

## PT Pertamina DPPU Ngurah Rai's Corporate Social Responsibility in Deaf Village Empowerment Program

Muhson Arifin, FarkhaAlfa C, Putri Kinasih EAA, InggarMayang Sabrina

*Institution: PT Pertamina Patra Niaga DPPU Ngurah Rai*

Corresponding Author: **Muhson Arifin**

**ABSTRACT:** Bengkala Village is a village located in Buleleng Regency, Bali, Indonesia, which is known as a Deaf Village. Beside the high number of deaf people reaching 2% of the total population, this village also has a high rate of deaf newborn babies reaching 1.14%. The difficulty of deaf people in accessing education and economy then become a problem for the quality of life Bengkala village people. PT Pertamina DPPU Ngurah Rai tries to help overcome these problems by developing a community empowerment program for this Deaf Village named KEM Bengkala program. The results of the dedication show that through the KEM Bengkala program, PT Pertamina DPPU Ngurah Rai has succeeded in developing skill of Deaf people in producing local products and local dance arts. These programs can run well and create program sustainability with the involvement of 3 sectors from the government, civil society and companies.

**KEYWORDS:** *Deaf, Empowerment, Bengkala, Pertamina, CSR*

### I. INTRODUCTION

Bengkala Village is a village located in Buleleng, Bali, Indonesia, and has been known as deaf people Village. This village is called deaf people Village because it has 2% of the total population of 3,064 inhabitants. In addition, the birth rate of Deaf in Bengkala Village is also quite high, which is 1.4% of the population. It's higher than the average number of babies born deaf in the world from the World Health Organization (WHO) that is 1:1000 or 0.1 percent of the population (Michi, 2017). In 1990-1993, Winata tried to find the cause of the high Deaf population in Bengkala Village. By using the DNA test using the Short Tandem Repeat (STR) method, it was concluded that there was a recessive gene mutation at the DFNB3 locus on chromosome 17 which resulted in the birth of deaf babies. Therefore, the type of deafness that the people of Bengkala Village have is an autosomal recessive non-syndrome hearing loss. The results of this study also estimated that DFNB3 had appeared in the gene pool of the people of Bengkala Village 150-300 years ago (Winata et al., 1995). This shows that even the Hearing people in Bengkala Village have the potential to give birth to deaf children. For this reason, Bengkala Village, which has a Deaf population and a high Deaf birth rate, has known as deaf people Village.

Bengkala Village as known as deaf people Village, is one of the examples of implementing inclusivity, both in Indonesia and abroad. This is because in this village the Hearing and Deaf people can live side by side, and the majority of the Hearing people can use sign language to communicate. But on the other hand, the high number of deaf people in this village has also become a new problem in society. The problems experienced by deaf people are not only limited to not being able to hear and having difficulty communicating but also in finding work and seeking a decent livelihood (Hayyu et al., 2015). Based on data from the World Federation of Deaf people (WFD), there are 70 million deaf people worldwide but only 2 percent of deaf people can access education through sign language and only 20 percent of deaf children in developing countries get access to education. Deaf people's limitations in communicating cause difficulties for deaf people to get a decent education and job. Currently there are 43 Deaf people in Bengkala Village where most of them live as farm laborers and unskilled laborers (porters, planters/harvesters, and grave diggers) (Putri, 2019).

Beside of the problem of access to work, access for deaf people in education is still low. The limitations experienced by deaf people make them feel inferior and feel insecure. Deaf people also has limited

assets and access to education, which makes most of Deaf People of Bengkala Village are illiterate. The limited access experienced by Deaf People Bengkala is due to the remote access to education for Deaf People in The Disability Special Schools (SLB). In 2015, it was found that only 4 people had junior high school education, 5 people graduated from elementary school, then the remaining 39 people were still illiterate (Mas'ud, 2019). PT Pertamina DPPU Ngurah Rai in order to help solve the problem of deaf people in Bengkala Village, through its CSR program, has developed a program called "Community Economic Area (KEM) Bengkala". KEM Bengkala program tries to solve deaf people problems in Bengkala Village, both problems in the education and economic sectors. Among the activities carried out are organizing inclusive school, primary and middle school equivalency, and also capacity building in cultural and economic aspect. Seeing the existence of KEM Bengkala program organized by Pertamina DPPU Ngurah Rai, the author wants to dig deeper regarding the implementation of the program and the impact felt by the community, especially deaf people of Bengkala Village.

