

UDC 332

**THE ROLE OF THE COMMUNITY EMPOWERMENT PROGRAM THROUGH CSR
OF PT KILANG PERTAMINA INTERNATIONAL REFINERY UNIT III PLAJU
IN ENCOURAGING COMMUNITY SELF-RELIANCE AND WELFARE IN FRONTIER,
OUTERMOST AND LEAST DEVELOPED REGION**

Apriani Anggun*

Department of Social Welfare Science, Candradimuka College of Social and Political
Science, Palembang, Indonesia

Indahsari Siti Rachmi, Suhendra Ahmad Adi, Irawan Purna
PT Kilang Pertamina International Refinery Unit III Plaju, Indonesia

Junaidi Yulian

Department of Agricultural Socio-Economics, University of Sriwijaya, Indonesia

*E-mail: anggunapriani@stisipolcandradimuka.ac.id

ABSTRACT

This study aims to look at the Role of the Community Empowerment Program through CSR of PT Kilang Pertamina International Refinery Unit III Plaju in Encouraging Community Self-Reliance and Welfare. This research uses a qualitative descriptive method, intended as an effort to explore and clarify a phenomenon or social reality by describing a number of variables related to the problem and unit under study. Interviews were conducted with informants who were beneficiaries or local heroes who played the role of program actors, both government and private elements, program implementers and the community. The results of the research are through the implementation of the CSR of Refinery Unit III Plaju program in Sembilang Hamlet, the implementation of non-formal education, health counseling/providing nutritious supplementary food, processing marine products into salted fish, processing organic waste, strengthening cooperative functions, solar cell assistance to support new renewable energy, as well as mangrove planting has been running and has had an impact on efforts to encourage self-reliance and increase the welfare of the community in Sembilang Hamlet.

KEY WORDS

Corporate social responsibility, empowerment, participation, Pertamina.

This program is integration between aspects of biodiversity and community empowerment on the coast of Sembilang National Park which is the Refinery Unit III ship route and includes Frontier, Outermost and Least Developed Region. This program develops the potential for special interest tourism because the Sembilang National Park is a stopover location for migratory birds from Siberia to Australia and vice versa. It also has the potential for the development of biodiversity and community marine products in the form of shrimp paste which has become an icon of the fishermen of Sembilang. The living conditions of the people there are difficult for clean water, electricity, and waste problems that need to be resolved so they need technology to be able to create renewable energy that is environmentally friendly, for example the use of waste as a renewable energy source. In addition, integration is carried out between improving environmental quality and improving the economy. The implementation of the program is also carried out by building tourist cottages that support the potential of the Sembilang National Park (Junaidi et al, 2022).

Sembilang Hamlet is a coastal area located in the Sembilang National Park Forest area with the majority of people working as fishermen. Then, with the complexity of environmental problems in the Sembilang Hamlet, such as the lack of waste management, inadequate sources of clean water, fulfillment of electricity needs which still depend on generator

settings, inadequate health services and levels of education, both formal and non-formal, which are not up to standard, the majority of residents reach primary school education only (Indahsari et al, 2022).

Seeing these conditions, PT Kilang Pertamina International Refinery Unit III Plaju collaborated with the Sembilang National Park to intervene through the Sembilang Mandiri Bahari Program to empower the Sembilang Hamlet community, support libraries for the implementation of non-formal education, develop 3R organic waste innovations, develop healthy lifestyles free of waste, health programs for the community, processing of marine products to improve the household economy, improvement of ecotourism cottage facilities and infrastructure, construction of mangrove and orchid conservation demonstration plots, provision of clean water in the form of making rainwater reservoirs (water treatment plants), planting mangroves and utilizing new renewable energy in the form of installing solar cells.

METHODS OF RESEARCH

This research was conducted in the Sembilang Hamlet, Sungsang IV Village, Banyuasin II District, Banyuasin Regency, South Sumatra, with the research object being individuals and beneficiaries of the Bahari Sembilang Mandiri (BERLARI) Program, CSR of PT Kilang Pertamina International Refinery Unit III Plaju. The research method used is descriptive qualitative (Moleong, 2017) which aims to analyze the Role of the Community Empowerment Program through CSR of PT Kilang Pertamina International Refinery Unit III Plaju in Encouraging Community Self-Reliance and Welfare. The research was conducted on informants using interview guidelines, making observations and documentation. This research is a study to look for the role of the CSR program in encouraging community empowerment and self-reliance. The data collected consists of primary data and secondary data. Primary data includes data on the characteristics of beneficiaries and society both individually and institutionally. While secondary data includes supporting documents, both from government and non-government agencies that are relevant to the research. Data were analyzed using data reduction analysis, data presentation, drawing conclusions and verification.

