio. The agreement was stated in an academic text sheet approved by the DPRD.

Keywords : Cultural Actors, Fund Flow Model, Preservation of indigenous culture, academic texts.

1. INTRODUCTION

Until now the public's understanding of the cultural values of the Osing people is still very strong. Communities with high cultural awareness and spirit play a role in traditional ceremonies carried out routinely. For example, moco lontar which is held every Wednesday night, the tumpeng sewu routine up to seblang, ider bumi, kebo-keboan. The culture that has been attached to them is seen as a collection of patterns of human behavior by relying on creativity and confidence for the necessities of life, so that the culture of ancestral heritage continues to be carried out today. This was expressed by a

cultural actor from Kemiren Village: *"It is a tradition that cannot be removed, such as seblang, ider bumi, kebo-keboan, while festivals such as angklung festivals, educational festivals, are made by the government." These*

statements are the result this research is the first year presented by cultural actors, this proves that the Kemiren village community still adheres to the traditional traditions rooted in their village and always carries out the traditional ceremony with independent funds. However, the existence of studios which are mostly owned by individuals still do not have the required equipment

for training or performance. Art Studio owners and cultural actors are in dire need of funds for the development of their own studio, both for equipment, costumes or for training and staging activities.

This study aims to implement the *Corporate Social Responsibility (CSR)* Model of culture as a model of the participation of local companies towards the preservation of Osing customary culture in Banyuwangi in the form of submitting academic texts as a basis for consideration of changes to the Regional Regulation on Corporate Social Responsibility.

There are several things that become the urgency of this research, namely: Customary culture in Banyuwangi which is diverse and becomes a cultural tradition that continues to be carried out by the community requires a lot of money so that the indigenous culture can continue to be preserved; Local companies must be able to provide real participation in the form of cultural CSR to preserve the Osing Tribal culture; the role of cultural CSR directly to cultural actors in the form of built studios is expected to help the development and preservation of culture so that a local regulation is needed that can protect these legal interests; the implementation of the cultural CSR model in the form of submitting academic texts as a basis for consideration of changes to the Regional Regulation on Corporate Social Responsibility.

2. RESEARCH METHODOLOGY

Type of research is qualitative research that uses a *case study approach*. In this study, a case study approach was used to analyze the application of *Corporate Social Responsibility* cultural and the realization made by local companies towards the development of indigenous culture in Glagah District around the company. This research will produce a research model in the form of academic manuscript products that will be

submitted to local regulations by the DPRD.

The study was conducted with an inductive approach, at this stage a research model will be produced in the form of academic script products that will be submitted to local regulations by the DPRD. This cultural CSR model will be applied by the sample companies so that it can be used to analyze the company's participation in cultural CSR towards the preservation of the Osing tribe's indigenous culture in future research.

3. RESULTS AND DISCUSSION

The CSR fund flow model presented in this study provides three alternative funds that can be applied. Alternatives that can be chosen and are expected to be truly channeled to cultural actors as well as the purpose of the company's participation in CSR Culture.

The following is an alternative flow model of Cultural CSR funds:

1. Model flow of funds through the Blambangan Art Council (DKB)

The company as the participating party issues funds in the form of cultural CSR can channel CSR funds in the form of distribution through DKB. The distribution of cultural CSR funds through the DKB will be managed in a transparent manner. DKB can map art studios that need funds for the development of the plot or for festival activities. The role of DKB in this case is expected to later become a mediator between cultural actors / studio owners and companies. So that CSR can really be channeled to the affected party or parties who need funds.

2. Model of direct flow of funds to cultural actors

CSR fund disbursement from companies in this alternative is carried out directly to cultural actors in the form of sponsorship, among others can be in the form of corporate support for staging sanggar activities, developing studios in

the form of funding for the purchase of tools arts or uniforms, or corporate contributions to certain events. CSR fund distribution is not carried out continuously but at certain times and at certain studios at random. But the distribution of fixed funds can be channeled directly to cultural actors for the development of art.

