

Social Construction & Tri Hita Karana Concept: Transformation of Philanthropy Practice for Community Wellbeing

Mahmud Budianto¹⁾, Ruben Lomi²⁾, I Wayan Arta Setiawan³⁾, Ni
Wayan Widhiastini⁴⁾, N Putu Intan Permatasari

1)Faculty Economics and Business, National Education of University, Indonesia

2)Faculty Economics and Business, National Education of University, Indonesia

3)Faculty Economics and Business, National Education of University, Indonesia

4)Faculty Economics and Business, National Education of University, Indonesia

5)Faculty Economics and Business, National Education of University, Indonesia

Abstrak

Globalisasi telah menyebabkan sistem nilai skala lokal bergerak seiring dengan percepatan laju globalisasi yang diterima sebagai sistem nilai universal. Salah satunya adalah filantropi yang dilakukan oleh berbagai institusi dan organisasi kemasyarakatan. Tri Hita Karana sebagai sebuah konsep relasional hubungan antar manusia, lingkungan dan Tuhan yang berlaku di Bali, menarik untuk dicermati melalui konstruksi pola sosial yang meliputi pelembagaan, legitimasi dan sosialisasi. Tujuan penelitian ini adalah untuk memberikan kontribusi secara kritis, holistik dan komprehensif tentang praktik filantropi dalam program tanggung jawab sosial kerjasama yang dilaksanakan melalui konstruksi sosial. Penelitian ini menggunakan metode kualitatif dengan penentuan informan secara purposive. Hasil penelitian menunjukkan bahwa konstruksi sosial Tri Hita Karana dilakukan pada praktik filantropi melalui pola pelembagaan, legitimasi dan sosialisasi.

Kata kunci: Konstruksi Sosial; Kedermawanan; Tri Hita Karana; Tanggung Jawab Sosial perusahaan; COVID-19

Abstract

Globalization has caused a local-scale value system to move along with the accelerating rate of globalization being accepted as a universal value system. One is philanthropy, practiced by various institutions and social organization. Tri Hita Karana as a relational concept of human relations, environment and God prevailing in Bali, it is interesting to observe through the construction pattern social which includes institutionalization, legitimacy and socialization. The purpose of this study is to contribute critically, holistically and comprehensively on philanthropic practices in cooperation social responsibility programs carried out through social construction. This study used a qualitative method with a purposive determination of informants. The results showed that the social construction of Tri Hita Karana was carried out on the practice of philanthropy through the pattern of institutionalization, legitimacy and socialization.

Keywords: Social Construction; Philanthropy; Tri Hita Karana; Corporate Social Responsibility; COVID-19

How to Cite: Budianto, M., Lomi, R., Setiawan, I. W. A., Widhiastini, N. W., & Permatasari, N. P. I. (2020). Social Construction & Tri Hita Karana Concept: Transformation of Philanthropy Practice for Community Wellbeing. *The Indonesian Journal of Social Studies*, 3 (2): 100-108

INTRODUCTION

Pragmatism that is developing in the community has caused distortion of human values such as reduced respect for the right to life, a decline in morality, honesty and spiritual values in some societies. Referring to these conditions, it is necessary to re-instill the importance of positive social awareness of society. Specifically Bali as the world center tourism, the threat to social and human values fading is highly appeared. This makes the Provincial of Bali issued a regulation, by the Regional Regulation No. 4 of 2019 concerning on Customary Villages in Chapter 1 stated that there is a matter of Tri Hita Karana as a guideline for the community. Empirical evidence stating lack of harmony in the relationship between man and God, man to man, and the man with the environment, it can be seen from human beings' behaviour in various cases such as animals exploitation for business interests, environmental destruction by illegal logging, forest fires and so on. Regarding to the decrease of human values, the concept of Tri Hita Karana, hereinafter referred to as THK, is believed to be a guideline that needs to be understood and practiced in daily life.

