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Dismantling Social Romanticism for Corporate Social Responsibility

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Abstract: The concept of corporate social responsibility brings a meaning that companies or business people generally have legal, economic, and environmental responsibility which is in line with the company's sustainability. If it is associated with the legitimacy theory that explains the social contract between an organization and society, with an interest in social license, then CSR is closely related to the legitimate process of a company. In this case there is an indirect social contract between the company and the society in which society provides cost and benefits for the sustainability of a corporation. Pierre Bourdieu formulates 3 concepts in "social practice" that is habitus, capital and field or commonly referred as Bourdieu Trilogy.

This study has the aim to dismantle social romanticism in corporate social responsibility through the perspective of Pierre Bourdieu. Bourdieu conceptualizes the power of a field, then in a CSR which field is being attempted to win? What social romanticism is being built to win business sustainability? The research site is PT Tirta Investama (Aqua) - Keboncandi Plant Pasuruan.

The research finding of this study indicates that the implementation of CSR in PT Tirta Investama has been highly structured and arranged in a sustainable program. Understanding of CSR is directed to sustainability so as to form a program "Sustainability Road Map Workshop" CSR concept that is implemented in line with the formulation of social practice in Bourdieu Trilogy. To get the 'field' power, then the company strengthen the company's habitus into good habit and maintain the existence of capital to run its CSR program. Building social romanticism in all surrounding fields is an effort to achieve corporate sustainability.

Keywords: Corporate Social Responsibility (CSR), Sustainability, Bourdieu Trilogy

I. INTRODUCTION

1.1. Background

There has been a swift change in the business world from the term of single bottom line to triple bottom line or from shareholder oriented to stakeholder oriented that has been embodied into corporate

social responsibility to the environment and society or better known as corporate social responsibility (CSR).

The World Business Council for Sustainable Development (WBCSD, 2004: 27) directs social responsibility more towards economic development in a broad sense and not only in the context of charity. Social responsibility is described as “business commitment to contribute to sustainable economic development, working with employees, their families, the local community and society at large to improve the quality of life”.

If it is associated with the legitimacy theory that explains the social contract between the organization and society, with the ignorance of the social license, then CSR is closely related to the “legitimate” process of a company. The legitimacy theory is based on the social contract that occurs between the company and the society in which it operates and uses its economic resources. Legitimacy can be seen as something the company wants and sought from the community (Ghozali and Chariri, 2007). The legitimacy theory states that organizations do not only pay attention to the rights of investors but also pay attention to the rights of the public (Deegan and Rankin, 1996).

Then, again it is confirmed by Lako (2011) that the legitimacy theory views the company and the surrounding community has close social relations because they are bound in a social contract. Furthermore, Lako stated that the existence of a company in an area is basically supported politically and is guaranteed by government regulation and parliament which is a representation of society. Thus, there is an indirect social contract between the company and the society in which society provides cost and benefits for the sustainability of a corporation. Therefore, CSR is a corporate liability that (should) not be voluntary.

This is also in line with stake holder theory, which says that corporate social responsibility actually transcends the interests of various groups who only think about financial affairs (Hendrik, 2008). Hendrik further argued that the responsibility is closely related to the community and as a whole that determines the life of a company. Hendrik emerged a new dimension with a new method in implementing CSR that causes branding and venture philanthropy.

Corporate Social Responsibility plays an important role for the company because the company lives in a community environment and its activities have social and environmental impacts. In addition, CSR practices can be viewed as a form of corporate accountability to the public to explain the various social and environmental impacts posed by the company, both positive and negative impacts.

At first CSR will indeed be an expense for the company, but it will be very apprehensive if the company does not understand that in the long term CSR will bring a number of profits for the company that ensures the going concern of the company. So, it is very feasible if CSR is seen as an investment or social capital of a company that will be a source of competitive advantage of the company in the long run. In addition, various empirical data states that CSR improve profitability and financial performance of the company (Lako, 2013). Another advantage is the increased accountability and positive appreciation of the communities of investors, creditors, suppliers and consumers.

