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Ngabedahkeun Walahar: A Local Wisdom-Based Pedagogical Model for Community Education through Corporate Social Responsibility in Indonesia

Sandi Ali Rahman, Dadang Rahmat Hidayat, Dadang Sugiana, Asep Suryana

Research Article

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Author for correspondence:
Sandi Ali Rahman
sandi22003@mail.unpad.ac.id
PhD Student in Communication Science, Faculty of Communication Science (Universitas Padjadjaran, Indonesia)

Abstract

Background/purpose. This study investigates the communication strategy employed by PT Pertamina Patra Niaga in implementing its "Ngabedahkeun Walahar" Corporate Social Responsibility (CSR) program in Karawang, Indonesia. It specifically examines how culturally responsive and participatory communication practices foster community engagement and reinforce corporate accountability.

Materials/methods. The research adopts a qualitative case study design grounded in a constructivist framework. Data were collected through semi-structured interviews, document analysis, and field observations. The study applies a multi-theoretical lens, including Legitimacy Theory, Stakeholder Primacy Theory, and Social Capital Theory, to analyze the role of communication in CSR delivery.

Results. The findings indicate that incorporating local cultural values, engaging trusted community leaders, and utilizing a blend of communication channels significantly improved public trust, participation, and the long-term viability of the program. The integration of local wisdom and community-based development models fostered inclusive village ecosystems, with social return on investment (SROI) exceeding the initial financial input.

Conclusion. The case of Walahar illustrates that CSR initiatives are more effective when supported by adaptive and inclusive communication strategies. Such approaches not only enhance community development outcomes but also contribute positively to the company's social credibility and institutional resilience.

1. Introduction

Corporate Social Responsibility (CSR) has become a strategic element in the evolving global development landscape. Far from being limited to philanthropic acts, CSR now plays a central role in corporate governance, integrating economic goals with broader commitments to social and environmental wellbeing (Carroll & Shabana, 2010; Porter & Kramer, 2019). According to the Global Reporting Initiative (2024), corporations worldwide invest billions of dollars annually in CSR programs targeting poverty reduction, community empowerment, and environmental sustainability. In Indonesia, CSR has been formalized through national legislation, particularly Law No. 40/2007 on Limited Liability Companies, which mandates social responsibility practices in resource-intensive industries. These efforts are aligned with the Sustainable Development Goals (SDGs), especially those concerning community development and inclusive education.

Despite increased investment and regulatory frameworks, many CSR initiatives fail to deliver meaningful, long-term impact—particularly in socially and culturally diverse settings. Studies indicate that this gap often stems from a mismatch between corporate-designed interventions and the lived realities of local communities (Jamali & Karam, 2018; UNDP, 2022). CSR programs frequently adopt top-down approaches that prioritize measurable outputs over contextual relevance, leading to minimal community participation and limited sustainability (Muthuri et al., 2012; Visser, 2009). In addition, challenges such as inconsistent implementation, weak stakeholder coordination, and the marginalization of local perspectives further reduce program effectiveness (Glavas & Radic, 2019; Graafland & Smid, 2019). These shortcomings have led to increased calls for community-centered CSR models that emphasize cultural relevance, inclusivity, and shared ownership (Dewi et al., 2024; Yapsenang et al., 2023).

This study responds to those concerns by exploring CSR as an educational process rooted in indigenous knowledge. It focuses on the Sundanese philosophy of Ngabedahkeun, which promotes mutual responsibility, experiential learning, and environmental care. This philosophy is operationalized through the “Ngabedahkeun Walahar” CSR program initiated by PT Pertamina Patra Niaga in Karawang, West Java. The program integrates eco-tourism, creative economic activities, and renewable energy into a localized educational model. Projects such as the revitalization of Danau Cinta, the use of water hyacinth for sustainable crafts, and biogas-powered tourism infrastructure represent tangible applications of local wisdom in community learning environments.

The importance of aligning CSR with culturally responsive education is supported by both national and international scholarship. In the Indonesian context, Purnomo and Solikhah (2021) argue that community-based education strengthens learning outcomes by leveraging local resources and cultural identity. Likewise, Priatna et al. (2022) demonstrate that active community participation is essential in designing effective educational interventions for environmental sustainability. International perspectives further reinforce these ideas. Mpuangnan & Ntombela, (2024) emphasize the value of integrating community voices in curriculum design, ensuring that education remains relevant to learners’ socio-cultural contexts. (Seguin-Fowler et al. (2020), through the HEART Club pilot initiative, illustrate how community involvement in health education enhances both academic engagement and local wellbeing. Together, these studies highlight the potential of participatory and culturally grounded approaches in reshaping CSR into a more transformative and sustainable practice.

This research positions CSR not as an isolated corporate function but as a participatory educational strategy. It advances the idea that indigenous philosophies like Ngabedahkeun can serve as both ethical and pedagogical foundations for curriculum development. Unlike conventional CSR models that treat culture as a secondary concern, this approach places local knowledge at the center of educational design and implementation. Such integration not only fosters community trust and

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ownership but also contributes to SDG 4 (Quality Education), which emphasizes inclusive, equitable, and culturally relevant learning opportunities.

The study adopts a qualitative case study design informed by a constructivist paradigm (Creswell & Poth, 2016; Stake, 1995). Data were collected through interviews, observations, and document analysis. The research is guided by theoretical frameworks, including Legitimacy Theory, Stakeholder Primacy Theory, and Social Capital Theory, to explore how CSR communication and engagement can support educational outcomes and social change.

The objectives of the study are threefold:

1. To identify the pedagogical principles embedded in the Ngabedahkeun Walahar philosophy;

2. To develop an educational framework that integrates local values into CSR-based community learning; and

3. To evaluate the effectiveness of this model in enhancing participation, critical awareness, and sustainability in educational outcomes.

Practically, this research contributes to the design of CSR strategies that are not only ethically grounded but also pedagogically impactful. It provides actionable insights for CSR practitioners, educators, and policymakers seeking to align corporate initiatives with community-based education. By showing how indigenous wisdom can be translated into structured learning models, this study offers a replicable approach to sustainable development that is culturally embedded and community-driven.

2. Literature Review

2.1. CSR Communication and Educational Practice

Strategic public communication plays an increasingly central role in the implementation of Corporate Social Responsibility (CSR), both conceptually and operationally. As CSR has evolved from charitable acts into a strategic component of business sustainability (Carroll & Shabana, 2010; Porter & Kramer, 2019), communication has become essential for articulating corporate social commitments to relevant audiences. Without clear and strategic communication, CSR activities may be perceived as disconnected from the communities they aim to serve. In this context, communication is not simply a means of transmission but a core process in building corporate legitimacy and social accountability.

Triyanto (2013) illustrates how communication strategies can effectively bridge corporate objectives with community aspirations, particularly in educational CSR programs. In the case of PT Hino Motors Sales Indonesia, initiatives such as mobile libraries and leadership training for school principals exemplify how intentional messaging can reinforce CSR as a meaningful contribution to local development. These examples demonstrate the importance of aligning CSR communication with community priorities through participatory approaches (Natakoesoemah, 2020; Octaviani et al., 2022; Saleh & Sihite, 2020).

Moreover, culturally embedded communication practices can enhance the impact of CSR programs. PT Semen Tonasa, for instance, integrates cultural-religious values by framing its CSR activities as dakwah bil hal—a concept referring to conveying moral values through action (Islam & Masykur, 2022). This approach gives the company's efforts a deeper, more resonant meaning that aligns with local traditions and spiritual worldviews, thereby enhancing emotional engagement and long-term acceptance.

However, critiques such as those by Muthuri et al. (2012) warn that CSR communication in many Southeast Asian contexts still tends to rely on top-down, promotional narratives that overlook local

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needs. Such strategies may boost corporate visibility but often lack the depth required to cultivate sustainable community trust and participation. To overcome this, CSR communication must prioritize two-way engagement, enabling stakeholders to actively shape program design and outcomes.

