RESEARCH ARTICLE

BON VIEW PUBLISHING

The Steps of CSR from the Corporation with Participatory Communication Concepts: Analysis of Program KAIL from PT Pertamina Patra Niaga Integrated Terminal Gorontalo to MSMEs in Tenda Villages

Invabil Febrian Mardjun[1,*], Mega Putri Aulia Bakir[1], Gunawan Rasyidi[2], Citra F.I.L Dano Putri[1] and Siti Mayasari Pakaya[1]

[1]*Department of Communication Studies, Gorontalo State University, Indonesia*

[2]*PT Pertamina Patra Niaga Integrated Terminal Gorontalo, Indonesia*

Abstract: Corporate social responsibility (CSR) is a social activity carried out by a company as a form of concern for the welfare of society in the social, economic, and environmental fields, and it is expected to become a sustainable development program. One of the companies analyzed in this research is PT Pertamina Patra Niaga Integrated Terminal Gorontalo, located in Tenda Village. Since its establishment and operation in Gorontalo City, CSR PT Pertamina Patra Niaga Integrated Terminal Gorontalo has had a community empowerment program. One of the CSR programs implemented is the Sea Products Community (KAIL) program. This program focuses on developing culinary businesses, especially processing tuna fish into food ingredients to create jobs for mothers in Tenda Village, increasing economic growth, and optimizing existing Gita Cookies MSMEs. The problem that will be analyzed in this research is communication between PT Pertamina Patra Niaga Integrated Terminal Gorontalo and the Sea Products Community. This research uses participatory communication theory, namely, two-way communication, which actively involves the community in CSR activities. Meanwhile, this research uses a qualitative approach with a descriptive type of approach. The techniques used in collecting data were in-depth interviews and observation. The research results show that PT Pertamina Patra Niaga Integrated Terminal Gorontalo involves the community of Tenda Village in implementing the program. PT Pertamina Patra Niaga Integrated Terminal Gorontalo is the information provider, and the KAIL group is the recipient of the information, taking place in one direction. Meanwhile, dialogical communication is carried out using dialogue with the aim of monitoring programs for the Sea Products Community. Multi-track communication was also carried out by presenting stakeholders with the KAIL program.

Keywords: corporate social responsibility, PT Pertamina Patra Niaga Integrated Terminal Gorontalo, Tenda Villages, participatory communication, KAIL program

1. Introduction

As the corporate world develops, there is a call to give greater consideration to the social environment in addition to profits and losses. There is a recognition that a company's production operations can indirectly impact the social and environmental environment around the company, hence highlighting the importance of social activities for local communities. We refer to these social actions as corporate social responsibility, or CSR [1].

Companies use corporate social responsibility (CSR) as a way to address social and environmental challenges and obligations. Organizational efforts to improve society on all fronts—social, economic, and environmental—with the goal of sustainable development are also known as corporate social responsibility, or CSR. CSR, according to Kotler and Lee, is the dedication of corporate resources to the practice of business policies that seek to improve the well-being of society [1].

Community development (CD), often known as community empowerment, is closely related to corporate social responsibility (CSR). The various CSR programs that have been implemented by various companies also make this clear. Companies engage communities in CSR activities by offering a forum for sharing thoughts, goals, and viewpoints, thus enabling everyone to participate in CSR projects. Undoubtedly, the concept of corporate CD is related to this. It is hoped that CSR programs will enable local communities to realize their greatest potential, which will ultimately benefit both society and business [2].

One of the companies that implements CSR programs is PT Pertamina Patra Niaga Integrated Terminal Gorontalo. As a

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*Corresponding author: Invabil Febrian Mardjun, Department of Communication Studies, Gorontalo State University, Indonesia. Email: invabil_s1komunikasi@mahasiswa.ung.ac.id

manifestation of CSR, PT Pertamina Patra Niaga Integrated Terminal Gorontalo has committed to realizing CSR practices through community empowerment programs, which are sustainable, directed, and beneficial to the environment, as well as the community around the company's operating area. One of the CSR programs run by PT Pertamina Patra Niaga Integrated Terminal Gorontalo is the Seafood Community Program (KAIL), which focuses on empowering housewives in Tenda Village, Hulonthalangi District, Gorontalo City. The KAIL program utilizes the potential of Tenda Village's natural resources, namely, abundant marine products, with a focus on processing tuna fish into culinary products with high economic value. Through this program, PT Pertamina Patra Niaga Integrated Terminal Gorontalo hopes to create productive jobs and improve the welfare of the local community, especially women who do not have permanent jobs.

