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Deconstruction Concept of Corporate Social Responsibility: A Solution for Indigenous Peoples

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Abstract:

This research is directed to deconstruct the ideology of CSR which is a humanist, feminist and able to accommodate the rights of mining companies. This research uses qualitative methodology of data collection technique using direct interview and observation. The research finds a model and concept of CSR using local culture dimension as a way of implementing CSR should be feminism and do not give priority to profit. Deconstruction of an ideology will change the concepts and behavior of management in managing the company and CSR.

Keywords: *Capitalism, deconstruction, indigenous peoples, social responsibility, profit*

1. Background

The background of this research is deconstructing the ideology of CSR that is capitalism. Capitalist ideology subtly colonizes and kill in order to maximize *profit*. The change of an ideology will alter the concept, perspective, management behavior, governance and principles, so that the ideology of capitalism is very destructive through its corporate accomplishments to the lower layers of society. It becomes a latent danger that must be deconstructed into an ideology free from capitalism.

The state of Indonesia has a clear ideology that is not the capitalism, so do their own live culture. Researchers deconstructing the ideology of CSR in accordance with the symbols Adopted in the traditional order (local wisdom) so that indigenous peoples are not marginalized by capitalist ideology, both in terms of resource distribution to the disclosure in *sustainability* reporting. Indigenous peoples should grow economically in line with the growth of corporate profits.

Communities have been marginalized since the shift in the initial objective of the establishment of the corporation. The initial purpose of the establishment of corporations by the kingdom is to help the public service, but ultimately shifts into a company that aims to seek profit (Bakan, 2007; Estes, 2005).

The basic freedoms of citizens are political freedom, freedom of association, freedom of ownership. While the second principle with respect to the distribution of income and wealth as well as with the design of the organization, especially to all *stakeholders* (Rawls, 2011).

1.1. Formulation of the Problem

"What is the model of deconstruction of corporate social responsibility that brings about social justice and the rights of indigenous peoples?"

1.2. Research Purposes

The objective of this study is to establish the principle of justice as the basis for the concept of a model that brings social justice and *Luwu* customs rights.

2. Literature Review

Consistent with the approach of *stakeholders*, organizations are not only responsible to reviews their shareholders, but must Also Consider the interests of all the stakeholder groups that could influence or be influenced by the achievement of organizational objectives (Freeman, 1984). *Stakeholder* theory that covers business organization should play an active role in the communities in the which they operate and Wicks *et al* (2004), states that the company should Consider the effect of reviews their actions on the party who has an interest.

The theory emphasizes the importance of all parties, who are directly or indirectly affected by the company's activities. Companies operating with attention to stakeholders attributes require increased attention (Frooman, 1999).

3. Methodology

This research uses qualitative research, postmodernism paradigm with deconstruction study using steps taken Derrida. This is Heidegger, the end of the Great Narrative (Lyotard), the social end (Baudrillard), the end of the theory (Jameson), the death of economics (Omerod), the death of reality (Leary), the death of logos (Derrida), the turning point of progress (Hassan), the turning point of history (Baudrillard). As the above thinkers have used the final word, death or turning point, and when they are united, it can be called the turning point of modern civilization (Piliang, 2004: 244).

3.1. Data Collection

Data were obtained from informants through interviews, observation and documentation and to analyze data using Cresswell (2014). The informants consist of indigenous peoples, corporate managers and non-governmental organizations. Qualitative observations (*qualitative observation*) performed as a researcher directly down to the field to observe your guide the behavior and activities of individuals in the study site. In this observation, the report of MNCs in indigenous territories as well as CSR programs for the which they feel (Cresswell, 2014).

3.2. Discussion

The losses incurred by the company will be borne by the stakeholders and they keep the company alive. Employees donate their labor to wage, the community provides a special amenity for the creation of employment in order to contribute to the economy and ultimately obtain taxes. That is what comes in contact with the company, unfortunately that is not usually the case. The result is that *stakeholders* suffer, space is limited by the company's executives, in *Tirany Bottom Line*, love your neighbor was not realized because the end result is the company will sell its stake to another company and leave the mining concession area (Estes, 2005; Bakan, 2007).

