



Local Wisdom as Informal Leaders' Communication Strategy in Rural Areas: An Indonesian Case

Harry Nuriman^(✉) , Nia Kurniasih , Ridwan Fauzi , Ade Engkus Kusnadi ,
and Cecep Cecep 

Humanities Research Group, Institut Teknologi Bandung, Bandung, Indonesia
harrynuriman@itb.ac.id

Abstract. This study aims to explore the application of local wisdom as a communication strategy of informal leaders in rural areas in Pangalengan, West Java, Indonesia, as a case example. Data were collected quantitatively through questionnaires distributed to the Pangalengan community who live in the perimeter of the location of a multinational company and qualitatively through focus group discussions (FGD), in-depth interviews with stakeholders, and field observations. The data obtained were then analyzed using ethnographic social research methods. The results show that the use of local wisdom, i.e., local language and culture, has proven to be effective as a communication strategy that connects multinational companies with the rural communities. This study has revealed that rural communities in West Java deem the existence of multinational companies beneficial to their life. The same communities, however, are found to be resistant to foreign cultures introduced by multinational companies. The role of informal leaders (religious, community, youth leaders) has proven effective in intermediating the wishes of the company and those of the community through constructive communication, i.e., intercultural communication that channels the local wisdom embraced by the community to the employers and employees of the company.

Keywords: rural · local wisdom · culture · communication strategy · informal leaders

1 Introduction

The existence of multinational companies located in the vicinity of rural community settlements often poses problems, mostly due to miscommunications between the companies and the community. An appropriate communication strategy is deemed crucial to bridge the company's communication with the community. A study by Kartikawangi (2017), for instance, examines the corporate social responsibility (CSR) programs of several multinational corporations in Indonesia. It discusses in particular how these companies' CSR programs are adjusted and adapted to suit the local wisdom as their attempt to achieve their CSR goals.

As one of the countries with the largest population in the world, Indonesia has a greatly diverse ethnicity, language, religion, and tradition. Its basic values of the state ideology Pancasila have led to Indonesia's distinctive communication system that is different from that of other countries. The characteristics of the communication system of Indonesia is related to the country's historical and cultural factors, comprises several subsystems, and must comply with Article 28 of the 1945 Constitution, concerning the freedom to express thoughts orally and in writing. It was developed with the principle of balanced freedom and responsibility as the implementation of Pancasila ideology. Freedom of expression in Indonesia, for instance, must conform with religious, ethical and social as well as national responsibility (Arifin, 2011; Kurniasih, 2012). The diversity of over 1340 ethnicities of Indonesians (Portal Informasi Indonesia, 2017) and the vast geographical areas scattered as an archipelago are deemed potential for the emergence of conflicts in various aspects (Barron et al., 2009).

The immense needs of the Indonesian people for, among others, food, housing, and energy, are directly proportional to its total population which, according to BPS data based on the registration results in September 2020, reached 270.20 million people (Badan Pusat Statistik, 2020). Total final energy consumption (TFEC) increased by an average of 3.2% per year from 1990 to 2017, from 69.31 million tons of oil equivalent (Mtoe) to 163.58 Mtoe. Given the assumed economic and population growth, TFEC will continue to grow slightly faster, by 3.5% per year, from 2017 to 2050 under business as usual (Malik, 2021).

Indonesia's main energy reserves, according to the data from the National Energy Council (DEN) in 2019, consist of 3.2 million barrels of crude oil reserves, 32.8 million standard cubic feet of natural gas, 28.4 million tons of coal, and 29,544 MW of geothermal energy. Based on the statistics, the largest reserves of Indonesia are geothermal energy, which amounts to 29.544 MW, making Indonesia the country with the largest geothermal potential in the world. However, only 2600 MW or a mere 8.8% of the geothermal potential has been used hitherto (Utami, 2020).

In order to obtain enough energy to generate electricity, geothermal power plants rely on heat that exists a few kilometers below the surface of the earth. In some areas, the heat can naturally exist underground as pockets of steam or hot water. Since the most active geothermal resources are usually found along major tectonic plate boundaries where most volcanoes are located, geothermal power plants cannot be built randomly. Geothermal reservoirs above 100 °C are usually necessary for most large geothermal plants, and these reservoirs are only found in specific locations, usually within or adjacent to tectonic plate boundaries or hot spots (U.S. Energy Information Administration, 2022). This in most cases led to selection of rural areas as the site as geothermal resources are mostly located in such areas. As a consequence, these rural areas and the community inhabiting the places suffer from economic depression and high unemployment (Ouali et al., 2015), which requires good handling by the geothermal companies.

One of the geothermal companies in Indonesia, Star Energy Geothermal, was founded in 2003 as a company that manages and operates geothermal power plants whose one of its company locations is in Pangalengan, a rural area in Bandung Regency, West Java, Indonesia (Fig. 1).



Fig. 1. Location of Star Energy Wayang Windu in Pangalengan Kab. Bandung (Baharuddin, 2014)

To promote rural development there must be encouragement from the government, i.e., the local authorities as well as from the residents inhabiting the areas. All parties must work together to cultivate and harness the potential of the rural region. The existence of this multinational company, located in the vicinity of rural community settlements, however, often poses problems, mostly due to miscommunications between the company and the community. Therefore, an appropriate communication strategy is deemed crucial to bridge the company's communication with the community.

This current research investigates the effectiveness of the use of local wisdom –local language and culture— as a communication strategy between multinational companies and the community living adjacent to the location of the companies. This study, which is part of a pilot project planned to be conducted in rural areas in major islands in Indonesia, is expected to reveal whether the community is adaptive or resistant to foreign cultures introduced by multinational companies. In addition, this research also investigates the role of the informal leaders (religious, community, youth, and customary

leaders), i.e., whether informal leaders can give significant contribution to the constructive communication between multinational company and the community in the rural area of Pangalengan.

1.1 Local Wisdom as a Communication Strategy

Local wisdom is a way and practice developed by a group of people that comes from their deep understanding of the local environment as a result of living in that place for generations (Meinarno et al., 2015). Local wisdom arises from within the community itself, disseminated non-formally, and is owned collectively by the community concerned. In addition, local wisdom has also been developed over several generations and is embedded in the way of life of the community concerned as a means to sustain life (Katikawangi, 2017).

