Corporate Social Responsibility:
Community Empowerment
as a part of Conservation
and Management Program
In Sangiran World Heritage Site

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Abstrak

This article writes about how to give solution to corporate for applying community development program especially in program area, competency impact from the program for the company and also help the government to solve cost problem for maintaining the historical site for keeping archaeological site as national identity and world heritage of human history. This article, also writes about method and way out or solution to increase people prosperity through the changing of people cultural value that have already absorbed in their behavior by using community need. This is a result of the research in Sangiran the archaeological site where is founded some bones of ancient artifacts such as Pithecanthropus erectus, Homo erectus, the Java man. It used social mapping and ethnographic approach for collecting data through the community.

Keywords: Corporate social responsibility, community empowerment, Sangiran

Introduction

World Business Council for Sustainable Development (WBCSD) states that Corporate Social Responsibility is a business commitment to contribute in economic sustainable development, working together with employee, the family of the employee, local community, and society as the whole for increasing the life prosperity of the people. From the statement, means that increasing the people prosperity is human ability as a member of community for interpreting social phenomenon, and can exploit environment connected with what they need, included the changings, and also to manage the

environment (social, physical and culture). Or in other meaning, Corporate Social Responsibility is the corporate ways to manage processing for producing positive impact among community.

Corporate Social Responsibility concept gives a signal that corporate or private sector has to join with government sector and local community sector for creating program to improve community especially in prosperity. This partnership not passive characteristic and static, but as the stakeholder responsibilities in social phenomena, the partnership that always keeping relationship with community where is focused so that has a sustainability.

Corporate Social Responsibility definition as the commitment of business to behave ethically, operate legally and contribute to economic development while improving the quality of life of its employees and their families, as well as the local community and society at large.

One of Corporate Social Responsibility program we can call as community development. Actually Community Development program consisted in three activities, those connected with model of implementation and ways, there are:
  (1) Community Relation, it could be meant as corporate adaptation to the local community, there is good relationship with local community. Usually this relation has objective to increasing or developing the image from community to the corporate, or in other word as a charity.
  (2) Community Services meant as the joining of corporate in contribution among community. The kind of community services usually around on the donor which is needed by local community, such as developing utility, public facilities.
  (3) Community Empowerment can be explained as a donor by corporate to the local community for increasing social institution among the community. In this program, accessibility those are living in local community is the important thing for social sustainability among community.

Corporate in this moment has to execute Corporate Social Responsibility program which is compulsory following to World Trade Organization (WTO). Community empowerment is a one of kind from community development program as Corporate Social Responsibility.

In other hand, Sangiran is an area, actually is a historical of human site; it is not only as an archaeological site or physical anthropology area. Many people have concerned to this site, although the area has no power of attraction as well as tourism area, but some stakeholders involved in the area such as scientist (as personal or institution), 'trader or businessmen' (local community trader, 'shopping area' etc.) and local community with their specific culture and local cosmology area as a myth. Sangiran finally could be said as an object of many sector institutions from Indonesia or other countries.

Factually, people who are living in Sangiran area have a worst prosperity, people work as a collector and some of them work as a bone gatherer through digging the land in Sangiran area. This behavior actually received from their ancestor where Du Bois a biological anthropologist founded Pithecanthropus Erectus, and he ordered Java people for finding the bone, every bone would be priced by gulden in colonial era.

Sangiran located near of the Bengawan Solo River, where that area called as fertile area from ancient

era that lived old java human. Moreover in the beginning of year 2008 this river influencing some areas with the flood, this area where some people, which live near the river impacted it condition.

As a historical human site, Sangiran has already become an object which covered by government sector, private sector and community sector. All of sectors could be divided into many interests of economic, environment and social. This happened, because Sangiran basically could be made as a one of national identity area. As the one of national identity, Sangiran has to be kept the environment (historical, archaeological, physical anthropology, etc), and Sangiran also has to be conserved and managed in social cultural where are living in that area.

Corporate in Indonesia could be applied their program of Corporate Social Responsibility in Sangiran where this location as the national identity even world heritage. From the program that applied in Sangiran, the corporate could announce the corporate name into global, because Sangiran already involved in UNESCO program as the world organization.

