CSR FIELD OF CULTURE: PRESERVING THE CULTURE IS NOT ENOUGH WITH DANCE ONLY

by Noviansyah Rizal

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Ratna Wijayanti Daniar Paramita, Noviansyah Rizal, Muchamad Taufiq

STIE Widya Gama Lumajang

Email: pradnyataj@gmail.com

Abstract

The purpose of this research is to create a model for the flow of CSR funds in the cultural sector to preserve the culture of Osing, Banyuwangi. Observations were made on three art studios that were used to implement the resulting model, namely the Laros Wangi art studio, the Sopo Ngiro Gandrung studio and the Kampoeng Batara reading garden studio. A local company that distributes CSR funds in the cultural sector is Warung Kemarang. This research is a qualitative study using an ethnographic approach. Data were collected from three art studios as fostered studios and one local company as a channel for CSR funds in the Cultural Sector. Furthermore, observations will be made on the implementation of CSR funding in the cultural sector. The results of this study concluded that implementing the distribution of CSR funds in the Cultural Sector through the assisted studios was more effective and the impact felt directly by the assisted studios. Fostered studios that do not have the equipment and equipment as well as a place to practice can take advantage of the facilities and infrastructure provided by the company to channel CSR funds in the cultural sector. Likewise with companies, the distribution of CSR funds through the fostered studio model provides more concrete evidence of the company's participation in preserving corporate culture and social responsibility.

Keywords: Cultural CSR, fostered studio, fund flow, implementation model

INTRODUCTION

This Majestic Banyuwangi event covers all elements in the system of community life, health, technology, fashion, sports, agriculture, plantation, entrepreneurship, music, culinary and of course what cannot be separated are local arts and Banyuwangi traditional ceremonies. The show which is held in this cultural festival is held every year and becomes an event that pampers tourists (Syaiful, 2015).

Kemiren Village is one of 186 villages in Banyuwangi Regency which has a very high cultural awareness. They routinely carry out traditional ceremonies and preserve traditional culture by teaching them to the younger generation. One form of preservation is that every Wednesday night the Moco Lontar routine is carried out, in contrast to other villages in Kemiren Moco Lontar is carried out by a young man, not an elderly community figure. Desa Kemiren this event which is known as Lontar Yusuf is currently known as Lontar Millenial. Lontar Yusuf is a reading of the life and struggle of the Prophet Yusuf written in ancient manuscripts.

Mocoan Lontar Yusuf is believed to be a spiritual practice, Lontar which is recited is full of Islamic da'wah values. The characters that are read use the letters Pegon and Old Javanese, the tones and cengkok are also unique, so not many people can use moco lontar, especially for the younger generation. Therefore, currently efforts are being made to preserve this tradition by training the millennial generation not only to know Moco Lontar but also to practice reading and writing lontar.

Customary ceremonies or traditions with customary values are not only for ritual purposes, but also contain philosophical values that are carried out and obeyed by the community which make them a guide for their lives. Holt (1997: 69) explains that the values passed down from generation to generation in the community tradition become part of the oral tradition, and are obeyed by the whole community as supporters in the implementation of rituals.

Efforts to preserve traditional culture in Banyuwangi, especially in Kemiren Village, are carried out by cultural actors in the form of art studios that they have founded. Sanggat-Sangar art was founded with all limitations, both the place and the equipment used. These art studios are quite unique. It is unique because this art studio was formed only with the desire to preserve culture without any strings attached. The children who are in the vicinity of the workshops can practice without any fees. They can come every evening or any time when they want to practice dance. Most of the studios train children to dance gandrung, but there are also studios that also invite children to read stories or play traditional games.

The Sopo Ngiro dance studio, which was founded by the madman maestro, is only focused on training children to dance gandrung. While still one of the maestros appointed by the Ministry of Education and Culture in the Meastro Joint Learning program, this studio trained 15 children from various parts of the archipelago. However, at this time the Sopo Ngiro studio only trains children around Kemiren or Banyuwangi, in addition to the limited equipment these groups have, also because there are so many Gandrung dance studios in Banyuwangi.

Laros Wangi art studio is also located in Kemiren. This studio was founded by cultural actors who want to invite kemiren children to know not only gandrung dance but also other traditional cultures. For the sake of developing ideas, the Laros Wangi studio has now moved from a studio that was originally in the owner's house to an open studio in the middle of a rice field, they call Sanggat Tengah Sawah "Art Space". Now it is not only gandrung arts and traditional culture that are introduced but also traditional games.

Kampung Batara Reading Park was originally established to invite children around Batara Village to learn to read and write. Kampung Batara is located in Papring Village, a village closer to the forest than the sparkling city of Banyuwangi. However, along with the development of ideas and ideas as well as the community's concern, the Kampong Batara Reading Garden is now teaching children to know Banyuwanngi art, both dance and playing musical instruments, such as angklung. In addition, children are also introduced to traditional games and taught to make skills such as making baskets from bamboo.