The “Ngabedahkeun Walahar” initiative by PT Pertamina Patra Niaga provides a strong example of this more integrated model. By incorporating stages such as public support, influencer collaboration, multimedia campaigns, and participatory evaluations, the program establishes a comprehensive communication ecosystem that enhances both corporate credibility and community involvement.

2.2. Embedding Local Wisdom into Pedagogical Frameworks

The recognition of local knowledge as a vital resource in sustainable development has been widely supported in contemporary literature. Senanayake (2006) argues that local knowledge systems, deeply rooted in culture and local experience, offer a robust and adaptive framework that is better suited to addressing the complexities of social-environmental sustainability compared to top-down development models imposed from outside. These knowledge systems encompass not only environmental management practices but also ethical norms, collective governance mechanisms, and experiential learning traditions that are crucial for community-based development.

The Sundanese philosophy of "Ngabedahkeun," which emphasizes collective problem-solving and mutual cooperation, provides an intriguing framework for community-centered CSR initiatives and its pedagogical foundation. This philosophy encourages active participation, shared responsibility, and co-creation processes, making it highly compatible with sustainable CSR goals. Integrating "Ngabedahkeun" into CSR design ensures that programs resonate deeply with community values, thereby enhancing legitimacy, relevance, and sustainability. By basing CSR interventions and their educational components on local philosophy, companies not only enhance program effectiveness but also contribute to the preservation and revitalization of local cultural identities.

Previous studies (Jamali & Karam, 2018; Visser, 2009) critically note that many CSR models—especially those exported from Western corporate environments—tend to overlook the importance of cultural contextualization. These models often introduce standardized interventions that fail to align with local social structures and cultural expectations, leading to community rejection, apathy, or even negative reactions. The lack of cultural alignment undermines the potential of CSR to generate transformative social change and sustainable outcomes. Therefore, integrating local knowledge is not an optional enhancement but a fundamental necessity in CSR program design, especially when educational outcomes are intended.

The case of the "Ngabedahkeun Walahar" program offers empirical validation of the theoretical arguments advocating for the integration of local knowledge. Activities such as the revitalization of Danau Cinta, the development of crafts from ecologically problematic water hyacinth, and the establishment of community-managed eco-tourism initiatives demonstrate how local environmental knowledge and economic practices can be synergized within a CSR framework to create authentic learning experiences. These initiatives not only reflect environmental and economic goals but also instill traditional community cooperation, ecological management, and intergenerational responsibility as pedagogical principles.

Consequently, integrating local philosophies like "Ngabedahkeun" not only adds cultural flavor to CSR initiatives; it redefines the epistemological and operational foundations of CSR itself. This approach challenges companies to reconceptualize success not just in financial or reputational terms but in their ability to cultivate authentic community empowerment, resilience, and sustainability through meaningful learning.

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2.3. Stakeholder Engagement and Community Legitimacy

Broad stakeholder engagement is widely recognized as a fundamental pillar of effective Corporate Social Responsibility (CSR) and corporate legitimacy. According to Stakeholder Theory (Freeman et al., 2010; Mahajan et al., 2023), corporations must move beyond a narrow focus on shareholder interests to engage meaningfully with a broader spectrum of stakeholders whose welfare is directly or indirectly affected by corporate actions. Effective stakeholder engagement goes beyond consultative mechanisms; it must be dialogical, empowering stakeholders to actively participate in shaping CSR initiatives, particularly those that are educational in nature.

Social Contract Theory (Donaldson & Dunfee, 2002; Inusah & Gawu, 2021) reinforces this perspective by positing that companies hold an implicit moral obligation to society—an obligation grounded in shared norms and collective expectations. When corporations fulfill these obligations through inclusive and ethically sound CSR practices, they earn the trust and social legitimacy necessary for long-term viability and success. Conversely, failure to engage stakeholders adequately may lead to perceptions of corporate irresponsibility, thereby weakening a company's social license to operate.

The Communication Stages Map strategy employed by PT Pertamina Patra Niaga in its Ngabedahkeun Walahar program exemplifies the practical application of these theoretical frameworks. By structuring its communication process around sequential phases—such as securing public support, engaging local influencers, leveraging media outreach, and integrating community feedback—the company systematically fostered trust and a sense of ownership among local stakeholders. Each stage of the process served to deepen relational ties, enhance transparency, and promote shared accountability, all of which are essential to securing community acceptance and ensuring the success of education-focused CSR initiatives.

From the perspective of Social Capital Theory (Häuberer, 2011), such a communication strategy not only builds trust but also strengthens the social fabric of the community. Reinforced social networks, characterized by norms of reciprocity and shared values, constitute a vital asset that enhances community resilience and adaptive capacity. In the case of the Walahar program, the expansion of social capital was evident through increased collaboration among community groups, the emergence of grassroots leadership, and collective management of environmental and economic initiatives—many of which included significant educational components.

In conclusion, stakeholder engagement, when approached as a strategic, participatory, and culturally embedded process, forms the cornerstone of successful CSR. It enables corporations to co-create value with communities, secure deeper social legitimacy, and foster an environment conducive to sustainable development.

2.4. Transformative Metrics: Rethinking CSR Evaluation through Educational Impact

Traditional CSR program evaluation heavily relies on input-output metrics, focusing on the number of activities conducted, beneficiaries reached, or funds spent. However, this narrow focus has been criticized for obscuring the real social, economic, and environmental transformations intended by CSR initiatives (Stichting Global Reporting Initiative, 2024), especially the depth of educational impact.

Contemporary approaches advocate for impact assessments that prioritize outcomes and long-term changes over mere activity. The Social Return on Investment (SROI) framework, for instance, seeks to measure the broader social value generated relative to the investment made. This approach shifts the focus from corporate efforts to community impact, aligning evaluation with principles of accountability, transparency, and sustainability.

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In the "Ngabedahkeun Walahar" program, SROI analysis reveals that community benefits far outweigh the financial input provided by PT Pertamina Patra Niaga. The program not only increases household income and environmental quality but also strengthens community cohesion, leadership capacity, and cultural resilience. These multidimensional outcomes highlight the importance of adopting a holistic evaluation framework that captures the full scope of CSR impact, including educational achievements and capacity-building development.

Furthermore, integrating community voices in the evaluation process enhances the legitimacy and relevance of impact assessments. By allowing communities to define what constitutes success and sustainability, including educational success, CSR evaluation becomes a participatory tool that strengthens community empowerment rather than a top-down accountability mechanism.

Ultimately, the shift in CSR evaluation towards transformative, community-centered outcomes reflects a broader evolution in CSR thinking—from performative corporate goodwill actions to sincere, reciprocal partnerships for sustainable development, with education often serving as the primary pathway for such transformation.

2.5. Research Gap and Scholarly Contribution

While extant scholarship has explored individual components of CSR practice—including communication (Morsing & Schultz, 2006), stakeholder theory (Freeman & Dmytriyev, 2010), local knowledge systems (Senanayake, 2006), and evaluative frameworks (Nicholls, 2017)—there remains a significant gap in integrating these dimensions into a coherent pedagogical model anchored in indigenous philosophy.

Specifically, there is a paucity of empirical research examining how philosophies such as Ngabedahkeun can be structurally translated into replicable educational frameworks within CSR initiatives. Furthermore, the long-term educational implications of CSR interventions that embed local epistemologies remain under-theorized. Few studies have interrogated how such programs affect critical learning, local agency, and sustainable development outcomes in measurable and context-specific ways.

This study addresses that gap by offering a detailed case analysis of Ngabedahkeun Walahar—a CSR program that not only embeds indigenous philosophy but also translates it into an operational curriculum with structured pedagogical objectives. In doing so, it contributes conceptually to the intersection of CSR and education and methodologically to the practice of participatory curriculum design in community-based development.

