

Corporate Social Responsibility in Natural Sustainability, Case Study: CSR PT Pertamina DPPU Ngurah Rai in Eco-Edu Tourism Uma Palak Lestari Program

MuhsonArifin, YusnurRainday Ahmad, Muhammad Hartato,

DhitaHardiyantiUtami, AhsaniParamitasari

Institution: PT Pertamina (Persero) DPPU Ngurah Rai

ABSTRACT : Bali Island is one of the most famous tourism destination in Indonesia and known as the last paradise in the world. The beautiful natural scenery and strong culture in Bali are the main attraction of this island. But on the other hand, tourist visits has a bad impact on the surrounding environment, like increased pollution, reduced green land, and also endemic animal endangered. Bali starlings as the endemic animal of this island, has gotten "Critically Endangered" status and included in the Appendix I Convention on International Trade in Endangered Species (CITES). This Paper's focus is on the implementation of PT Pertamina (Persero) DPPU Ngurah Rai's CSR Program, it is "eco-edu tourism uma palak lestari". As an effort to overcome the reduction of green land and animal endangered in Bali, eco-edu tourism uma palak lestari program is held in the narrowing rice fields in Denpasar City, Bali. There are 3 sub-programs being implemented based on the main problems, they are agricultural edu tourism, Bali starling conservation, and the application of an integrated farming system. Agricultural edu tourism is designed to solve the narrowing green fields in Denpasar. Bali starling conservation is designed to increase the population of endangered Bali starlings. And the Integrated farming system is a sub program aimed at developing the potential of the target group of community who are farmers in order to maximize land use. The 3 sub programs are synergized each other to gain optimum result for sustainable social and economic impact in society. Beside of the synergized sub program, the program's successful key is a synergized stakeholders. Program implementation is done not only by synergizing with government but also community and some non government organization (NGO) named Yayasan Bali Kasih and Dompok Social Madani.

KEYWORDS: *Natural, Endangered, Community, Development, Sustainability, Starling, Conservation*

I. INTRODUCTION

Bali Island is one of the most famous tourism destination in Indonesia and known as the last paradise in the world. This can be seen from the data that Bali contributes the largest income to Indonesia in terms of tourism compared to other regions. Based on data from the Indonesian Central Statistics Agency (BPS), the number of domestic tourists in Bali reached 9.7 million people and foreign tourists reached 6.27 million people (BPS, 2020). The high number of tourist visits has boosted the regional development and increased employment, thereby reducing the number of poverty and unemployment in Bali.

The existence of tourism is not only have positive impacts, but there are also some negative impacts. Increased development and population due to urbanization and tourist visits, have an impact on the narrowing green land in Bali. Many farmers sell and convert their agricultural land into residential buildings, offices, or tourist attractions. The average conversion of green land in Bali reaches 800 ha / year (Lanya, 2014). This can be bad for the environment and for the socio-economic life of the community. From an environmental point of view, the narrowing of green land has an impact on reducing the ability to absorb carbon in the air and increase the potential for global warming. In addition, the reduction in green land can also result in catastrophic disasters such as floods and landslides. From a social and economic standpoint, the decline in green land also has an impact on decreasing people's basic food needs. Lack of food produced by the community will have an impact on the dependence of the Balinese people on food supplies from outside their territory.

Massive development can also lead to changes in the environment and natural habitats of animals in Bali. Therefore animals must be able to adapt to their environment in order to survive. In accordance with the prevailing laws of nature, animals that cannot adapt to their environment will move searching for a suitable environment or die. The Bali starling is one of Bali's endemic animals which is facing an extinction threat. This is also stated in the International Union for Conservation of Nature (IUCN) that Bali starlings get the status of "Critically Endangered" and listed in the Appendix I Convention on International Trade in Endangered Species (CITES) (BirdLife International, 2001). Although in year 2002 and 2004 there were released Bali starling with a total of 200 Bali starlings released, in 2008 there were only 72 Bali starlings left in Bali Barat National Park. This figure continues to increase that in year 2020 the total number of Bali starlings can reach 303 which is the highest number since 1971. Even so, this number has not yet been able to exclude Bali starlings from the threat of extinction.

The Bali starling threat of extinction is not only caused by changes in their natural habitat such as what happened along the northwest coast of Bali, but also due to illegal hunt (Gondo and Sugiarto, 2009). Illegal hunting occurs because the Bali starling is one of the most popular birds, both because of its beautiful feathers and also because of its natural nature which symbolizes loyalty to a partner. The Bali starling has the scientific name *Leucopsar rotschildi*, a type of singing bird that is a member of the Sturnidae family that is widely kept by humans, one family with parrots (*Gracula r. Religiosa*), awu starlings (*Sturnus m. Melanopterus*), uren starlings (*Sturnus contra nets*), and black starlings (*Acridoptheres fuscus javanicus*). Bali starling also has a local name as curik putih, and has several foreign names such as white starling, white mynah, bali mynah, and rotschild mynah (Alicodra, 1981).