Incorporating local wisdom into the basis of a company's decision making can help the company obtain better and clearer understanding of other related parties, provide improved human treatment, hence building good and balanced relationships with the society. To achieve such goals, a company needs to design and implement a communication strategy that is in line with what the society needs. Local wisdom is, therefore, deemed the plausible communication strategy for putting the human factors as the focus of building the relation discussed above (Katikawangi, 2017).

Human factors such as values, norms, ethics, beliefs, customs, customary laws, and special rules are what form local wisdom. The term wisdom has the characteristics of being able to withstand influences from foreign cultures while accommodating elements coming from those cultures (Samovar et al., 2010a). In other words, local wisdom means the ability to integrate elements of foreign culture into the original culture, i.e., the ability to control and provide instructions for cultural development.

Indonesian society consists of various ethnicities and cultures, and each has their own local wisdom. To create a prosperous society, these diversities can be a strength on the one hand and a challenge on the other. Local wisdom can be a strength if knowledge and practices are implemented in harmony with community development efforts. In the implementation of the development, however, technological advances sometimes override the importance of community traditions or culture in managing the environment. Local wisdom that exist nowadays is facing challenge that threaten its preservation, so that it begins to be eroded by the development of technology, which has adopted process of innovation and the diffusion of technology (Hilman & Sunaedi, 2017). Based on the discussion above, the current researchers decided to conduct this study that highlights the importance of local wisdom in sustaining good relationships between companies and their corporate social responsibility (CSR) programs and the society through the help of informal leaders.

1.2 Local Wisdom and Corporate Social Responsibility

To improve a company's strategies in product development programs, marketing strategies, and the social responsibility of a company to stakeholders, the community, and the environment around the company's operational locations, incorporating local wisdom into Corporate Social Responsibility (CSR) is deemed beneficial to provide a

clearer understanding of factors related to local, regional, and national communities (Katikawangi, 2017).

Research regarding local wisdom related to CSR has been conducted by various researchers. According to Jiang and Gu (2008), CSR is considered as a voluntary company commitment that exceeds the explicit and implicit obligations imposed on the company (Putera et al., 2020). Suharto (2006) and Jalal (2011) indicate various benefits obtained by companies doing CSR, such as positive image and reputation reduce negative risks, employee engagement and pride (Susanto, 2009), increase company's competitiveness (Porter & Kramer, 2002), support from stakeholders and community satisfaction (Carroll & Shabana, 2010; Putera et al., 2015), attract, retain and motivate qualified employees (Linfei & Qingliang, 2009). Sekhar Bhattacharyya et al. (2008) also states that CSR can help the company in achieving strategic goals.

This study is related to some aspects in the management of CSR programs carried out by STAR, a geothermal company, that is the role of informal leaders in bridging the communication gap between the company and the rural community through the use of local wisdom.

1.3 Intercultural Communication as a Constructive Communication Strategy

Communication strategy is a guide from communication planning and management to achieve a goal, which requires that the communication strategy carried out must be able to show how technical in the field. The approach taken will be different depending on the situation at hand (Effendy, 2009).

In order for communication to run well, it is necessary to fulfill the elements of communication. According to Cangara (Karballa & Sarwoprasodjo, 2019) the elements of communication include the source or the sender of the message (both individuals and groups), the message, the channel used (channel), the recipient of the message (receiver), and the effect. Communication (Ruben & Gigliotti, 2016) is considerably more than a leadership tool or strategy. Rather, it is an orientation, a world view, a way of understanding leadership that focuses more broadly on the process of social influence itself.

The communication patterns and strategies a company must develop should be based on the culture of the community as culture refers to a collection of knowledge, experiences, beliefs, values, attitudes, meanings, hierarchies, religions, conceptions of time, roles, distances, relationships, general concepts, material objects and belongings of a group of people derived from generation to generation through individuals and groups (Samovar et al., 2010a). Furthermore, Samovar, Porter and McDaniel (2010a) state that for culture to be passed down from one generation to the next, individuals and cultural groups must communicate every aspect of culture. Therefore, culture and communication cannot be separated and form a strong bond.

The flow of globalization makes employees in various companies and organizations increasingly heterogeneous, requiring the organizations to understand the differences in regulations, socio-political situations, economic conditions, and social environment of various countries. Every global organization, or one that is heading to become a

global organization, must prepare its members to communicate effectively between cultures because intercultural communication skills are the backbone to support business transactions around the world (Chitakornkijsil, 2010; Patrick & Kumar, 2012).

Differences in habits, behaviors, values can be a problem and can only be resolved through effective intercultural interaction and communication (Samovar et al., 2010b). At this juncture, we see beyond the concept of which ones are indigenous, which are local, and which are foreign workers. The focus of the context is on how life has been built so far so that harmony in (communal) life is achieved.

1.4 Role of Informal Leaders in a Company's Communication Strategy

In the context of mass media, Lazarsfeld et al. (1948) introduced the two-step flow of communication model, placing opinion leaders as the mediator who exerts personal influence on attitudes and opinions of others and tends to be more exposed to messages as information flows to the public from a media (Katz & Lazarsfeld, 1955). In this study, information flows can be replaced by communication between a company and the public through opinion leaders in the form of informal leaders or traditional leaders.

Informal leaders, however, lack legitimate power, implying lack of authority to build their power. Instead, these informal leaders “rely on camaraderie and shared self-interest, listen to all points and gain respect through a demonstration of capabilities” (Sales, 2017). The decision they make is, therefore, founded on direct consultations with employees, and disagreements are common among parties involved. As Pielstick (1998) states “they should rely on the tactics of ‘authentic leaders’ rather than ‘use of power’”.

Leaders are defined as those who put leadership into effect. Empirically, a leader is an interactive result of individual or personal factors (personality) and situational and environmental factors. Fairchild in Kartono (2009) explains that a leader in a broad sense is a person who leads by initiating social behavior by regulating, directing, organizing, controlling the efforts/efforts of others, through prestige, power, or position. Leaders in a limited sense is those who guide, lead with the help of their persuasive qualities, and are voluntarily accepted by their followers.

Both formal and informal leaders share common visions, but a study conducted by Pielstick (2009) showed that informal leaders tend to incorporate moral purpose and inspiration, be responsible for the common good, and create meaning. Unlike the vision of the formal leader, that of the informal leader focuses more on shared needs, values, and beliefs.