This research places more emphasis on the role of the CSR of Refinery Unit III Plaju program in encouraging community self-reliance and welfare as a result of program implementation in Sembilang Hamlet. The program in Sembilang Hamlet is very unique because it is in the Frontier, Outermost and Least Developed Region, therefore program activities are not only related to community empowerment but also to make efforts to conserve biodiversity, especially mangroves as endemic plants in the Sembilang National Park.

THEORITICAL REVIEW

According to Gross et al (in Berry, 2003: 105-106), a role (role) is a set of expectations imposed on individuals who occupy a certain social position. Roles are several relative possibilities that have been standardized in social positions in the form of obligations that must be carried out (David & Julia Jary, 1991 in Sartika, 2007:16-17). If a person carries out his obligations according to his position, then he carries out a role. In other words, position and role are a unity that are interrelated. There is no role without position or position without role. If a person or agency is carrying out their obligations according to their position, then that person or agency is carrying out a role.

As an educational process, every community empowerment activity needs to pay attention to various capacity building materials and contents appropriately. The scope of community empowerment activities consists of human development, business, environment and institutions (Mardikanto, 2017:223:226). According to Parsons (in Mardikanto, 2017: 160-161), states that the empowerment process is generally carried out collectively, but not all facilitator interventions can be carried out through collectivity. In some situations, empowerment strategies can be carried out individually, although in turn this strategy is still

related to collectivity, in the sense of associating clients (beneficiaries) with other sources or systems outside of themselves.

Empowerment can be done with three approaches, namely:

- The micro approach is an approach made to clients (beneficiaries) individually through guidance;
- The mezzo approach, where empowerment is carried out on a group of clients (beneficiaries);
- The macro approach is that the beneficiaries of change are directed at the wider environmental system.

Policy formulation, social planning, campaigns, social action, community organizing, conflict management are some of the strategies in this approach (Mardikanto, 2017:160-161).

Empowering the community requires a long series of processes, so that they become more empowered. Empowerment processes tend to be associated with socio-economic and political driving elements. Empowerment is an effort and process of how to function as power in the goal of self-development. Conceptually, empowerment should include the following six things:

- Learning by doing means that empowerment is a process of learning and there is a continuous concrete action and its impact can be seen;
- Problem solving means that empowerment must give meaning to the occurrence of solving problems that are felt to be crucial in the right way and time;
- Self-evaluation means that empowerment must be able to encourage a person or group to carry out an evaluation independently;
- Self-development and coordination means encouraging being able to carry out self-development and carry out extensive coordination relations with other parties;
- Self selection means a group that grows as an effort to choose and evaluate independently in determining the next step;
- Self decision means that in choosing the right action one should have confidence in deciding something independently (Saraswati in Alfitri, 2011:23-24).

These six elements are habituation to power, as reinforcement and empowering hooks if they are carried out continuously, the effects that are generated are getting stronger and when they are strong it is hoped that a self-rolling process will occur (Alfitri, 2011: 24).

According to Mardikanto (2017: 262), community empowerment programs that have been formulated and will be implemented need to be multiplied and distributed to all parties and become empowerment actors who are considered authorized to give approval (officials, facilitators/community empowerment teams, and community leaders). Then a special forum will be held to discuss it, as well as if necessary provide suggestions for activities, methods, volume, time, equipment, implementers, and the amount and source of funds that will be required.

According to O'Gorman (in Warjio, 2016: 215-2016) states that the role of actors in implementing empowerment can be grouped into two, the manifest role when the role that is visible on the surface and is consciously prepared beforehand. This role can act as mover, intermediary and resolver. A latent role is an unreal and relatively covert role and tends to become an obstacle in the implementation of development.

In community empowerment, it includes several scopes of activities that must be fostered including human development, business development, environmental development and environmental development (Mardikanto, 2017: 223). To carry out all of this, the role of all parties is needed so that they can synergize and collaborate in utilizing all the potential that exists.