Community Empowerment

Recently, Sangiran not only as the site of scientist itself, but it has already become site of national identity (such as education site, historical site, museum, geographical site, biological site, those are not found in other country) even world as a heritage for looking the history of human.

As a culture area, Sangiran also belong to local community area called Java which is tied by mythology of the community, and this is depending on the culture of that community. As we know the people in Sangiran has already received the value of artifacts in their area, which considered as economic value. People know that fossils or artifacts which are located in their area have an economic value and always treat those things as economic things which could be traded.

In other hand, government only gives some rules to protect Sangiran area, and the rules usually only giving sanctions without clear explanation. Government using their regulation and consider that area is belong to the government, common people is forbidden to treat the area although the area belong to them, even the local government does not involved in this moment such as apply the rule for Sangiran. In this statement picturing the government not concern to the people, and not adaptable, government only concern to their object that always changing in wide of area because there are some artifacts were founded.

Local people as seem as leaved for their living themselves such as not connected with other communities, government and local government. Unfortunately, local people have already internalized pattern of behavior from their ancestor many years ago that they have to find fossils or artifacts and sell those findings to the private sector or government with some prices which are pointed by them and have no feel those artifacts as an importance things as national identity. People keep those artifacts as economic things for filling their need.

To conserve and manage Sangiran as world heritage and increasing the status follow the image as a national identity, government could not follow their want by them, but has to join with other stakeholders;

there are local government (district), local community and also private sector around the district. Private sectors have to be involved to change what people value in economic perspective. Local government has to know that private sector (such as corporate) has responsibility to community for increasing the prosperity.

Usually private sectors (corporate) where are compulsory to responsible to the community as one of Corporate Social Responsibility program, do not know what will they do and where the program will be applied. Trying to find area or community for applying program will be done by corporate, and these phenomena could be got by government to connect the corporate to involve in this program. Usually the program called community development.

This moment can be functioned by local government for applying the community empowerment program that is adapted with the need of Sangiran site, such as national identity or district identity. National identity or district identity is a one of solution for getting community in one focus, but the problem is how to apply this image to the community.

Following the Corporate Social Responsibility program especially in community development program, we can collect all of stakeholders who are involved in national identity. Because if we only follow what the recent government rule that applied where consider Sangiran is a forbidden area for the community, will make community could not generate what they perception this area as economic area. Social problem actually happened if different perceptions on looking the social fact, those depend on the people knowledge. Social problem also happened when there are lacks on people knowledge that could not be applied to the social phenomenon.

Local community interprets the fossils as an economic view, but government interprets the fossils are archaeological or physical anthropology things which are important to science and national identity. These different overviews actually have been happening until now and the differentiation of interpretation actually has already been created negative impacts in those fossils, community would sell the fossil as follow as their habit, but in other hand government would make new rule to handle what the community activities, and trader would buy the fossils those were sold by community in high prices. Local Government absent in giving punishment to the trader and community who sold those materials, because they think the problem is not their problem but Government problem such as Cultural and Tourism Department.

The problem in Sangiran can be identified as an ethical feeling; all stakeholders have to express empathy to the Sangiran site (see Figure 1). Without empathy in all stakeholders which are connected, the problem is impossible to be solved.
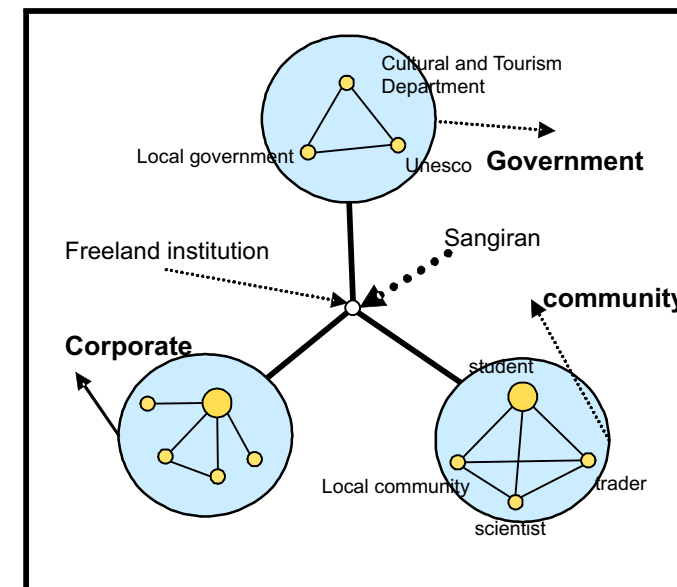