3. Methodology

This study employed a qualitative approach to comprehensively understand the social construction of public communication practices and the operationalisation of a locally grounded educational framework within the “Ngabedahkeun Walahar” CSR program. In accordance with Creswell & Poth (2016), the chosen methodology encompasses not only data collection techniques but also a theoretical framework that guides the researcher’s interpretation of social meanings. A constructivist paradigm was adopted to emphasize that social reality is shaped through dynamic interactions among social actors, thereby enabling the exploration of subjective experiences, local cultural values, and community participation dynamics within an educational context.

Data were collected through in-depth interviews, participant observation, and document analysis, and were analysed using thematic analysis based on the interactive model developed by Miles and Huberman's (2014). This study seeks to offer a contextual interpretation of public communication strategies and community empowerment efforts, with particular attention to the

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development and impact of educational models. It also examines how the program contributes to the construction of social legitimacy at the local level.

3.1. Research Paradigm

The research is situated within a constructivist paradigm, which posits that social reality is not objective or singular but is instead continuously co-constructed through interaction among individuals and groups (Mahajan & Mahajan, 2022). This paradigm was selected to support the study's focus on understanding public communication processes, empowerment strategies, community-based curriculum development, and the social dynamics arising from the implementation of the CSR program by PT Pertamina Patra Niaga FT Cikampek in Walahar Village. The constructivist lens facilitates the exploration of multiple perspectives among social actors and enables contextual interpretation of the shared realities developed within the community.

Under this paradigm, meaning is regarded as fluid and socially negotiated. Therefore, the evaluation of the "Ngabedahkeun Walahar" program focuses not solely on its outcomes, but also on the processes through which local values, community perceptions, educational experiences, and forms of social engagement are constructed and communicated within the local context.

3.2. Research Approach

A qualitative research approach was employed to capture the complexity of social phenomena related to public communication strategies and the educational model embedded in the CSR program. As Cresswell, W (2002) outlines, qualitative inquiry aims to understand social phenomena from the perspectives of participants, revealing the meanings, values, experiences, and perceptions of stakeholders involved in the "Ngabedahkeun Walahar" program.

This approach allows for exploring social relationships and cultural nuances often not captured by quantitative methods. Moreover, it provides flexibility in fieldwork, enabling the researcher to adapt to evolving social dynamics. In this context, the researcher served as the primary instrument for data collection through observation, interviews, and document analysis.

3.3. Research Method

An instrumental case study method was employed to conduct an in-depth examination of a specific phenomenon within a real-life setting (Yin, 1994). The case study focuses on a single unit—the "Ngabedahkeun Walahar" program—and investigates how public communication strategies are designed, implemented, and perceived at the community level. Particular attention is given to how the Ngabedahkeun philosophy is translated into a functional pedagogical model and community-based curriculum.

As an instrumental case study, the research not only aims to describe the case but also to generate broader conceptual insights into how culturally embedded CSR communication can shape community learning and empowerment.

3.4. Data Collection Techniques

Data were collected using a combination of techniques as follows:

1. *In-depth interviews:* Semi-structured interviews were conducted with 15 key informants, including CSR managers, on-site program facilitators, local leaders ("local heroes"), educators involved in the initiative, and community members who benefitted from the program. The interview protocol was developed based on core themes such as communication strategies, community participation, and empowerment outcomes.

2. *Participant observation:* Observations were carried out during community activities such as MSME development, the revitalization of Danau Cinta, and the operation of renewable energy-based

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eco-tourism initiatives, with particular attention to educational interactions, teaching methods, and learner engagement. These observations focused on capturing educational interactions, teaching methods, and learner engagement. The aim was to document social interactions, informal communication practices, pedagogical processes in action, and community responses to the program.

3. Document analysis: This involved reviewing a range of program-related materials, including CSR annual reports, village development roadmaps, educational outlines or modules (if available), training records, public communication materials, media articles, and official social media posts. These documents served to contextualise the program and triangulate the findings from interviews and observations.

The combination of these data collection methods was intended to enhance the richness of the dataset, ensure validity, and strengthen methodological triangulation.

3.4.1. The Process of Data Collection in Qualitative Research

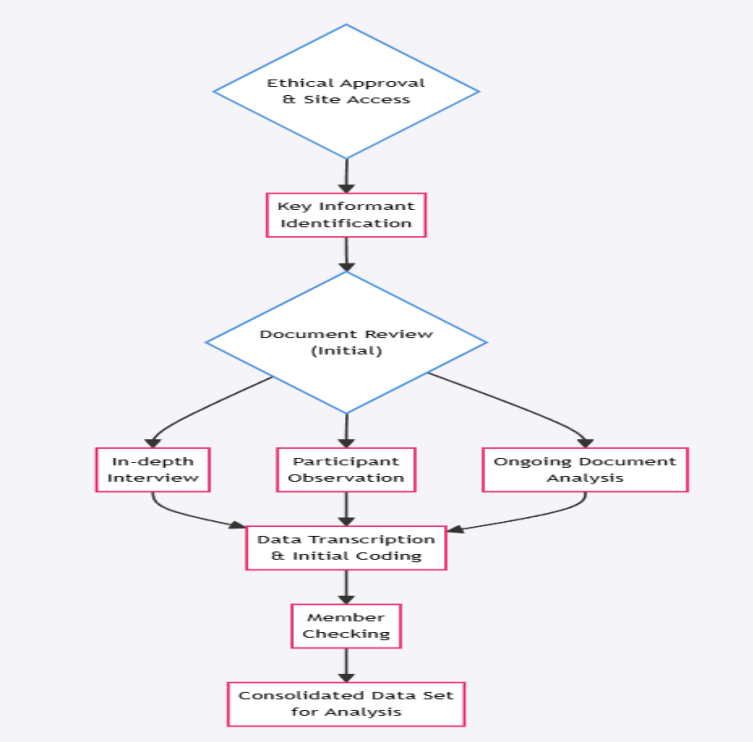

Diagram 1. Data Collection Process Flow

3.5. Unit of Analysis

The unit of analysis in this study comprises five interrelated components that collectively shape the public communication mechanism and the embedded educational framework within the "Ngabedahkeun Walahar" CSR program.

First, corporate communication activities—including message planning, channel selection, and the execution of social campaigns—are examined to understand how the company constructs its image and social legitimacy within the community.

Second, the social interactions between the company and the community are analyzed to assess how dialogue, meaning negotiation and relational dynamics unfold during the implementation of CSR activities. These interactions reflect the extent to which community engagement is participatory and characterized by power symmetry.

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Third, the involvement of local actors—such as community leaders and environmental volunteers—as facilitators and co-educators is considered a critical element in accelerating information diffusion, building trust, and reinforcing program sustainability through the mobilisation of local social capital.

Fourth, the use of media—both conventional and digital—is evaluated to determine its effectiveness in disseminating information, constructing public narratives around the program, and expanding spaces for community participation while supporting educational objectives.

Fifth, the process of community participation across the planning, implementation, and evaluation stages of the program's educational components is analysed to assess the degree of active involvement by local actors as agents of development, rather than passive beneficiaries.

By integrating these five aspects, this study aims to develop a comprehensive understanding of how public communication strategies and local wisdom-based educational models within CSR initiatives contribute to shaping social legitimacy and empowering local communities.

3.6. Data Analysis Techniques

Data were analyzed using thematic analysis, following the interactive model proposed by Miles and Huberman (1994), which consists of three key components:

a. Data reduction: This stage involves selecting, focusing, and simplifying relevant data from interview transcripts, observational field notes, and document excerpts to distil the most meaningful information for analysis,

b. Data display: The reduced data are systematically organized into thematic matrices and visual maps to facilitate interpretation. This includes constructing diagrams that link codes with emerging themes and subthemes, particularly those related to pedagogical practices and educational outcomes,

c. Conclusion drawing and verification: Patterns and relationships among categories are identified and interpreted to generate meaningful insights. These conclusions are verified through triangulation techniques to ensure the credibility and validity of the findings.