In the implementation of community empowerment programs, community participation is often sidelined and not optimal. Participation arises not from the awareness of the community itself to become independent but rather is passive and informal in that the community only receives information and empowerment activities from program actors.

According to Dusseldorp (in Mardikanto, 2017: 87) distinguishes the existence of several levels of volunteerism as follows:

1. Spontaneous participation, namely participation that grows because of intrinsic motivation in the form of understanding, appreciation, and one's own beliefs;
2. Induced participation, namely participation that grows because it is induced by extrinsic motivation (in the form of persuasion, influence, encouragement) from outside;
3. Participation is pressured by habits, namely participation that grows because of the pressure that is felt as befits members of society in general;
4. Participation is pressured by socio-economic reasons, namely participation is carried out because of fear of losing social status or suffering losses/not getting a share of the benefits of the activities carried out;
5. Participation is pressured by regulations, namely participation that is carried out because of fear of receiving punishment from the rules/provisions that have been enforced.

The goal to be achieved with community participation is to increase the capacity (empowerment) of everyone involved, both directly and indirectly in a development program by involving the community in decision-making and further activities for the longer term. The importance of community participation as stated by Conyers (in Anggara, 2014: 226), is as follows:

1. Community participation is a tool for obtaining information about the conditions, needs and attitudes of the local community without the presence of a development program and the project will fail;
2. Communities will trust a development project or program more if they feel involved in the preparation and planning process;
3. It is a democratic right if the community is involved in development.

Participation is a tool as well as a goal, because it forms part of the cultural basis that pave the way for the achievement of community rights (Ife and Frank, 2008:295). According to Oakley (in Ife and Frank, 2008: 295-296), explaining the development and the distinction between ways and objectives of the participatory process can be seen in table 2.1.

Table 1 – Comparison between Participation as Means and Goals

No	Participation as Means	Participation as Goals
1	Implications for the use of participation to achieve the goals set	Attempting to empower community to participate in their own development more meaningfully
2	It is an effort to utilize existing resources to achieve program or project objectives	Endeavor to ensure an increased role of the people in development initiatives
3	Emphasis on achieving goals and less on the participatory activity itself	The focus is on increasing ability of the community to participate, not just achieving predetermined project objectives
4	More common in government programs where the main concern is to mobilize the community and involve them in increasing the efficiency of the delivery system	This view is relatively less favored by government agencies. In principle, NGOs agree with this view
5	Participation is generally short term	Participation is seen as a long-term process
6	Participation as a way is a passive form of participation	Participation is seen as a relatively more active and dynamic goal

Source: Oakley (in Ife and Frank, 2008:295-296).

According to Laris (in Ife and Frank, 2008: 300-301), develops another typology of community participation. This typology focuses on the organization and its relationship with the community can be seen in table 2.

To find out the development approach used so that we can see the relationship between actors and the participation of actors in development so that their respective roles can be seen, then there are at least three approaches to development, namely bottom up, top down and mix (Warjio, 2016: 178-182). The bottom-up approach is carried out with the development strategy unified and coordinated by the highest leadership and passed down to the lower levels. This approach identifies the government's role as very dominant and the relationship between the government and the grassroots community is very weak (Nurman in Warjio, 2016:178-179). In the bottom-up approach, the community plans independently because the government's role is not so dominant. This development model is adopted in

regions where the institutional development structure is ready to carry out development independently (Nurman in Warjio, 2016: 180-181). Then, the third approach is a mixed approach in development planning, namely an approach that combines the top and bottom approaches. Development actors at the top level (top down) will collaborate with the lower level (bottom up). According to Uphoff and Esman (in Warjio, 2016: 181-182), explained that a combination of top down and bottom up strategies can make organizations effective in supporting development. On the other hand, the public will express their needs and demands or complaints to the government.

Table 2 – Typology of Participation in Community Organizations

High	Have the control	The organization asks the community to identify the problem and make all the key decisions goals and means. Willing to help society at every step to solve problems
	Delegate	The organization identifies and presents a problem to the community, sets boundaries and asks the community to make a series of decisions that can be included in a plan that will be accepted.
	Plan together	The organization presented an interim plan which is subject to change and is also open to receiving input from those affected. Then hope to change plans a little or a lot.
	Advise	The organization presents a plan and invites questions. Be prepared to change plans only if absolutely necessary
	Consulted	The organization tries to promote a plan. Seek to develop support to facilitate acceptance or sanction plans sufficiently so that administrative approval can be expected
	Receive information	The organization makes a plan and announces it. The community is called a meeting for the purpose of providing information
Low	None	The community is not told anything.