As a guideline in its implementation, the Provincial Government of Bali then issued a Regional Regulation of the Bali Province, Number 4 of 2019 article 6, namely the elements of the Customary Villages consisting of Parhayangan, Pawongan, and Palemahan which are belong to the THK philosophy's manifestations. Although it was sparked in a local context, THK has a very deep and global meaning, namely as a form of maintaining social harmony between humans and God, humans and humans, and humans and the environment to then maintain the values of morality in life. In the local context of Balinese society, philanthropic social construction is outlined in the concept of "Menyame Braya" which means the principle of life of brothers. The values embodied in the principle of living "Menyame Braya", have become the social capital of Balinese society for generations that has been well maintained until now. The principle of life "Menyame Braya" is the concept of "Universality", which is understood consciously how one sees others as his own brothers and not others, especially since the outbreak of Covid-19 Pandemic.

As a discourse agreed upon by several world thinkers become global concepts, THK has become a scientific reference through several studies from Bagus & Suamba (2017), Parmajaya (2018), Wiranegara et al. (2020), Karana (2016), Suastra (2016), and Pramesti (2019). One of the THK values that has become a practice in global life is to maintain harmony among humans, which is closely related to Philanthropy Act. Etymologically, the term Philanthropy is derived from the Greek, Philos (meaning love), and the Anthros (meaning Man) that literally Philanthropy is the conceptualization of the practice of giving (giving), services (services), and the association (association) voluntarily to help others in need as an expression of love. As an idea, the term "philanthropy". Indonesian interpreted "generosity" and "love" towards others. Latief (2013) emphasized that the concept of philanthropy is closely related to a sense of caring, solidarity and social relations between the wealthy and destitute people, between the strong and the weak, between the lucky and the unfortunate and between the powerful and the disabled. In its development, the concept of philanthropy is interpreted more broadly, that is not only related to the activities of "giving" itself but specifically on how the effectiveness of that "giving" activity both in material or non-material giving. Hopefully it can encourage collective change in the society. Philanthropy has become a part of organizational life practice which is carried out through CSR (Corporate Social Responsibility) programs.

The WBCSD (The World Business Council for Sustainable Development), International organization, defines CSR or corporate social responsibility as the commitment of business community to continue acting ethically, operating legally and contributing to economic improvement, together with improving the quality of life of employees and their families at the same time also improving the quality of local communities and the wider community (Ahmad, 2010). The concept of CSR was urgently discussed in Indonesia since 2001 until today in which many companies and agencies are intensively doing CSR as a concept of community

empowerment, increasing in terms of quantity and quality. Various companies carry out CSR through a variety of activities, and substantial financial support.

By the beginning of 2020, Covid-19 Pandemic had hit almost all countries in the world. Data revealed by WHO contained 9,473,214 confirmed cases of COVID-19, including 484,249 deaths in various countries. Likewise, what happened in Bali, tourism as the main source of income experienced a very sharp decline, and it was followed by other sectors. The level of jobless people in Bali on February 2019 stood at 1.19 percent, an increase of 0.33 points compared to TPT February 2018 which was recorded at 0.86 percent. This phenomenon has become concern from various parties including business institutions, private organizations, and also social organizations. The government provides attention by launching various direct assistance to the community. Community elements were also moved to show their social responsibility through CSR programs and other humanitarian social activities. CSR is the most important core for business organizations to achieve social performance goals (Moore and Spence, 2006).

If we look at the implementation of CSR during Pandemic COVID -19 research from (Abbas et al., 2020) shows that of the 680 public companies registered during the pandemic, there were 51 companies actively involved in the fight against corona virus. The company provides donations including funds , internet services, nutritional products, masks and medical supplies. As the conditions in Bali, several banking companies, educational institutions, and several institutions are actively involved in philanthropy practices. However, philanthropy today differs from traditional philanthropy in the sense that “modern philanthropy” is not limited to poor aid, welfare (Hanif, Hasrul, 2009) (A. Perdana, 2014), and education, but is extended to various public good goals, such as nature preservation and health on the basis of problem regarding the distribution of goods due to the impact of COVID-19 which caused an economic crisis in all sectors including economic crisis of the family in the community which caused the layoffs of workers, this then needs to implement philanthropy through the concept of Tri Hita Karana to build community welfare together the same the midst of every difficulty condition and afflict all community life. This is certainly in accordance with the concept of Tri Hita Karana which later became a culture of custom in the practice of philanthropy in all aspect of social life. How the is the practice of philanthropy through the concept of Tri Hita Karana implemented through human relation with God, human relation with humans and humans with the environment/ nature. Social construction and Tri Hita Karana need to be a basis for how we practice philanthropy in social life, especially during the COVID-19 pandemic which causes a very significant impact on various sectors such as economy, tourism, social, and culture. Based on this, it is interesting to do research related to the social construction of THK in the practice of philanthropy in Bali which has become a global discourse. The problem of this research is how the social construction practice of THK through the practice of philanthropy in Bali. The urgency of doing this research is to refer to some previous studies which focus more on corporate philanthropy in the form of CSR, focusing only on economic aspects. While this research looks at economic, social and cultural aspects. The research objective is to contribute thought critically, holistically and comprehensively to philanthropic practices in CSR programs carried out through social construction.