Pierre Bourdieu formulates 3 concepts in “social practice” such as, habitus, capital and field or commonly referred to as Trilogy Bourdieu. Bourdieu formulated the concept of habitus as a sociological and philosophical analysis of human behaviour. In this sense, habitus is a social value that is lived by

humans, and is created through the process of socialization of values that last long, so that settles into a way of thinking and behaviour patterns that reside within the human being. Capital is a capital that allows us to have opportunities in life. Capital can be obtained, if people have the right habitus in their lives. Field (domain) is a special space that exists in society. If people want to succeed in an arena, then they need to have the right habitus and capital.

Bourdieu's uniqueness is its effort in explaining the logic and practice of social games that is filled with the spirit of competition between social behaviours. Bourdieu's radical readings suggest the use of strategies to strengthen social power or reality. The ability of social actors to implement their strategies depends on available resources and relationships with other social actors in the field of the interaction. Briefly Bourdieu stated a formula that explains social practice with the following equation: (Habitus x Capital) + Field = Social Practice.

In a previous study related to CSR and Bourdesian perspectives conducted by David Seidl (2014), it is found the result that Bourdesian's perspective contributes to a new understanding of economic and non-economic explanations in social behaviour. Further in the context of CSR, Bourdesian's perspective is found to be a driver of pro-social action in implementing CSR.

1.2. Research Question

Bourdieu conceptualizes the power of a field, then in a CSR which field is being attempted to win? What social romanticism is being built to win business sustainability? Bourdieu's concept of 'social practice' with his trilogy: Habitus, Capital and Field become an interesting thing if used as a tool to unravel social romanticism in corporate social responsibility. Therefore, the researcher took the title of research as "Dismantling Social Romanticism in Corporate Social Responsibility"

II. LITERATURE REVIEW

2.1. Corporate Social Responsibility

The CSR concept is originated from Howard R. Bowen in 1953 that defined CSR as a corporate social responsibility or obligation based on alignment with the objectives and values of a society. In ISO 26000 (2007) on Guidance on Corporate Social Responsibility, CSR is defined as:

"The responsibility of an organization for the impact of its decisions and activities on society and the environment, through transparent and ethical conduct, which: is consistent with sustainable development and public welfare, concerns the interests of stakeholders, in accordance with applicable law and consistent with international norms, integrated throughout the organization's organization, in this sense include both product activities and services"

Then the definition of CSR according to the institution of The World Business Council for Sustainability Development (WBCSD, 2000), is as follows: "Corporate social responsibility is the continuing commitment by business to behave ethical and contribute to economic development while improving the quality of life of the workforce and their families as well as the local community and society at large"

The concept of CSR was then developed through the concept of the triple bottom line introduced by John Elkington. Triple bottom line concept was developed by Elkington with economic prosperity,

environmental quality and social justice. Furthermore, Elkington gives the view that if a company wants to maintain its survival, then the company should pay attention to the principle of “3P”. This means that in addition to the pursuit of profit, on the other hand, the company should also pay attention and be involved in the fulfilment of people’s welfare and contribute actively in preserving the environment (planet).

2.2. Legitimacy Theory

The legitimacy theory is based on the social contract that occurs between the company and the society in which it operates and uses its economic resources. Legitimacy can be seen as something the company wants and sought from society. Shocker and Sethi (1974) quoted in Ghazali and Chariri (2007) provided an explanation of social contracts as follows:

All social institutions are no exception to companies operating in society through social contracts, whether explicit or implicit in which the survival of growth is based on: 1) the socially acceptable outcome (output) can be provided to the wider community. 2) Distribution of economic, social or political benefits to the group in accordance with the power held.

The legitimacy theory states that companies will ensure that they operate in accordance with existing norms in society and the environment, accepted by outsiders as legitimate (Deegan, 2002). When there is a difference between the value of the company and the values of society then the legitimacy of the company is in a threatened position. The difference between company value and community value is called “legitimacy gap” (Dowling and Pfeffer quoted by Ghazali and Chariri, 2007).

2.3. Stake Holder Theory

The phenomenon of business paradigm shift from shareholder oriented to stakeholder oriented, to the wider aspect which is then called social responsibility. It apparently occurs because of social inequality. Corporate responsibility, originally measured only at the limit of economic indicators in the financial statements, must now shift to account for social factors to both internal and external stakeholders.