Besides of environmental problems, there are some other problem like social and economic problems for the farmers. First, farmers have some patron-client relationship with middleman which tend to farmer loss because it caused some dependence of farmers to middleman. In a research about relationship of farmers and middleman, it's found that root causes of farmer's poverty due to attachment to middlemen (Hasanuddin, 2009). Then profession transition of farmer's children is another problem. Because if there is no farmer's successor from their children, it will affect to food availability problems in the future. During the period 1983–2003, the composition of workers in the agricultural sector led to the dominance of old farmers and a degradation of young farmers proportion (Malian et al., 2004).

Environmental problems that arise as a negative impact of tourism occur in almost all areas of Bali Island, especially in urban areas. PT Pertamina DPPU Ngurah Rai in order to help the government to reduce these negative impacts, arranged a CSR program called "Eco-Edu Tourism Uma Palak Lestari (UTARI)". This program is implemented in Peguyangan Village, Denpasar City, which is the capital of Bali province, as well as one of the most densely populated cities on the Bali Island. In addition, the city of Denpasar was chosen as the target of the program because there are green areas of rice fields that are increasingly narrowing.

II. PROBLEM STATEMENT

The tourist visits in Bali has some bad impacts on the surrounding environment, like increased pollution, reduced green land, and also endemic animal endangered. Bali starlings as the endemic animal of this island, has gotten "Critically Endangered" status and included in the Appendix I Convention on International Trade in Endangered Species (CITES). This problem will only get bigger if it is not handled immediately. The Eco-Edu Tourism Uma Palak Lestari (UTARI) program is one of CSR program held by PT Pertamina DPPU Ngurah Rai to overcome this problems. This program is unique because it is held in Bali Island, the well known international tourism destination, by involving traditional villages and local knowledge. Therefore, through this study, it is expected to be able to find out more about the strategy and implementation of the Eco-Edu Tourism Uma Palak Lestari (UTARI) program implemented by PT Pertamina DPPU Ngurah Rai.

III. METHODS

This study applies a qualitative research method with a case study approach. This approach is used because this kind of research design is mainly used by social scientist to fully understand an exist situation, phenomenon, experience of individuals, groups, organization or other than. The implementation of Eco-Edu Tourism Uma Palak Lestari (UTARI) program by PT Pertamina DPPU Ngurah Rai is an unique issue, because this program is different with other Company CSR Program. This program is held in Bali Island, the well known international tourism destination, by involving traditional villages and local knowledge, trying to help Bali people to prevent land reduction as tourism effect in Bali. By using case study approach hopefully can fully understand about the strategy of implementation program and the program impact for community.

Data collection techniques in this study were carried out by means of observation, interviews, and documentation studies. Observations were carried out by direct observation in Eco-Edu Tourism Uma Palak Lestari (UTARI) program location. Interviews were conducted by purposive sampling procedure, while 15 participants is selected from 3 groups of community, they are the uma palak lestari group, subak sembung, and employees of PT Pertamina (Persero) DPPU Ngurah Rai. This Three Groups are selected because they are directly related with the implementation of Eco-Edu Tourism Uma Palak Lestari (UTARI) program by PT Pertamina DPPU Ngurah Rai. Meanwhile, the documentation study was carried out through reviewing documents on the implementation of the CSR program of PT Pertamina (Persero) DPPU Ngurah Rai. The validity of the data obtained in this study was tested by triangulating the data.

IV. FINDING/DISCUSSION

Corporate Social Responsibility

Basically, Corporate Social Responsibility (CSR) is one of the company's actions to minimize the social and environmental impacts caused by its business. This CSR concept was first put forward by Howard R. Bowen in 1953 who stated that, it refers to the obligations of businessmen to pursue those policies, to make those decisions, or to follow those lines of action which are desirable in terms of the objectives and values of our society (Solihin, 2009). The implementation of CSR itself is an application of the Triple Bottom Line launched by John Elkinton. John Elkinton stated that if a company wants to have a sustainable business, in addition to being profit-oriented, the company must also contribute positively to society (People) and the environment (Planet) (Alhadi, 2014). The implementation of CSR also plays an important role in supporting the Sustainable Development Goals (SDGS) and ISO26000. The current orientation of CSR programs does not only refer to handling environmental impacts but also sustainable development in the community. Therefore, in preparing the company's CSR program, it is necessary to pay attention to the points contained in the SDGS.



Gambar1. Tripple Bottom Line Diagram

Source: PT Pertamina DPPU Ngurah Rai's CSR Program Data

The Indonesian government has made several regulations related to the implementation of CSR by companies as an effort to supervise company activities. For example, in The Law of Republic of Indonesia number 47 year 2007 which states that every limited liability company has to do social and environmental responsibility activities. In addition, as a form of supervision, the Ministry of Environment and Forestry have a company assesmentprogramnamed PROPER which are held annually. In this assessment, companies are categorized into 5 categories of compliance in environmental management they are black, red, blue, green, and gold categories. The black category is for companies that are not compliant and have a bad impact on the environment, the red category is for companies that have an environmental impact but have tried to make improvements, the blue category is for companies that have complied with and have no adverse impact on the environment. The green and gold categories are the beyond compliance category, where the company has carried out its social and environmental responsibilities well in the community. Especially for the gold category, the company must be able to create a sustainable positive impact on society through its CSR program so that it can be included in the gold category.

