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**SOCIAL ENTERPRISE BUSINESS MODEL BY JANGER KOLOK DANCE
(CASE STUDY TO PERSONS WITH DISABILITIES IN BENGKALA VILLAGE,
KUBUTAMBAHAN DISTRICT, BULELENG REGENCY, BALI PROVINCE**

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ABSTRACT

Person with disabilities, as minority in society, are usually marginalized and even treated improperly. It, as a corollary, makes their hierarchy of needs disturbed. Bengkala Village has the highest rate of disabled people in Buleleng Regency. Nevertheless, the deaf and mute, who are commonly known as *Kolok* people, could fulfil their hierarchy needs independently. This study described business model of social enterprise by *Janger Kolok* dance in Bengkala Village. This research used qualitative method with a case study approach. Research data were collected by observation, interview and documentation. The result of this study indicates that *Janger Kolok* Dance could be classified as a business model of social enterprise business that could help person with disabilities in Bengkala Village to solve problems pertinent to their hierarchy of needs.

Type of Paper: Empirical

Keywords: model business; social enterprise; disabilities

1. Introduction

Disability denotes a complex phenomenon due to its interconnection with social justice, social dysfunction, health, education, and economy. Disabled people include those with physical, mental, intellectual, and sensory handicaps, as they encounter various hurdles, in a long time span, which can prevent their full participation and effectiveness in social involvement (The Ministry of Health, 2014). Even though Indonesia has actuated its care toward disabled people through Law No. 8 of 2016 pertinent to disability, the limited condition makes disabled people the object of intimidation and even marginalization by the society with which they mingle as they are seen to be troublesome. Those with disability also

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experience social exclusion by those of non-disability circles.

Different to what happens in Bengkala village, Buleleng regency, reported to have the highest number of people with disability, the society poses positive attitude toward disabled people (m.jpnn.com/news/desa-bengkala-di-buleleng-kampung-dengan-jumlah-warga-bisu-tuli-terbanyak-di-bali). As reported, there were 50 disabled people in the village in 2011. However, people with disability in the very village, known as *Kolok* people in local language, experience social inclusion. They, in fact, live in harmony with non-disabled people and are given full liberty for self-actualization and meet their basic needs through a business on *Janger Kolok* dance.

This research was aimed at describing the business model on *Janger Kolok* dance as a social enterprise carried out by a community with disabled people so as to meet their basic needs.

2. Literature Review

2.1 Disability

Disability refers to community who are vulnerable to social exclusion (DFES, 2005 in Bonner, 2006:3). The concept of disability is constantly evolving. Vehmas and Makela (2008:42) premise that disability is not overtly a matter of biological impairment, but also, most importantly, a social phenomenon; disability cannot be pointed out and apprehended simply as people's disability, but, instead, as a matter of social arrangements. Union of The Physically Impaired against Segregation (UPIAS) in 1976 in Smith (2009, 18-19) puts the distinction between disability and impairment. Disability is the loss or limitation of opportunities to take part equally in normal life within a community with others due to the physical and social barriers. On the other hand, impairment denotes a functional limitation within the individual due to physical, mental, and sensory impairment.

As quoted from <http://www.organisasi.org/1970/01/macam-jenis-cacat-pada-manusia-disabilitas.html>, disability is classified into several categories.