Informal leaders, according to Northouse (2013), can be defined as people whose project themselves as leaders due to certain factors or traits they have in their personality. The characteristics in question include high intelligence, self-confidence, the desire and ability to act and perform better, trustworthiness, honesty, and pleasantry in dealing with the social environment.

Informal leaders, usually consisting of religious leaders, community leaders, traditional leaders and youth leaders, or a combination of these elements, play an important role in the communication process between the community and multinational corporations (Hariyani, 2018). In most instances in Indonesia, informal leaders use local wisdom to convey messages from multinational corporations to the community.

An informal leader is perceived as someone who has the ability to influence others and become the driving force of the social community in their social activities. In Indonesia, the enactment of the regional autonomy, which was marked by the enactment of Law Number 23 of 1999, concerning Regional Government, amended by Law Number 23 of 2014, concerning Regional Government, has provided regions with opportunities to manage and develop their own regions, in terms of government, public services, and development. Thus, social communities with traditional leadership or traditional leaders (informal leaders) try to maximize the potential of cultural resources as a driving force for regional development.

Previous research by Usat (2013) concluded that the role of informal leaders in the development of rural areas is manifested in the form of physical and non-physical development. The functions of the traditional leaders in the success of physical development include providing understanding to the community and mobilizing the community in the implementation of physical development in their village. Meanwhile, the function of the traditional leaders in the success of non-physical development includes preserving cultural values and customs.

However, research conducted by Hariyani (2018) shows that the role of informal leaders in community empowerment in the implementation of development has not yet been maximized. This is due to the lack of clarity on the development program to be implemented by the village government, so that informal leaders have difficulty in providing directions to the community.

2 Methodology

This study uses research and development (R&D) methods. Borg and Gall (2003) describe educational research and development as "...a process used to develop and validate educational products". The results of development research are not only the development of an existing product but also to find knowledge or practical answers to problems.

Furthermore, Borg and Gall (2003) describe four main characteristics in research and development, i.e., 1) studying research findings pertinent to the product to be develop, namely conducting preliminary studies or research to look for research findings related to the product to be developed; 2) developing the product based on these findings, namely developing products based on the research findings; 3) field testing in the setting where the product will be used eventually; 4) revising it to correct the deficiencies found in the field-testing stage, namely making revisions to correct the weaknesses found in the field-testing stages.

2.1 Interviews, Observation, and Focus Group Discussion

Research data collection was carried out through observation, interviews, and focus group discussions (FGD). This data collection method is increasingly useful and appropriate when details are needed to understand complex or unexplored topics in greater depth (Borg & Gall, 2003). This study uses purposive sampling methods in selecting informants, chosen based on the study's purpose (Palinkas et al., 2015), which in this

regard is related to constructive communication strategy from the point of view of a company, stakeholders, and public representation:

1. To obtain data on constructive communication strategy, the researcher obtained information from the company, namely from PT Star Energy Geothermal through observation, interviews and documentation.
2. To obtain field data regarding constructive communication strategies, the researchers obtained data from stakeholders, namely Margamukti Village community leaders, religious leaders, cultural leaders and the community. Everything is done through observation, interviews and documentation.
3. To obtain data on the responses of the people who have experienced the impact of the constructive communication strategy, observation, interviews, and documentation were performed to the community living in the vicinity of the PT Start Energy Geothermal company.

There are eight informants in total who meet these criteria: (1) two informants from PT Star Energy Geothermal, (2) one informant from the Margamukti Village community leader, one religious leader, one cultural leader and one community elder, and (3) two informants as local community representations. In addition to being interviewed using in-depth interview techniques, these informants were also organised through FGDs which were held twice with a duration of approximately three hours each.

2.2 Data Analysis

Ethnography was chosen as the research method as it suits the qualification for social research that analyzes the behavior of participants in certain social situations; researchers conduct investigations, observations, and interpretations of members of a group or the group itself regarding the behaviors. By employing this method, the researchers can document in detail the patterns of social interactions and the perspective of the respondents to understand them in their local context.

Data analysis was carried out by describing the behavior of respondents from a social and cultural point of view based on the documentation of the results of interviews, observations, and FGDs. The approach used in analyzing the data is those of Ruben & Gigliotti (2016) communication and leadership theories.

3 Findings

3.1 Dynamics of Multinational Company and the Life of the Rural Community

Star Energy Geothermal Wayang Windu Limited (SEGWWL) is a company engaged in the utilization of geothermal energy potential, through a Joint Operation Contract with PT Pertamina Geothermal Energy. The product is electricity, with a generating capacity of 227 MW originating from the Wayang Windu geothermal power plant unit 1 (110 MW) & unit 2 (117 MW). This electricity is to supply part of the needs of the Java-Madura-Bali transmission network. The Wayang Windu geothermal field is located

in Margamukti Village, Pangalengan District, Bandung Regency, ± 40 km to the south of Bandung. The company has received national and international awards in environmental management and community empowerment.

As a multinational company, Star Energy has a strong commitment to provide and spread benefits to the community. The existence of Star Energy in Pangalengan Regency has an impact and influence on the surrounding community. The company should have a clear and intensive pattern of communication and coordination with the community, because the pattern that is built will form good cooperation. The researchers tried to identify the problems that arose in the community around Wayang Windu area. It turned out that several problems had arisen and had to be addressed immediately because they were related to communication issues.

In the global realm, the world is leading to a multicultural society, in which everyone can come from several different races and live in several cultural contexts (Samovar et al., 2010b). For example, the people of Pangalengan Regency welcome Star Energy workers, both local and foreign employees. Communication that has been built between the company and the community tends to be quite good, but less effective and continuous. The pattern of interaction and communication that has been going on so far is good enough. There has never been friction or serious conflict. However, the existence of Star Energy in Pangalengan Regency and its impact is not directly felt beneficial by the surrounding community. The Pangalengan community around Wayang Windu feels that the communication was not established directly between the company and the community. The communication is established through intermediaries, including forums for channeling communication between companies and the community.

The company often provides assistance to the community, especially in developing the culture and customs in the community. For example, supporting all cultural activities by providing assistance in the procurement of musical instruments for *pencak silat* martial arts. Several performance events held by the local community, such as the annual activities of the celebration of the Independence Day of the Republic of Indonesia, *pasanggiri* (performing arts exhibition), *pencak silat* performances, and many others are also supported. The public relations team of the company are confident that they are "a fairly good mediator and liaison agent so far" in managing communication between the company and the local community.