However, these studios are art studios that were established with all limitations, both in facilities and infrastructure. The spirit to preserve culture and teach the next generation is certainly not enough just with good and sincere intentions, it is necessary to care for local companies to take part in cultural preservation through the distribution of CSR in the cultural sector.

CSR issued by companies is still limited to CSR in general, such as partnership programs, making public facilities and infrastructure, for education and not specifically for culture. The results of the Focus Group Discussion conducted with the DPRD, cultural actors, cultural figures, the tourism office and companies resulted in several agreements: (1) It was agreed to create a model for distributing CSR funds in the cultural sector in the form of a fostered studio. This model provides guidance to art studios and has the goal of growing and developing existing studios so that they can continue to preserve culture and indigenous culture through the existing art studios. (2) The company and the studio agree that the CSR funds provided are not in the form of cash but rather the provision of facilities and infrastructure for cultural preservation activities. (3) Steakholder agrees to fully support the implementation of CSR in the cultural sector for cultural actors in Bayuwangi.

The purpose of this study was to produce a model for implementing CSR funds in the cultural sector from local companies to fostered studios in an effort to preserve Osing's culture.

METHOD

This research is a qualitative study using an ethnographic approach. Data was collected from three art studios that are built by local companies. In the data collection stage, the first was observing the activities of the arts and cultural preservation carried out by the research partners. Second, digging up data on several informants, including cultural actors, studio owners, companies, blambangan arts council and the government. Third, create an implementation model for distributing CSR funds in the cultural sector.

The three art studios that are used as fostered workshops are the Laros Wangi art studio, the Gandrung Sopo Ngiro studio and the Kampoeng Batara reading garden studio, as well as observing a local company that is used as a partner, namely Warung Kemarang.

RESULT AND DISCUSSION

Based on the CSR Model in the Cultural Sector on the participation of local companies in the preservation of Osing's traditional culture, then a CSR fund flow implementation model is prepared. This CSR fund flow implementation model is intended to provide a more transparent explanation of CSR funds with the aim that CSR funds that have been issued by companies can be truly utilized by cultural actors.

Companies as parties that participate in issuing funds in the form of cultural CSR can channel CSR funds in the form of providing guidance to art studios. The model in this case is the conceptual framework, system, method, strategy offered to implement CSR policies in the cultural field in an effort to realize the preservation of Osing's customary culture. This cultural CSR model is formulated based on a series of studies that have been carried out since 2017 which focused on CSR in the Osing culture sector in Banyuwangi.

The following is a picture of the CSR fund flow policy model in the cultural sector in Banyuwangi:
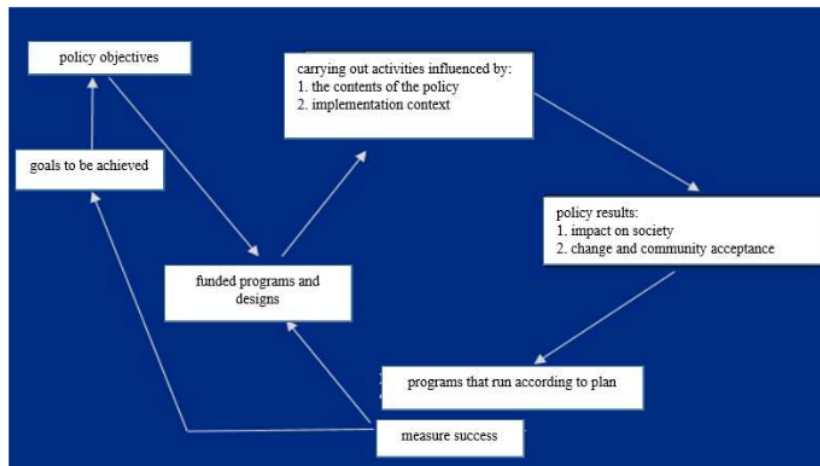
Figure 1. Model Implementation of Sanggar Budaya Policies

This model is known as "Implementation as A Political and Administrative Process". The successful implementation of a policy can be measured from the process of achieving the end results (outcomes), namely whether the desired goals are achieved or not. The success of an implementation can be seen from two things, namely: 1) Judging from the process, by questioning whether the implementation of the policy is in accordance with what is determined (design) by referring to policy action. 2) Are the policy objectives achieved. This dimension is measured by looking at two factors, namely the impact on society individually or in groups and the level of change that occurs.

Policy Implementation. In the theory of policy implementation model of Merilee S. Grindle (1980) it is said that after the policy is transformed into action or individual projects and costs have been provided, the policy implementation is carried out. But this does not run smoothly, depending on the implementability of the program which can be seen in the content and policy context. The success of policy implementation according to Grindle (1980) is influenced by two major variables, namely the content of policy and the context of implementation of the policy.