Tenda Village is an area located on the coast of Gorontalo Bay, precisely in Hulonthalangi Subdistrict, Gorontalo City, Gorontalo Province. One of the characteristics of Tenda Village is that its location by the sea makes many people utilize natural resources from the sea by becoming fishermen. Based on the Social Mapping Report of PT Pertamina Patra Niaga Regional Sulawesi Integrated Terminal Gorontalo 2023 by Yayasan Inpirasi Ide Berdaya, Tenda Village has a potential demographic population of 5,523 people, with a larger number of female population reaching 2,920 people (53%) compared to male population of 2,603 people (47%).

The potential of human resources in Kelurahan Tenda is prominent. This can be seen from the total education level of the Kelurahan Tenda community, which shows a high number of SMA/STM graduates recorded in 2022. There were 1,707 people in Kelurahan Tenda who were able to complete their education up to the SMA level. Based on this data, it shows that the Kelurahan Tenda community pays attention to education, but the community's concern for education only extends to graduating from senior high school. One of the problems faced in accessing higher education is limitations in terms of cost and economy. To answer these needs, the KAIL program comes with a community empowerment-based approach. PT Pertamina Patra Niaga Integrated Terminal Gorontalo implements the KAIL CSR program, which aims to help the economy of mothers in Tenda Village, to optimize and improve existing MSME businesses in order to realize a prosperous community in Tenda Village.

The government is not the only actor needed to improve community welfare; companies are another one. This suggests that companies have significant social obligations toward the communities living around where they operate. The ability of a CSR program to have a significant and beneficial effect on the communities surrounding the company is essentially what determines its effectiveness. Therefore, to see the extent of the program's implementation, community and stakeholder involvement are required.

The success of CSR programs such as the KAIL program depends not only on the training and facilities provided but also on the quality of communication between the company and the community. Participatory communication is the key to ensuring that CSR programs truly meet the needs and expectations of the community. In the context of CSR, participatory communication does not only function to convey information but also to create an equal relationship between the company and the community, where the community can play an active role from the planning stage to evaluation [3].

As a communication strategy and technique in development, participatory communication is essential to the implementation of CSR initiatives or planned activities. If the process is in line with the dynamics of development at the local level, participatory communication is seen as a potent instrument that may support the participatory process. The community's or individuals' involvement in activities involving a group and stakeholders, including local communities, activists, government representatives, nongovernmental organizations (NGOs), and policymakers, is the participatory process under consideration [4].

According to Arsyad et al. [5], recent research on participatory communication in PT Pupuk Kaltim's "Better Living in Malahing" program in Bontang City tries to explain how participatory communication takes place and the scope of the participation process that has been carried out by the residents of Kampung Malahing. In order to empower the community, the "Better Living in Malahing" initiative aims to improve five areas, namely, economy, environment, health, and infrastructure. The program allows the community to take the initiative in the development of Malahing Village, and the application of participatory communication involving Malahing Village residents supports its success. The research findings show that the residents of Kampung Malahing have reached the highest level, which is taking action in the implementation of participatory communication.

In reality, though, a lot of CSR initiatives struggle to put participatory communication into practice. The absence of community involvement or participation in the program design stage is one of the typical issues in executing CSR initiatives, according to a research by Rambe et al. [6]. Because there is little to no community input in the program's creation, companies are solely focused on commitments and do not align with community needs. This frequently results from a disconnect between program goals and community needs brought on by a lack of discussion or two-way contact between the business and the community. Even though the community is supposed to be empowered by this initiative, it's yet unclear how much interactive communication will be implemented by PT Pertamina Patra Niaga Integrated Terminal Gorontalo to ensure the active involvement of the community, especially housewives in Tenda Villages.

Based on this phenomenon, the researcher aims to analyze how corporate CSR participatory communication occurs in the KAIL program from PT Pertamina Patra Niaga Integrated Terminal Gorontalo to MSMEs in Tenda Village. This research will explore how the elements of participatory communication are applied by companies to build harmonious relationships with the community.

2. Literature Review

2.1. Participatory communication

Paulo Freire, an American intellectual, introduced participatory communication in 1978. According to Paulo, participatory communication is when everyone has the same right to voice their opinions both individually and in groups. Servaes defines participatory communication as two-way or horizontal communication between people who have the same understanding of the message being conveyed [7].

Kloppers and Fourie [8] reveal that participatory communication is the process of using the media to enable communities and parties involved in development issues that are implemented and supported together to talk about how to solve them. Here, the stakeholders involved include community groups, community organizations, NGOs, and local and regional governments [7].