The essence of stakeholder theory if interconnected with the legitimacy theory suggests that companies should reduce expectation gap with the public around to increase legitimacy (recognition) in fact there is a common thread. To that end, the company should maintain its reputation by shifting the pattern of orientation (goal) which is solely measured by the economic measurement that tends to shareholder orientation, in the direction of social factor, as a manifestation of awareness and alignment to social issues (stakeholder orientation).

2.4. Social Contract Theory

Social contract arises because of the interrelation in the social life of the community, in order to occur harmony, harmony and balance, including the environment. The company which is a group of people who share common goals and strive to achieve goals together is part of society in a larger environment. Its existence is largely determined by society, where between the two are mutually influence each other. For that, in order to get equality, it needs a social contract (social contract) either explicitly or implicitly so that there are agreements that protect each other’s interests.

In the context of companies with stakeholders, social contracts suggest that the company should strive to ensure that its operations should be congruence with the expectations of the community so it can be said to be legitimate. This is in line with the legitimacy theory, namely that legitimacy can be obtained when there is conformity between the existences of the company is not disturbing or congruence with the existence of the existing value system in society and environment (Deegan 2002).

2.5. Bourdieu Trilogy

Bourdieu's intellectual tools are found in his core idea of habitus, capital and the field. Briefly, Bourdieu states a formula that explains social practice with the following equation: $(\text{Habitus} \times \text{Capital}) + \text{Domain} = \text{Social Practice}$.

Bourdieu, through the idea of habitus, attempts to unravel the daily social practices along with the principles of order that accompany it. From the habitus, it can be found the link between the pattern of individual determination and determination of supra-individual structure. Habitus is presumed to be the shaping mechanism for social practice taking place within the actor. Bourdieu said that the habitus is "the mental structures through which they apprehend the social world, the essentially the product of an internalization of the structures of social world" (Fashri, 2014)

Habitus is a society's habit of embedded in a person in the form of a perpetual disposition, or a well-trained capacity and a structured tendency to think, feel and act in a determinant way, which then leads them to action. Bourdieu in his book also says that Habitus is not the result of free will, or is determined by structure, but is created by some sort of interaction between times.

In addition to the concept of habitus, the continuation of Bourdieu's thinking is about capital. Capital is what enables us to have opportunities in life. There are many types of capital, such as intellectual capital (education), economic capital (money), and cultural capital (background and network). In addition to that, capital can be obtained, if the person has the right habitus in his life. The dimensions of capital here vary; perhaps it is social capital, cultural capital, and economic capital.

Capital plays a fairly central role in social power relations. Where capital provides the means in the form of non-economic domination and hierarchical, as a class that distinguishes itself. Whoever has the capital, and then he will master the arena, or can adjust to the existing arena.

Field is a special space in the community. There are various arenas, such as the arena of education, the arena of business, the arena of artists, and the political arena. If people want to succeed in an arena, then they need to have the right habitus and capital. According to Bourdieu in Fashri (2014), the field (field), defined as follows:

"A network, or configuration, of objective relations between positions. These are the positions of power (or capital) of the possession commands access to the specific profits that are at stake in the field, as well as by their objective relation to other position (domination, subordination, homology, etc)"

Based on the above, the domain is the arena of power in which there is a struggle to fight for resources (capital) and also to gain certain access that is close to the hierarchy of power. The field is also a battle arena where those who occupy it can maintain or change the existing power configuration.

III. RESEARCH METHOD

This research falls under the category of qualitative research. Researchers intend to understand the phenomenon of corporate social responsibility by observing and doing direct observation on the research site, deepen experienced by the subject of research such as behaviour, perception, motivation, action and others holistically and by way of description in the form of words and language on A unique, natural context by utilizing various scientific methods, such research is included in the qualitative research paradigm, (Moleong, 2004).

According to Muhajir (2003), there are four paradigms in research that are: 1) Positivism, 2) Intepretativism 3) criticism and 4) postmodernism. This study focuses on the study of unravelling social romanticism in corporate social responsibility through Bourdieu Trilogy, so that the paradigm of criticism felt to be the right choice by researchers. Bourdieu displays different ways of reading with other thinkers, especially how he describes power. If Karl Marx dissects power in an inter-class struggle scheme for *an sich's* economic capital, or Michael Foucault, who sees power articulated through the knowledge and knowledge produced, has the effect of power, Bourdieu conceives that power always lies and operates in the field.