In interpreting the findings, this study draws upon multiple theoretical frameworks to ensure a comprehensive and contextually grounded analysis. These include:

1. Legitimacy Theory (Suchman, 1995),
2. Legitimacy Theory (Suchman, 1995),
3. Stakeholder Theory (Freeman et al., 2010),
4. Social Capital Theory (Putnam et al., 2004),
5. Creating Shared Value (Porter & Kramer, 2019), and
6. Pedagogical theories such as Freire's (1970) concept of critical consciousness (conscientization) and (Wenger's (1998) Communities of Practice.

The integration of these theories with empirical data aims to produce a nuanced interpretation of both the communication processes and the educational outcomes examined in the field. By grounding the analysis in established theoretical perspectives, the study enhances its capacity to explain how CSR practices contribute to social legitimacy, stakeholder engagement, and transformative learning within a culturally specific context.

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3.6.1. Ngabedahkeun Walahar CSR Program Model

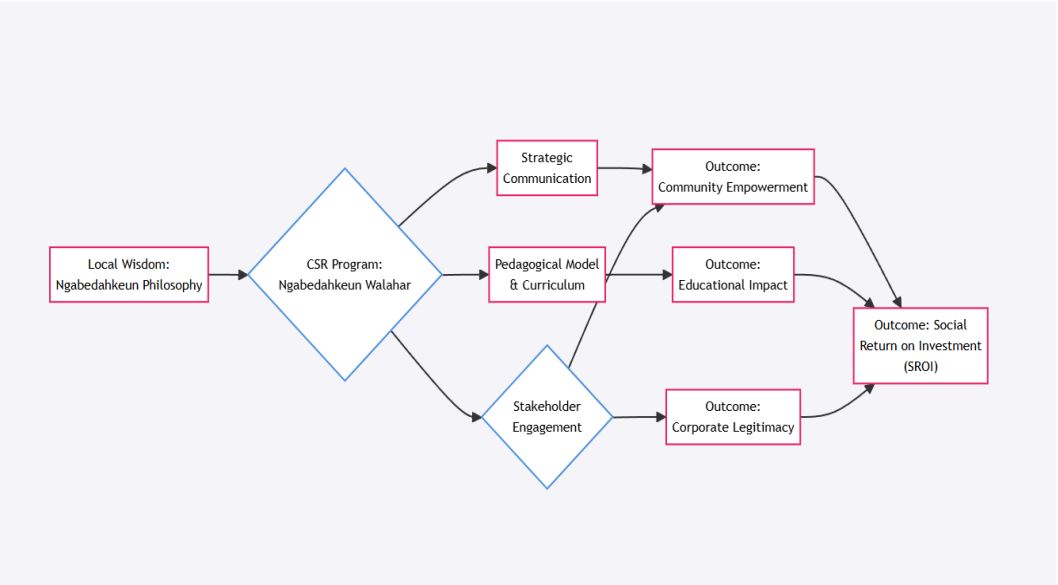

Diagram 2. CSR Research Model

3.7. Validity and Trustworthiness

To ensure the validity and trustworthiness of the research findings, this study employed several methodological strategies:

1. Source triangulation: Data from various informants were compared to strengthen the credibility of the findings and reduce potential biases,

2. Methodological triangulation: Multiple data collection techniques—including interviews, observations, and document analysis—were integrated to enable cross-verification and enhance the depth of interpretation,

3. Member checking: Key informants were invited to review preliminary findings and interpretations to validate accuracy and reduce researcher bias. Initial themes and interpretations were presented to participants for feedback and clarification,

4. Audit trail: A systematic record of the data collection and analysis process was maintained, including coding decisions and thematic development, to ensure transparency and traceability throughout the research.

These strategies collectively enhanced the rigor of the study and ensured that its conclusions were both credible and well-grounded in the data.

3.8. Research Location

The research was conducted in Walahar Village, located in Klari Subdistrict, Karawang Regency, West Java, Indonesia. This site was selected as it served as the primary location for the implementation of the “Ngabedahkeun Walahar” CSR program. The village’s distinct socio-cultural and economic characteristics—alongside its potential for community-based eco-tourism development—provided an ideal context for examining public communication strategies rooted in local values and exploring how such strategies contribute to educational and community empowerment outcomes.

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4. Results

4.1. Operationalization of the "Ngabedahkeun Walahar" Philosophy into Educational and Pedagogical Practices

This section reports the findings concerning the application of the Ngabedahkeun Walahar philosophy within a culturally responsive educational model. It describes how indigenous values were systematically integrated into pedagogical approaches and delivered through a community-driven learning environment. The program linked economic development, environmental awareness, and social cohesion through hands-on educational activities that prioritized active participation, peer-based learning, and critical reflection. The outcomes of these interventions were evaluated using the Social Return on Investment (SROI) framework, which revealed substantial educational, environmental, and social benefits for the local community.

4.1.1. Embedding Local Wisdom into Educational Values

The central premise of the program lies in the belief that indigenous wisdom must be at the heart of any educational intervention intended to be both transformative and sustainable. The philosophy of Ngabedahkeun emphasizes solidarity, mutual aid, shared responsibility, and proactive environmental stewardship. These core principles were not only symbolically acknowledged but were operationalized into a structured set of educational values, forming the backbone of the entire program. The following pedagogical principles guided the program's development:

a. Collective Learning: Encouraging collaborative problem-solving and decision-making processes through participatory workshops.

b. Empowerment through Skills: Focusing on practical competencies in entrepreneurship, creative production, eco-tourism, and environmental technologies.

c. Sustainability Education: Promoting environmental ethics, renewable energy literacy, and sustainable livelihoods through experiential learning.

Such an approach resonates with Freire's (1970) concept of conscientization, wherein learners critically engage with their social realities and are empowered to transform them through collective action.

4.1.2. Structuring an Integrated Educational Ecosystem

The operationalization of the "Ngabedahkeun Walahar" philosophy culminated in the establishment of a multilayered educational ecosystem that addressed multiple dimensions of community life:

1. Economic Empowerment Initiatives

a. Creation of UMKM clusters, featuring food and beverage tenants and floating restaurants.

b. Development of eco-friendly products made from water hyacinth, including bags, sofas, miniatures, and souvenirs.

c. Training programs on financial management, branding, and digital marketing to strengthen entrepreneurial skills.

2. Environmental Conservation Education

a. Biogas production workshops utilizing water hyacinth waste.

b. Solar panel installation training for renewable energy applications.

c. Development of eco-tourism sites, integrating education on conservation practices.

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3. Water Management and Sanitation

a. Introduction of grease trap systems to manage domestic waste and protect water bodies.

b. Innovation of filtration technology using water hyacinth membranes.

c. Community-led monitoring of water quality at Lake Cinta.

4.1.3. Educational Practices and Community Participation

Rather than adopting a traditional didactic model, the program promoted community-based participatory education, characterized by:

A. Learning by Doing: Community members directly engaged in project design, management, and evaluation.

B. Peer-to-Peer Learning: Knowledge transfer through local champions (local heroes) such as Enjang Ramdhani, ensuring cultural relevance and trust.

C. Reflective Practices: Regular participatory assessments and storytelling sessions to evaluate progress and collectively solve problems.

This method is consistent with Wenger's (1998) theory of Communities of Practice, which highlights learning as a social participation process rather than an isolated cognitive activity.

Figures 1, 2, and 3 visualize the interconnectedness between economic revitalization, environmental management, and social transformation as critical outputs of this educational model.