Some relevant concepts as a reference in the discussion of this study include the Tri Hita Karana Concept, Philanthropy and CSR. The philosophical concept of Hinduism outlines THK etymologically, namely, Tri which means three, Hita means prosperity and Karana is the cause, consisting of Parahyangan (spiritual environment), Pawongan (social environment), and Palemahan (natural environment). Generally interpreted as three harmonious relationships between humans with God, humans with other humans, and humans with the environment to be able to achieve the safety and peace of the universe. Philanthropy as a form donation to raise public trust and momentum for the community to implement the habit to do good. While CSR is part of the company's ethical activities in dealing with its environment in an institutionalized manner, aiming at winning the competitive environment and competitor's strategy (Choi & Aguilera, 2009)

In this research, Social Construction Theory is used to examine the THK concept in the practice of philanthropy in Bali which is carried out by several institutions. As a theory, social construction is also popularly known as construction, a constructive approach (Littlejohn, 2011). Berger & Chaffe in Craig (2009) confirms that the social construction done through communication that includes the expression, interaction, influence, then followed up with an expression through interactions with other individuals. There are four stages of construction includes knowledge, Maintenance, Improving and Changes (Littlejohn, 2011). Social construction is carried out through social processes namely institutionalization, legitimacy and outreach. Other theories that are considered relevant are the Theory of Social Change and The Theory of Social Practice that was coined by Bourdieu (Subawa et al., 2020). Social changes used in this study include changes in social systems, social practices due to changing conditions. While Social Practice Theory emphasizes the use of social capital in the form of networks, cultural capital in the form of knowledge and skills, economic capital in the form of money and material, as well as symbolic capital which are all used in social practice.

METHOD

This study used a qualitative descriptive method, which illustrated the real conditions of the subject and object of research. Sources of data are in the form of primary and secondary data. The research setting is in the area of Bali Province, specifically the agencies and organizations to be addressed are private companies, banks, social organizations, and several villages. Furthermore, Krisna Holding Company is designated as one of research settings since it has many outlets with a variety of business types. That company has around 2,000 employees with a total of 7 outlets and 3 mini outlets in which involving local capital. Additionally, PT. Pegadaian Bali branch and BRI (Bank Rakyat Indonesia), as a representation of SOEs, and BPR Lestari as local bank in Bali were also used as a research setting of this study. While the establishment of the Alliance of Student Executive Board (BEM) in Bali Dewata Dwipa as a research location due to accommodating student organizations that exist throughout Bali, there are 24 campus members incorporated in it. To get data from the elements of the community as recipients of aid set community members from several villages in Karangasem Regency. Then, ten people were determined investigated purposively based on their capacities related to the research topic. The data were collected through interviews, observation and document study. Data analysis techniques were done with the following analysis steps: data reduction, data presentation, and conclusion / verification. To check the validity of the data, it is done by using Triangulation, namely by utilizing the use of sources, methods, investigations and theories.

RESULTS AND DISCUSSION

Tri Hita Karana in terms of the practice of philanthropy is a process of social construction which are widely applied in the future Covid-19 Pandemic, this study highlighted process of institutionalization, legitimacy, and socialization are implemented in Bali. Construction of Social examine the actions of man through the power of the social construction of the world. The term social construction of reality is defined as a social process through actions and interactions where individuals create continuously a reality that is owned and experienced subjectively.