Participatory communication theoretically involves people actively starting in development by identifying problems, finding solutions, and taking action in development. In participatory communication, everyone involved has the same right to speak or

listen [9]. As expressed by Kloppers and Fourie [8], in participatory communication, individuals or groups have the same right to voice their opinions, not just a few people. The communication process that occurs is horizontal or dialogical, resulting in the same understanding. It can be said that community participation in communication is considered vital for the success of CSR programs. Kloppers and Fourie [8] revealed that participatory communication consists of four main principles, namely:

1) Dialogue

In dialogue, every participant has the same right to be heard, and no individual or group can control the communication process. However, according to Tufle and Mefalopulos [10], dialogue is a process where everyone respects each other or shows respect, treating everyone in the same way. This means that the people involved must really listen to each other if they are to truly understand each other's realities and perspectives.

Companies are responsible for initiating communication in the context of CSR, as demonstrated by dialogical communication or horizontal communication. In addition, companies act as partners with the programs responsible for such communication. Therefore, meaning and understanding are essential during the dialogue process, although it will be difficult to implement when the objectives of the company and the program recipients are different.

To avoid false expectations, the company in this case should try to clearly explain the functions and limitations to the program beneficiaries. In the context of social transformation, human communication, rather than the media, should be used to foster dialogue. The media should be used only to complement and support dialogue communication, not to prevent it [10].

2) Participation

Participation means taking part, which shows an element of involvement in an activity. Etymologically, the word participation comes from the English word "participate," which means taking part, while "participation" means the act of someone who takes part [11].

Kloppers and Fourie [8] suggest that participation is the core of participatory communication or a tool in achieving goals. Meanwhile, according to Kloppers and Fourie [8], participation is a phase where program recipients must participate from the beginning (conceptualization or planning, implementation, and evaluation).

According to Kloppers and Fourie [8], the involvement of individuals or groups in efforts to improve the welfare of people's lives is a condition of participation. According to him, community participation can be divided into various forms, namely, participation in decision-making, participation in implementation, participation in benefits, and participation and evaluation [5].

While Kloppers and Fourie [8] revealed that one of the principles of CD is participation, participation in CD must create active involvement of all people in the community in the process of community activities. Therefore, the CD approach always optimizes participation with the aim that all residents are involved in the decision-making process, both at the planning, implementation, and evaluation stages [11].

3) Empowerment

According to Octaviani et al. [2], empowerment is the ability of someone who is integrated with the community to build the awareness of the community concerned so that the community can find new alternatives in their lives. Meanwhile, Octaviani et al. [2] define empowerment as a condition in which powerless people create a situation in such a way that they are able to express their wishes

and become part of what they want. The term community empowerment refers to the provision of resources, opportunities, knowledge, and skills to people to be able to improve their life capacity so that people have a better future [2].

Kloppers and Fourie [8] define empowerment as a transformative change process, which consists of educators (development practitioners) facilitating critical reflection, reflecting on actions, and taking new decisions or actions. From these several definitions, it can be concluded that empowerment is an effort made by a person or group of people to a community that is not empowered or less capable, so that the community can be called empowered by being smart, advanced, and able to continue life to be better than in previous lives.

4) Cultural Identity

Cultural identity has a significant impact on how communication is perceived and experienced. It establishes a framework for communication. A participatory strategy requires that the business comprehend, value, and accommodate cultural identity. The participatory communication approach to development makes the supposition that we must be familiar with and comprehend another culture in order to appreciate it [8].

Community involvement is a component of participatory communication. According to Hidayat [12], community involvement is the process by which members of the community discover issues, recognize their own potential, make decisions regarding issues, resolve emergent issues, and take part in the assessment of community-created improvements. Although not all communication is participatory, Shinghai defines community engagement as the outcome of communication within a development process. Effective community engagement may be achieved through two-way or horizontal communication. According to Hidayat [12], participatory communication is a human right that is involved in the development process and emphasizes the community's capacity to communicate via information sharing and the expression of ideas and wants.

2.2. Corporate social responsibility

CSR is a commitment made by companies or the business world to contribute to sustainable economic development, which emphasizes economic, social, and environmental aspects [13]. CSR is carried out with the aim of improving living standards in a way that is good for business interests, development agendas, or society in general. Companies are committed to acting ethically so that they can operate legally and contribute to economic improvement by improving the well-being of employees, families, and surrounding communities, known as environmental social responsibility [2].

According to Haitami [13], CSR is a global demand where the success of a company is not only judged by the financial and marketing performance of its products but also by its social and environmental performance. CSR and sustainable development are important when it comes to environmental issues.