PT Pertamina DPPU Ngurah Rai is one of the companies that has received the green and gold category in PROPER assesment of the Ministry of Environment and Forestry. This shows that in conducting its business, PT Pertamina DPPU Ngurah Rai is committed not only to minimizing negative impacts on the environment, but also in contributing to sustainable community empowerment activities. There are 5 main programs carried out

by PT Pertamina DPPU Ngurah Rai in its CSR, they are the empowerment program for the deaf community in Bengkala Village, the coastal community empowerment program in Kelan Village, the empowerment program for community groups with HIV / AIDS in Badung Regency, the illegal drugs prevention program in Kedonganan Village, and the last is a program to save the environment through ecotourism in Peguyangan Village with the name Uma Palak Lestari Eco-Edu Tourism program (UTARI).

Interrelation Sub-Program

The Eco-Edu Tourism Uma Palak Lestari (UTARI) program is a program that focus on environmental control issues. Even so, PT Pertamina DPPU Ngurah Rai in the preparation of its program not only used environmental issues as the basis of planning, but also social and economic issues in the community. This is because the implementation of the CSR program cannot be separated from the existence of the community. As in the company's triple bottom line principle, that in conducting business (profit) also must to pay attention to the environment (planet) and society (people).

The planning of the Eco-Edu Tourism Uma Palak Lestari (UTARI) program is based on the community's potentials and problems. During planning, the community is actively involved in Focus Group Discussions (FGD) to provide an overview of the potentials and problems they face. This is done because the community is considered to have better knowledge of the condition of the area where the program is located. This method of planning is commonly referred as bottom-up planning method. Bottom-up planning method is usually used because it can increase public awareness of program implementation's urgency. Beside of that, the two-way communication process carried out by the company together with stakeholders can increase understanding of stakeholder expectations (Morsing, 2006). The results of this joint planning process with the community were the establishment of the Uma Palak Lestari group as the program's target group. Beside of that the joint planning also formed 3 sub-programs, they are the Bali Starling Conservation, Integrated Farming System, and Agricultural Education Tourism.



Picture 2. Tourism Gate of Utari Program

Source: Field Documentation

The Bali starling conservation is a sub-program designed to be a solution for the endangered Bali starlings. As an effort to protect endangered animals, the government has compiled some regulations such as Law of the Republic of Indonesia Number 5 year 1990 about Conservation of Living Natural Resources and Their Ecosystems, as well as Government Regulation of the Republic of Indonesia Number 7 year 1999 about Preservation of Indonesian Flora and Fauna. There have been many endangered species conservation both in-situ in their natural habitat and ex-situ outside their natural habitat through captivity (Takandjanji and Mite, 2008). Bali starling conservation carried out in the Eco-Edu Tourism Uma Palak Lestari (UTARI) program is an ex-situ conservation builded as a effort to support the government in preserving endangered species. The Bali starling conservation which is carried out in the program starts on September 30th, 2020, which is marked by the launching and releasing of 8 Bali starlings into the colony cage of the conservation.



Picture 3. Bali Starling Conservation
Source: Field Documentation

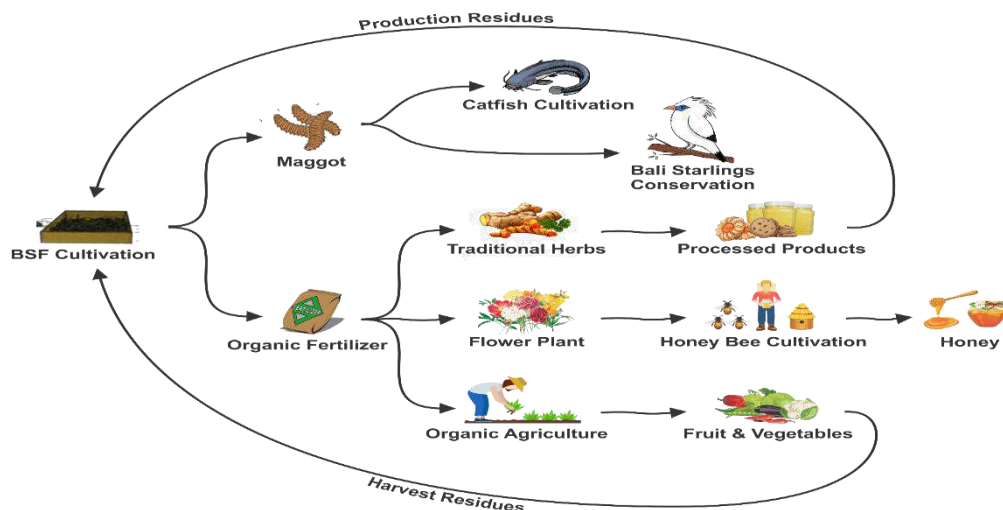
The Uma Palak Lestari group as the target group for the program, in the implementation of Bali starling conservation has collaborated with fruit traders in the nearest traditional market for the provision of feed. This is because in addition to requiring animal protein from insects and caterpillars, Bali starlings also need nutrients from fruits as food. Unsold fruits in traditional markets are brought to conservation cages to be used as bird feed. Thus the existence of Bali starling conservation helps traders in disposing of the remaining fruit without any costs. Even so, the uma palak lestari group set standards for fruit that can be used as food for Bali starlings, it is the fruits must be still intact and does not rot to maintain the bali starlings health.