Source: Laris (in Ife and Frank, 2008: 300-301).

According to Putnam (in Field, 2010: 51), social capital is part of social life-networks, norms and beliefs that encourage community participation to act together more effectively to achieve common goals. Furthermore, the core idea of social capital theory is that social networks have value; social contracts affect the productivity of individuals and groups. Relationships between individuals-social networks and the norms of reciprocity and trust that grow out of these relationships.

Putnam (in Field, 2010: 52), introduces the difference between two forms of social capital: bridging (inclusive) and binding (exclusive). Binding social capital tends to encourage exclusive identity and maintain homogeneity. Meanwhile, bridging social capital tends to unite people from various social domains. Each of these forms serves to bring together different needs. Binding social capital aims to support specific reciprocity and social mobilization and at the same time become the glue within the group. Bridging relationships are better at linking external assets and for information dissemination.

Putnam's theory of social capital sees that social capital is inherent in the structure of relationships between individuals. It is this structure of relations and networks that creates various social obligations, mutual trust, and determines social norms and sanctions.

According to Suharko (in Mardikanto, 2017: 291) the success of community empowerment can be seen from their empowerment regarding economic capacity, ability to access welfare benefits, and cultural and political capabilities. Indicators of success of community empowerment programs (Mardikanto, 2017: 291), namely:

- The number of residents who are actually interested in attending each of the activities carried out;
- The frequency of attendance of each citizen in the implementation of each type of activity;
- The level of ease with which the program is implemented in order to obtain consideration or approval from the residents for the new ideas put forward;
- The number and types of ideas put forward by the public aimed at the smooth implementation of the control program;

- The amount of funds that can be extracted from the community to support the implementation of program activities;
- The intensity of the officer's activities in controlling the problem;
- Increased public awareness and response to the need to protect the environment;
- Increased community self-reliance.

In line with the principles in the CSR program with development in infrastructure / environmental, economic, social, and welfare aspects. According to Christenson and Robinson (in Alfitri, 2011: 32), define community development as a process, communities in certain locations develop initiatives to carry out social actions (with or without intervention) to change the economic, social, cultural and environmental situation. The important emphasis is precisely on community initiative and participation in the ongoing process. This means that the concept of development and empowerment aims to help oneself out of trouble.

The community development model is community development which is a process of the community's own efforts that are integrated with government authorities to improve the economic and cultural conditions of the community, integrate the community into national life and encourage community contributions to be more optimal (Soetomo in Alfitri, 2012: 32).

RESULTS AND DISCUSSION

In general, the community of hamlet IV and V of Sembilang, Sungsang IV Village, Banyuasin II District, Banyuasin Regency come from the Malay ethnic group. Apart from containing indigenous people, the people who live in these two hamlets come from various areas such as Palembang City, Sungsang Village, as well as other areas around Banyuasin Regency. Communities tend to be homogeneous, both from educational backgrounds, livelihoods and regional origins. This is what makes interactions between residents seem warm and organic, where one community and another have homogeneous daily activities.

According to information from teachers at Public Elementary School Number 17 Banyuasin, the formal education level of the community of IV and V Sembilang Hamlets are still relatively low. The phenomenon of dropping out of school is commonplace so that they do not have time to complete basic education. Children tend to choose to leave school and help their families earn money by becoming fishermen. Very few children choose to continue formal schooling because of the factor of wanting to earn this income as early as possible, in addition to access to secondary school which is not available to the community of IV and V Sembilang Hamlets.

The economic conditions of the fishermen complain about the decline in their income due to uncertain sea conditions. The community then chose to fish along the Musi River. The results are certainly not as good as when compared with the catch at sea. Even so, alternative work results can still be used to make a living.

When the male residents go to sea, the women are seen doing activities at home. From some of the activities at the house, there were several women who decided to make and sell snacks as an additional income. They usually sell these snacks in front of their homes, but some choose to peddle them around the village.