In addition to land damage, factory operations also have an impact on environmental pollution due to factory chimneys. This is the risk of the processing of excavated soil into nickel matte in order to be in semi-finished form to be sent abroad. This nickel is made in the overseas to be a very expensive imported back stainless to Indonesia. What's left in our country is just environmental damage. The pollution data of 2013-2015 which should be the consumption of the surrounding population as follows:

	SO ₂	CO ₂	CH ₄	N ₂ O
2015	0.79 kg	32,372,537	301,659	9,117,242
2014	0.86 kg	34,396,098	327,999	9,109,116
2013		37,526,967.4	3, 579,252	8,709,538

Table 1: Data of Air pollution and Greenhouse Effect

Source: Sustainability report PT. Vale

SO₂ from 2014 to year 2015 decreased by 0:07, but the average amount of about 0.7 kg per year it's around Sorowako cause of acid rain. While the data for CO₂ with the amount of pollution that a very large capacity, this is what absorbs healthy air or O₂ is around Sorowako not to mention the forest has been deforested so that is not directly between O₂ is needed as well as CH₄ and N₂O even an increase in the amount of pollution if predicted means the cost for reduction or liability for pollution is considered not right on target.

The dangers of emissions for humans can cause some diseases that can interfere with long-term health or excess can be deadly, as the results of research conducted by Sugiarti as follows:

- Water pollution gasses can be found from the natural and the result of human activities which has the existence of the human life and the technology supporting for the satisfaction of human life. Air pollution gasses to the which were more dominant influence of human health are: carbon monoxide (CO), nitrogen oxide (NO_x), sulfuric oxide (SO_x), hydrocarbons (HC), particulates and greenhouse gasses. These components can pollute the air as themselves, or combination each other. The influence of air pollution gasses to human health have direct risk although be indirect such as; destroy the *blood hemoglobin composition*, antrakosis disease, irritation of trachea or *pneumokinesis disease*, cardiovascular and cancer (Sugiarti, 2009).

NO₂ and CO in air of more than 50%. The continuing decline in air quality over the past few years shows us that the importance of promoting these emissions reductions efforts. While the pollution outside (*outdoor pollution*) comes from vehicle emissions, industrial, marine, and natural processes of living creatures. Air pollutant sources can be classified into stationary and mobile sources. The stationary source consists of power plants, industries and households. While the source of movement is the activity of motor vehicle traffic and sea transportation. BPS data from 1999, in some provinces, especially in big cities such as Medan, Surabaya and Jakarta, emissions of motor vehicles constitute the largest contribution to the concentration of NO₂ and CO in air of more than 50%. Terns air quality deterioration that occurred during the last few years shows us that the importance of intensified efforts of these emissions reductions (Oliver; 2016).

The main air pollutants derived from human activities in the form of fossil fuels and industrial waste combustion gases. Estimated percentage of major air pollutant components in Indonesia, especially transportation and industry with various substances; Carbon monoxide (CO), Oxide. Sulfur (SO_x), Nitrogen Oxides (NO_x, particulates, greenhouse gases (CH₄, CO₂ and N₂O), spread in percentage primary source. Fuel oil mostly contain saturated hydrocarbon and a little sulfur. Fuel oils good is that it contains little

sulfur. fuel car is commonly referred to gasoline is a compound HC content of octane or high. And in this case there is no monitoring of the external according to the sustainability report of the company (Sugiati 2009; *Sustainability report*, 2011; Daniel, 2005).

Indigenous peoples say that:

"We have no farmland because it is taken by the company for mining and public facilities," said Surahman, 2017.

The view of CSR is the CSR in accordance with the customs and local culture.