The collaboration between the Uma Palak Lestari group and traders in the use of unsold fruit is a mutually beneficial collaboration. Apart from fruit traders who do not need to spend money to dispose of unsold fruit, the uma palak lestari group also gets fruit for free to feed Bali starlings. But in reality, not all of the fruit collected in the Bali starling conservation can be eaten by the Bali starlings completely until they run out. Through this collaboration, the uma palak group can get as much as 5 kg of fruit per week, but only a maximum of 1 kg can be used as food for Bali starlings. Therefore, there is a lot of fruit waste that is not utilized. This is then used in the Integrated Farming System sub-program.

The integrated farming system is a sub program aimed at developing the potential of the farming community. It because the program location is in the middle of farming field, and also the member of Uma Palak Lestari Group as the program target consists of farmers. In the planning process, it is known that farmers have economic problems because they cannot control market prices and harvest failure. Through this sub-program, it is hoped that it can help optimize the use of farmers' land through several cultivation activities that are interrelated with one another. The cultivation carried out includes maggot cultivation, honey bee cultivation, and organic agriculture. As mentioned in the previous paragraph, the Bali starling conservation management produces fruit waste of an average of 4Kg per week. In the Integrated Farming System, this waste along with other organic waste is used in maggot cultivation as maggot food ingredients. Maggots, which are larvae of the black soldier fly, are known to have a high bioconversion ability of organic waste, which can reduce waste by 52% -56%(Salman et al., 2019). There are two products obtained from maggot cultivation, namely maggot larvae and organic fertilizers. Maggot larvae are used as bird feed in Bali starling conservation because of their high protein content reaches 40% - 50% with fat content ranging from 29% - 32% of their body mass(Bosch et al., 2014). Organic fertilizers are used to add nutrients to organic agriculture and flower plants around the conservation area.

Organic agriculture that is given organic fertilizer from maggot cultivation can produce organic vegetables and fruit. These organic vegetables and fruits can then be sold directly by the community to tourist visitors. Organic agriculture is chosen because the demand for consumption of organic vegetables that are not harmful to the

body is increasing (Morgan, 2000). It happen because many consumers believe organic food is safer and has greater benefits (Shaharudin et al., 2010). Meanwhile, flower plants that are given organic fertilizers can not only beautify the conservation and tourism location but also produce nectar which is used by honey bees to make honey. This is what is then used in the Integrated farming system for honey bee cultivation. The type of honey bee that is cultivated is stingless bee named *Trigona Sp*, or in indonesia is named klancheng bee. This bee was chosen because in addition to its easier cultivation, this bee is also known to have no sting so it does not disturb Bali starlings in conservation and tourists who come to visit. The size of klancheng bee is very small, about 1-2 cm, and the color is black with clear wings (Hrncir et al, 2016). *Trigona Sp* is also chosen because it's known as the pollinator of the majority of fruit plants (Putra, 2016). Pollination carried out by *Trigona Sp* increased 141% number of pods per plant, 48% number of seeds per pod, 204% seed weight per plant, and 177% seed germination (Wulandari et al, 2017). Because of that it's hoped that can help the organic agriculture. The whole process between maggot cultivation, organic agriculture, and honey bee cultivation has a relationship with each other so as to create an integrated farming system.



Picture 4. Integrated Farming System Concept

Source: PT PertaminaDPPU Ngurah Rai's CSR Program Data

The last sub program is Agricultural Tourism. Basically, this agricultural tourism sub-program is connected to other sub-programs, The Bali starling conservation and the integrated arming system. The two sub-programs can add tourist attraction to attract more visitors. This agricultural tourism sub-program has several objectives, the first is to prevent a shift and narrowing of green land. After the stipulation of the agricultural area in Peguyangan Vilage as a green area, it can prevent land owners from carrying out land conversion. The second objective is aimed to bring markets to farmers. Farmers who were previously known to have problems were unable to determine prices in marketing their agricultural products due to market access problems and the existence of middlemen who often played with prices. Through agricultural tourism, it is hoped that it can bring in tourists which then become a new market for farmers so they can offer their agricultural products directly to tourists. The third objective is education, where tourists are given education related to agriculture and the importance of green land.



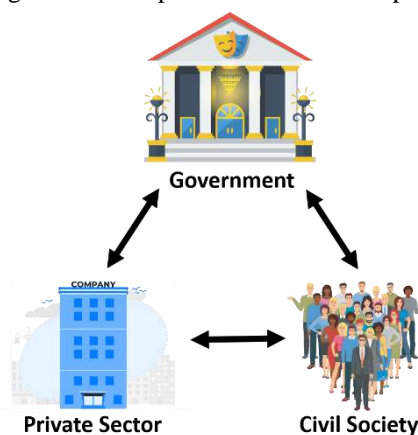
Picture 5. Agricultural Tourism
Source: Field Documentation

The three sub-programs of the eco-edu tourism uma palak lestari program are structured to have a linkage with one another. This is done in order to maximize the sustainable impact on the community. The integrated farming system is a sub program that is the key in the linkage of the other two programs. The integrated system is known to produce several products, including honey, maggot, and fertilizer. Maggot has a relationship with the conservation of Bali starlings as food for Bali starlings, while organic fertilizer is related to agricultural tourism for organic agriculture and flower fertilizer.