Misunderstandings can occur simply because of differences in communication styles (Sato & Katayama-Yoshida, 2002). Some small frictions did arise from misunderstandings and caused offense and distrust from both parties. Some conflicts arise from the community's anxiety and worry because of the impact from the company's pipe drilling. Their worries and anxieties are not without reason. Some time ago there were landslides and ground movement, and the people of the surrounding area had to evacuate. They lose several members of their family because they were victims of the avalanche.

The community then formed an intermediary forum known as MANDAPA (*Masyarakat Nu Dedeuh ka Pangalengan*) to fight for the aspirations of the community to the company. Any communication and information conveyed through this MANDAPA, including all matters relating to corporate communications, such as announcements, recruitment of local workers, information on assistance proposals.

Anybody can become a member of MANDAPA. This forum was legally formed by the Pangalengan Regency Government to bridge the communication between the company and the community. As a result, friction, conflict or misunderstanding has rarely occurred.

Since 1994 until 2021, the community has been able to exercise good control over the sustainability of the company, as well as the company can assist the community with all their needs in a good way. Proven by the communication that has been established so far, MANDAPA can provide strength for the sustainability of the Pangalengan community itself.

The Pangalengan community conserves their culture. Various studies on intercultural awareness and intercultural sensitivity have been carried out by academics of intercultural communication. It is proven that high intercultural sensitivity and positive attitude towards multiculturalism will significantly reduce ethnocentrism; which in turn reduces intercultural and intergroup conflicts (Dong et al., 2008). MANDAPA as a group of informal leaders can be a solid bridge that can absorb various aspirations of the community to the company or vice versa. Information for the community is conveyed through this forum. However, there are still frictions that arise among the people of Pangalengan. They think some information conveyed through MANDAPA does not always reach directly to the intended people, but ends at the village apparatus. Therefore, from the current pattern, there are still a communication gap between the company and the community.

3.2 Informal Leaders' Intercultural Communication as a Communication Strategy in Pangalengan Rural Area

Culture determines how people talk, what is said, to whom messages are delivered, under what conditions messages are delivered and received, and how messages are interpreted. Culture is the basis for communication, and when cultures vary, the ways of communicating also vary. When the communication and speaking patterns that are currently being developed at Wayang Windu are only done indirectly, or the company and the community are still not directly involved, it is deemed necessary to build and establish direct patterns in order to minimize misunderstandings and concerns that arise.

Gudykunst and Kim (2003) state that countries in Asia and South America belong to a collective culture. Collective cultures emphasize togetherness and family, and group ties are seen as essential. Meanwhile, in countries in Western Europe and North America, society tends to be individualistic. According to this theory, it is evident that Pangalengan, a rural area in West Java, Indonesia, also has collective characteristics. That is, when the majority of people feel comfortable and peaceful, the whole community is identified as comfortable. On the contrary, when people no longer feel comfortable, are less happy, or feel less secure, the whole community is then considered likewise. Thus, when problems arise, MANDAPA is the first party that is expected to know and try to ignite and maintain reconciliation. As a group of informal leaders, MANDAPA is required to not take sides with either party, to stay impartial, and this forum must, at the same time, serve as a mediator between the community and the company.

Due to the highly heterogeneous employees and employers as the result of globalization in different parts of the world, including rural areas, organizations need to understand the differences in important aspects such as socio-political, economic, and cultural

environment of various countries. Companies, according to Chitakornkijasil (2010) and Patrick & Kumar (2012) must provide themselves with the appropriate means of communication, i.e., intercultural communication, that functions as one of the pillars of business operations around the world.

Likewise, what happened in Pangalengan, with the presence of more heterogeneous employees, Star Energy must establish, among its employees and employers, strong unity and high integrity in providing understanding and living their lives in harmony. This must be embraced not only by individuals who want to live and work abroad or companies that want to expand their business to other countries, but also by exporters and importers.

One of the main problems that often hinders intercultural communication is discrimination, prejudice, and ethnocentrism (Patrick & Kumar, 2012). Up to date, the Pangalengan community does not emphasize ethnocentricity, but rather displays and presents their local culture and tradition to make other parties know and understand the concept of local wisdom. Furthermore, the community learns and takes positive values from what culture they have to serve as a capital of strength in maintaining the values of local wisdom, hence their remaining grounded and sustainable.

For global managers, the skill to communicate effectively with the public is a key skill as smooth planning, organizing, monitoring, and facilitating can all be performed well through communications. When all managerial activities must be carried out together with people from different cultural backgrounds, according to Chitakornkijasil (2010), the most distinctive aspect is the process of encoding and decoding messages so that meaning can be interpreted correctly. Although verbal messages are the primary means of encoding messages, nonverbal messages such as tone of voice, facial expressions, body posture, body language, distance, and eye contact have a broader and more complex meaning. It is precisely these nonverbal messages that are often ambiguous and can lead to misunderstandings.

When ambiguities or uncertainty arise, it is high time that informal leaders along with MANDAPA serve as a great liaison; they have to be the giver of information and communicate it in a clear and effective way as well as easy-to-understand language. This is due to the fact that not all of the members of the rural community understand the linguistic context in a textual way; instead, by using the everyday local language, the members of the community understand the information better, implying the message conveyed is easier to apply.

Another challenge that global managers and entrepreneurs often face is the limited time for them to get to know the language and culture of their clients, consumers and business partners more closely. The limited time of public relations and company managers makes them unable to have direct contact with the surrounding community. Short deployment times in a country and tight business travel schedules often prevent global managers and entrepreneurs from following up on their messages and encourage feedback from business partners and from stakeholders from various cultural backgrounds (Chitakornkijasil, 2010). The communication strategy they apply is to give their mandate to a forum, MANDAPA, that is formed to act as a direct communication medium.

Even though direct communication works better and more effectively, indirect communication is deemed suitable as a communication strategy Star Energy adopts in communicating with the people in Wayang Windu. With the existence of MANDAPA forum, which is trusted by the company as a formal institution, effective communication strategy is maintained. When public relation officers or company managers cannot provide information directly to the public, MANDAPA serves at the front line as a liaison. Likewise, when there are complaints, aspirations, or demands from the community to the Company, MANDAPA becomes a good mediator. As community figures in Pangalengan, by participating in the MANDAPA forum, the community share the pride and optimism about the progress of their villages due to potential support from the multinational company.