CSR or environmental social responsibility (TJSL) is a company commitment that is not only to increase financial profits but also aims to develop social and economic areas in a holistic, institutionalized, and sustainable manner. In practice, CSR is often considered as corporate giving, corporate philanthropy, and corporate community relations [14]. The definition of CSR is also contained in the laws and regulations of the Republic of Indonesia, namely, in Law No. 40 of 2007 concerning Limited Liability Companies [15], State Institution of the Republic of Indonesia Year 2007 Number 106, Article 74, which states:

1) Companies that work with or are connected to natural resources must practice social responsibility and environmental responsibility.
2) As discussed in paragraph (1), social and environmental responsibility is a company requirement that is budgeted for and assessed as a cost of the company, and implementation is carried out with careful consideration for compliance and equity.
3) Companies that fail to fulfill the responsibilities outlined in paragraph (1) will face penalties in line with the law.
4) Further terms pertaining to social and environmental responsibility will be governed by laws.

CSR activities must be conducted by the State Agency of the Republic of Indonesia Year 2008 Number 106 in compliance with Article 74 of Law No. 40 of 2007 on Limited Liability Companies. This applies to both businesses whose operations involve natural resources, like mining, and businesses whose operations do not involve natural resources, like food and clothing. CSR does not provide a requirement for companies to always carry it out. However, due to pressure from the community that wants the company to change its orientation, companies tend to focus on profit-making or called (making profit) where the company is only concerned with the interests of both employees and the community around the company, who always interact with the company doing its business activities.

Haitami [13] defines CSR activities not only as referring to business activities that comply with the law or are limited to morals and ethics but also as a commitment made by a company or organization voluntarily by selecting and determining social responsibility programs that are beneficial to society. In its implementation, CSR is expected to help in economic, social, and community conditions.

Therefore, the implementation of CSR needs to apply three principles of CSR or commonly referred to as the Triple Bottom Lines in Figure 1, namely: (1) Profit, (2) People, and (3) Planet. The Profit principle is defined as a company that remains oriented to achieving economic benefits that allow the company to continue to grow. Meanwhile, the People principle is defined as the concern that the company must have for the welfare of humans in the company's environment, both internal and external. The last is the Planet principle, namely, the concern that must be owned by the company regarding the environment around the company, changes, and existing social life.

CSR or environmental social responsibility is the company's commitment to sharing part of the profits to the community in the form of attention in the form of making company programs in order to pay attention to the interests of stakeholders (stakeholders) that can increase community income, which aims to create a

Figure 1
Triple Bottom Line CSR

Source: Wicaksana et al. [16]

positive image in the community, including the company's long-term investment so that it is expected to increase revenue [1].

Community development (CD), often known as community empowerment, is inextricably linked to the concept and practice of CSR. CSR initiatives frequently result in community empowerment strategies, particularly in the social and economic spheres. Conversely, CSR initiatives are always a part of community empowerment initiatives; therefore, an empowered community is the ultimate objective of CSR initiatives [14].

3. Methodology

The research methodology employed in this study is a qualitative method with a descriptive approach, which seeks to give a detailed account of facts or phenomena by gathering information through interviews or by breaking down information word by word into a coherent sentence that supports the study without focusing on numbers [14]. By obtaining the equipment being studied, the research seeks to restrict the qualitative investigation. The four tenets of Kloppers and Fourie's [8] participatory communication theory—discussion, participation, empowerment, and cultural identity—published in the *South African Journal for Communication Theory and Research* are used in this study. The KAIL CSR Program at PT Pertamina Patra Niaga Integrated Terminal Gorontalo in Tenda Village, Gorontalo, Indonesia, is the subject of this study.

3.1. Data collection techniques

Data collection techniques in this study include:

1) Observation

In order to witness any significant behavior in the research, observation is a method of gathering objective data that involves going to the area or location to be examined in person [17]. The interaction and dynamics of participatory communication of the KAIL CSR program from PT Pertamina Patra Niaga Integrated Terminal Gorontalo in Tenda Village, Gorontalo, Indonesia, are directly observed for this study.

2) Interview

Conducting interviews involves two people having a conversation in order to get information on facts, opinions, and emotions that are necessary to meet the goals of the study [14]. Interviews will be conducted with informants, namely, members of the Marine Products Community (KAIL) group and the CSR party of PT Pertamina Patra Niaga Integrated Terminal Gorontalo.

3) Documentation

Looking for data about things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, agendas, and so on is called documentation [1]. The purpose of documentation is to collect information directly from the research location, including literature related to the research.