Figure 1. Stakeholder network

How to apply the program

As the first way for informing the program, government in this case the Cultural and Tourism Department of Republic of Indonesia has to socialize the program to local government (district) and insert the goal of program to the main program of the district.

Second, identified the private sectors those are operate in that area or district and creates stakeholders relationship for applying community development. Agreement between stakeholders is important for starting program, each stakeholder (private sector) is identified and categorized into small or big corporate. They are ordered to create program for empowering community which is not depend on fossil business, the private sector can create social institutions among community to be a supplier of corporate in other things.

Third, executing social mapping for identifying the community that will be researched, especially the social institution which are already exist in community. For executing all programs such as connecting local government, private sectors and community, needed a group of institution such as Community Development Unit or group. The institution connected with corporate, local government and community. Social mapping is a way to detect problems in community through identification of social institutions among community, and also for identifying the social networking among community, and also identify social cultural border (such as traditional law) usually could be identified follow the people myth. This technique actually needed for looking status and roles among community and power spreading. In the social mapping also applied focus group discussion for keeping the problems.

The result of the research is description about people activities, social institution where are exist in

community and also the problems those are happened in the community. From the focus group discussion, the data, those are collected, are problem solving model which are connected to the community's way.

Finally, the data those are collected will be compared with the program which will be applied, and the program can be adapted to the social institution. The program that will be applied is to change economic value in community, from fossil orientation to other business, such as industrial, cultivation or other.
To apply the program actually depends on the private sectors to execute their Corporate Social Responsibility program, and every things those are connected with private sector has to be covered under local government regulation.
1. Local government can create regulation for private sector in that area to apply community empowerment in Sangiran and gives reward to the private sector who is applying its program in that area with withholding of taxes, or
2. Create communication between branch of departments offices to apply the program in that area, such as industrial branch office and cultivation branch office, or
3. Training for local people in skill for work such as labor branch office (Dinas Tenaga Kerja) and adapt to other branch office, such as agriculture or small industry, or
4. Culture and Tourism Department (as the government) join with local government (the head of district) for creating Sangiran as local identity with using independent institution or other private sector which is concerned with that area.

In this case, the corporate has a corporate value that laying on the vision of the corporate and the activities has to be connected with the socio cultural context in the area, in this case the Sangiran people with their problems. With other company and or government as stakeholders, corporate could apply activities and dealing by using some contracts. The relationship between stakeholder and corporate especially in business process would influence environment, intellectual, social, and financial capital to gain the profit as shown in Figure 2. In this diagram we could see that socio cultural context started in the beginning same as corporate value. Sangiran in this case is a socio cultural context, where is located not only local community condition but also national identity even historical of human being problem.
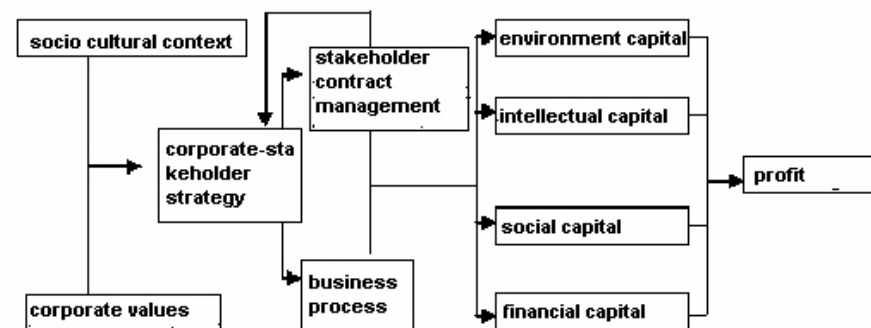
source The Stakeholder Strategy, 1998

Figure 2. Socio-cultural context and capital mapping

Social Mapping Result

As a culture, the people behavior that sell the ancient bones to collectors for gaining money actually has already impacted to other sector such as breaking the rules that given by the government. That behavior actually could create the damaging history site, such as loosing the ancient artifacts from site.