In the majority, the rural community of Pangalengan has admitted to receiving the benefits the company has given, but there are several aspects that need improvement. For example, the road infrastructure that the project vehicles use daily remains a problem for the inhabitants of the surrounding villages. The company has not maximally provided support for road repairs, limiting easy access to the Wayang Windu area up to date. There might be some other considerations on the company's side, with regards to road repairs. There needs to be a communication strategy that involves the interests of the local community, as this infrastructure is crucial to build and maintain relationships between one community group and another, between one culture and another, all of this intended to achieve harmony in the rural environment.

Researchers working on intercultural communication identify four basic components of intercultural communication competence, namely: motivation, knowledge, attitudes, and behavior (Nakayama & Martin, 2007). Each scientist describes these 4 components into a more detailed explanation. Hofstede (2001) states that to be proficient in intercultural communication, one must go through the stages of awareness, knowledge, and skills.

From the perspective of knowledge, care, and communication skills, it may not be a complicated matter, but how to convey messages that are in accordance with our goals is a fairly important role for MANDAPA. As a forum that bridges the company and the community, MANDAPA must have a major influence on the survival of the community when the community fails or has no opportunity to communicate directly with the company; it is through MANDAPA that the communication is expected to work efficiently and effectively. MANDAPA must sustain its existence by maintaining the responsibility and trust of the company; it must also have a good influence on the welfare of the community.

Chen and Starosta (2008) offer a model of intercultural communication competence. This model aims to increase the ability to interact in understanding, respecting, tolerating, and integrating cultural differences, so that they are ready to become members of the world community. This model presents a transformational process of symmetric interdependence that is explained through three perspectives: (a) affective or intercultural sensitivity; (b) cognitive or intercultural awareness; and (c) behavioral or intercultural skills. Looking at some of the values of the model, it can be said that intercultural communication in Pangalengan has been effective, but there are still aspects to be improved regarding the company's sensitivity to people's feelings. That is when the community still has a fairly high feeling of concern as many of them still consider the company's

Table 1. The development of three perspectives in intercultural competence according to Spitzberg and Changnon (2009)

Intercultural Competence	Constructing Elements	Case Implementation
First perspective: affective process	Intercultural sensitivity, self concept, open mindedness, social relaxation.	Improving the mindset of the local community through education.
Second perspective: cognitive process	Intercultural awareness, self awareness, cultural awareness	Observant to and being actively involved in preserving the values held by the local community.
Third perspective: behavioral process	Intercultural androitness, message skills, appropriate self-disclosure, behavioral flexibility, interaction management, social skills (empathy).	Build more direct and personal communication between companies, communities and stakeholders.

pipe drilling process can cause potential damage to their environment. The company must, therefore, be able to enter the realm of sensitivity to the community's feelings, their needs for assistance and direct protection.

To create a good synergy and maintain good relationship with the local communities, Spitzberg and Changnon (2009) emphasized the importance of both aspects as they construct a holistic picture of intercultural communication competence. Intercultural competence is the effective management of interaction between an individual who, to some degree or another, represents different or divergent affective, cognitive, and behavioral orientations (Table 1).

As shown in Fig. 2, the first perspective focuses on the affective process that comprises intercultural sensitivity, including self-concept (self-concept), which is the way a person views himself or herself; open-mindedness, which is non-judgmental attitudes that are absent of prejudice; and social relaxation, which is the ability to express only little emotional anxiety when performing intercultural communications. This aspect is important to educate the community to manage themselves, as the majority of them are farmers and gardeners, to open and change their mindset and work patterns so that they can place the concept of diversity in their way of thinking. As today's life is highly influenced by various currents of globalization, the use of science and technology should be aimed at this community's sustainability and appropriate life. This is expected to make them perceive themselves as in need for upgrading themselves through children's education to a higher level, with the assistance from the company.

The second perspective focuses on cognitive process: intercultural awareness, including self-awareness or self-monitoring and cultural awareness. Likewise, the community has a very high concern regarding the existence of their culture. The company must, therefore, be able to maintain the values of the community's local wisdom by providing understanding to the company employees and employers of the local cultural practices; they must be able to be balanced when there are company regulations related to social

and community culture; they must pay attention to the values of the life of the local community.

Lastly, the third perspective is on behavioral process: Intercultural Adroitness (Communication Skills), including message skills, namely the ability to use other people's language, appropriate self-disclosure is proper self-disclosure, behavioral flexibility is the ability to choose appropriate behavior in different contexts and situations, interaction management is the ability to speak in conversation and to start and stop the conversation appropriately, and social skills (empathy). This third ability still has to be instilled in the Wayang Windu community, because they still do not have the courage to provide aspirations or input and even criticize the company directly. But they even only follow what is said by the village government, the people just follow it without being able to give their views. After the researchers conducted interviews, almost all of the respondents stated that they did not dare to do it directly. They only provide views through local village officials to be submitted to the company later. That is, the communication that is currently being built at Wayang Windu by the company and the community only takes place indirectly (indirectly). And that gives rise to misunderstandings and minor problems in society.

3.3 Ongoing Approach on Communication Strategy

As a company that has been in the community for a long time, Star Energy must have used the communication pattern aimed at respecting and establishing good cooperation with the surrounding community. Communication strategies and patterns have been formed in several ways. The company tries to apply and familiarize the pattern through a religious approach, communication approach, education, culture, and economy. As explained in Table 2.

As a multinational company, Star Energy has become a company that is highly regarded within the Wayang Windu area. Star Energy strives as much and optimally as possible in maintaining its credibility as a well-known multinational company. As a tourist destination whose environment requires conservation, the Pangalengan region also needs particular care for its continued survival. With its natural beauty, animal and plant ecosystems, tea plantations, hot springs, and other tourism attractions the community can be self-supported. Therefore, the development pattern built by Star Energy must be consistent with the management pattern of utilization of all natural and social capital of the area. To begin with, the ongoing approach is relatively beneficial for the community. Religious approach is done by supporting the construction of worship infrastructure as well as supporting other worship activities, both routine and incidental.

Secondly, the communication approach is currently taking place through the use of local language, except for the foreign workers hence intimate communications do not take place with the local community. Therefore, the communication runs smoothly with the company's parties, especially the workers from Pangalengan. Indirect communication is established through MANDAPA.