3.2. Informant

People who offer information regarding the state or circumstances of the research background are known as research informants. The study's informants are people who are deemed significant, have knowledge of the topics being studied, and possess insight [13]. Thus, the following informants were selected for
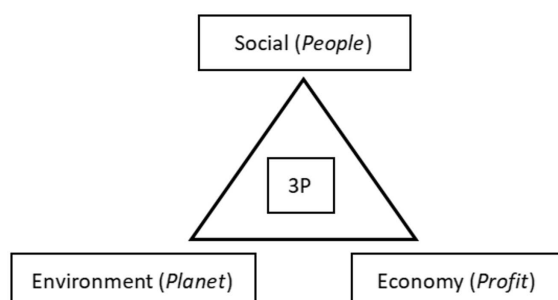
Table 1
The informant identity

No	Name	Position
1.	Gunawan Rasyidi	*Community Development Officer* PT Pertamina Patra Niaga Integrated Terminal Gorontalo
2.	Hartini Panai	Head of KAIL program
3.	Ibu Tati	KAIL program member

interview in this study, as presented in Table 1, which outlines their names and respective roles within the related CD program.

3.3. Data analysis techniques

Data analysis, according to Haitami [13], is an endeavor to methodically seek and arrange records of observations, interviews, and other sources in order to enhance the researcher's comprehension of the case being studied and convey the results to others. This study employs the three-stage Miles and Huberman model from the book [18], which is as follows:

1) Data Reduction

Reducing data involves condensing, picking the most significant information, concentrating on what matters, and eliminating what isn't in order for the reduced data to present a clear picture and make data collection easier.

2) Data Presentation

Data are presented in the form of narrative language to help people comprehend what is happening.

3) Conclusion

Data reduction and presentation led to conclusions. Answering the framing of questions and research objectives is the main emphasis of drawing findings.

3.4. Data validity techniques

Data validity proves that what the researcher observes is in accordance with reality. The data validity technique used in this research is the data triangulation technique, which is a data validity check that tests the truth of other data by comparing the results of data obtained from one informant with that from other informants.

4. Results

4.1. CSR PT Pertamina Patra Niaga Integrated Terminal Gorontalo

PT Pertamina Patra Niaga Integrated Terminal Gorontalo is one of the units of PT Pertamina Patra Niaga that has duties and responsibilities in carrying out fuel/fuel distribution activities in the Gorontalo Working Area and its surroundings. As a manifestation of CSR, PT Pertamina Patra Niaga Integrated Terminal Gorontalo has committed to realizing CSR practices through community empowerment programs.

Through a variety of CSR initiatives spanning multiple domains, including education, health, the environment, infrastructure, community empowerment, disaster management, and special assistance, PT Pertamina Patra Niaga Integrated Terminal Gorontalo demonstrates its dedication to implementing environmental social responsibility (TJSL). PT Pertamina Patra Niaga Integrated

Terminal Gorontalo conducts CSR initiatives under the overarching theme "Pertamina Sobat Bumi" with the goals of People, Planet, and Profit (3P). Pertamina concentrates its work on achieving this objective.

PT Pertamina Patra Niaga Integrated Terminal Gorontalo's CSR focuses on four issues that became its pillars, namely: Pertamina Cerdas (covering programs in the field of education), Pertamina Berdikari (covering local community economic empowerment programs), Pertamina Hijau (covering environmental preservation programs), and Pertamina Sehat (covering programs in the field of health, especially mothers and children). CSR programs carried out by PT Pertamina Patra Niaga Integrated Terminal Gorontalo include Program Tenda Siaga Bencana (SIGAB), Program Remaja Tenda Kreatif & Inovatif (RETRO), Program Hulonthalangi Sehat Bedikari (HUTARI), Program Mangrovia, Turtle Conservation Program, and Program Komunitas Hasil Laut (KAIL).

4.2. KAIL program

CSR PT Pertamina Patra Niaga Integrated Terminal Gorontalo's Seafood Community Program (KAIL) is a community empowerment initiative that targets mothers in Tenda Village who are interested in pursuing culinary careers, particularly the growth of MSMEs that turn tuna fish into food ingredients in order to provide jobs for mothers in Tenda Village.

The potential natural resources and amenities of Tenda Village, which is situated in the Gorontalo Bay coastal region and features a Fish Auction Place (TPI) that produces a large number of fish at reasonable costs, serve as the driving force behind the KAIL initiative. These two factors allow the KAIL group to employ tuna fish as a fundamental component to create processed food products that can contribute to Tenda Village's communal revenue.

Kelurahan Tenda is a neighborhood in Hulonthalangi District, Gorontalo City, Indonesia, which is situated on the shore of Gorontalo Bay. Tenda Village is notable for its proximity to the sea, which encourages many residents to become fishermen and use the sea's natural riches. Yayasan Inspirasi Ide Berdaya's Social Mapping Report of PT Pertamina Patra Niaga Integrated Terminal Gorontalo 2023 states that Tenda Village has demographic potential with a total population of 5,523 and a higher proportion of females (2,920, or 53%) than males (2,603; 45%).