## II. METHODS

The study is implemented by using 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. Beside of that, this issue is unique because Bengkala Village as the Deaf Village is a unique phenomenon not only in Bali, but also in Indonesia. And the implementation of Deaf Village Empowerment Program through PT Pertamina DPPU Ngurah Rai's Corporate Social Responsibility "KEM Bengkala Program" also an unique issue to be studied because this program is different with other Company CSR Program. By using case study approach hopefully can fully understand about the strategy of implementation program and the program impact for community.

## III. FINDING/DISCUSSION

### Bengkala Village Overview

Bengkala Village is one of the villages in Kubutambahan District, Buleleng Regency, located at a distance of 15.6 km from the center of Singaraja City, or about 100 km north of Denpasar, the provincial capital of Bali. Traveling by car takes about 2.5 hours of travel, both via Bedugul and Kintamani. The area of Bengkala Village is 496.00 ha which consists of 31.08 ha of residential areas, 441.09 ha of plantations, 21.00 ha of agriculture, 0.20 ha of cemeteries and 1.60 ha of others. The data shows that 93.16% of the Bengkala Village area is an agricultural and plantation area.

The population of Bengkala Village is 2,749 people consisting of 1,247 men and 1,502 women. The number of Poor Households in Bengkala Village is 257 family, or around 9.35% of the total population, and the most of them are from deaf people. As a result of economic insufficiencies, many deaf people of Bengkala Village live in houses that are uninhabitable, with poor sanitation conditions and low health status.

The education level of productive age in Bengkala Village is also low, there are 256 academy/graduate graduates, 561 high school/vocational school graduates, 673 junior high school graduates, and 1,216 elementary school graduates. Specifically for Deaf People of Bengkala Village, out of 48 Deaf people only 4 people have junior high school education, 5 elementary school students, and the rest are illiterate.

### KEM Bengkala Program

The Community Economic Area (KEM) Bengkala is one of the CSR programs developed by PT Pertamina DPPU Ngurah Rai in empowering communities for economic, educational and cultural aspects. These aspects play an important role in improving the welfare of society. KEM Bengkala program is a form of community service carried out by PT Pertamina DPPU Ngurah Rai and has been implemented since 2017. This program has become a medium for deaf people's activities, such as socializing with each other, studying together, practicing local dances, as well as carrying out economic improvement activities such as production of local products. At the beginning of the KEM Bengkala program implementation, the focus program was on efforts to solve the low level educational problem of deaf people in Bengkala Village. There two activities were developed for this problem, they are "Aksara Kolok Kelih" and "Bengkala Inclusive School". Aksara Kolok Kelih education activities basically absorb the local language, "Aksara" means literacy, "Kolok" means deaf, and "Kelih" which means adult. Therefore Aksara Kolok Kelih education is an illiteracy alleviation activity for deaf adults through basic literacy and functional literacy education activities. Of the 43 deaf people of Bengkala Village, as many as 20 deaf adults are still illiterate. This 20 people are the target program to be taught for read, write, and count as basic literacy. Through this activity, illiterate deaf people are introduced to letters, numbers and colors, within a period of 3 years. After completing and graduating from the basic literacy, the deaf community will take the next stage, namely functional literacy. At the functional literacy stage, deaf peoples are introduced with application of basic literacy knowledge in daily activities.