Tri Hita Karana Institutionalization Philanthropic Practices

Institutionalization is a social activity carried out by an organization, institutionally an institution whose core ideas are formed by environmental factors and conditions that occur at a certain time period. Result interview of Alliance of Student Executive Board (BEM) in Bali Dewata Dwipa showed the formation to a partner's strategy s between organizations BEM various colleges to help provide community welfare CSR activities. Activities include educating danger COVID-19, health protocol, distributing masks, and provide food packages in some areas . The concept of THK through philanthropic practices applied in community service activities from year to year, and became a tradition. In addition to moving in the field of humanitarian, attention to the

environment is done through preserving forest of mangroves, and the environment more. The idea to give attention to the environment and humanity as institutionally institutionalized, applied to the organization, accepted as taken for granted become the norm in the organization. Broad organizational existence can influence each other among other organizations through the process of institutionalization. The same thing happened to PT Pegadaian and BRI as a BUMN that made a movement to distribute masks, food packages and give them to the community through traditional villages and village offices that are found in several regions in Bali. PT. Pegadaian Bali distribute clean water in some villages that lacked clean water. BPR Lestari also carry out CSR activities are scheduled every three months, by providing basic food toward some foundation in Denpasar. In past pandemics BPR Lestari provide assistance to the government in the form of video equipment Conference, as a support to effectively serve the community, these activities are coordinated by a division of marketing communication. The Process of limitation or adoption of organizations picking has taken place in various organizations, which are formed by the institutional environment that exists around them. These ideas are accepted institutionally. Theoretically it can be explained that institutional as a process of institutionalization carried out as habituation, using economic capital in the form of money, utilizing social capital in the form of network culture as done in the stages of data collection and material to be distributed in CSR activities. For example, culture in the form of knowledge of data about community groups affected by Covid-19 Pandemic, knowledge that will be shared with the community as educational material. In this process there are actions that are air again, pitch pattern, and continues to be reproduced as an act. Habituation these men so precipitation and traditions of the overall experience of the group. Store in consciousness, settles and eventually be able to understand him and his actions in the context of social life. This transmission is ultimately transmitted to the next generation and also various organizations.

Results of interviews with informants from the Krisna Holding Company stated that for social events, the owner forms a foundation. Activities carried out such as providing clothes from products that are not sold, but are still suitable for use. The informant hopes to be able to help more people, especially underprivileged children. CSR activities conducted Krisna Holding Company by during this pandemic is distributing masks, rice in priority areas and the environment around the outlet of Krisna. Individual collected in a variety of organizations have had a commitment, so or know can take rational decisions. A process of institutionalization occurs at the level of individuals and organizations in philanthropy through CSR practices. The THK concept which includes the practice of philanthropy reduces mutual care, and also attention to the environment. Based on interviews with informants who represent institutions, awareness of THK become a cornerstone in many aspects of life. It is pitch mirror of hard work institution for mutual help and care for others. Show concrete evidence of their implementation THK in practice philanthropy in Bali through the formation of patterns, rules and roles. Based on the results of observations made, the work program of BRI and BPR Lestari is different from other agencies. Secondly, institution is more focused work program on the relationship between humans, but indirectly both of institution have been applying the harmonization of human relations and the environment, by maintaining cleanliness in the surrounding environment. Their localization of THK concept into practice philanthropy through CSR then me wide globally, including in Australia (Fordham & Robinson, 2018), the importance of policy evaluation of CSR and environmental behaviours in the Americas (Camilleri, 2017) also has been a guide in the practice of philanthropy through THK and had scattered in various directions, especially in Indonesia which is widely applied by various of institution (Peterson, 2017).

The beneficiaries of philanthropic practices carried out by various institutions are several villages whose communities have been affected by the COVID-19 Pandemic. Because all institutions choose to channel aid to villagers who are members of institutions such as villages and official organizations. Based on interviews with informants from elements of the village government who stated that they were responsible for community data and were entitled to receive assistance. They are very enthusiastic stints as an agent to distribute social aid distributed by various

institutions, it is based on the awareness will be the importance of caring for others and responsibility to be in control of government in the village. It can be explained that institutionalization has occurred to village governments as recipients of assistance in the form of responsibility for the distribution of aid they receive. This is related to the understanding of THK which has become part of the cultural capital that is embedded in them.