The natural resource potential of Tenda Subdistrict is closely linked to its demographic profile, particularly the age distribution of its residents. Understanding this demographic structure is crucial in assessing the area's labor force availability and educational needs. As shown in Table 2, the population of Tenda is categorized by age group and gender, which indicates that the majority of graduates in 2022 are high school or middle school graduates—1,707 people in Kelurahan Tenda have completed education up to the high school level.

According to the research, Kelurahan Tenda residents are concerned about education, but only to the extent that they complete senior high school. Financial and economic constraints are one of

Table 2
The population of Tenda Villages by age group

Age Group	Gender	
	Male	Woman
0–5 Years	213	221
6–11 Years	241	294
12–25 Years	696	724
26–45 Years	879	980
46–65 Years	486	604
>65 Years	88	97
Total	2,603	2,920

Table 3
The education level of the people of Tenda Villages

Education Level	Number of Graduates
Elementary School	361
Junior High School	595
Senior High School	1,707
University	439

the issues that hinder access to higher education. This situation is reflected in Table 3, which presents the number of graduates by education level among the people of Tenda Village. Given these difficulties, a program that might assist the community in overcoming financial obstacles may be developed.

In light of this, PT Pertamina Patra Niaga Integrated Terminal Gorontalo started the KAIL program, which focuses on turning fish into food ingredients. The program's goal is to empower mothers in Tenda Village by giving them productive jobs and boosting the local economy, ultimately leading to a prosperous community.

5. Discussion

5.1. CSR participatory communication of PT Pertamina Patra Niaga Integrated Terminal Gorontalo on Program KAIL

Through CSR initiatives, the firm actively engages and contributes to the operation of its business. This demonstrates the company's strong social responsibility to environmental stakeholders. If the community is less conscious of social duty, CSR initiatives will fail. Participatory communication is essential to the implementation of CSR programs, and the company's reputation is impacted by the success of these initiatives.

The four principles of participatory communication—discussion, participation, empowerment, and cultural identity—that Kloppers and Fourie [8] outline in "Principles of Participatory Communication Reconceptualized for Instructional Corporate Social Responsibility Communication" are used by PT Pertamina Patra Niaga Integrated Terminal Gorontalo to gauge community involvement in the KAIL program. The following is a description of the principles:

1) Dialogue

According to Kloppers and Fourie [8], dialogue is a two-way or balanced horizontal communication process in which all participants have equal power and opportunity. In contrast, dialog

communication, also known as two-way communication, is defined by Tufle and Mefalopulos [10] as communication in which the community is both a source and a recipient of information. It seeks to standardize the exchange of information between program beneficiaries and program extension agents. To ensure communication equity between program extension workers and program users, dialogic communication involves the interchange of ideas, information, and thoughts between the communicator, or information provider, and the communicant, or information recipient. Preventing social status disparity in the communication process is the goal of equitable communication [19].

In this instance, PT Pertamina Patra Niaga Integrated Terminal Gorontalo engages stakeholders in two-way communication or focus group discussions (FGD). In order for the community to understand the CSR program of PT Pertamina Patra Niaga Integrated Terminal Gorontalo and to feel good about the company's presence, the FGD seeks to explain the program to the community and establish communication equality between the community and PT Pertamina Patra Niaga Integrated Terminal Gorontalo. It also seeks to understand the conditions of the surrounding community by doing everything in its power to empower the local community and assist its needs. This is consistent with research on participatory communication in the tourism industry by Hidayat [12], which highlights the value of dialogue in boosting community involvement. Dialogue between stakeholders and tourism awareness groups fosters a shared understanding and boosts community involvement. The study supports the KAIL program's methodology, which views two-way communication as the key to fostering mutual respect and understanding between communities and businesses.

Instructional communication is equal or horizontal communication in the context of CSR. This indicates that while PT Pertamina Patra Niaga Integrated Terminal Gorontalo's dialogue demonstrates equitable two-way communication, further communication is required to guarantee that community expectations are appropriately fulfilled. Interpersonal communication takes place between the KAIL group and PT Pertamina Patra Niaga Integrated Terminal Gorontalo. Meetings are held to accommodate the requirements, desires, and viewpoints of the Tenda Village community, and the KAIL program is monitored. The business also uses WhatsApp media to facilitate ongoing contact and as a supplementary tool for dialogue facilitation. Here, interpersonal contact is a crucial way of fostering, establishing, and preserving the bond between the KAIL group and CSR PT Pertamina Patra Niaga Integrated Terminal Gorontalo.

2) Participation

Involvement is either a means to an end or the central component of participatory communication. Jacob claims that businesses view involvement as a way to make CSR initiatives successful. The significance of involvement must be acknowledged, but it should be viewed as a means to an end. Accordingly, program participants might not be able to engage as equal partners right from the start of an endeavor. Nonetheless, it's feasible that program participants might get more significant empowerment from their involvement or engagement [8].