Then beside of Aksara Kolok Kelih, Bengkala Inclusive School program is a non-formal education initiated by PT Pertamina DPPU Ngurah Rai, which is basically an elementary and junior high school equivalency education program. This program is implemented by bringing in a teacher from a education

institution, to teach deaf peoples accompanied by local sign language interpreter. In 2021 the implementation of the Inclusive School education program in Bengkala, There are 2 deaf people get junior high school certificates, and 2 children get elementary school certificates.

Aksara Kolok Kelih and Bengkala Inclusive School are two activities carried out in order to improve the literacy skills of deaf people in Bengkala Village. In addition to these two activities, there are also activities named Sign Language Academy (SLA) Program, which is a sign language learning program for hearing people not only for Bengkala Village People but also opened for public. The main mission of this program is for disseminating information and education about sign language, so there will be more hearing people can use sign language to communicate. Sign language education for Hearing people is the first step in realizing the ideals of inclusivity. In addition, SLA program also aims to increase the self-confidence of the Deaf community. This is because in SLA program, the Deaf community acts as a teacher, whose their job is to teach sign language to all participants who are hearing people from various regions in Indonesia. Two batches of SLA activities have been carried out since 2020 with a total of 47 participants from various regions in Indonesia, such as Badung, Denpasar, Bima, Surabaya, Blitar, Yogyakarta, Indramayu, Cirebon, Bandung, Jakarta, Balikpapan, Palembang to Manado. Until 2021 there have been 2 Deaf people in Bengkala Village who are able to act as teachers in SLA program.

In the economic sector, Deaf People's difficulties to get a decent job is one of the problems that has been highlighted in the implementation of the KEM Bengkala program. The majority of the deaf people of Bengkala Village work as farmers with an income of just around 450 thousand rupiah, far below the minimum wage for Buleleng Regency. In order to empowering community in the economic sector, the program is planned by taking into account the local wisdom and potential of the Bengkala Village. This program has been carried out gradually since 2017 until 2022, starting with training for production of Sakuntala herbal medicine, manual weaving, Bengkala fragrant incense, stick plates (inka), and local snacks.

Bengkala Village, which is also known as a Cultural Tourism Village, attracts many foreign tourists to come. The majority of these tourists come to Bengkala Village in order to conduct research, or want to see the inclusivity and harmonious relationship that is built between hearing people and deaf people in this village. PT Pertamina DPPU Ngurah Rai in collaboration with the Science and Technology Service Forum for Communities in Indonesia (FLIPMAS) arranged some new local dances to attract tourist visitor. The arrangement for this local dances has been adapted to the conditions of deaf people in Bengkala Village, the dances are Janger Kolok, Bebila, JalakAnguci, Puspa Arum, and Yoginandhini dance.

The condition of deaf people who can't hear music is one of the problems in this dance training effort. However, this condition is overcome by using a special code between musicians and dancers, so that dancers who are deaf can dance according to the rhythm of the musicians. The dance performed by the Deaf people is the main attraction of Bengkala Village so that many tourists want to see the ability of the Deaf people to dance. The large number of tourist visits also has a positive impact on products produced by the Deaf community, so that more and more tourists visiting can increase sales of both woven, sakuntala, incense, and inka products.

### **Program Synergy**

According to the World Bank, there are three domains of governance that play a role in good development, they are the state, private sector, civil society which interact with each other and carry out their respective functions (Sujarwoto&Yumarni, 2007). The synergy of the three domains plays an important role in determining the sustainability of the KEM Bengkala program. The state, in this case, is represented by all of the government from village until provincial levels that support the program, the private sector is represented by PT PertaminaDPPUNgurah Rai, and civil society is represented by the community group managing KEM Bengkala.