Thirdly, through an educational approach the company helps the construction of school building infrastructure, especially near the company's location. An elementary school was built to facilitate inhabitants who send their children to school, reducing the distance between their houses and school.

Table 2. Company's ongoing communication strategy with local communities

Approach	Type of approach/existing local practices
Religion	<ul style="list-style-type: none"> • Assistance for incidental and routine mosque infrastructure • Construction of one of the Rohmatul Ummah mosques (100%) from the Company • Assistance with mosque infrastructure (wall clocks, carpets, water tanks, etc.) • Assistance for sacrificial animals
Communication	Formal communication (Local government approach) and informal leaders. <ul style="list-style-type: none"> • Use of local languages to communicate with the community • The PR team coming from the local community • Communications through formal leaders (local government approach) and informal leaders
Education	<ul style="list-style-type: none"> • Scholarships for students from elementary, junior high, high school: merit scholarships and scholarships for the poor • Construction of a school building near the project site, namely SD Unggulan Kertamanah • Undergraduate scholarships with campuses that have collaborated, namely Polban and Unpad
Culture	<ul style="list-style-type: none"> • Assistance for incidental activities of art groups in the community such as art instruments. • Sponsorships for incidental art group such as <i>pasanggiri</i> (traditional festival), <i>pencak silat</i> performances.
Economy	<ul style="list-style-type: none"> • Economics: Fostering SMEs assisted by the company. Providing capitals up to the development of SMEs.
Informal Leaders	<ul style="list-style-type: none"> • Developing an integrated community forum throughout Pangalengan named MANDAPA, the short version of <i>Masyarakat Nu Deudeuh ka Pangalengan</i>, a phrase in Sundanese, the local language of the company's location, which is translated into 'Community that loves and cares about Pangalengan'. It is the only forum legally recognized by the company with endorsement from the sub-district government, the police chief, and the military commander. • Specific membership in Mandapa designated for a group of leading local community figures in rural Pangalengan • Function as the only informal forum that channels all information (through the MANDAPA) • MANDAPA's privileges from the company as a forum that manages and recruits employees for the company (required manpower), which oversees thirteen villages in rural Pangalengan.

Source: Current research, 2021

Another approach is in the field of education; the company provides assistance in the form of education costs, both for achievement and the underprivileged. With the education assistance it is expected that the community will not have problems with sending their children to school on the grounds that school is unaffordable.

As the next generation of the nation's youth, in line with the hope of the nation, Pangalengan village must provide opportunities for the community to send their children to a higher level of education because the development of Pangalengan depends on the education of the people. The communication established so far in determining scholarships and others is still using the MANDAPA approach. Likewise, in the selection of scholarships for higher education, the company has collaborated with Bandung State Polytechnic and Padjadjaran University.

Fourth, through a cultural approach, the company has provided assistance in the form of musical instruments needed by the community and financial support for art performances. For example, the arts of *pencak silat*, *pasanggiri*, and others.

This is considered effective as conveyed by Oom Rohman (57) as part of Corporate Public Relations who stated that the Pangalengan people highly respect their traditional culture, and it is therefore the reason for the availability of cultural studios spread around the villages. Considering this, Oom said that the Company is trying to take a cultural approach as one of the approaches offered to the community. He further explained that the company supports all community activities in terms of culture. What has been done is to provide assistance with art tools (*pencak silat*) in several silat colleges in the Pangalengan sub-district.

The company also sponsors art performances initiated by the community, such as National Independence Commemoration, *pasanggiri* (art festivals), etc. According to Oom, language is one of the most effective elements that can reduce friction between the community and the company. The PR team (as company representatives) who come from the indigenous Pangalengan community are considered to already know the social conditions of the local community, and of course master the local language to facilitate communication.

Culture is an important part of the society, and this approach has been relatively effective, even though the company has not been able to support all cultural events of the community. This is in line with the information conveyed by Mr. Asep Misna (45) as a religious figure/local community figure who stated that the Pangalengan community still adheres to the teachings of the religion and local culture. The Company has shown support for religious and cultural activities, although the amount is still limited.

In the economic sector, the company tries to bridge SMEs to provide education and training on how to become advanced and successful SMEs, and the company provides support for providing capital assistance to the people who want to create SMEs or who want to develop their SMEs but cannot afford the capital.

Sixth, the approach through informal leaders with MANDAPA as a liaison forum makes communication between the community and the company more effective through daily contacts between the community, community leaders, religious leaders, and local village officials.

Another finding shows both in interviews and questionnaires obtained from respondents that informal leaders were able to build constructive communication in bridging the company and the community. It is evidenced by the absence of major problems that arise between the community and the company. This was further conveyed by Lili A. Jajuli (45) that the existence of multinational companies in the community "there are no major problems between the company and the community". This condition implies

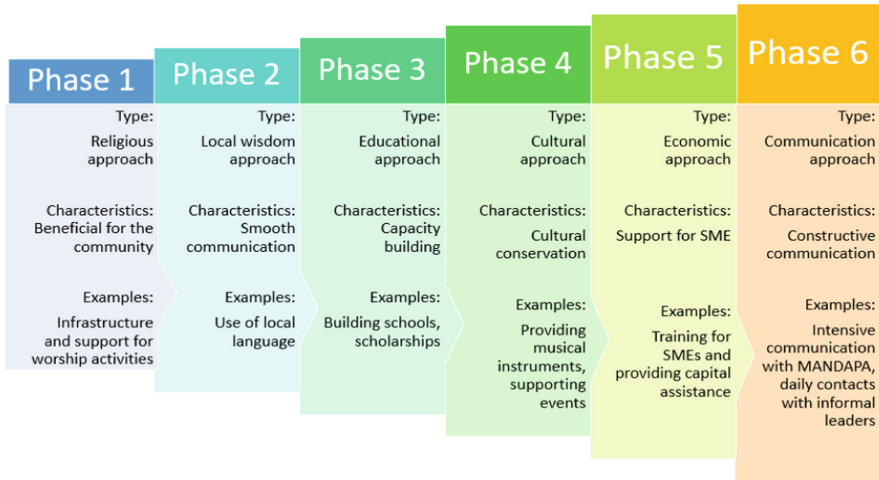


Fig. 2. Phases of company's approaches to the community

the effective role of informal leaders in bridging communications between the company and the community.

These six phases of the company's approaches in dealing with the surrounding community can be seen in the following diagram.