Part of Sangiran area located in Karanganyar district, and people in that area living as farmer with paddy field which is depend on rainy season. In the dry season people cultivate their area with corn, but the land need fertilizer and they usually use garbage for making the soil fertile, and people find rubbish around the village market near Sangiran, even people looking for rubbish in Karanganyar market a town as a capital of district.

Some people in Karanganyar district that included as Sangiran site living in under poverty line, it could be seen when the soil could not be cultivated. People usually finding some fruit those are used to be sold to the market, but it is close with impossible, because not many fruit could grow and could be used to be sold.

In other condition, some collectors come to this area for finding members of community and give an order to find ancient bone under the soil in this area. The bone actually functions to be made a medicine, some of the bones also needed for selling as antique things. People called the ancient bones as *balung buto* or the giant bones. Recently, the ancient bones needed as the antique thing that has a valuable thing.

People have ability as their cultural ability for finding artifact since colonial era. This ability come from their ancestors who were living in colonial era that socialized generation by generation that learned from Du Bois, biological Anthropologist from France, who was finding Pithecanthropus Erectus. At that time, Du Bois ordered people to dig the land and find ancient bone and the people got some money for every bone that their found.

Until now, people still keep this ability for improving their prosperity. Government has already given a rule that if somebody found a fossil (human or animal or *balung buo*), they have to send the fossil to the government and they will receive money from the government. But actually the money that government gave not more that money that gave by collector if they sell the bone to the collector.

The other part of Sangiran area is located in Sragen district. People in this area living near to the museum that keep the bones, could be developed to create home stay and transportation rent (bicycle, motorcycle, etc). These activities could be executed by traditional or non formal organization those have already appeared among people, such as traditional institution. This happened because some researchers from other area (Yogyakarta, Jakarta, or even from other countries) usually need room to stay for several days in the location.

The Sragen government has to give access to the local people around Sangiran site to create some activities and local institution those are connected with paleo-anthropological knowledge. Some activities have already shown like giving explanation in the seminar, course, and some books for

explanation, this knowledge for increasing the people known about archaeological artifacts, and to understand what the important the archaeological artifact to the government and also to the people in that area.

From those areas, Sragen and Karanganyar, we can see there are different conditions about people prosperity. People in Karanganyar have no access for improving their prosperity except working in side job like selling ancient bone to the collectors, the government in this area looked has no ideas for improving the people live. In other area, in Sragen, the government actually has program to give people access for finding job, and this job actually because of some scientist always come to this area for researching in the museum that located in this district.

Preparing Sangiran people as the focus area for community development program by private sector those are located in Central Jawa Province, and private sector, such as companies can apply community development program as Corporate Social Responsibility. In this case, the local government (central Jawa Province) has to active for giving information, especially the areas those are applied some programs.

This program, such as empowering the community is a one of ways in Corporate Social Responsibility that the corporate has to apply as the one of obligation. Actually this program not only for increasing the people prosperity through community development program, but also helps the government to keep national heritage even human heritage as the national identity. We can also look to other case for applying the Corporate Social Responsibility program like Indonesiantower ever done in Borobudur, that also archaeological site as the main program but not in community development as like as in Sangiran. Indonesiantower social responsibility program actually focused in stakeholder relationship for improving national identity such as Borobudur.

Corporate Social Responsibilities (CSR) at Indonesiantower

Corporate Social Responsibilities at Indonesiantower was integrated within its main business activities. It was difficult to survive and succeed in the tower rental building without CSR activities. On the other hand, the tower rental business itself lent to a good CSR practice to the Indonesian government and community. Without CSR activity of giving back to the community where towers were built, Indonesiantower would most likely face rejection from the community, thus preventing the company from building the tower. The existence of tower rental company itself prevented the outgrowth of 'forests of towers' by wireless operators. By lobbying with operators, SW Trenggono was succeeded in convincing wireless operators that it was more efficient to outsource towers rather than develop own towers. In this way, he was gaining a win-win situation for wireless operators, government, community and the company itself.