3. Modeling the flow of funds through the built studio

The third alternative CSR fund flow model is to provide guidance to the art studio. This model will benefit the art studio more. Like CSR fund distribution for the development of small businesses, this model also has the purpose of growing and developing existing studios in order to continue to preserve indigenous culture and culture through the existing art studios. Existing studios always try to introduce art to elementary school-age children so that this art is not extinct. Some forms of recognition are through regular training and staging activities at studios. However, there are many limitations that have been complained by the studio owners in being able to continue to exist and consistently perform this activity. One of them is the limitation in funding problems. The art in Banyuwangi that has been introduced to the public through the Banyuwangi festival must continue to be preserved. The initial step of preservation is through the development of cultural studios as cultural actors who act directly to preserve the culture of Banyuwangi.

To determine the fund flow model that will be applied to the Cultural CSR model, the steps taken at this research stage are:

1. Conducting focus group discussions or *Focus Group Discussions (FGD)* to submit a draft research model involving the board / members of the Blambangan Arts Council (DKB), representatives of companies, tourism

agencies, DPRD members, cultural actors and cultural figures Osing

2. The results of the discussions in the FGD will be prepared in the form of academic texts to be submitted to local governments through the DPRD.

Focus Group Discussion (FGD) was conducted four times, each of which was divided into different agendas: The

1. first participant hearing was held

2. FGD, a second FGD, discussion of the draft academic paper. Tim accommodate input from focus group participants to enhance the academic manuscript draft

3. third FGD, the submission of a revised draft academic,

4. fourth FGD academic manuscript attestation

Based on the results *Focus Group Discussion* that have been done on the implications of the implementation of the study concluded the new system will be regulated in the laws or regulations of the area aspects of community life and its impact on aspects of the country's financial burden.

The Corporate Social and Environmental Responsibility of the Culture Sector has been carried out by several companies in Banyuwangi Regency, even from several companies that were respondents in the research on Potential Data Collection of the Funding and Mapping Sources of CSR Data in Banyuwangi Regency in 2017, each company has carried out social responsibility by donating to B-fest events. The problem is that the mechanism and form of implementation vary and not everyone, including the local government, knows the social responsibility activities that have been carried out. As a result, not a few parties stated that these companies had not carried out social responsibility activities.

In order to ensure the running of the Corporate Social and Environmental

Responsibility program in Banyuwangi Regency goes well, it is necessary to make a law in the form of district regulations so that implementation in the field can run in accordance with the system that has been built so that all communities know and understand the parties who have carried out social responsibility.

After the enactment of this regional regulation, a number of things will be felt by all residents in Banyuwangi Regency, including: improvements in quantity and quality related to social welfare, recovery and / or improvement of environmental functions, health, education and spurring community-based quality economic growth . This happens because the budget burden that was previously borne by the regional government, with the enactment of this law, has been supported by the private sector so that the local government can concentrate on other fields that also require immediate treatment.

The continued effect of the enactment of this regulation is the reduced budget that must be spent by the Banyuwangi Regency government regarding the above. This reduction as a result of the entry of private companies into the above fields to help in accordance with the mandate of Law No. 40 of 2007 and Law No. 25 of 2007.

On the side of the community, of course with the enactment of this regional regulation the community will get a positive impact both directly and indirectly. The direct result, for example, is getting a prize due to participation in a competition sponsored by one or several companies which are the Corporate Social and Environmental Responsibility program. On the other hand, the people, especially those who engage in cultural arts will also experience the indirect effects of the enactment of this regional regulation, among others, is the development of art studios managed by

the community because they have "**Foster Company**" which previously developed slowly due to financing aspects and capital "**love art alone**"Which is the call of their soul.

While related to the legal umbrella that will overshadow, the regulation regarding the Social and Environmental Responsibility of the Company has a direct relationship with:

1. 1945 Constitution of the Republic of Indonesia
2. Act Number 22 of 2001 concerning Oil and Natural Gas, (State Gazette of the Republic of Indonesia Year 2001 Number 136, Supplement to the State Gazette of the Republic of Indonesia Number 4152);
3. Law Number 19 of 2003 concerning `State Owned Enterprises, (State Gazette of the Republic of Indonesia of 2003 Number 70, Supplement to the State Gazette of the Republic of Indonesia Number 4297);
4. Law Number 25 of 2007 concerning Investment (State Gazette of the Republic of Indonesia of 2007 Number 67, Supplement to the State Gazette of the Republic of Indonesia Number 4724);
5. Law Number 40 of 2007 concerning Limited Liability Companies, State Gazette of the Republic of Indonesia of 2007 Number 106 (Supplement to the State Gazette of the Republic of Indonesia Number 4756);
6. Law Number 11 of 2009 concerning Social Welfare (State Gazette of the Republic of Indonesia of 2009 Number 12, Supplement to the State Gazette of the Republic of Indonesia Number 4967);
7. Law No. 32 of 2009 on the Protection and an Environmental Managementn Life (Official Gazette of the Republic of Indonesia Year 2009 Number 140, Supplement to the State Gazette of the Republic of Indonesia Number 5059);