The policy content variables include, first, the extent to which the interests of the target group or target group are contained in the content of the policy. Second, the types of benefits received by the target group. Third, the extent to which changes are desired from a policy. Fourth, whether the location of a program is correct. Fifth, whether a policy has stated its implementer in detail, and Sixth, is the program supported by adequate resources.

The policy environment variables include first, how much power, interests and strategies are owned by the actors involved in policy implementation. Second, the characteristics of the institutions and regime in power. The third is the level of compliance and responsiveness of the target groups (target groups).

Policy implementation is the process of implementing a policy in order to achieve its goals. Policy implementation is an important aspect of the entire policy process, it is also related to the policy formulation process carried out by policy makers coupled with support from actors who help implement policies so that the policies made can run as expected in an effort to achieve targets and targets against whom the policy was made. The implementation or implementation of a policy is one of the important processes in implementing a policy. To implement public policy, there are two options, first, directly implementing it in the form of a program or through derivate policy formulation. Second, it is a derivative of the public policy.

A good policy that can be implemented optimally will be a solution to the problems faced by society, therefore the implementation of policies is more important than the policy makers themselves. Unsuccessful implementation usually occurs when a certain policy has been implemented according to plan. However, due to constraints and external factors, the policy was ultimately unsuccessful in accordance with the desired objectives.Adapun ukuran keberhasilan dan faktor yang mempengaruhi implementasi kebijakan berdasarkan teori Grindle yang dilihat dari isi dan konten kebijakan Peraturan Daerah Kabupaten Banyuwangi Nomor 3 tahun 2014 Tentang Tanggung Jawab Sosial Perusahaan dan Naskah akademik yang disusun untuk memberikan landasan dan kerangka pemikiran bagi Rancangan Peraturan Daerah tentang Tanggung Jawab Sosial dan Lingkungan Perusahaan Bidang Budaya adalah sebagai berikut:

Interests that are affected. The interest that is influenced in the implementation stage of Perda No.3 of 2014 is the implementer of corporate social responsibility which consists of companies with legal status, namely Limited Liability Companies, with central status, branches or implementing units domiciled in the Banyuwangi Regency area. Trading companies and / or individual companies that carry out business in fields and / or directly related to natural resources and / or the environment, or companies and businesses whose size, scope of stakeholders and business sector are equivalent to a limited liability company that has implemented CSR in the Banyuwangi Regency area. Companies are not differentiated between private or state-owned companies and / or local government-owned companies that produce goods and services. In this case, companies that are not legal entities can also participate in the implementation of social responsibility.

Types of Policy Benefits. A clear policy that will provide actual (real) benefits to many actors is easier to implement than a policy that is less useful. A policy usually has positive or negative input or results, this is closely related to the response given by the object of the policy. Likewise, the implementation of Perda No.3 / 2014 policy, the types of results of policy implementation can be positive and negative. Great benefits will be felt by all people if the policies that have been issued by the Government can be implemented optimally. In this case, the studio owners or cultural actors will feel positive benefits if their existence is supported by the company through the implementation of CSR in the cultural sector. This is also stated in the academic paper submitted by the research team in 2018.

The challenges that arise in the implementation of this policy stem from the indifference to policies that have been issued by the Government, so that in this case the company in implementing the CSR program only makes incidental contributions and is not a certain percentage of company profits or something that can be used by the community .

Degree of Change. The type of benefit is closely related to the degree of change expected from a policy. A policy that too demands a significant change in attitude and behavior will be more difficult to implement. In addition, policies that are planned to achieve long-term goals will also encounter difficulties in the implementation process compared to policies that have a direct beneficial impact on the target group. Observing Perda No. 3/2014 and academic texts is an effort to provide a legal umbrella for cultural actors or cultural studio owners in order to develop and preserve the Osing traditional culture. If this policy is implemented optimally, the existence of cultural studios will show positive developments both from routine activities carried out in the form of exercises and performances as well as from festival activities in the area or outside the Banyuwangi area.

The weakness that was encountered when this policy was implemented was that the regional government or the Blambangan Arts Council had to be able to really choose studios that were oriented towards the preservation of traditional culture, not art studios that only performed and were profit oriented.

Decision Making Location. The regional head as the party responsible for implementing policies must be able to understand and understand the situation of the people he governs. The regional head as the holder of power not only understands and understands the situation of the community, but further than that is to consider the support and demands that exist in his community so that policies can be accepted and implemented properly by the community. For this reason, in order for this rule to run according to expectations and goals, support from all parties, including the general public, cultural actors, studio owners, companies and CSR forums is needed.