The economic impact of the program can be seen from the large number of visitors averaging 100-200 visitors per day. The condition of green rice fields in the middle of urban areas is an attractive location for people to do sports activities such as jogging or travelling. Even though the entrance fee has not been charged to visitors, farmers in the tourism area have an opportunity to be able to sell their agricultural products directly to passing visitors. Visitors who can buy fruits and vegetables directly from farmers also can be one of the attractions of this tour. Another economic impact that can be obtained by the community is the existence of an integrated farming system that can produce several products such as maggot, honey, and fertilizers. The products produced through this integrated farming system can not only be used for program purposes, but also can be sold by the community, especially uma palak lestari group, as additional income.

Sinergizing Stakeholder

According to the World Bank, there are three domains of governance that play a role in development, they are state, private sector, and civil society that interact with each other and carry out their respective functions (Sujarwoto and Yumarni, 2007). This also applies in the context of implementing the Eco-Edu Tourism program Uma Palak Lestari (UTARI) in Peguyangan Village, where government institutions (state), companies (private sector), and society (Civil society) which support each other is the key to success in the program. . The state in this case is represented by the government from the village to provincial level, the private sector is represented by PT Pertamina (Persero) DPPU Ngurah Rai, and the civil society is represented by the subak sembung group and the uma palak lestari group. The role of the state is to be able to create a conducive political and legal environment, especially in making regulations and permits for the development of program areas.



Picture 6. Sinergizing Stakeholder
Source: PT Pertamina DPPU Ngurah Rai's CSR Program Data

The Uma Palak Lestari Eco-Edu Tourism (UTARI) program carried out in Peguyangan Village cannot be separated from the role of the Custom Village as part of the state. Custom villages are part of the government in Bali that regulates custom peoples, especially in terms of implementing traditions and culture in Bali. Bali is known as a region that still holds strong customary principles and culture, that's why custom villages play an important role in the life of its people. In implementing its government, the Traditional Village has two forms of customary law that are adhered to by the community, they are awig-awig and pararem. Awig-awig has the base word "wig" in Bali traditional language which means "broken", and "a" means "not", then "awig" means not damaged. So awig-awig can be interpreted as a law to be good or not damaged. Literally awig-awig is a provision used to regulate social manners in society in order to create a steady life order in society (Surpha, 2002). The pararem is the result of a joint decision obtained in a paruman / customary meeting, which is then agreed to be carried out as well as possible. Pararem usually contains rules and further sanctions from awig-awig that are still unclear, or contains things that have not been listed in awig-awig. In essence, both are customary regulations that must be obeyed by custom peoples as a form of compliance in implementing customary law.

In the Uma Palak Lestari Eco-Edu Tourism program (UTARI), especially the Bali starling conservation sub-program, besides helping with customary village licensing custom village government also helps in making customary regulations in the form of awig-awig. This awig-awig contains about the hunting prohibition in Peguyangan Village area especially for Bali starlings which are starting to be endangered. This customary law can help control the community so that it can reduce the risk of extinction of the Bali starlings due to illegal hunting. Awig-awig and pararem themselves cannot automatically guarantee the realization of community order, but with a strong community awareness of customary law that causes the law to run effectively. The ability of the community to use customary law as a basis for interaction in social life can prevent customary conflicts (Sirtha, 2008).

The private sector, in this case PT Pertamina (Persero) DPPU Ngurah Rai, has a role as a trigger and impetus in the implementation of the Eco-Edu Tourism Uma Palak Lestari program. The Indonesian Constitution 1945 states that community development and development are the responsibility of the government. However this does not limit the company from being able to contribute to development. Even referring to Law of Republic Indonesia number 40 year 2007, companies are required to be able to contribute to community development as a form of social and environmental responsibility. This is what later became the basis for PT Pertamina (Persero) DPPU Ngurah Rai in supporting the Eco-Edu Tourism Uma Palak Lestari program. The support provided by PT Pertamina (Persero) DPPU Ngurah Rai is not only limited to financial support, but also through mentoring activities, drafting program concepts, as well as providing community capacity building training. The training is not only about maintenance of Bali starlings conservation but also about cultivation and tourism management.

Civil society has the most dominant role in the implementation of the Eco-Edu Tourism Uma Palak Lestari program. This is because civil society plays a direct role in the operational activities of the program, starting from caring for Bali starlings, cultivating maggots and honey bees, and managing tourism areas. Civil society can be defined as independent associations that form what is known as bourgeois society (Yahya, 2004). This is also mentioned by Ernest Gellner that civil society is a set of non-governmental institutions that are strong enough to balance the state and prevent the tyrannical of power (Sufyanto, 2001). Thus civil society is not an individual or the general public society, but a group of people who have power and form a new institution. In the implementation of this program civil society is represented by the Uma Palak Lestari and Subak Sembung groups.