Legitimacy on Cooperation Social Responsibility

Legitimacy is a stage of social construction, namely the acceptance of community stakeholders of the authority, decisions and policies made by a person or other community groups. In relation to the company, legitimacy can experience a shift as changes in the environment and the community where the company is located. Participate are the opinions of informants related CSR activities, " CSR activities carried out in the pandemic aims to educate the public through social media about the dangers of Covid-19; education about the importance of implementing health protocols, and the dangers of Covid-19 ". Legitimacy studies describe the choice of object and the various sources of legitimacy. Subject of legitimacy is carried out through actions, methods, procedures, frequency , position, status of organizational structure, collaboration, system positions, policy structures, organizational symbols, organizational forms, training, services, programs, strengths of systems, and inequality systems. The legitimacy of the institution formed through the search for differences in identity, the work program carried out by each institution, and independent man who passed. Quoting the statement informant of Representatives Alliance BEM, BPR Lestari and Krisna Holding Company by that form of CSR that they do have to be different from each other like term " Sustainable Share" conducted BPR Lestari, the division of groceries were submitted to a community, to provide assistance to the government in the form of video conferencing tools and also "food for jobless". CSR activities as it has been designed , which are not directly able to establish social psychology, the view of legitimacy, as well as the mediation process the relationship between social actors and social structure as said Berger. Zelditch and Walker (2003) suggested that the four conditions combine to build and continue legitimacy. Related to theory, this process of legitimacy can be explained by the theory of social change. As development and time changes, philanthropic activities through CSR carried out by organizations are designed to have different distinctiveness by each of these organizations. So that it becomes an icon, a characteristic of the organization and gives birth to the legitimacy of community stakeholders, philanthropy has become a means to emphasize the existence of each institution. Through the use of social capital, cultural capital and economic capital, the institution gets symbolic capital in the form of recognition from community stakeholders as institutions that have social concerns.

Tri Hita Karana Dissemination Practice in Philanthropy

Basically, socialization is a learning process in life every person or individual, every individual should be able to learn a variety of habits in society, cultures that exist, as well as the morality of her. Such as pattern of social life, ethical both in social life, live according to the laws and norms and customs and traditions in order to be accepted among the public at large. Socialization also me mandatory right to participate of his person or group of people be r an active role in all the activities that have become culture or style of life. Social Interaction can create or constitute individual knows how to think, how callous, how to behave properly, thus making the individual is formed with good morals and can play an active role in the social life. Citing the results of interviews with informants from the Alliance BEM in Bali, it is known that through various social activities they do, especially during Pandemic COVID- 19 is aimed at implementing a soul social help others, as human beings are good and tolerate fellow. The practice of philanthropy is done Alliance BEM in Bali as a positive to be followed by the institutions, other organizations. Has done primary socialization are usually done within the family, secondary socialization is done when an individual entered the stage of maturity, as well as tertiary socialization. Bearing in mind that members of the Bali BEM Alliance have membership from the elements of students who are in the adult age category. While BPR Lestari through its activities aims to show responsibility and a form of caring to improve the image of BPR Lestari before the public. Opportunities are used to me sold

right promotion and image of the positive BPR Lestari. The socialization has become the choice of a variety of institutions including BPR Lestari.

The sixth informant from BRI element stated that socialization was an institutional obligation. BRI launched a market web to facilitate the public access to get daily basic needs such as vegetables or daily necessities through the link. Purpose to how minimize the spread of COVID -19, as a form of activity helps other. The activity was as a socialization of BRI to the public that they were present to help the communit. They argue that socialization as important things that must be carried or applied. Other data obtained from PT. Pegadaian doing division masks, the aid health protocol given to IDI (Indonesian Doctors Association). This opportunity is a place for promotion, branding and introducing brand image to the wider community. To assert that the pawnshop can sed a in a solution for the people, that they provide loans or pawn without interest. All institutions and organizations that are subject and object of the research are conducting socialization of their CSR activities through their respective social media accounts, especially Instagram, and website pages. This phenomenon is closely related to imaging to build a positive image of the organization, thus providing an economic impact, strengthening the existence of the organization. The THK concept is implemented in relations with humans, God and nature. Humanitarian practices have been carried out, tree planting and afforestation activity as a form of relationship with the environment and nature as well as join breeding activities as a form of relationship with God.