The wheels of the economy in IV and V Sembilang Hamlets are fully driven by the community. There is no financial access available with low interest, so people are forced to borrow money from relatives when they need capital to go to sea to fish middlemen. Communities admit that this method is not very profitable, but they have no better option.

Infrastructure that has not fully supported life is also a challenge for the community of IV and V Sembilang Hamlets. The most striking condition is the absence of clean water, access to electricity, and communication channels for the community. To get clean water, the community has to buy water from drill pipes owned by individuals or from Sungsang Village and Muntok Island. To get electricity, people rely on diesel generators. Meanwhile, for communication access, the public must subscribe to access to private satellite dishes at a higher cost. Under these circumstances, people have to spend more money to be able to meet their basic daily needs.

The infrastructure and community that already existed in Sembilang Hamlets before the CSR Program of PT Kilang Pertamina International Refinery Unit III Plaju was present were as follows:

- Roads and bridges:

The roads that connects the two hamlets is a narrow paved road. The houses are lined up along this road. The road condition is relatively good, because it is used for pedestrians and cyclists. At the ends of the village close to the beach, roads and bridges are made of wooden beams arranged in such a way. At some point, these blocks look fragile and very dangerous.

- Educational Infrastructure:

In Hamlet IV and V in Sembilang, there is an educational infrastructure in the form of Public Elementary School Number 17 Banyuasin. This elementary school is the only existing educational infrastructure. Children tend to drop out of school to help their father find fish so they can get pocket money. Students who have graduated from this elementary school and wish to continue their studies to junior high school level must leave the hamlet and settle down in the center of Sungsang Village. It is not surprising that the majority of residents in these two hamlets only have education up to elementary school. So that many adult mothers are found who are still illiterate.

- Health Infrastructure:

There is an auxiliary health center in Hamlet IV in Sembilang. Communities in these two hamlets use this health center for treatment. The medical personnel available are 2 midwives. In health services through Integrated Healthcare Center, on average each month up to 80 children receive the services (immunization and supplementary feeding).

- Religious Infrastructure:

The majority of the population in these two hamlets is Muslims. To support religious activities, there are 2 units of places of worship commonly used by the community, namely the Al-Muttaqin Mosque and the Nur Liman Mosque. These two places of worship are in V Sembilang Hamlets.

- Clean Water Infrastructure and Temporary Disposal Sites:

In V Sembilang Hamlet, there is a tool used to convert sea water into fresh water. This tool is assistance from the Belantara Foundation. However, the problem that arises is the high cost to produce fresh water. In addition, the amount of production produced by this tool is also not much. In 1 day, this tool is only able to produce 20 gallons of fresh water. This amount is only enough to be used for the purposes of 10 houses. So that this tool is no longer operational and the community only uses water from the reservoir when it rains and uses drilled wells where the water is still brackish water. In the same location, there are also counters and presses for waste management. So far, waste has been a problem in these two hamlets because previously there had never been any initiation or activity of waste processing, so that the community used to dispose of it indiscriminately. When the Temporary Disposal Sites has been formed, the community faces the problem of selling the results of this waste processing. They have not found a buyer who is willing to accommodate the processed waste. Thus, the waste that has been sorted and pressed only piles up at this location.

- Electrical Infrastructure:

There is an electrical infrastructure in the form of a Diesel Power Plant in V Sembilang Hamlet. Currently, this infrastructure is in a damaged condition so that it cannot be used by the community. In the end, the community gets their electricity needs through a generator setting, which has a much smaller capacity to produce electricity for each house.

- Government and Security Facilities:

Because it is located in the Sembilang National Park area, IV and V Sembilang Hamlets have several offices or posts such as the Indonesian Navy Post, Air and Water Police Post, Police Post, and Palembang Defense High School Number 2 Post.

Based on direct interviews with local community in the Sembilang Hamlet, the social problems that have arisen in these two hamlets include:

- Current personal social problems: crime, drug abuse, unclean and healthy lifestyle. As a result, the public health condition, especially children who are vulnerable to the disease, is in a sub-standard health condition;
- Potential social problems: Poverty, crime, swine flu outbreaks and the dangers of diseases caused by other sanitation;
- Structural social problems that occur in Sembilang Hamlet, there are social relations that are still not solid between actors in the hamlet government starting from the neighborhood association head, Hamlet Head, health service and youth organizations. This causes the development process either through assistance or programs from the government or from the private sector is still not going well;
- Potential structural social problems.