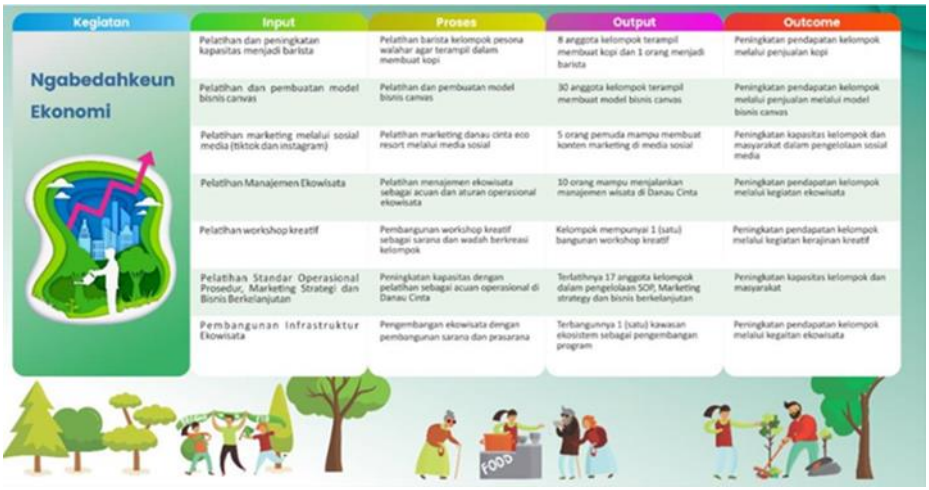

Figure 1. Economic Empowerment and Creative Industries Map

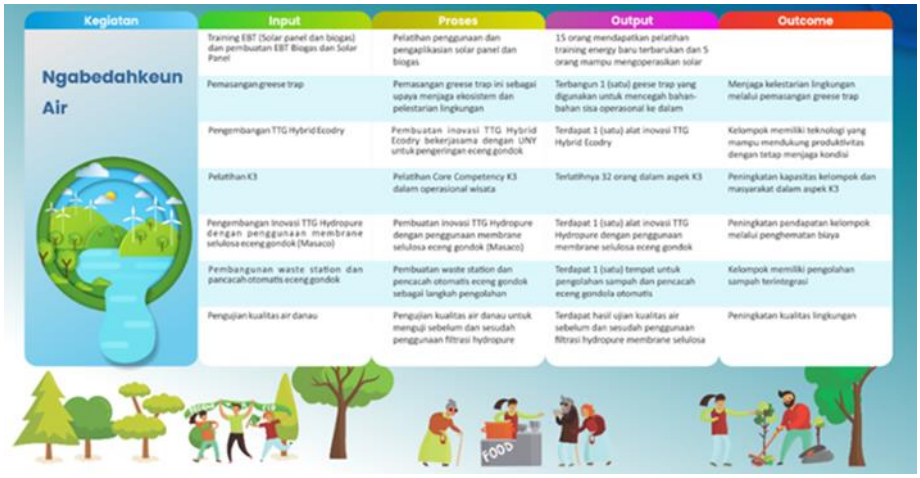

Figure 2. Environmental Innovation and Waste Management Systems

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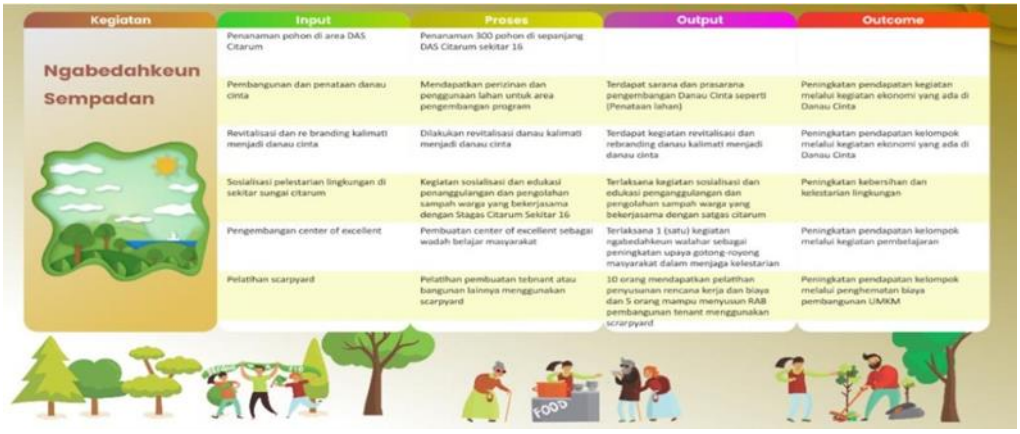

Figure 3. Social Dynamics and Community Network Development

4.1.4. Measuring Educational Impact: The Role of Social Return on Investment (SROI)

To objectively assess the success of the educational framework, PT Pertamina Patra Niaga utilized the Social Return on Investment (SROI) methodology. Table 1 summarizes pre- and post-program conditions across critical development indicators:

Table 1. Summary of Social Return on Investment (SROI) Program Indicator Results

Indicator	Before Program	After Program
Employment Opportunities	Scarce	Established 13 SMEs and Walahar Creative Foundation
Environmental Health	High water pollution	Improved water quality via grease traps and water hyacinth filters
Community Cohesion	Fragmented social relations	Strengthened communal networks through collective projects

The SROI calculations indicated a positive ratio, confirming that the program generated social, economic, and environmental values significantly greater than the resources invested. This aligns with Porter & Kramer (2019) argument that CSV (Creating Shared Value) strategies can produce competitive advantage while addressing societal needs.

4.1.5. Transformation of Local Potential into Sustainable Educational Practices

One of the program's most profound achievements was its success in transforming traditional local practices into dynamic and sustainable educational interventions, characterized by:

A. Problem-Based Learning: Addressing real-world challenges collaboratively (e.g., transforming a polluted lake into a tourism asset).

B. Project-Based Learning: Executing creative economy projects and eco-tourism ventures as learning laboratories.

C. Service Learning: Linking individual learning goals with community service and development.

Such practices fostered individual competencies and reinforced community resilience, echoing Bebbington's (1999) concept of "sustainable livelihoods" as a holistic framework for community development.

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4.2. Structural Components and Organizational Framework of the "Ngabedahkeun Walahar" Educational Model

This section describes the structural and organizational design of the Ngabedahkeun Walahar educational model, highlighting its integration of strategic communication, stakeholder participation, and staged learning implementation. The framework is anchored in a layered communication approach and supported by institutional structures that ensure educational initiatives are responsive to community contexts. Core elements include collaborative content development, leadership succession planning, and the establishment of sustainability mechanisms through diversified income streams and technological adaptation. Furthermore, the model promotes long-term resilience by formalizing local governance systems and encouraging flexible, community-centered learning. As a whole, the program illustrates how culturally rooted and well-structured CSR initiatives can contribute to inclusive, sustainable, and education-focused community empowerment.

4.2.1. Strategic Communication as the Foundation of Educational Engagement

A central pillar of the educational framework is the role of strategic communication, which serves not merely to inform but to actively involve and transform community stakeholders. Communication is structured across multiple dimensions, each reinforcing the program's educational objectives:

A. Informative Layer: Building basic awareness about the program's vision, activities, and expected outcomes. Pertamina Patra Niaga mapped internal and external CSR issues, aligning its initiatives with core business interests and community aspirations.

B. Interactive Layer: Fostering two-way communication through focus group discussions (FGDs), participatory workshops, and local storytelling sessions. These methods created spaces for community members to voice concerns, propose ideas, and co-design solutions.

C. Relational Layer: Strengthening interpersonal networks via local heroes, who functioned as both information brokers and motivational agents within the community.

This multilayered strategy aligns with Morsing's (2006) model of corporate communication for social engagement, which emphasizes interaction over mere dissemination.

Moreover, Pertamina employed internal broadcast messaging to maintain consistency across its organizational actors. This mechanism ensured that all employees—especially CSR officers and field facilitators—understood their roles as communicators and educators.

4.2.2. Stakeholder Engagement as the Core Organizational Engine

Stakeholder engagement in "Ngabedahkeun Walahar" goes beyond consultation to active co-creation, in line with Arnstein's (1969) ladder of citizen participation. The framework institutionalizes stakeholder involvement through several mechanisms:

A. Triple Bottom Line (TBL) Integration: Every project component was evaluated based on its economic viability, social inclusiveness, and environmental sustainability.

B. Risk and Issue Management: A dynamic risk mapping approach allowed for rapid identification and response to emerging community challenges.