IV. FINDINGS

4.1. Habitus as the Basic Construction of the Implementation of Corporate Social Responsibility through Habitus

Corporate CSR programs such as Sahabat Mata Air, Arisan Jamban, and Micro Finance can run well based on the company's built-in habitus. Habitat formation starts from the formation of the employee mindset about sustainability, beginning with the policies that are applied as a rule. Then proceed with the process of understanding and forming a facile mindset with sustainable socialization, employee training and workshops that continue to evolve tailored to the needs.

Establishment of habitus in the company done by materializing jargon of “dream and nightmare”. Good habitus will certainly be a side of its own strength for the company. The rules set out in the execution are not only made on a piece of paper and given to employees, but are displayed in various corners of the factory area with an attractive appearance and are easy to read and understand so that people become accustomed to reading and then applying what is in the rules.

The efforts undertaken by the company in shaping the habitus of social reality in the company are in line with those in the habitus concept at Bourdieu Trilogy. Implementation of CSR is closely related to the behaviour of each person as its implementation, thus forming a good habitus is an effort to obtain capital / capital in achieving sustainability goals. Good habitus is the company's basic capital in preparing corporate social responsibility programs, from the beginning of planning to the implementation.

4.2. Existence of Capital in Corporate Social Responsibility

Bourdieu states that capital is what enables a person to have opportunities. This means that in a social practice, capital is a matter of existence must be ‘real’. Implementation of CSR in Keboncandi, its programs have been established early in the year and included in the business plan of the company, so that the budget needed to realize the program has been included in the company's financial planning.

The existence of economic capital on the realization of CSR programs has been prepared from the beginning, so the certainty that the programs that have been set can be run properly. Social capital also determines the success of CSR programs can be implemented properly. Social capital is an important thing that must be owned by the company if you want to win the “field”. The term “say hello” to the surrounding community or “sown” prominent local community figures such as *Kyai* then to the Local Officials is the efforts undertaken to approach and foster the social capital of the company.

In addition to social capital, cultural capital also becomes something that should not be ruled out in reaching “field”. To master the cultural capital in the surrounding community, the company reinforces the albanjari music culture by forming an albanjari group whose members are employees and facilitate with the tools. The company also organizes religious tourism programs and Ramadan safaris, as one approach to the community and gain cultural capital.

Collaboration between economic capital, social capital and cultural capital becomes the determinant of the successful implementation of efforts to win the “field”. It means that between one capital with another is related and must be continuously strived to be mutually support and strengthen. In this case maintaining the existence / existence of capital in reaching sustainability through CSR become part that cannot be ignored.

4.3. Receives Field Authorization in Corporate Social Responsibility

There are many fields involved in the implementation of CSR, in Aqua; in one of its “Aqua Lestari” pillars already mentioned ‘done jointly by employees and society’. The surrounding field consists of social realities that form a field again, such as: society / environment, consumers and suppliers, regulators / governments, employees and families, shareholders.

Implementation of CSR in Keboncandi Plant carried out based on the principle of “on risk and need”. These risks and needs encompass the domains in which the program seeks to reach them all. The process of finding problems, analyzing risk, making risk mapping, planning the program until the implementation of the program involves many fields. Determination of the program based on risk mapping will also be based on which field will be “touched” or conquered.

The surrounding community has its own “power”, and then the company tries to reach its field by being present in the community. To accommodate the economic empowerment of the surrounding community, almost all employees in Keboncandi Plant, Pasuruan is a community, 70% are residents around ring 1. This is the company’s effort to get space in society to be accepted and acknowledged its existence. Microfinance programs, Arisan Jamban, WASH, environmental conservation, road maintenance, are all programs that touch the surrounding community / involving the surrounding community.

In one of the slogans installed in the factory area “Starting your work with Bismillah, as well as goodwill for safety and production process that is lawful, quality, safe, efficient and useful”. Embedding an understanding into employees to make halal, quality and safe production is one of the cornerstones of reaching consumers’ power. Keeping the brand into a great job that all elements of the company must strive to achieve consumer ‘power’, and should be emphasized starting from the base in the production area.