Structural social problems that have the opportunity to hinder the development process, especially through the pattern of community empowerment, namely the existence of cooperatives that have not run optimally and need proper guidance and assistance so that they can accommodate the interests of their members.

Seeing the conditions of environmental, economic, social and welfare problems experienced by the community of Sembilang Hamlet, in 2021, PT. Kilang Pertamina International Refinery Unit III Plaju providing assistance as a form of CSR with the aim of preserving the environment and empowering the community, starting with the planting of 6 hectares of mangrove forest in 2021, 2 hectares in 2023 and 2 hectares in 2024 for a total of 10 hectares. Then the construction of piers and bridges in the area of the Sembilang Hamlet ecotourism, waste management, health counseling, non-formal education, and economic improvement by empowering marine products.

The Bahari Sembilang Mandiri Program has been carried out by PT. Kilang Pertamina International Refinery Unit III Plaju since early 2021, by looking at the potential in the community through social mapping studies. With the condition of the local community who are still lagging behind so that they need intervention and improvement with a community empowerment pattern, PT. Kilang Pertamina International Refinery Unit III Plaju feels the need to help them and not just burden them with the government. The results of the social mapping show the social and environmental problems that exist in the Sembilang Hamlet. Access to education is still minimal, health services and nutritional intake for toddlers and pregnant/breastfeeding mothers are still limited, waste management is not maximized, the use of electricity comes from generator settings which cannot be accessed at any time by the community, especially the fulfillment of electricity for public facilities and places of worship, the lack of initiative by mothers to manage marine products is a business opportunity to increase the household economy, fulfilling the need for clean water which is still limited, and there is damage to the land of the Berbak and Sembilang National Parks which needs to be conserved with a pattern of community empowerment and encouraging efforts to advance Sembilang Hamlet as a tourist destination for migratory birds and seafood culinary delights.

After the planning was carried out, PT Kilang Pertamina International Refinery Unit III Plaju then carried out various activities which were packaged in the Bahari Sembilang Mandiri (BERLARI) Program, starting from planting a total of 10 hectares of mangroves which were planned to be planted from 2022-2024, with the number of trees planted reaching 33,000 stems, installation of 2 units of solar cells for public facilities such as mosques and educational home schools with a total power of up to 6,000 Watt, provision of additional food and nutritional counseling to a total of 75 beneficiaries including processed nutritious seafood and vegetables from hydroponic crops, fish processing salted fish consists of 22 members of the salted fish group and the products are halal certified and have attractive packaging and have begun to be marketed to traditional markets even to the Palembang City through the assistance of institutions in the Sembilang Hamlet, which the Sembilang Maju Bersama Cooperative through strengthening cooperative functions, processing organic waste with a tool in the form of a compost bucket for 250 people, as well as being very instrumental in advancing the Sembilang community so that it can rise and not be classified as a "curse" in the Frontier, Outermost and Least Developed Region namely advancing education including through non-formal education, especially for mothers who dropped out from school, at least

after April 2022 to July 2023, the non-formal education program was implemented, there are already 35 active participant mothers who already have basic literacy skills such as reading, writing and arithmetic.

Table 3 – Achievements of Program Implementation as a Form Towards Self-Reliance and Community Welfare in Sembilang Hamlet

No	Name of Activity	Program Achievements According to SDGs Goals	Output
1	Seafood processing	Without poverty (1), Gender Equality (5).	The increase in the income of the salted fish group by an average of IDR 1,000,000/month per person, and the product has obtained legality in the form of halal certification
2	Provision of additional food for toddlers and pregnant or breastfeeding mothers	Healthy and Prosperous Life (3), Without Hunger (2).	Integrated service post activities carried out once a month by providing additional food and health education to 75 mothers and children under five years old.
3	Non-formal education for mothers and school-age children dropping out of school	Quality Education (4), Gender Equality (5).	Educational activities were carried out for 35 illiterate mothers to increase literacy rates (reading, writing and arithmetic).
4	Rainwater catchment	Clean Water and Adequate Sanitation (6).	Providing access to clean water for the community
5	Solar Cell of 6,000 WP	Clean and Affordable Energy (7).	Providing clean and cheap energy as new renewable energy
6	Bridge Infrastructure	Industry, Innovation and Infrastructure (9).	Providing supporting infrastructure for the community
7	Educational home/tourist homestay	Industry, Innovation and Infrastructure (9).	Providing infrastructure to support education and efforts to advance ecotourism activities
8	Orchid/mangrove demonstration plots and mangrove planting	Climate Change Management (13), Ocean Ecosystems (14), Land Ecosystems (15).	Making demonstration plots a place to educate the public about the importance of protecting mangrove ecosystems and implementing them in the form of planting mangroves to restore damaged forests and maintain climate balance
9	Strengthening cooperative functions	Peace, Justice and Strong Institutions (16), Partnerships for Goals (17).	Providing capacity strengthening to cooperatives to become strong institutions and able to carry out partnerships to encourage economic progress for the community of Sembilang Hamlet