CSR was of core importance in the tower expansion effort. The establishment of towers in areas throughout Indonesia had a direct effect on the towers' immediate surrounding community and indirect effect to the local government, i.e. provincial and municipal governments. Existence of towers caused a so-called view pollution that could lead to lower land value and in some tourism areas, interfere with tourism objects. Environment was core of any tourism objects. These include the natural environment

(natural scenery, forest, fresh air, wild animals, etc.) providing types of activities such as trekking, canoeing, sailing, etc. In addition to the natural environment, there was a cultural environment, i.e. a heritage building as an expression of culture and life-cycle of an ethnic-group, archaeological sites usually named *Bangunan Cagar Budaya* or culturally-preserved building. In these locations, it was a common norm to avoid building new landmarks, and more specifically, a tower could lower the aesthetical value of the tourist object. On the other hand, a tower such as BTS was needed for communication purpose for the tourists and the local community. Indonesiantower proposed to build BTS in tourism area in the form of collocation and camouflage tower, which were towers with the appearance of real trees.

Obtaining permit was mandatory for building a tower, and the process could take up to approximately one year, depending on the provincial and the municipality governance where the tower existed. Indonesia enforced local government autonomy and the level of ease of permit application depended on the characteristics of the local government. An obvious example was when Indonesiantower attempted to establish towers in Bali in 2002. They were met with resistance when a Balinese only said "I am afraid" without much explanation when the company attempted to get local license in the local community. Through social research, however, SW Trenggono knew that condition arose due to conflict among the people in the community. He drew the conclusion that researching the local community culture would be crucial before setting up a tower in the area.

Larger projects were also conducted, for example, by establishing Pura, the Hindu worship temple in Bali close to a tower location; building transportation infrastructure, i.e. roads in villages where towers were located; building worship meeting places accordingly to the local religion; improving the community's earning income according to their original vocation.

Fulfilling its social responsibility to the local government (Pemerintah Daerah), Indonesiantower lobbied and negotiated terms and conditions for regulations related to Telecommunication industry at provincial and municipal level. In some cases, the regulations were written as a response to tourists' negative reaction having seen the towers in the way of tourism objects.

CSR activities were not without costs. The approximate time to build a tower on a piece of land took a year involving lobbying the local government and educating the local community regarding the necessity of wireless tower. As Indonesia operated on autonomous local government, each province was distinct in their legislation. This was added by the difference in culture and main occupation in different communities calling for different approach for different community. The lengthy procedure plus the financial burden of operational costs reaching to the rural areas to obtain license were a significant cost unit to Indonesiantower.

Pulling an example from the human resource perspective, as form of responsibility to the community, Indonesiantower chose to hire a local guard and provided training for a group of them. By using local guards, Indonesiantower received social benefit and finance to certain extent. The former was generated by creating trusting relationship between Indonesiantower and the local community, and the latter due to relatively lower cost in comparison to hiring a military troop.

In 2004, Indonesiantower received ISO 9001:2000 certification. It depicted Indonesiantower effort to be a professional company and concern for the service quality in achieving the company's goal to be the best company in the telecommunication industry.

UNESCO Request

A UNESCO representative visited Borobudur Temple in 2006 and was very concerned about the proliferation of towers around Candi Borobudur which consequently could deteriorate the Temple's reputation as one of the World Cultural Heritage sites. UNESCO requested that Department of Cultural and Tourism arranged for the telecommunication towers number to be minimized around the temple as they created a view pollution.

UNESCO was not only concerned with the preservation of Borobudur temple, but also the area surrounding the temple included the traditional villages, paddy fields, hotels and restaurants, market, bus stations, and the national archaeological park in the proximity of the Temple. The surrounding area of Borobudur was divided into five zones: (1) Sanctuary area; (2) buffer zone and the facility area; (3) land use control area; (4) historical scenery preservation zone, and (5) the national archaeological park area 1. All of the above zones formed a united cultural tourism area.