Basically Subak is local name for a customary law community with socio-agrarian religious characteristics, which is an association of farmers who manage irrigation in rice fields. Subak members or what is commonly called krama subak are farmers who work on the rice fields and receive a share of the water for their fields. Subak Sembung is one of the subak that is still active today, with 199 members who cultivate 115 hectares of rice fields. The members are then divided into 9 munduk or tempek, namely munduk muani, munduk simper, munduk taman, munduk tutoring, munduk sendah, munduk jaba kuta, munduk sembung, mundukumapan, and munduk palak. Subak Sembung is also a subak that together with PT Pertamina (Persero) DPPU Ngurah Rai initiated the establishment of an eco-edu tourism uma palak lestari program in the Peguyangan Village area. The involvement of subak sembung in the program is one form of application of the Tri Hita Karana concept that underlies the subak system. Textually Tri Hita Karana can be interpreted as three causes of welfare (Tri = three, Hita = prosperous, Karana = cause). However, if it is drawn more broadly, Tri Hita Karana is a trilogy of the concept of life in which God, man and nature stand at each corner as an absolute element in the implementation

of the pulse of the universe (Suyastiri, 2012). Therefore, Subak is responsible for preserving nature and the environment, and aims to help fellow humans through an irrigation system in the rice fields.

In implementation of the Uma Palak Lestari Eco-Edu Tourism program, Subak Sembung together with PT Pertamina DPPU Ngurah Rai formed a new group to implement the program, namely the Uma Palak Lestari group. The Uma Palak Lestari group that was formed is the core group that manages the tourist area, including the conservation of Bali starlings and maggot cultivation in Peguyangan Village. This group also helps in conducting socialization to visitors who come both regarding the conservation of Bali starlings and related to green land management in Peguyangan Village.

In addition, the implementation of the eco-edu tourism uma palak lestari program also synergizes with two non-government organizations (NGOs), they are Bali Kasih Foundation and Dompet Sosial Madani (DSM). In implementing the program, both of them play a significant role in providing assistance and training activities. Bali Kasih Foundation that engaged in environmental sector, they give assistance and training in Bali starling maintenance and cultivation in integrated farming system. Dompet Sosial Madani (DSM) is more focused to institutional and tourism management assistance.

Program Continuity

A good community empowerment program is a program that has a sustainable impact on society. In order to achieve this sustainability, PT Pertamina DPPU Ngurah Rai has made careful planning together with the community. Planning that involves the community aims to make people have an awareness of the problems they are facing and increase the community's sense of belonging to the program. It is hoped that increasing public awareness can further strengthen their commitment in implementing the Uma Palak Lestari Eco-Edu Tourism program.

The outline of the Eco-Edu Tourism uma palak lestari program planning has been structured for a 5 years period starting from 2020 to 2024. This planning was carried out by Pertamina DPPU Ngurah Rai together with the community and related parties like government and non government organizations (NGO). It is hoped that through this planning in the end of 2024 the community will be able to be independent both economically and institutionally so that they will no longer depend on company assistance. 2020 is the first year program so the focus of the program being implemented is on preparation for the tourism area development and bali starlings conservation.



Picture 7. UTARI Program's Roadmap
Source: PT Pertamina DPPU Ngurah Rai's CSR Program Data

In 2020, the program begins with making Bali starlings conservation in program area in Peguyangan Village. This conservation is the replication from Pertamina DPUU Ngurah Rai's CSR program in Peguyangan Village that was successfully done. Apart from being able to increase the population of Bali starlings, which are starting to be endangered, this conservation effort also aims to be an additional tourist attraction. As the initial year of program implementation, 2020 will also focus on preparing for the formation of Uma Palak Lestari group so that groups can become solid and independent in program implementation.

Furthermore, in 2021, the program will focus on developing eco-edu tourism areas both in infrastructure development and tourist attractions. In 2021, there will be making photo spots and arranging tracks in the eco-edu tourism area. The management group will also be involved in conducting a comparative study on ecotourism management and Bali starling conservation in West Bali National Park (TNBB). In addition, in order to add educational spots and develop group skills in agriculture, this year will be initiated an integrated farming system in the ecotourism area. The integrated farming system unit that will be developed includes flower planting, honey bee cultivation, and maggot cultivation. This integrated farming system is one of the sub programs in eco-edu tourism uma palak lestari program.



Picture 8. Photo Spot of Edu Tourism Area

Source: Field Documentation

The program will reach its climax in 2022, where after this year the program intensity will decrease as a form of preparation for the exit program. In 2022, the focus of the program is the marketing of products from the Integrated Farming System and the publication of the program's success. In an effort to increase farmer productivity through an integrated farming system, it is necessary to have an ideal market for the produced products. Therefore, as an effort to create this ideal market, in 2022 an MSME center will be built in the ecotourism area. Publication is needed to publicize the tourism and attract more visitors to the tourism area. In addition to complement the concept of an integrated farming system, there will also be capacity building in other fields like organic vegetable cultivation and agricultural product processing.

Year 2023 is the beginning of an exit strategy implementation. The exit strategy is a strategy used by company to be able to create independent communities, where gradually the intensity of the program will be lowered. This is done to get community awareness of their ability to independently solve their problems. In 2023, community groups are considered start to be independent and have good abilities in managing ecotourism areas. Therefore, in 2023 the focus of the program will be on the spread of knowledge that is owned by the group. In 2020-2022, the community group is able to disseminate information through eco-edu tourism to visitors. After that in 2023 the group will be directed to spread their knowledge to the outside tourism areas, either through broad involvement of the Peguyangan Village community for program implementation or through program replication efforts in other areas. From the whole process, it is hoped that 2024 will be the last year for the implementation of the program in the Peguyangan Ecotourism Area. As the last year, in 2024 the program will focus on ecotourism maintenance and program improvements in accordance with the results of the annual evaluation.