CONCLUSION

Based on the description in the discussion it can be concluded that the social construction of Tri Hita Karana values has occurred in philanthropic practices carried out through CSR activities by financial institutions, SOEs, private companies and social organizations. The social construction has gone through the stage of institutionalization, which is carried out through patterned, directed, programmed activities, especially in the era of the Covid-19 Pandemic, which is increasingly intense. It has been embedded as a form of collective consciousness will be the importance of attention to fellow human, environment and relationship with God. This thing is the internalization of values THK institutionally. The stage of legitimacy can be observed by those who provide assistance, which is carried out by agencies and organizations that have legitimacy and have a legal position. The beneficiaries also have legitimacy, that is, they are received by the official village representatives who have data on the community who are entitled to receive assistance. Stages of socialization are carried out through reporting on social media and websites, to build an image of the organization so that it provides economic impact and increased existence.

REFERENCES

- Abbas, A., Ilham, M., Triani, N., Arizah, A., & Rayyani, W. O. (2020). The Involvement of Firms in Helping Fight the Pandemic of COVID-19: Evidence from Indonesia. *Inovbiz: Jurnal Inovasi Bisnis*, 8(1), 72-76.
- Astuti, N. N. S., Ginaya, G., & Susyarini, N. P. W. A. (2019). Designing Bali tourism model through the implementation of tri hita karana and sad kertih values. *International journal of linguistics, literature and culture*, 5(1), 12-23.
- Suamba, I. B. P., & Utama, I. K. (2017). Materiality and Spirituality in Bali Tourism: An Ethical Reflection on the Tri-Hita-Karana. *International Journal of Applied Sciences in Tourism and Events*, 1(1), 70.
- Camilleri, M. A. (2017). Corporate Social Responsibility Policy in the United States of America. In *Corporate Social Responsibility in Times of Crisis* (pp. 129-143). Springer, Cham.
- Choi, S., & Aguilera, R. V. (2009). CSR dynamics in South Korea and Japan: A comparative analysis. *Corporate social responsibility: A case study approach*, 123-147.

- Craig, R. T. (2009). Reflection on "Communication Theory as a Field." *Communiquer. Revue de Communication Sociale et Publique*, 2, 7-12. <https://doi.org/10.4000/communiquer.346>.
- Fordham, A. E., & Robinson, G. M. (2018). Mapping meanings of corporate social responsibility—an Australian case study. *International Journal of Corporate Social Responsibility*, 3(1), 14.
- Latief, H. (2013). Agama dan Pelayanan Sosial: Interpretasi dan aksi filantropi dalam tradisi Muslim dan Kristen di Indonesia. *Religi*, 9(2), 174-189.
- Littlejohn, S. W., & Foss, K. A. (2010). *Theories of human communication*. Waveland press.
- Parmajaya, I. P. G. (2018). Implementasi Konsep Tri Hita Karana Dalam Perspektif Kehidupan Global : Berpikir Global Berperilaku Lokal. *Purwadita*, volume 2, 33.
- Peterson, J. V. (2017). Tri Hita Karana. *The International Encyclopedia of Primatology*, 1-2. <https://doi.org/10.1002/9781119179313.wbprim0302>.
- Pramesti, D. S. (2019). Implementasi Konsep Tri Hita Karana Pada Akomodasi Pariwisata Di Nusa Dua , Bali (Study Kasus : Melia Bali Villas and Spa Resort). 1, 207-228.
- Suastra, I. W. (2016). Tri hita karana (thk) concept in rural settlements of bali. 3, 75-78.
- Subawa, N. S., Widhiasthini, N. W., Pika, P. A. T. P., & Suryawati, P. I. (2020). Hedonism on the behavior of consumer society as a global cultural transformation. *International Research Journal of Management, IT and Social Sciences*, 7(2), 59-70. <https://doi.org/10.21744/irjmis.v7n2.878>.
- Sukarma, I. W. (2016). Tri Hita Karana theoretical basic of moral Hindu. *International journal of linguistics, literature and culture*, 2(3), 102-116.
- Wijaya, K. A. P., & Wiranegara, H. W. (2020). Balinese Planning Philosophy: Implementation In Denpasar City Plan. *International Journal on Livable Space*, 5(1), 11-20.
- Krisna North Bali, 2020. "Krisna Oleh-Oleh Bali". Dalam <https://krisnanorthbali.com/krisna-oleh-oleh-khas-bali/>. Diakses pada 16 Juli 2020
- Bada Pusat Statistik, 2020. "Keadaan Ketenagakerjaan Provinsi Bali". Dalam <https://bali.bps.go.id>. Diakses pada 28
- Widyaswara, I Wayan Erwin, 2020. "Jumlah Karyawan Bali yang di PHK Bertambah Jadi 1.315 orang, yang Dirumahkan 55.409 Orang". Dalam <https://bali.tribunnews.com>. Diakses pada 27 Juni 2020.
- Peter L Berger and Thomas Luckmann, (1966). *The Social Construction of Reality A Treatise in the Sociology of Knowledge*. New York
- World Health Organization, 2020. "WHO Coronavirus Disease (COVID-19) Dashboard". Dalam <https://covid19.who.int>. Diakses pada 27 Juni 2020.
- Astuti, N. N. S., Ginaya, G., & Susyarini, N. P. W. A. (2019). Designing Bali tourism model through the implementation of tri hita karana and sad kertih values. *International journal of linguistics, literature and culture*, 5(1), 12-23.
- Mandra, I. W., & Dhammananda, D. (2020). Implementation Of Tri Hita Karana Teaching To Form Students Characters Quality. *Jurnal Penjaminan Mutu*, 6(1), 60-67.
- Subagia, N. K. W., Holilulloh, H., & Nurmalisa, Y. (2016). Persepsi Masyarakat Terhadap Konsep Tri Hita Karana Sebagai Implementasi Hukum Alam..
- Agribisnis, P. S., Pertanian, F., & Udayana, U. (2014). Strategi Pengembangan Desa Wisata Di Desa Belimbing Kecamatan Pupuan Kabupaten Tabanan. *E-Jurnal Agribisnis Dan Agrowisata*, 3(1), 1-11.