Aqua product distribution is Franco factory, so after exit the production door actually has become the responsibility of distributor side. But the company does not then stay silent in “maintaining” distributors and employees. Giving rope to the loading and unloading team which is one of the CSR programs given to the employees of the distributor partners. The ropes program for loading and unloading teams is certainly not made without purpose, but this is an attempt to gain ‘power’ in the field of corporate partners. The company also has a “Golden Fraud Rules” rule that is anti-fraud rules. This rule is made to underlie the relationship between companies and vendors who are clean of cheats.

In every CSR program that runs, the company always involves the government. Achieving ‘power’ in the field of government is an important thing that should be pursued by the company, to ensure that the program can be carried out properly as expected. The programs that run always involve the government.

The company’s program of treating employees as talents is an effort to gain ‘power’ in the field of employees. The related CSR program to provide education to its employees is one of the company’s efforts to realize “all employees are talents”. The program of all employees is talent followed by reward and punishment, so that the ‘sense of belonging’ to the company becomes stronger.

The Efforts to achieve power in the field of shareholder closely related to the running of the company’s operations to the maximum, so that can get maximum results. Sustainability is the achievement after profit can be achieved. That’s why it’s so stressed in the factory that operations run smoothly, no production stops, targets are exceeded.

In line with Bourdieu’s thoughts, what the company does in its CSR activities in grasping the power of each field that surrounds it is an effort to gain recognition so that ‘dream sustainability’ becomes easier to manifest.

4.4. Building Social Romanticism towards Sustainability

In Bourdieu Trilogy, the formulated social practice is: $\text{habitus} \times \text{capital} + \text{field}$. Implementation of CSR at PT. Tirta Investama - Keboncandi Plant has lead “beyond CSR” which leads to sustainability, not just donation / charity programs. CSR becomes a tool to achieve the dream of sustainability company. The concept of understanding about sustainability in the company runs intensively and evolves over time. In particular the company made the program “Sustainability Road Map Workshop” which is destined from top management level to staff level.

Talking about the sustainability of the company, it will not be separated from the profit; the company can sustain if the company can operate well and earn profits. What the company seeks to create social romanticism by shaping the habitus of employees, issuing the sacrifices of economic, social and cultural capital is the acquisition of “power”. In line with Trilogy Bourdieu’s formulation, what the company does is to construct the company’s “social practice” in order to achieve sustainability. When the company has won its social practice then sustainability is in the grip.

The programs undertaken by the company are in line with social contract theory and the legitimacy theory. The company positions that the company does not only belong to shareholder but belongs to all stakeholders. This is poured in the concept of “Aqua Lestari” which became the main umbrella of corporate CSR implementation. On the other hand, in the approach taken by the company to its stakeholders is an

attempt to gain “legitimacy”. Legitimacy becomes important for smooth running of company operations and minimizing risk.

V. CONCLUSION AND RECOMMENDATION

The implementation of Corporate Social Responsibility (CSR) at PT Tirta Investama - Keboncandi Plant, is well organized and structured into a fixed and incidental program. CSR is implemented based on the principle of “Dual Commitment” is the belief of the owner that if the company wants to succeed in business then the company must be successful in social.

The process of understanding and interpretation of CSR at PT. Tirta Investama continues to evolve, and now its direction is a concentration on sustainability. Constructing the habitus becomes the basis of sustainability achievement. The existence of capital both economic capital, social capital and cultural capital is a series of interrelated and cannot be separated from one another. The key to the successful implementation of CSR in addition to the formation of habitus and the existence of capital is the mastery of the “field” that surrounds CSR. This is in line with the Bourdieu Trilogy concept of corporate social practices in order to achieve sustainability goals. Social romanticism in Corporate Social Responsibility is an effort to run the concept of social practice. When the company has won its social practice then sustainability is in the grip.

Limitations of the Research

Limitations of data obtained in this study are due to time constraints and access to informants. This research uses informants both internal company and external company. Information gathering in this study has not covered all relevant stakeholders.

Recommendation

Here are some suggestions related to this research:

1. All in all, this study is just a small portrait that the researcher tried to point out about understanding the concept of corporate social responsibility accompanied by sustainability; it would be nice if the future researchers will conduct the research in a wider scope.
2. This research is only able to reach out to deepen some informants, and not yet cover all related informants; therefore, it would be good if in the following research that will be studied more deeply to all aspects of stakeholders related to corporate social responsibility.

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