4 Discussion and Conclusion

Based on the results of interviews and observations of respondents, MANDAPA is deemed not yet proven an effective forum. The community communicates more with community leaders than with MANDAPA. The communication strategy works as follows. First, MANDAPA communicates information with village officials and community leaders as informal leaders. Then, these informal leaders convey the information to the community using local wisdom to for effective results. This also implies that the establishment of MANDAPA by the company has not yet been able to effectively bridge the communication gap between the community and the company. MANDAPA was intended to be able to make effective and harmonious communications. Today the community prefers better and effective direct communications from the company to minimize misunderstandings. Communications carried out through various approaches can be effective and significant if the community and the company know and respect each other's local culture. In this current study, it can be obtained through the use of local wisdom, i.e., local language and culture.

Up to the time this current study was conducted no major problems related to differences in cultural elements have ever occurred between the community and the company. There is no indication that the community is interested and influenced by cultures from outside. This can be seen from the consistency of the community in using local languages and Indonesian for communication needs.

For the purpose of leadership sustainability, a leadership regeneration process is needed. A respondent, Rivai (2004), states that leadership regeneration means the process

of preparing someone to become a substitute leader in the future, who will assume important responsibilities within an organization. In its implementation, the regeneration process consists of two types, namely informal regeneration and formal regeneration. Especially in informal careers, the behavior that describes the character or personality of the leader in carrying out his leadership and how he lives his life, turns out to have a very big influence on the informal leader regeneration process.

The communication strategy between Star Energy and the community has been using the concept of secondary communication (Effendy, 2009), where communication is not established directly between one person and another. To ensure and manage an effective strategy, information exchange should be carried out through primary communication or direct communication (Kavaratzis & Hatch, 2013). In the Pangalengan community case, the communication was carried out indirectly through the informal leaders of MANDAPA. The results showed that the use of local language and culture were effective as a communication bridge between the multinational company and the Pangalengan rural community. From this research, it is also revealed that the Pangalengan community is adaptive to the work culture introduced by the multinational company. The role of the informal leaders of MANDAPA, which consists of religious, community, and youth leaders has also proven to be significant in building constructive communication.

Acknowledgement. The authors received funding for this research from the PPMI ITB scheme. We'd also like to express our gratitude to LPPM Institut Teknologi Bandung as the source of funding of the PPMI scheme.

References

- Arifin, A.: *Sistem Komunikasi Indonesia*. Simbiosis Rekatama Media (2011).
- Badan Pusat Statistik.: BPS: 270,20 juta Penduduk Indonesia Hasil SP2020. Badan Pusat Statistik (2020).
- Baharuddin: Star Energy Geothermal (Wayang Windu) Limited, <https://baha.my.id/posts/star-energy-geothermal-wayang-windu/>, last accessed 2014/07/22.
- Barron, P., Kaiser, K., & Pradhan, M: Understanding Variations in Local Conflict: Evidence and Implications from Indonesia. *World Development*, 37(3), 698–713. <https://doi.org/10.1016/j.worlddev.2008.08.007> (2009).
- Borg, W. R., & Gall, M. D.: *Educational Research: An Introduction* (7th ed.). Pearson Education (2003).
- Carroll, A. B., & Shabana, K. M.: The Business Case for Corporate Social Responsibility: A Review of Concepts, Research and Practice. *International Journal of Management Reviews*, 12(1), 85–105. <https://doi.org/10.1111/j.1468-2370.2009.00275.x> (2010).
- Chen, G. M., & Starosta, W. J.: Intercultural communication competence: A synthesis. In M. K. Asante, Y. Miiike, & J. Yin (Eds.), *The Global Intercultural Communication Reader* (pp. 215–237). Routledge (2008).
- Chitakornkijsil, P.: Intercultural Communication Challenges And Multinational Organization Communication. *International Journal of Organizational Innovation*, 3(2), 6–20 (2010).
- Dong, Q., Day, K. D., & Collaço, C. M.: Overcoming Ethnocentrism Through Developing Intercultural Communication Sensitivity and Multiculturalism. *Human Communication*, 11(1), 27–38 (2008).