In this instance, PT Pertamina Patra Niaga Integrated Terminal Gorontalo thinks that the KAIL group, who were the program's beneficiaries, took part in the CSR program's execution. Members of the KAIL community participated in the KAIL CSR program, albeit initially, some people were still apprehensive about joining the KAIL program. In order to overcome this, PT Pertamina Patra Niaga Integrated Terminal Gorontalo approaches Tenda Village via dialogue or two-way communication, gathering the hopes, opinions,

and ideas of the mothers living there, in order to encourage Tenda Village housewives to sign up for the KAIL program.

The eagerness of housewives in Tenda Village to provide training in creating shredded tuna fish, which encourages stakeholders, including MSME practitioners, to teach how to create shredded tuna fish, is another way that the KAIL (Seafood Community) group offers involvement. Additionally, to boost sales of shredded tuna through online media, digital marketing experts were invited to conduct business model canvas training and digital marketing.

In addition to skill development programs, mothers in Kelurahan Tenda reported feeling more empowered after speaking with MSMEs and digital marketing professionals about how to sell online, raise awareness, and get over obstacles. The KAIL program attained a high degree of community engagement, where participants helped with decision-making, program execution, and assessment.

This is consistent with studies on the "Better Living in Malahing" initiative by Arsyad et al. [5], which demonstrates that social awareness and education have an impact on the degree of community engagement. The community only exchanges information while participation is low, but when participation is high, the community is involved in decision-making. Because the firm has strategic goals and acts as an expert in the relationship, program participants are not required to engage in all levels of instructional CSR. Beneficiaries of the program take part in the implementation stage and guarantee that the project can be implemented in accordance with their circumstances. Program participants should, wherever feasible, take part in the assessment process in order to observe their progress, communicate their needs and perspectives to the organization, and look at methods to enhance the program for a more significant influence on empowerment and growth.

3) Empowerment

In order for people to be deemed intelligent, advanced, and capable of continuing to live better lives than their former ones, empowerment is the endeavor made by an individual or group of individuals to help others who are weaker and less competent.

According to Kloppers and Fourie [8], empowerment is a transformative process that has three stages. In the first phase, Pertamina, the educator (development practitioner), listens to the KAIL group's goals and input in order to determine the group's needs and issues. Kloppers and Fourie [8] claim that the debate on the link between "oppressor" and "oppressed" has to shift to the second phase, which aims to promote critical thought.

This implies that PT Pertamina Patra Niaga Integrated Terminal Gorontalo and the KAIL group must have an equitable relationship free from social inequity, namely, through dialog-based communication. In this instance, PT Pertamina Patra Niaga Integrated Terminal Gorontalo pays attention to the goals of the KAIL group and supports and facilitates its infrastructure and facilities, beginning with the production house refurbishment. To boost online sales, the KAIL group is providing training on shredded tuna fish, production equipment requirements, eco-friendly packaging procurement, and digital marketing.

People perform new acts and reflect on their previous ones during the third phase. The KAIL group sees skill development as a key component of empowerment, beginning with teaching Tenda Village women how to transform seafood into processed foods, namely, shredded tuna fish. Given that the KAIL program is a continuous initiative that will be implemented for five years and is only in its second year, it has not been able to adopt new initiatives on its own.

In this instance, the corporation has the last say over decisions because the KAIL software hasn't been able to act on its own. The fact that empowerment is viewed as a process rather than an end in itself does not, however, imply that this program is ineffective. According to Servaes, empowerment is a process that results in self-sustainability [8]. As a result, the KAIL empowerment initiative is still ongoing.

In the context of CSR communication, the company has all the money, expertise, and power, while the recipients of the program depend on the company to be empowered. In such a situation, balanced power and control in CSR initiatives become impossible. As stated by Adams [8], power is the result of empowerment. Both the KAIL group and PT Pertamina Patra Niaga Integrated Terminal Gorontalo are equal players in the communication process in this study when communication possibilities and authority are shared by both sides. Although the KAIL group has not been able to conduct new measures on their own, the moms in the group feel empowered and content with the degree of influence they have on the relationship since they have a lot of control over CSR efforts.

4) Cultural Identity

According to Kloppers and Fourie [8], cultural identity is founded on the participatory attitude that in order to appreciate a culture, we must be aware of and comprehend it. In contrast, Servaes asserts in conventional participatory development communication that a culture needs to be accommodated in addition to being recognized and appreciated. In CSR, however, if the company's culture is in opposition to its objectives, it cannot be tolerated [8].