C. Third-Party Endorsement Strategy: Collaboration with local influencers and independent institutions lent credibility and reinforced the legitimacy of program initiatives.

Notably, Figure 4 based on the original report illustrates how the communication flow evolved from initial information delivery to dynamic interaction, signifying increased community ownership of the program.

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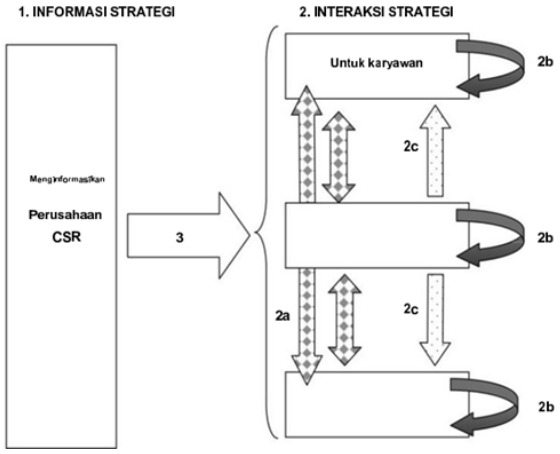

Figure 4. CSR Communication Strategy Model, Process from Information to Communication

4.2.3. Phased Communication and Educational Delivery

Moreover, The educational model employed a phased approach to communication and learning, carefully sequenced to maximize stakeholder engagement and capacity development:

1. *Phase 1: Awareness and Interest Building*

Initial communication efforts, through targeted digital campaigns, structured offline community workshops, and strategic public endorsements, were carefully designed not only to inform residents about pressing environmental and economic challenges but also to build critical awareness, foster a strong sense of urgency, and encourage sustained collective responsibility for driving community transformation.

2. *Phase 2: Knowledge and Skill Development*

This phase focused on technical and entrepreneurial training, involving skill development workshops in eco-tourism management, green entrepreneurship, and creative handicrafts using water hyacinth.

3. *Phase 3: Empowerment and Ownership*

Through continuous engagement and leadership mentoring, community members assumed direct responsibility for managing eco-tourism sites, SMEs, and environmental conservation initiatives.

This strategic phasing resembles the Diffusion of Innovations Theory (Rogers et al., 2014), which emphasizes the importance of staged adoption processes in social change initiatives.

4.2.4. Organizational Structuring of Educational Activities

The program's structural mapping reveals four major streams of educational intervention:

A. Capacity Building Streams: Targeting technical, managerial, and leadership competencies across various sectors, including waste management, renewable energy, and eco-tourism development.

B. Community-Based Monitoring Systems: Establishing mechanisms for participatory evaluation, whereby residents monitor environmental indicators such as water quality, biodiversity health, and tourism visitor numbers.

C. Institutional Development Programs: Facilitating the creation and strengthening of local organizations like Pokdarwis and ProKlim, ensuring sustained community governance of program outcomes.

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D. Sustainability Mechanisms: Designing a deliberate exit strategy, involving the phasing-over of responsibilities to local actors while gradually reducing corporate oversight.

Table 2, based on the original report, details specific communication activities and their alignment with each educational objective.

Table 2. Specific Communication Activities and Their Alignment with Each Educational Objective

Activity	Objective
Public Endorsement Campaigns	Building credibility and broad community support
Hero Talk Events	Motivating local leadership and sharing best practices
Podcast Series	Raising awareness and educating broader audiences
Content Creation Workshops	Strengthening digital literacy and self-representation skills

This comprehensive structuring ensures that each program activity serves a pedagogical purpose while simultaneously contributing to larger developmental goals.

4.2.5. Sustainability and Resilience Building as Long-Term Educational Goals

Long-term resilience was intentionally embedded as a core educational outcome of the "Ngabedahkeun Walahar" framework, reflecting a strategic vision to sustain community empowerment beyond the CSR funding cycle. Several mechanisms were established to realize this goal. Leadership regeneration was prioritized by mentoring new cohorts of youth leaders to succeed outgoing community heroes, thereby mitigating leadership vacuums and maintaining organizational momentum. Simultaneously, financial diversification strategies were implemented through the development of multiple income streams—including eco-tourism, green SMEs, and handicraft enterprises—designed to buffer the community against economic shocks and reduce vulnerability to sector-specific downturns.

In addition, technological integration was pursued by introducing IoT-based environmental monitoring systems, enabling data-driven decision-making and fostering a culture of evidence-based resource management. Policy advocacy engagement further strengthened the framework, as active collaborations with district and provincial governments helped institutionalize program achievements into formal development agendas. Collectively, these efforts align with Sheehan et al.'s (2024) emphasis on embedding resilience within CSR programs through capacity strengthening, livelihood diversification, and the creation of robust institutional linkages. The multilayered approach adopted by "Ngabedahkeun Walahar" thus offers a replicable model for future initiatives aiming to achieve sustainable, community-led development.

4.2.6. Lessons Learned and Structural Refinements

Evaluation of the program's organizational framework revealed several critical lessons that are instrumental for future CSR-driven educational initiatives. First, flexibility emerged as a key success factor. The ability to adapt program timelines, activities, and methods in response to evolving community dynamics significantly enhanced both responsiveness and impact. Rather than rigidly adhering to predetermined plans, the program's adaptive management style allowed it to respond to emerging needs, unforeseen challenges, and local innovations, maintaining relevance throughout

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its implementation cycle. This underscores the importance of viewing program design as a living framework that evolves alongside the communities it serves.

Second, the cultural embedding of educational content and processes played a pivotal role in ensuring sustainability. By rooting the program in the local philosophy of Ngabedahkeun, community acceptance was strengthened, and long-term relevance was secured. Furthermore, the adoption of iterative communication practices—such as establishing regular feedback loops and encouraging participatory content development—ensured that messaging remained fresh, inclusive, and aligned with community aspirations. These findings are consistent with Arzuaga's (2024) argument that effective CSR strategies must skillfully balance structural coherence with adaptability to local contexts. Taken together, these insights highlight that community-based CSR programs must be culturally grounded, flexible, and participatory if they are to achieve meaningful and lasting transformation.

4.3. Stakeholders' Perceptions of the Contributions and Limitations of the "Ngabedahkeun Walahar"-Based Educational Framework

This section presents stakeholder perspectives on the benefits and limitations of the educational framework developed through the Ngabedahkeun Walahar program. Stakeholders reported that the initiative enhanced community empowerment by promoting participatory communication, engaging respected local figures, and effectively utilizing digital platforms to broaden public outreach. The framework's success was further supported by measurable improvements reflected in Social Return on Investment (SROI) indicators. Despite these achievements, several challenges were identified, including limited initial knowledge among participants, communication difficulties, and the need to continually balance corporate priorities with community needs. Based on these insights, stakeholders recommended the adoption of more adaptive communication strategies, stronger participatory structures, ongoing leadership development, and the establishment of regular feedback mechanisms. These efforts are essential to ensure the continued relevance, inclusiveness, and sustainability of CSR-based educational programs.

4.3.1. Contributions of the Educational Framework

Stakeholders, including community members, local heroes, program facilitators, and Pertamina CSR officials, consistently highlighted several key contributions of the "Ngabedahkeun Walahar" educational model:

1. *Strengthening Community Engagement and Empowerment*

The educational framework fostered a strong sense of collective agency within the community. By utilizing a participatory communication strategy—combining proactive and interactive approaches—the program succeeded in building critical awareness and a shared sense of responsibility among stakeholders. Through interactive workshops, leadership mentoring, and community-based environmental conservation activities, local residents were empowered to actively manage and sustain the development initiatives.

The strategy of engagement and empowerment, emphasized through local heroes such as Enjang Ramdhani, proved particularly effective in cultivating ownership, strengthening solidarity, and motivating pro-environmental behavior. As Zhang et al. (2024) argue, participatory communication approaches deepen stakeholder commitment and foster enduring program loyalty.