- Armanda, Y. (2017). *Pengaruh Penerapan Program Corporate Social Responsibility dalam Membentuk Brand Image dan Dampaknya pada Minat Beli (Survei pada Program CSR PT. Inti Daya Guna Aneka Warna di Kampung Jodipan Kota Malang Jawa Timur)* (Doctoral dissertation, Universitas Brawijaya).
- Chia, A. (2015). Potential And Prospects For Philanthropy In Implementing Post-2015 Development Goals Working Paper Series. 38.
- Chrisjatmiko, K., & Margareth, D. (2018). The Impacts of Philanthropy Responsibility and Ethical Responsibility Toward Customer Purchase Behavior and Customer Loyalty. *Jurnal Manajemen Dan Pemasaran Jasa*, 10(1), 95..
- García-Chiang, A. (2018). Corporate social responsibility in the Mexican oil industry: Social impact assessment as a tool for local development. *International Journal of Corporate Social Responsibility*, 3(1), 15.
- He, H., & Harris, L. (2020). The Impact of Covid-19 Pandemic on Corporate Social Responsibility and Marketing Philosophy. *Journal of Business Research*.
- Iwannanda, R., & Adiputra, I. (2017). Philanthropic corporate social responsibility: A case study. *International Journal of Academic Research in Business and Social Sciences*, 7(6), 876-886.
- Masoud, N. (2017). How to win the battle of ideas in corporate social responsibility: the International Pyramid Model of CSR. *International Journal of Corporate Social Responsibility*, 2(1), 1-22.
- Michaels, A., & Grüning, M. (2018). The impact of corporate identity on corporate social responsibility disclosure. *International Journal of Corporate Social Responsibility*, 3(1), 3.
- Moskolai, D. D. (2016). The influence of the implementation of CSR on business strategy : An empirical approach based on Cameroonian enterprises. *Arab Economic and Business Journal*, 11(2), 162–171. <https://doi.org/10.1016/j.aebj.2016.04.001>.
- Simpson, S. N. Y., & Aprim, E. K. (2018). Do corporate social responsibility practices of firms attract prospective employees? Perception of university students from a developing country. *International Journal of Corporate Social Responsibility*, 3(1), 6.
- Ridho, T. K. (2018). The Development of CSR Implementation in Indonesia and Its Impact on Company's Financial and Non-financial Performance. *KnE Social Sciences*, 324-334.
- Rumambi, H., Kaligis, S., Tangon, J., Marentek, S., Rumambi, H., Kaligis, S., & Tangon, J. (2018). The Implementation Model of Corporate Social Responsibility (CSR): An Indonesian Perspective. *International Journal of Academic Research in Business & Sosial Siences*, 8(10), 761–773. <https://doi.org/10.6007/IJARBS/v8-i10/4777>.