8. Law Number 12 of 2011 concerning the Establishment of Legislation Regulations (State Gazette of the Republic of Indonesia Number 82 of 2011, Supplement to the State Gazette of the Republic of Indonesia Number 5234);
 9. Act Number 23 of 2014 concerning Regional Government (State Gazette of the Republic of Indonesia of 2014 Number 244, Supplement to the State Gazette of the Republic of Indonesia Number 5587) as amended by Act Number 2 of 2015 concerning the Stipulation of Government Regulation in Lieu of Law Number 2 of 2014 concerning Amendment to Law Number 23 of 2014 concerning Regional Government Becomes Law (State Gazette of the Republic of Indonesia of 2015 Number 24, Supplement to the State Gazette of the Republic of Indonesia Number 5657);
 10. Government Regulation Number 47 of 2012 concerning Social Responsibility and the Environment of Limited Liability Companies, (State Gazette of the Republic of Indonesia Number 89 of 2012, Supplement to the State Gazette of the Republic of Indonesia Number 5305);
 11. Regulation of the State Minister for State-Owned Enterprises Number: PER-05 / MBU / 2007 of 2007 concerning the Partnership Program of State-Owned Enterprises with Small Businesses and the Community Development Program as last amended by the Minister of State-Owned Enterprises Regulation No. PER-08 / MBU / 2013 of 2013 concerning the Fourth Amendment to the Regulation of the State Minister for State-Owned Enterprises No. PER-05 / MBU / 2007 concerning the Partnership Program of State-Owned Enterprises with Small Businesses and Community Development Programs.
 12. East Java Province Regional Regulation Number 4 of 2011 concerning Corporate Social and Environmental Responsibilities (East Java Provincial Gazette Number 4 of 2011 Series D, Additional East Java Provincial Gazette Number 4).
- The law that regulates social responsibility already exists, namely in Law Number 40 of 2007 concerning Limited Liability Companies and Law Number 25 of 2007 concerning Investment. In both laws only mentioned the obligation for investors to carry out social responsibility as compensation for the operation of a company's business. Detailed settings about how implementation still does not exist. In 2012 diterbitkanlah Government Regulationh No. 47 Year 2012 on Social and Environmental Responsibility Company Limited which is an implementing regulation of the law above.
- The problem is that Government Regulation No. 47 Year 2012 on Tanggung Social Responsibility and Environment Company Limited consists of nine chapters and did not explain on what programs should be done by the company, the amount of costs, and who executes. In this government regulation, it only explains the company's obligation to include social responsibility in the annual work plan with its budget. The amount of the fee is only mentioned that must pay attention to propriety and fairness.
- Habits, norms, or real conditions found in Banyuwangi Regency need to be accommodated in a law that might not be the same as other regencies in Indonesia. Thus, the existence of a regional regulation on Corporate Social and Environmental Responsibility in the Field of Culture is to provide more legal certainty at the regional level regarding

the objectives, scope and the appreciation for corporations that have carried out social responsibility on an ongoing basis.

4. CONCLUSION

Based on the study as described in the previous chapters, the following conclusions can be drawn:

1. Some companies in Banyuwangi Regency have carried out corporate social and environmental responsibilities in the form of *charity*;
2. Banyuwangi Regency already has Banyuwangi District Regulation Number 3 of 2014 concerning Corporate Social Responsibility, but its implementation is still voluntary and sporadic, this is because in Banyuwangi District still does not have an **"independent institution"** whose substance is responsible for managing the Social Responsibility Fund and The Company's environment and its nature are still general and there is no specific explanation for Culture;
3. The results of the FGD forum propose a model of the Cultural CSR fund flow is to provide guidance to the art studio.

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