The role of the state is to be able to create a conducive political and legal environment, especially in making regulations and permitting program implementation. The government at the district level also plays a role in the development of the KEM Bengkala program. In this case, there are 2 regulations at the district level that support program implementation, including the Decree of the Buleleng Regent No.430/450/HK/2017 concerning Tourism Villages of Buleleng Regency, and Buleleng Regional Regulation Number 2 of 2019 concerning the Protection and Fulfillment of the Rights of Persons with Disabilities. The Buleleng Regent's Decree regarding the Tourism Village confirmed that Bengkala Village is a Tourism Village so that it can attract tourists to visit. The Buleleng regional regulation on fulfilling the rights of persons with disabilities confirms the existence of local potential in Bengkala Village, it is the existence of a mother's sign language or local sign language that has been used by the Bengkala people for generations. This language is often referred to as "Kata Kolok" by the people of Bengkala Village. This "Kata Kolok" sign language is the learning material in Sign Language Academy activities.

The private sector, in this case PT Pertamina DPPU Ngurah Rai, has a role as initiator and driver in the implementation of the KEM Bengkala program. The Indonesian National Constitution 1945 states that community empowerment and regional development is the responsibility of the government (Arifin et al., 2022).

However, this does not limit companies from being able to contribute to development. Even referring to Law number 40 of 2007, companies are required to be able to contribute to community development as a form of social and environmental responsibility (Arifin et al., 2021). This is what later became the basis for PT Pertamina DPPU Ngurah Rai in supporting the development of KEM Bengkala program. The support provided by PT Pertamina DPPU Ngurah Rai is not only limited to financial support, but also through activity assistance, planning program concepts, as well as providing training and capacity building for communities. PT Pertamina DPPU Ngurah Rai also plays a role in conducting channeling and connecting the KEM Bengkala with other institutions, for example with National Geographic which assists in the publication of cultural uniqueness in Bengkala Village, FLIPMAS which assists in conducting research and program development, as well as AksiCepatTanggap (ACT) which plays a role in helping provide assistance and institutional strengthening. Through this channeling, it is hoped that related institutions can continue to support program implementation even after the end of the program period.

Civil society has the most dominant role in the implementation of KEM Bengkala program. This is because civil society plays a direct role in program operational activities, starting from activities in education sector, economy, and cultural sector. Civil society can be interpreted as an independent association that forms what is known as a bourgeois society (Thamrin et al., 2004). Ernest Gellner also stated that civil society is a set of non-governmental institutions that are strong enough to balance the state and prevent the emergence of tyranny of power (Sufyanto, 2001). Thus civil society is not an individual society or the general public, but a group of people who have power and form a new institution. In the implementation of the Bengkala KEM program, civil society was represented by the community group managing the Bengkala KEM program. This community support the program implementation is also because it is one of the applications of Tri Hita Karana. Tri Hita Karana is a local moto or way of life of Baliness people which is the basic guideline for community action in Bali. Tri Hita Karana can be interpreted as three causes of prosperous (Tri = three, Hita = prosperous, Karana = causes). However, if it is drawn more broadly, Tri Hita Karana is a trilogy of life concepts in which God, humans and nature stand in each corner as an absolute element in holding the pulse of the universe (Suyastiri, 2012). Therefore the implementation of the KEM Bengkala program that supports inclusivity is part of the application of Tri Hita Karana, especially in maintaining relationships with fellow human beings as a form of effort to maintain balance.

#### IV. CONCLUSION

The results of this study indicate the high commitment of PT Pertamina DPPU Ngurah Rai in carrying out Corporate Social Responsibility activities. This can be seen in the implementation of KEM Bengkala program which was carried out in Bengkala Village. As previously explained, in addition to the aspect of handling educational issues, this program is also implemented in order to help the Deaf community in Bengkala Village to overcome their social and economic problems. This program has succeeded in increasing the community's economy, through the production of weaving, incense, inka, and also the production of sakuntala herbs. This research is expected to be a reference in the development of other research related to the Empowerment of the Deaf in Bengkala Village. Because in this study there are many aspects that can be developed, including studies from an economic perspective regarding the impact of the program on Regional Original Income (PAD), from a cultural perspective regarding the role of customary village in program implementation and Deaf culture in Bengkala Village, then from a social perspective regarding the birth of new institutions and the social impact of the program. In addition, this research can also be a reference for other companies in carrying out their company's CSR programs.

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