Likewise, Perda No. 3/2014 which determines this policy decision is the Regent / regional head. Academic papers that have been prepared and accepted by the DPRD are expected to be "able to fill the legal void" among the Perda Kab. Banyuwangi Number 3 of 2014 and Perda Kab. Banyuwangi Number 14 of 2017. Furthermore, in its implementation, it will be able to harmonize norm settings in regional regulations in accordance with academic, theoretical and juridical norms, and provide an explanation of the framework and objectives of regulatory norms in regulating regional regulations on Corporate Social and Environmental Responsibility Cultural Sector.

Program Implementers. The process of implementing the policy actually concerns not only the behavior of the administrative body which is responsible for implementing the program and engenders adherence to the target group, but also concerns the network of political, economic and social forces which can directly influence the behavior of all parties involved and those involved in it. ultimately affect policy objectives, both negative and positive

The implementer of the policy program for Perda No. 3/2014 is closely related to the implementors who are directly involved, namely the company. But in its implementation as a mediator between policies, companies and studio owners, the Blambangan Arts Council can take a positive role and harmonize various interests.

Available Resources. Resources are one of the keys to the success of the policy implementation process for a region. In fact, even though the content of the policy has been communicated clearly and consistently, if the implementor lacks the resources to implement the policy, the implementation will not be effective. These resources can be in the form of human resources, namely the competence of implementers, and financial resources, or even equipment, facilities / infrastructure and others. Without the support of resources, a policy will only become a document that is exposed on paper.

Implementing the policy program for Perda No.3 / 2014 is supported by adequate resources to implement it, namely companies and parties that support the implementation of the policy, namely the CSR forum, the Blambangan arts council and cultural figures.

Besides the content of the policy is a factor that determines the results of the implementation of a policy, the context of the policy is an important aspect that also determines the success of the implementation of the policy. Policy content is often a crucial factor because its real and potential impacts will affect a particular social, economic and political environment. Hence every policy needs to consider the context or environment in which administrative actions are taken. When the

implementation of policy undergoes a process of many other actors who will influence the policy, these actors emerge from various parties, such as: planners, politicians from various levels, economic elites, target groups, or implementers. Based on the Grindle theory, there are three indicators that are part of the variables or aspects of this policy context, namely: (1) the power, interests and strategies of the actors involved; (2) characteristics of institutions and authorities; (3) compliance and responsiveness.

Power, Interests and Strategies of the Involved Actors. In connection with the context of Perda No.3 / 2014 policy, there have been various polemics at the policy implementation stage which indirectly affect efforts to achieve policy goals and objectives. The group that is involved in influencing the implementation of this policy is the company. Basically, companies have a role and implement policies in implementing social responsibility, but in this case it is not specifically in the cultural field. Meanwhile, local governments in relation to cultural preservation also have a development strategy.

Banyuwangi festival as a cultural festival in Banyuwangi which is regularly held is increasing in number every year. If in 2017 there were 77, in 2019 there were 99 events. The regional government as the holder of power in this matter has an interest in taking part in the arena of cultural preservation by holding cultural events. This is done with the aim of introducing the existing culture in Banyuwangi to the national and international community.

Based on this interest, the company indirectly assumes that it has played a role in cultural CSR, but in fact it is not. So far, corporate donations have been charity, not Corporate Social and Environmental Responsibility as the norm of CSR. The nature of Corporate Social and Environmental Responsibility must be disclosed in advance in an accounting system for the Company's Activities Plan and Budget excluding company profits. This has also been stated in an academic paper, so that it can be distinguished which is actually CSR, which is only voluntary donations.

Characteristics of the Ruling Institution. The government in this case is the head of the region giving the widest possible authority to the tourism office to oversee the implementation of the policy of Perda No.3 of 2014. This is the main basis that the characteristics of the relationship between institutions in the city of Banyuwangi provide a fairly broad position for policy implementers. .

The shape and characteristics of the institution also determine the success of policy implementation. Even though so far it has been felt to be running well, the upheaval at the grassroots level is the result of a lack of coordination between institutions at the policy implementation stage.

Compliance and Responsiveness. Compliance and responsiveness issues relate to the responses and responses to the subject of the policy, namely the company. The compliance element is one of the important components that influence efforts to achieve the goals of a policy. Attitude to respect the established regulations on corporate social responsibility.

CONCLUSION

The results of research and discussion of cultural CSR policy implementation models can be concluded: To achieve the goal of preserving indigenous culture, three main pillars are needed, namely: The local government as the main actor through the regulated policies, the Company as the implementer and the cultural center as the policy target.

The model for implementing cultural CSR policies consists of input into intellectual capital owned by art studios, an implementation process involving the company, output in the form of products as a form of customary preservation and the impact felt by cultural centers.

Alignment between the implementer, namely the company and the program target, namely the art studio, can be achieved if there is a role for the mediator in this case the Blambangan Arts Council or other parties such as the CSR forum, AMAN and cultural figures.

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