"Long-term preservation must go further than just the recovery of the physical monument," said Hubert Gijzen, Director of UNESCO's Jakarta office representative upon a visit to the Temple in April 2007. He further stated that "after such a successful physical restoration, we must address the next challenges to develop and undertake further studies and research; to restore the natural landscape around the complex, to involve surrounding communities, and to somehow balance all this with sustainable tourism."

For Sangiran, A UNESCO visited in this area in 2006 after they visited to Borobudur. From this area UNESCO concerned about the missing bones in the area, also the condition of the land where some holes found in every where.

UNESCO request that the site of Sangiran where is located in two districts, has to given a same treatment, although the Sangiran is located in two political area or two local governments.

Sangiran is not tourism area, but if the local government wants to create this area, it would be not easy and has to state as a scientific tourism and the tourist could be controlled. It would be connected not only one district around Sangiran, but the two districts have to join together for Sangiran site. Some universities in Indonesia or even international could be involved in this project because Sangiran is the World Heritage Site.

Conclusion

Sangiran site is the national identity as well as Borobudur temple, which is not happened in other countries. Following that statement, Sangiran has to be handled not only from government (Cultural and Tourism Department) but has to be handled between many sectors, such as local government, private sector (corporate) and community.

Problem in Sangiran actually happened because there are have no communication between stakeholders, such as government, local government, private sector and local community. Each stakeholder still keeps what their interpretation about Sangiran. The different interpretations to the fact (Sangiran site) have been come as negative impact for national character.

Stakeholder relationship for applying community empowerment program will be a solution for solving the problem in Sangiran site. The program is handled by corporate because there is compulsory for corporate to apply. The corporate those would apply their program not only corporate those are living in Sragen or Karanganyar, but could be corporate those are living in other area because Sangiran is the national problem, especially as the archaeological site. The treatment people, who are living around Sangiran, actually for changing their perception about archaeological site (ancient bones), and from creating cultural value from economic perception to the identity perception will be able to save and protect the archaeological artifacts.

Central Government (Cultural and Tourism Department) would control the branch in Sragen and Karanganyar. In other hand, the district governments as political aspects have to control the activity by using regulation. The local government with help from central government gives the program (community empowerment program) to the corporate in Indonesia, not only in that area.

Recommendation

1. Part of Sangiran area located in Karanganyar district, and people in that area live as farmer with paddy field which is depend on rain season. People usually use rubbish for making the soil fertile, and they use traditional market rubbish not only the rubbish those are needed but also plastic included in that rubbish. The recommendation for using rubbish is the local government has to gives regulation for separating the rubbish between fabric and biology for the trader in the market.
2. Some people in Karanganyar district that included as Sangiran site living in under poverty line, it could be seen when the land could not be cultivated. People usually finding some fruit those are used to be sold to the market, but it is close with impossible, because not many fruits could grow and could be used to be sold.
3. Government (Culture and Tourism Department) helps local Government especially Karanganyar district to create Sangiran as local tourism area. This is needed more concentration to make local tourism area by the local government because that area, could identified as barren land. The local tourism area that would be built such as modern play ground like water-boom, children play ground. From this area, would be expected the local people could manage the area and become side income.
4. In Sragen district, people, who live in the area close to the museum, could be announced to create home stay and transportation rent (bicycle, motorcycle, etc). These activities could be executed and leaded by traditional or non formal organization those have already appeared among people, such as traditional institution. This happened because some researchers from other area (Yogyakarta, Jakarta, or even from other country) usually need room to stay for several days in location.
5. The Sragen government has to give access to the local people around Sangiran site to create some activities and local institution those are connected with paleo-anthropological knowledge. This knowledge for increasing the people knowledge about archaeological artifacts, and to understand what the important the archaeological artifact to the government and also to the people in that area.

6. Preparing Sangiran people as the focus area for Community Development program by private sector those are located in Central Jawa Province, and private sector, such as companies can apply community development program as Corporate Social Responsibility. In this case, the local government (central Jawa Province) has to active for giving information, especially the areas those are applied some programs.

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