As explained above regarding program implementation start in 2020, this year in 2021 is the second year of program implementation. Therefore, there were many obstacles and obstacles that occurred during the implementation of the program, including the lack of solidarity in groups due to unclear division of tasks. However, along with assistance for institutional strengthening, and regular meetings once a week, in the end the group was able to run well.

Capacity building and institutional strengthening of the Uma Palak Lestari group as the program target group are important points in creating program sustainability. This is because the group has a major role in the implementation of the Eco-edu Tourism program. Without the ability of the group to carry out program management and development, the program will not be able to get the expected results or even run. Therefore, capacity building and institutional strengthening are always carried out at every opportunity to be able to create sustainable programs.

V. CONCLUSION

PT Pertamina DPPU Ngurah Rai is a company that is committed to carrying out Corporate Social Responsibility activities. This commitment is not only seen in the efforts to prevent and handle company waste, but also in carrying out community empowerment programs that can help communities overcome environmental, social and economic problems in their surroundings. This can be seen especially in the implementation of the Eco-Edu Tourism Uma Palak Lestari program. The Eco-Edu Tourism Uma Palak Lestari Program is a good program. Through planning that is carried out in a bottom up method, and implementation that involves the community and also other stakeholders, the program can run optimally. Direct involvement of the community and other stakeholders in program implementation can have a positive impact on the sustainability of the program.

REFERENCES

- [1]. Alhaddi, H. (2014). The Influence of Triple Bottom Line on Strategic Positioning: An Exploratory Case Study on Differentiation through Image. *Journal of Management and Strategy*, 5(1).Doi:10.5430/jms.v5n1p55
- [2]. Alikodra, H.S. (2010). Teknik Pengelolaan Satwa Liar dalam Rangka Mempertahankan Keanekaragaman Hayati Indonesia, cetakan kedua. Bogor: PT Penerbit IPB Press.
- [3]. Ardhana, I. P., & Rukmana, N. (2017). Keberadaan Jalak Bali (*Leucopsar Rothschildi Stresemann* 1912) Di Taman Nasional Bali Barat. Doi:10.24843/jsimbiosis.2017.v05.i01.p01
- [4]. Birdlife International. (2001). *Threatened Birds of Asia: the Birdlife International Red Data Book*. Cambridge, U.K: Birdlife International.
- [5]. Brahmanto, E. (2017). *Buku Panduan Pengembangan Wisata Edukasi : Luaran Program Pengabdian Masyarakat LPPM AKPAR BSI Bandung*. Doi:10.31219/osf.io/ugvdb
- [6]. BTNBB Balai Taman Nasional Bali Barat. (2009). *Mengenal Curik Bali di Taman Nasional Bali Barat*. Gilimanuk: Balai Taman Nasional Bali Barat.
- [7]. Departemen Kehutanan. (1999). *Peraturan Pemerintah Republik Indonesia Nomor 7 tahun 1999 tentang Pemanfaatan Jenis Tumbuhan dan Satwa*. Jakarta: Departemen Kehutanan Indonesia.
- [8]. Dinas Kebudayaan Provinsi Bali. (2002). *Tuntunan Pembinaan dan Penilaian Subak*. Denpasar: Dinas Kebudayaan Provinsi Bali.
- [9]. Depdiknas. (2003). *Kamus Besar Bahasa Indonesia, Edisi Ketiga*. Jakarta: Penerbit Balai Pustaka.
- [10]. Fakhri, Mansour. (2004). *Masyarakat Sipil untuk Transformasi Sosial: Pergolakan Ideologi LSM Indonesia, Cet 3*. Yogyakarta: Pustaka Pelajar.
- [11]. Fitriana, E. (2018). Strategi Pengembangan Taman Wisata Kum Kum Sebagai Wisata Edukasi Di Kota Palangkaraya. *Jurnal Pendidikan Geografi*, 23(2). Doi:10.17977/um017v23i22018p094
- [12]. Gondo & Sugiarto. (2009). *Dinamika Populasi Jalak Bali (Leucopsar rothschildi)*. Bogor: Buletin Jurusan Konservasi Sumber daya Hutan.
- [13]. Hakim, M. L. (2018). Integrasi Csr Dan Program Perencanaan Pembangunan Daerah Dalam Kerangka Mewujudkan Model Baru Pelaksanaan Csr. *Sawala : Jurnal Administrasi Negara*, 2(2). Doi:10.30656/sawala.v2i2.510
- [14]. Harisandi, Y., & Anshory, M. I. (2019). Pengembangan Desa Olean Sebagai Desa Wisata Edukasi Menuju Wisata Rakyat Berkelanjutan Di Kabupaten Situbondo (Wisata Edukasi Hidroponik Olean). *INTEGRITAS : Jurnal Pengabdian*, 3(2). Doi:10.36841/integritas.v3i2.370