Source: Analysis of research results, 2023.

Activities compiled based on the results of social mapping and implemented through the CSR program of PT Kilang Pertamina International Refinery Unit III Plaju are concrete efforts to assist the government in achieving the SDGs goals as a whole by 2030 which is a global and national commitment in an effort to improve the welfare of society, including the Frontier, Outermost and Least Developed Region, can be seen by the achievements of the SDGs goals in the Sembilang Hamlet are as follows.

CONCLUSION

The Bahari Sembilang Mandiri program, which has been running since 2021 until 2023, has shown an impact that is felt directly by the community and encourages community self-reliance and prosperity, both in environmental, social and economic aspects.

In terms of the environmental aspect, PT KPI RU III has invited the people in Sembilang Hamlet to process organic waste into compost and non-organic waste through the simple processing of plastic waste into crafts using the eco-bricks method. This activity was initiated by forming a waste bank as a center for processing and educating the community about waste management, specifically processing waste into compost has been implemented for 250 beneficiaries. Then planting mangroves covering an area of 8 hectares with a total of 28,380 trees for *Rhizophora* sp, *Bruguiera* sp, *Avicenia* sp, mangrove species including the *Kandelia* Candel mangrove which is quite rare in Sembilang National Park, contributed to carbon sequestration as well as the construction of 3 demonstration plot units apart from being a mangrove development and education center, especially interest in mangrove and orchid ecotourism in Sembilang Hamlet as well as an effort to conserve biodiversity.

The presence of the Bahari Sembilang Mandiri Program as a whole also has a social impact on society. Among them is the decrease in crime rates at night because there are lighting facilities, especially on the beach and bridges. Installation of lights by utilizing renewable stone energy sources, solar cells. In addition, through non-formal education, it helps students and accompanied by the mothers to make use of books and educational support tools provided at educational homes to encourage reading. As well as starting to care about fellow citizens about the dangers of fire and natural disasters by getting disaster preparedness capacity strengthening. The establishment of a harmonious relationship between the people of Sembilang Hamlet also Berbak and Sembilang National Parks, so that the community can become partners in protecting the Sembilang National Park ecosystem. As well as reduced criminal acts of forest encroachment and forest destruction due to community illegal ponds

In terms of economic improvement, the Bahari Sembilang Mandiri Program has succeeded in increasing the income of processing sea products into salted fish up to IDR 1,000,000/month/member. This income continues to have the potential to increase along with innovations in both processing, packaging, marketing networks and the attachment of relationships between members in the group as well as an increase in salted fish processing capacity, especially with increased literacy skills of group members who gain knowledge through non-formal education activities carried out in Sembilang Hamlet. Then, increasing income as mangrove seed farmers, at least from 2022 to 2023 from the results of planting mangroves covering an area of 8 hectares with the required number of seedlings of 28,380 trees in the Sembilang National Park, has been able to absorb the seeds produced by the Sembilang community with a total purchase seed IDR 70,950,000,- with a price per tree of IDR 2500. Apart from that, the income of the owner of the traditional boat which is used to transport the seedlings from the Sembilang Hamlet to the mangrove planting location increases, at a price of IDR 28,380,000; This condition will be better if the program continues along with the Self-Reliance of the people who are starting to no longer depend on other programs or assistance.

Increasing the knowledge of the Sembilang Hamlet community, especially ecotourism groups with special interest in mangrove forests and the development and utilization of mangrove and orchid demonstration plots as a center for education and tourism of mangroves and orchids.

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