2. *Integration of Communication Strategies for Greater Credibility*

Effective use of third-party endorsement strategies—engaging credible local figures to champion program objectives—significantly enhanced public trust and credibility. The active participation of

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community leaders and credible NGOs positioned the educational framework as authentic, culturally relevant, and community-owned.

3. Utilization of Digital and Mass Media Platforms

The strategic integration of social media and mass media, particularly Instagram, YouTube, and local media collaborations, expanded the visibility of the program and attracted broader community participation. The use of visual storytelling and broadcast messaging also helped to disseminate success stories rapidly, creating a positive feedback loop that reinforced community pride and external recognition.

As highlighted by Ekpebu (2024) and Xu (2022), the effective use of digital platforms enhances transparency, trust, and public engagement, critical components for CSR program success in the digital era.

4. Social Return on Investment (SROI) Outcomes

SROI evaluations revealed measurable improvements across economic, social, and environmental dimensions. Increased SME development, improved water quality, and enhanced social cohesion were cited as tangible results linked to the educational and communication components of the framework.

4.3.2. Limitations and Challenges Identified

Despite its numerous achievements, stakeholders also acknowledged several limitations within the educational framework:

1. Initial Knowledge Gaps among Beneficiaries

At the outset, many community members exhibited limited awareness and understanding of core program concepts, such as environmental conservation, renewable energy applications, and creative entrepreneurship. This required intensive preliminary efforts in basic education and awareness-building, which consumed significant resources and time.

2. Communication Barriers

Multiple communication challenges emerged during implementation, including:

a. Semantic Barriers: Misinterpretations of key terms and concepts across different cultural and educational backgrounds.

b. Physical Barriers: Inconsistent access to communication technologies in remote areas.

c. Psychosocial Barriers: Differing values, traditions, and perceptions that complicated message alignment between Pertamina and local residents.

These obstacles, if unaddressed, risked fragmenting stakeholder engagement and diminishing program impact.

3. Balancing Corporate and Community Interests

As emphasized by Rizal et al. (2025), effective CSR initiatives must balance corporate strategic interests with genuine community needs. Some stakeholders voiced concerns that certain program aspects risked prioritizing corporate image over deep, transformative community development. Thus, maintaining ongoing dialogue and reflexive adjustment mechanisms was deemed essential to align aspirations continually.

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4. Skepticism and Trust Management

While third-party endorsements strengthened credibility, there remained underlying skepticism among some community groups regarding the true motivations behind CSR interventions. This underscores the need for continuous relationship-building and the importance of maintaining transparency throughout all program phases.

4.3.3. Lessons Learned and Recommendations from Stakeholder Feedback

Based on stakeholder evaluations, several lessons and recommendations were identified to further strengthen the educational framework:

A. Adaptive Communication Strategies: Communication must remain dynamic, responsive to community feedback, and adapted to emerging challenges.

B. Enhancing Participatory Mechanisms: Future initiatives should deepen community involvement at all stages—planning, implementation, monitoring, and evaluation—to ensure relevance and ownership.

C. Capacity Building for Local Leaders: Ongoing leadership development programs are essential to sustain community-driven initiatives beyond the direct involvement of corporate sponsors.

D. Integrated Feedback Systems: Regular surveys, focus groups, and participatory evaluation sessions must be institutionalized to continually refine program strategies based on real-time feedback.

These recommendations align with Irawati and Juwita's (2023) findings, which emphasize the importance of structured communication planning, participatory feedback loops, and continuous program evaluation in achieving sustainable CSR outcomes.

5. Discussion

5.1. Translating the Ngabedahkeun Walahar Philosophy into Educational and Pedagogical Practice

The application of the Ngabedahkeun Walahar philosophy within educational and pedagogical settings reflects a significant shift from traditional corporate social responsibility (CSR) frameworks toward a culturally grounded and participatory model. The term ngabedahkeun, derived from the Sundanese language, means "to open or clean up together," and conveys values such as collective responsibility, mutual cooperation, and grassroots-level problem-solving. This philosophy goes beyond cultural expression, forming the basis for concrete educational activities including ecotourism training, creative economy workshops, community-based waste management, and environmentally conscious practices supported by appropriate technology.

The pedagogical strategies employed emphasize experiential learning and contextually responsive education that addresses the specific socio-ecological conditions of rural communities. Rather than being passive recipients, community members—especially youth and local micro-entrepreneurs—actively engage as participants in learning and social change. This participatory approach is consistent with community-driven development theories and illustrates how such models can empower local populations to play leading roles in achieving sustainable development goals.

The focus on collaborative problem-solving and community action aligns with Freire's (1970) concept of critical consciousness, wherein individuals gain the capacity to initiate collective change through critical reflection on their circumstances. Furthermore, the program promotes the acquisition of practical skills in communal settings where knowledge is co-created and shared. This approach resonates with Wenger's (1998) notion of Communities of Practice, which views learning

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as a social process involving active participation and identity formation. The formation of the Pesona Walahar Foundation and its institutional collaboration with Pertamina Patra Niaga provide empirical support for the idea that community-based education can foster resilient and socially integrated organizational models.

Additionally, the program's pedagogical approach encourages participants to develop a deeper awareness of their socio-economic and ecological realities. Through open dialogue and shared reflection, the community is invited to examine the intersections of industrial activity, environmental degradation, and economic disparity. This reflects a constructivist epistemology, wherein social realities are understood to emerge from lived experiences and collaborative interpretation.

The integration of indigenous knowledge and local cultural values into the educational process demonstrates the potential of culturally responsive CSR initiatives to support sustainable social transformation. The Walahar case affirms the view that local cultural traditions can serve not only as compatible elements but also as foundational principles for holistic and transformative models of community education.

5.2. Structural Elements and Organizational Framework of the Educational Model

The structural configuration of the “Ngabedahkeun Walahar” CSR initiative exemplifies how strategic communication and inclusive participation can shape a robust and sustainable organizational structure for community-based education. Departing from traditional linear or transactional models, the program is guided by a comprehensive social development roadmap that spans from its initial implementation phase to a planned phase-out in 2025. This roadmap follows a gradual approach that involves raising community awareness, establishing community-led organizations (such as Pokdarwis and the Pesona Walahar Foundation), and advancing green entrepreneurship alongside renewable energy innovations.

Institutional development is central to this model. The Pesona Walahar Foundation, for instance, has transformed beyond a formal legal entity into a dynamic social enterprise, taking responsibility for training, production, marketing, and community-driven policy engagement. The success of this transformation is closely linked to ongoing capacity-building efforts, leadership support, and the creation of an independent financial management system. These aspects reflect the tenets of social capital theory, which underscores the importance of mutual trust and collective resilience within communities. The evolution of such local institutions through shared practice and learning aligns with Wenger’s (1998) concept of Communities of Practice, wherein knowledge and practice become institutionalized through concrete roles and organizational structures.

Additionally, the organizational framework extends beyond internal systems to embrace a wider, multi-stakeholder collaboration network. This inclusive ecosystem integrates public agencies, civil society actors, academic institutions, and private sector partners. Such an approach is consistent with stakeholder theory, which emphasizes the need to align diverse interests in order to build legitimacy and ensure long-term impact. The program’s active engagement with local government structures has facilitated policy-level recognition and resource alignment, thereby enhancing the initiative's scalability and sustainability. These collaborative dynamics also allow for the exchange of technical expertise, regulatory support, and potential financial assistance—key elements often overlooked in conventional CSR strategies.

This broadened organizational orientation reflects a shift from CSR as a peripheral philanthropic endeavor to a process of strategic institutional co-creation. It demonstrates that a community-centered framework—supported by transparent communication and participatory governance—can produce both local-level outcomes and contribute to broader development goals. The Walahar case thus offers a practical and transferable model for future CSR programs aiming to institutionalize

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community agency while fostering inter-organizational trust, operational resilience, and systemic transformation, particularly through long-term educational engagement.