According Hofstede (2010) that the cultural dimension consists of:

1. *Power Distance*, related to the different solutions to the basic problem of human inequality;
2. *Uncertainty Avoidance*, related to the level of stress in a society in the face of an unknown future;
3. *Individualism* versus *Collectivism*, related to the integration of individuals into primary groups;
4. *Masculinity* versus *femininity*, related to the division of emotional roles between women and men;
5. *Long Term* vs. *Short Term Orientation*, related to the choice of focus for people's Efforts: the future or the present and the past.
6. *Indulgence* versus *Restraint*, related to the gratification versus control of basic human desires related to enjoying life.

From the above cultural dimensions such as:

1. *Power* or power if that power Luwu kingdom form of synergy between the whole community, indigenous Stakeholders, Indigenous Council (*ade 'seppulo two*) and Datu as a leader is very different from that espoused by the power of capitalism, that ruling is the owner of capital. Local culture Luwu (*Pajung Ri Luwu*) the strength is the pillars *PakkaE* and umbrellas *Maejae* the philosophy for running glory.
2. *Uncertainty* for Luwu indigenous peoples should not something be given to the unrest Because *Luwu To Manuring* with the concept of Glory (*alebbireнна*), noble leader, society and nature. Society is not in uncertainty as the glorious natural abundant natural resources and rich in culture. So the indignation of indigenous peoples is the concept of unfair business that causes indigenous peoples oppressed in their own homes.
3. *Collectivisme*, Luwu culture is collective rather than individual, put the interests of the people (*assedinna*), so the motto *Datu Luwu "Bulo Mellebu MallebuLalengMallebu Ri RiSaliweng"* Became tand collectivisme of Luwu or like in the Tanra Sula symbol as a whole.
4. *Masculine and Feminism*, Luwu given sign symbol umbrella for shelter, shade this nature in the form of the feminine nature, but with the attitude of the feminine and soft as silk so torn by capitalism, though stitched not be the same again.
5. *Long Term* vs. *Short Term Orientation*, this dimension is already there as a symbol of Luwu kingdom since 1268 depicted in *Tanrasula* symbol, there is no beginning and no end or continuous leadership, with this pledge Luwu kingdom never interrupted.
6. *Indulgence* versus *Restraint*, This dimension is the dimension associated with gratification and control systems in social, Luwu have done this dimension with the traditional structures in King Luwu very complete, each grandchildren king Luwu who migrated to other areas will be a pioneer bakan growth of work is new, this is a sign of the control system and does not attach importance to wealth but the living has been run.

Of the above six dimensions that should be applied in the development of the ideology of CSR and its disclosure so as to accommodate the rights of indigenous and just people in the distribution of natural resources. This dimension is supported with umbrellas and *PakkaE* with the principle of shelter, shade and be tonngak pillars that maintain the balance and justice for Indigenous children and local tribes.

The presence of the company made previously oppressed cultural entities, local identities, ethnicity, local wisdom, indigenous cultures once silenced by universal claims. So multi culture Become *postmodern* discourse in the future. Under the auspices of postmodernism, a local phenomenon or local culture Oppressed by dominative and hegemonic (Khan, 2016), brought by the urbanization of *Luwu* that actually work together to build the house, to celebrate the party. Indigenous peoples who still have a soul as the ancestral heritage of the glory rise and fight for the culture, crying to see his nature torn by the style of capitalism (Yuan, 2011).

3.3. Conclusion

In general, conventional *stakeholder's* capitalist theory that is still maintaining the company's profits Compared to give basic rights to the surrounding community (indigenous). This is a major concern on the fact that many of the companies are involved in the event.

3.4. Reflection

The company becomes a latent danger so far in society with its capitalist culture. The company enters with a CSR mask and steals in subtle ways through government approval. Not only steal indigenous people's earth contents but kill and oppress the indigenous peoples of their culture, education and employment opportunities.

3.5. Implications of Change

The implication of change is the return of indigenous and cultural peoples to the position of the center of civilization rather than as the object of civilization. Whatever government and corporate activities should be based on what has become a glue in their local wisdom. Cultural heritage as a nation's wealth can no longer be destroyed by economic power alone

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