- Effendy, O. U.: Ilmu Komunikasi Teori Dan Praktek. PT. Remaja Rosdakarya (2009).
- Gudykunst, W. B., & Kim, Y. Y.: *Communicating With Strangers: An Approach to Intercultural Communication* (3rd ed.). McGraw- Hill (2003).
- Hariyani, R. D.: Peran Pimpinan Informal dalam Pembangunan Masyarakat pada Pelaksanaan Pembangunan di Desa Pananjung Kecamatan Pangandaran Kabupaten Pangandaran. *Moderat*, 4(1) (2018).
- Hilman, I., & Sunaedi, N.: Revitalization of Local Wisdom in Environmental Education. *Proceedings of the Lst International Conference on Geography and Education (ICGE 2016)*. <https://doi.org/10.2991/icge-16.2017.74> (2017).
- Hofstede, G. H.: *Culture's consequences: Comparing values, behaviors, institutions and organizations across nations*. Sage (2001).
- Jalal, & Darmono, W. A.: *Creating Shared Value*. *Majalah Bisnis & CSR* (2011).
- Jiang, Q. J., & Gu, Q. L.: *Corporate Social Responsibility and Enterprise Strategy Choice*. Shanghai People's Publishing House (2008).
- Karbala, F. Z., & Sarwoprasodjo, S.: Hubungan Strategi Komunikasi Corporate Social Responsibility dengan Pembentukan Citra Perusahaan. *Jurnal Sains Komunikasi Dan Pengembangan Masyarakat [JSKPM]*, 2(6), 773–782. <https://doi.org/10.29244/jskpm.2.6.773-782> (2019).
- Kartikawangi, D.: Symbolic convergence of local wisdom in cross-cultural collaborative social responsibility: Indonesian case. *Public Relations Review*, 43(1), 35–45. <https://doi.org/10.1016/j.pubrev.2016.10.012> (2017).
- Kartono, K.: *Pemimpin dan Kepemimpinan*. Raja Grafindo Persada (2009).
- Katz, E., & Lazarsfeld, P. F.: *Personal influence: The part played by people in the flow of mass communications*. Free Press (1955).
- Kavaratzis, M., & Hatch, M. J.: The dynamics of place brands. *Marketing Theory*, 13(1), 69–86. <https://doi.org/10.1177/1470593112467268> (2013).
- Koentjaraningrat: *Pengantar Ilmu Antropologi* (6th ed.). Aksara Baru (1986).
- Kurniasih, N.: Sistem Komunikasi Indonesia. *Jurnal Socioteknologi*, 11(26), 126–128. (2012).
- Lazarsfeld, P. F., Berelson, B., & Gaudet, H.: *The People's Choice: How the Voter Makes Up His Mind in a Presidential Campaign* (2nd ed.). Columbia University Press (1948).
- Linfai, Z., & Qingliang, G.: Corporate Social Responsibility in China Apparel Industry. *International Journal of Economics and Management Engineering*, 3(3), 218–222 (2009).
- Malik, C. L.: Indonesia Country Report. In S. Kimura & H. Phoumin (Eds.), *Energy Outlook and Energy Saving Potential in East Asia 2020* (pp. 102–121). Economic Research Institute for ASEAN and East Asia (ERIA) (2021).
- Meinarno, E. A., Widiyanto, B., & Halida, R.: *Manusia dalam Kebudayaan dan Masyarakat: Pendekatan Antropologi dan Sosiologi* (3rd ed.). Salemba Humanika (2015).
- Nakayama, T. K., & Martin, J. N.: The “white problem” in intercultural communication research and pedagogy. In L. M. Cooks & J. S. Simpson (Eds.), *Whiteness, pedagogy, performance: Displacing Race* (p. 256). Lexington Books (2007).
- Northouse, P.: *Leadership: Theory and Practice*. Sage Publication (2013).
- Ouali, S., Bouzidi, K., & Hazmoune, M.: Low Temperature Geothermal Energy for Rural Development. *European Conference on Renewable Energy Systems* (2015).
- Palinkas, L. A., Horwitz, S. M., Green, C. A., Wisdom, J. P., Duan, N., & Hoagwood, K.: Purposeful Sampling for Qualitative Data Collection and Analysis in Mixed Method Implementation Research. *Administration and Policy in Mental Health and Mental Health Services Research*, 42(5), 533–544. <https://doi.org/10.1007/s10488-013-0528-y> (2015).
- Patrick, H. A., & Kumar, V. R.: *Managing Workplace Diversity*. *SAGE Open*, 2(2), 215824401244461. <https://doi.org/10.1177/2158244012444615> (2012).
- Pielstick, C. D.: *The Transforming Leader: A Meta-Ethnographic Analysis*. *Community College Review*, 26(3), 15–34. <https://doi.org/10.1177/009155219802600302> (1998).

- Pielstick, C. D.: *Authentic Leading: Where the Blue Sky Hits the Road*. ICFAI University Press (2009).
- Portal Informasi Indonesia.: *Suku Bangsa*. Indonesia.Go.Id. <https://indonesia.go.id/profil/suku-bangsa/kebudayaan/suku-bangsa>, last accessed 2017/12/3.
- Porter, M. E., & Kramer, M. R.: *The competitive Advantage of Corporate Philanthropy*. Harvard Business Review (2002, December).
- Putera, A., Sukotjo, E., Dharmawati, T., & Mokodompit, E. A.: *Model of Community Empowerment Based on Local Wisdom through Corporate Social Responsibility in North Konawe District*. *Asia Pacific Journal of Management and Education*, 3(2), 1–10. <https://doi.org/10.32535/apjme.v3i2.842> (2020).
- Putera, A., Surcahman, A. S., & Djumahir: *Why Local Communities Dissatisfaction to CSR Practices of Nickel Mining Companies? Australian Journal of Basic and Applied Sciences*, 9(11), 966–972 (2015).
- Rivai, V.: *Kepemimpinan dan Perilaku Organisasi*. Rajawali Press (2004).
- Ruben, B. D., & Gigliotti, R. A.: *Leadership as Social Influence*. *Journal of Leadership & Organizational Studies*, 23(4), 467–479. <https://doi.org/10.1177/1548051816641876> (2016).
- Sales, J. V. M.: *Formal and Informal Leadership: Strengths and Dilemmas*. Catanduanes State University (2017).
- Samovar, L. A., Porter, R. E., & McDaniel, E. R.: *Communication between cultures*. Wadsworth/Cengage Learning (2010a).
- Samovar, L. A., Porter, R. E., & McDaniel, E. R.: *Intercultural Communication: A Reader* (12th ed.). Thomson Wadsworth Publisher (2010b).
- Sato, K., & Katayama-Yoshida, H.: *First principles materials design for semiconductor spintronics*. *Semiconductor Science and Technology*, 17(4), 367–376. <https://doi.org/10.1088/0268-1242/17/4/309> (2002).
- Sekhar Bhattacharyya, S., Sahay, A., Pratap Arora, A., & Chaturvedi, A.: *A toolkit for designing firm level strategic corporate social responsibility (CSR) initiatives*. *Social Responsibility Journal*, 4(3), 265–282. <https://doi.org/10.1108/17471110810892802> (2008).
- Spitzberg, B. H., & Changnon, G.: *Conceptualizing Intercultural Competence*. In D. K. Deardorff (Ed.), *The SAGE Handbook of Intercultural Competence* (pp. 2–52). Sage (2009).
- Suharto, E.: *Pekerjaan Sosial Industri, CSR dan ComDev*. Lembaga Studi Pembangunan (LSP)-STKS Bandung (2006, November 29).
- Susanto, A. B.: *Reputation-driven corporate social responsibility: pendekatan strategic management dalam CSR* (D. P. Purba, Ed.). Esensi (2009).
- U.S. Energy Information Administration: *Geothermal Explained: Where Geothermal Energy is Found*. EIA. <https://www.eia.gov/energyexplained/geothermal/where-geothermal-energy-is-found.php> last accessed 2022/02/15
- Usat, M.: *Fungsi Kepemimpinan Kepala Adat Dalam Pembangunan Desa Kelubir Kecamatan Tanjung Palas Utara Kabupaten Bulungan*. *Journal Administrasi Negara*, 1(4), 1232–1244 (2013).
- Utami, S. S.: *Menilik Kebutuhan vs Cadangan Energi Nasional*. Medcom.Id. <https://www.medcom.id/ekonomi/bisnis/JKRGwrQN-menilik-kebutuhan-vs-cadangan-energi-nasional> last accessed 2020/08/24

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