5.3. Stakeholder Perspectives on Impact and Challenges

Stakeholder evaluations highlight the effectiveness of the educational framework in promoting cultural relevance, capacity development, and community empowerment. Respondents emphasized that local values such as gotong royong (mutual assistance) were not only preserved but also embedded as guiding principles in managing tourism, environmental projects, and small business initiatives. The program's transparent communication strategy and the use of respected local leaders as third-party endorsers were regarded as important in strengthening trust and enhancing community involvement. These local figures served as key connectors within the community of practice, enabling newcomers to participate meaningfully and demonstrating the competencies and values desired (Wenger, 1998).

The Social Return on Investment (SROI) analysis supports these insights. As outlined by Nicholls (2017) and Kim and Ji (2020), SROI captures both tangible economic outcomes and intangible social impacts, including collective well-being. In the Walahar context, this included increased household income through environmentally focused entrepreneurship, improved water quality through appropriate technology, and the formation of sustainable social capital through community institutions.

Nonetheless, some challenges were noted. During the early implementation stages, the program encountered difficulties in communication—especially related to the use of technology and the interpretation of messages among participants with limited literacy. There was also initial skepticism regarding corporate intentions, particularly when introducing technological interventions. Moreover, the involvement of marginalized groups, such as women and the elderly, remained limited, pointing to a need for more inclusive strategies. From a Freirean perspective (Freire, 1970), these issues underscore the importance of ongoing "cultural action for freedom," which seeks to ensure that pedagogical approaches remain dialogical and avoid reproducing power imbalances or replicating a top-down, "banking" model of education—even within participatory settings.

These findings highlight the need for adaptive communication strategies that respond to community dynamics, alongside continuous participatory evaluation mechanisms. Dialogue-based engagement and the cultivation of mutual trust should remain integral to any CSR program that aims to deliver authentic and sustainable outcomes at the community level.

6. Study Limitations

While this study offers valuable insights into the "Ngabedahkeun Walahar" initiative, several limitations must be considered. First, as a single instrumental case study, the findings are context-specific and may not be universally applicable across other CSR programs or cultural settings, whether within Indonesia or internationally. The unique socio-cultural landscape of Walahar Village and the particular nature of PT Pertamina Patra Niaga's engagement played a critical role in shaping both the design and outcomes of the program.

Second, the study's reliance on qualitative data—though rich and nuanced—is inherently influenced by researcher interpretation. Although methodological safeguards such as triangulation and member validation were applied to ensure credibility, some degree of subjectivity is unavoidable in qualitative inquiry. Third, while the Social Return on Investment (SROI) framework provides a multidimensional view of impact, incorporating broader quantitative measures—such as standardized assessments of learning outcomes before and after program participation—could enhance the depth and precision of educational impact evaluation.

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Fourth, the study's timeframe encompassed most stages of program implementation but did not include a long-term post-exit assessment. Such longitudinal follow-up would be essential to evaluate the sustained effectiveness and institutional resilience of the community education and empowerment model. Lastly, although the research aimed to capture a wide range of stakeholder perspectives, it is possible that the voices of more marginalized groups—such as women, the elderly, or individuals with limited access to decision-making spaces—were not fully represented. This limitation may affect the comprehensiveness of the findings and highlights the need for more inclusive approaches in future evaluations.

7. Conclusion

This study examined how the philosophy of Ngabedahkeun Walahar was translated into a culturally grounded educational model through the CSR initiative of PT Pertamina Patra Niaga. The analysis reveals that the integration of indigenous values, strategic communication, participatory learning, and sustainable development principles can significantly empower communities and promote enduring change. By fostering practical competencies in ecotourism, creative industries, and environmental stewardship, the program successfully encouraged community participation, even amid early challenges such as limited baseline knowledge, communication difficulties, and stakeholder doubts.

The program's strong alignment with community-based learning theories, along with its positive social, economic, and ecological outcomes, affirms its effectiveness. Stakeholder input further emphasized the importance of enhancing early-stage capacity building and ensuring clear and consistent communication. While the use of a single-case design restricts broad generalizability, the findings suggest that similar models could be replicated in other contexts. Moreover, the study points to the importance of ongoing research that includes comparative and longitudinal designs to explore broader applicability and long-term outcomes. In summary, Ngabedahkeun Walahar provides an illustrative case of how CSR programs can evolve from transactional engagements to transformative, culturally rooted approaches to community development through well-structured pedagogical strategies.

8. Recommendations

Based on the findings, several practical and academic recommendations are proposed to strengthen the impact and sustainability of future CSR-based educational programs. CSR practitioners should embed indigenous philosophies deeply into program design, developing specific curricula and pedagogical strategies that operationalize these philosophies. They should prioritize early-stage capacity building to enhance foundational skills, adopt adaptive and participatory communication strategies, and foster transparent, reflexive stakeholder relationships to build lasting trust.

Local governments are encouraged to institutionalize successful grassroots models such as Ngabedahkeun Walahar by offering policy support and long-term resources to ensure continuity beyond corporate involvement. Community leaders should invest in mentoring emerging leadership and expanding initiatives into complementary sectors, such as sustainable agriculture, renewable energy, and the creative economy, thereby strengthening community resilience.

Future research should adopt comparative and longitudinal methodologies to evaluate the scalability and sustainability of such models over time. Further investigation into the role of digital technologies in rural education could offer insights into how customized content may bridge digital divides and enhance local empowerment. Implementing these recommendations may help reposition CSR from short-term philanthropic efforts to long-term, community-driven strategies aligned with broader goals of social inclusion, environmental responsibility, and sustainable development.

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Declarations

Author Contributions. All authors contributed to the study's planning, design of the data collection instrument, and data collection and analysis. The first author led the writing process with assistance from other authors. All the authors read and approved the final manuscript.
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About the Contributor(s)

Sandi Ali Rahman, Sandi Ali Rahman is a doctoral candidate at the Faculty of Communication Sciences, Universitas Padjadjaran. He is currently completing his dissertation, which investigates communication strategies for implementing public communication within Corporate Social Responsibility (CSR) programs, using PT. Pertamina (Persero)'s "Pesona Walahar Creative Destination" initiative in the West Java Marketing Operation Region III as a case study.
Email: sandi22003@mail.unpad.ac.id
ORCID: https:/orcid.org/0009-0003-3985-410X

Dadang Rahmat Hidayat, is the Dean of the Faculty of Communication Sciences at Universitas Padjadjaran (Unpad) Indonesia. His main research interests and areas of expertise encompass communication science, with particular focuses on media ethics and regulation, political communication, and potentially media and broadcasting studies, evidenced by his involvement in events such as the KPID Broadcasting Awards. In his scholarly publications, He has garnered numerous citations, especially in the areas of political communication and the political economy of communication, underscoring his significant contributions to these fields. He is also active in academic supervision, including dissertations.
Email: dadang.rahmat@unpad.ac.id
ORCID: https://orcid.org/0000-0002-9717-9486

Dadang Sugiana, is a Lecturer at the Faculty of Communication Science, Universitas Padjadjaran (Unpad), Indonesia, and currently serves as the Head of the Doctoral Program of Communication Science in the same faculty. He is an expert in communication program planning and evaluation, communication science research methodology, Social and Development Communication, Instructional Communication, Persuasive Communication, and Higher Education Curriculum Development. His main research interests broadly cover the field of Communication Science, where he has extensively published scholarly works and received significant citations, demonstrating his important contributions to the field through his research.
Email: dadang.sugiana@unpad.id
ORCID: https://orcid.org/0000-0003-4332-6433

Asep Suryana, is Head of the Corporate Communication Department and a Lecturer in the Faculty of Communication Science, Universitas Padjadjaran (Unpad), Indonesia. His main research interests include Marketing Communication, Quantitative Research Methods, and Social Communication. He

has published scholarly works in the field of Communication Science. He is also active in academic supervision, including dissertations.
Email: a.suryana@unpad.ac.id
ORCID: https://orcid.org/0000-0003-1794-7105