- [15]. Jimu, M.I. (2008). *Community Development. Community Development: A Cross-Examination of Theory and Practice Using Experiences in Rural Malawi*. Africa Development, 33(2). Doi:10.4314/ad.v33i2.57277
- [16]. Yahya, Atilla (ed). (2004). *Islam, Masyarakat Sipil, dan Ekonomi Pasar*. Jakarta: Fredrick Nauman Stiftung.
- [17]. MacKinnon, J., K. Phillipps., & B.V. Balen. (2010). *Burung Burung Di Sumatera, Jawa, Bali dan Kalimantan (Termasuk Sabah, Serawak dan Brunei Darussalam)*. Bogor: Puslitbang Biologi-LIPI.
- [18]. Mas'ud, B. (2010). *Teknik Penangkaran Burung Jalak Bali di Rumah*. Bogor: Penerbit IPB Press.
- [19]. Morgan L. 2000. *Hydroponic Capsicum Production; A Comprehensive Practica and Scientefe Guide to Commercial Hydroponic Capsicum Production*. Australia: Casper Publication.
- [20]. Morsing, M., & Schultz, M. (2006). Corporate social responsibility communication: Stakeholder information, response and involvement strategies. *Business Ethics: A European Review*, 15(4). doi:10.1111/j.1467-8608.2006.00460.x
- [21]. Noerdjito, M. (2005). Pola Persarangan Curik Bali (*Leucopsar rothschildi Stressman*, 1912) dan Kerabatnya di Taman Nasional Bali Barat. *Berita Biologi*, 7(4).
- [22]. Nurjanah, A., & Nurnisya, F. Y. (2019). Pelaksanaan Program Corporate Sosial Responsibility (Csr) Dan Komunikasi Csr. *Profetik: Jurnal Komunikasi*, 12(1). Doi:10.14421/pjk.v12i1.1542
- [23]. Nurjanah, A., & Yulianti, F. (2018). Motif Pelaksanaan Corporate Sosial Responsibility Perusahaan (Studi Kasus: CSR PT.Holcim Indonesia Tbk.Cilacap Plant dan CSR Delegation European Union to Malaysia). *CHANNEL: Jurnal Komunikasi*, 6(2). Doi:10.12928/channel.v6i2.11575
- [24]. Priyanto, R. (2018). Perancangan Model Wisata Edukasi di Objek Wisata Kampung Tulip. Doi:10.31227/osf.io/g3k48
- [25]. Resnawaty, R. (2019). Kontribusi Dunia Usaha dalam Pelaksanaan Program Pelestarian Fungsi Sungai (Studi Kasus Pelaksanaan CSR Perusahaan Listrik dalam program Citarum Harum). *Sosiohumaniora*, 21(3). Doi:10.24198/sosiohumaniora.v21i3.20206
- [26]. Salman, N., Nofiyanti, E., & Nurfadhilah, T. (2019). Pengaruh dan Efektivitas Maggot Sebagai Proses Alternatif Penguraian Sampah Organik Kota di Indonesia. *Jurnal Serambi Engineering*, 5(1). doi:10.32672/jse.v5i1.1655
- [27]. Shahrudin, MR., JJ. Pani, SW. Mansor, SJ. Elias, and DM. Sadek. 2010. Purchase Intention of Organic Food in Kedah, Malaysia: A Religious Overview. *International Journal of Marketing Studies*. 2 (1): 96-103
- [28]. Sirtha, I Nyoman. (2008). *Aspek Hukum Dalam Konflik Adat Bali*. Denpasar: Udayana University Press.
- [29]. Solihin, Ismail. (2009). *Corporate Social Responsibility: from Charity to Sustainability*. Jakarta: Salemba Empat.
- [30]. Surpha, I Wayan. (2002). *Seputar Desa Pakraman dan Adat Bali*. Denpasar: Pustaka Bali Post.
- [31]. Sufyanto. (2001). *Masyarakat Tamaddun, Kritik Hermeneutis Masyarakat Madani Nurcholish Madjid*. Yogyakarta: Pustaka Pelajar.
- [32]. Sujarwoto & Tri Yumarni. (2007). Deconstructing Governance Theory. *Jurnal Ilmiah Administrasi Publik*, 8(2). Malang: Universitas Brawijaya.
- [33]. Takandjanji, M. & M. Mite. (2008). Perilaku Burung Beo Alor di Penangkaran Oilsonbai. Nusa Tenggara Timur: Buletin Plasma Nutfah .
- [34]. Taman Nasional Bali Barat. (2005). *Pengembangan Pariwisata Alam di Taman Nasional Bali Barat*. Jembrana: Taman Nasional Bali Barat.
- [35]. Wulandari, A. P., Atmowidi, T., & Kahono, D. S. (2017). Peranan Lebah Trigona laeviceps (Hymenoptera: Apidae) dalam Produksi Biji Kailan (*Brassica oleracea* var. alboglabra). *Jurnal Agronomi Indonesia (Indonesian Journal of Agronomy)*, 45(2), 196. doi:10.24831/jai.v45i2.13236
- [36]. Wulandari, S., Ichsan, A. C., & Syahputra, M. (2019). Perilaku Sosial Jalak Bali (*Leucopsar Rothschildii Stresemann* 1912) Di Kandang Perkembangbiakan Unit Pengelolaan Khusus Pembinaan Jalak Bali Tegal Bunder Taman Nasional Bali Barat. Doi:10.29303/Jbl.V2i1.70