The KAIL program in Tenda Village, which is situated in the coastal region of Gorontalo Bay and has a Fish Auction Place (TPI) that KAIL groups can use to create processed food products using tuna-based ingredients, is run by PT Pertamina Patra Niaga Integrated Terminal Gorontalo in accordance with the cultural identity of the Tenda Village community. This is supported by a study by Kloppers and Fourie [8], which highlights how crucial it is to respect local culture while implementing CSR. The KAIL program has done a good job of putting this idea into practice.

The KAIL initiative focuses on providing constructive jobs for housewives in Tenda Village, recognizing that many coastal communities, notably women in Tenda Village, are still unemployed and have only become housewives. According to a study by Astuti and Casmana [20], coastal women are a group of individuals who live distant from the fast pace of modernity and the same factors, such as poverty, unfairness, and a lack of information about how to improve their lot in life.The KAIL initiative focuses on providing constructive jobs for housewives in Tenda Village, recognizing that many coastal communities, notably women in Tenda Village, are still unemployed and have only become housewives. According to a study by Astuti and Casmana [20], coastal women are a group of individuals who live distant from the fast pace of modernity and the same factors, such as poverty, unfairness, and a lack of information about how to improve their lot in life.The KAIL program focuses on providing productive employment for housewives in Tenda Village, considering that many coastal communities, especially women in Tenda Village, are still unemployed and have only become housewives. This is in line with research conducted by Astuti and Casmana [20] that coastal women are a group of people who live far from rapid modernization and the same conditions, namely, poverty, injustice, and lack of awareness in building a better life.

6. Conclusion and Policy Recommendations

6.1. Conclusion

Based on the results of research and discussion regarding Corporate CSR Steps with the Concept of Participatory Communication Analysis of PT Pertamina Patra Niaga Integrated Terminal Gorontalo KAIL Program to MSMEs in Tenda Village, it can be concluded that participatory communication in the KAIL program of PT Pertamina Patra Niaga Integrated Terminal Gorontalo, aiming to build trust and participation of the Tenda Village community, has been successfully carried out.

Four communication principles—dialogue, participation, empowerment, and cultural identity—are employed in participatory communication. With WhatsApp media serving as a tool to facilitate mutual meaning and understanding, the dialogue between the KAIL group and PT Pertamina Patra Niaga Integrated Terminal Gorontalo is horizontal or two-way and primarily focused on interpersonal communication. The KAIL group participates by joining the housewives in the program, contributing to its implementation, and carrying it out.

The first stage of empowerment involves the corporation listening to the needs and goals of the KAIL group in its capacity as an educator. In the second phase, the company facilitates and supports the KAIL program's infrastructure and facilities. In the third phase, the program reflects on its actions and takes new ones. Since the KAIL program is a five-year sustainable program and is only in its second year, it has not been able to take new actions on its own. Since empowerment is viewed as a process rather than an end in itself, this does not imply that the program is unsuccessful; rather, it just indicates that the empowerment has not been finished. Additionally, given that Tenda Village is situated near the Fish Auction and in Gorontalo Bay, the KAIL program's cultural identity centers on the processing of tuna fish, which gives housewives jobs. Coastal populations, particularly women, are stigmatized for merely being housewives and not needing education for a meaningful job.

6.2. Policy recommendation

Based on the research results regarding the implementation of the KAIL program by PT Pertamina Patra Niaga Integrated Terminal Gorontalo, the following are policy recommendations to support the optimization of CSR programs based on participatory communication:

1) Regular dialogue between PT Pertamina and the community can help PT Pertamina Patra Niaga Integrated Terminal Gorontalo preserve and enhance the efficacy of participatory communication, thereby influencing KAIL members' motivation to keep supporting the program for its success and long-term viability after it ends.
2) In order to ensure that KAIL products meet quality standards and have high selling power, PT Pertamina Patra Niaga Integrated Terminal Gorontalo can help MSMEs access digital technology, such as social media and e-commerce platforms, to increase their market reach. Additionally, it can help MSMEs obtain halal certification, which will enable them to reach customers from KAIL MSMEs more widely, even outside the region.

Acknowledgement

Ethical Statement

This study does not contain any studies with human or animal subjects performed by any of the authors.

Conflicts of Interest

The authors declare that they have no conflicts of interest to this work.

Data Availability Statement

The data that support this work are available upon reasonable request to the corresponding author.

Author Contribution Statement

Invabil Febrian Mardjun: Conceptualization, Methodology, Software, Validation, Formal analysis, Investigation, Resources, Data curation, Writing – original draft, Writing – review & editing, Visualization, Funding acquisition. **Citra F.I.L. Dano Putri**: Conceptualization, Validation, Supervision. **Siti Mayasari Pakaya**: Methodology, Software, Formal analysis, Investigation, Resources, Writing – review & editing, Supervision, Project administration.

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