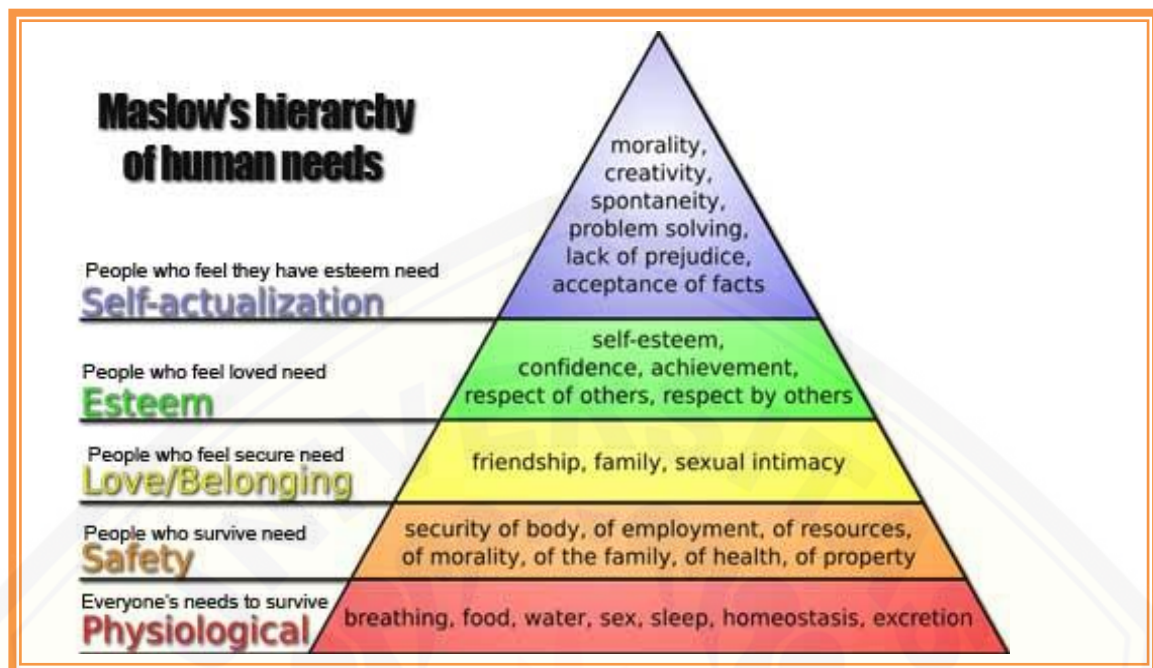
- a. The deaf-it is a common term used to portray a condition in which an individual loses his hearing ability, be it partially or entirely.
- b. The blind-it is common term referring to the partial or full loss of visibility.
- c. The disabled-it refers to physical disability which is identified with physical imperfection.
- d. The mentally disabled-it relates to a collective term portraying a number of different conditions or diagnoses in general character, signifying the disturbance in learning and living in society.
- e. The emotional deregulation-it refers to a condition in which one's emotion is not well under control, leading to introversion, difficult social association, lack of confidence, and the hesitation to appear in front of public.
- f. Double disabilities-it is related to the presence of more than one disability. Disability of this kind refers to physical and mental impairment.

2.2 Theory of Needs

The most popular theory of needs is the hierarchy of needs by Abraham Maslow. He classifies five levels of human's basic needs as the following:

- a. Physiological needs-it relates biological needs which relates to the needs for oxygen, food, water, and constant body temperature.
- b. The needs for safety-this particular need includes physical safety, stability, the needs for protection and freedom of fear and any threats or unpleasant and painful treatment.
- c. The need for love and belonging
- d. The need for self-appreciation
- e. The need for self-actualization, which encompasses the desire to achieve full potential and gain apperception from community.

This hierarchy of human needs comprises of various gradations of different levels. If the needs at the lowest level are met, then the desire to fulfil the next need shall appear. For detailed classification, the following pyramid will show what the gradation encompasses.

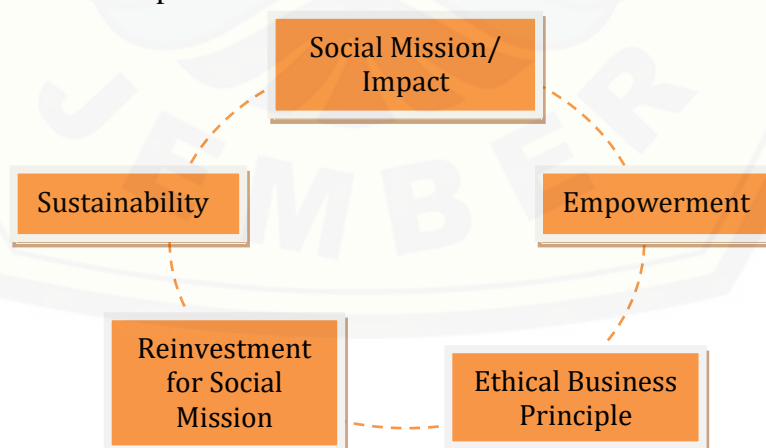


Picture1. The Theory of Human's Basic Needs (Abraham Maslow)

Source: Wikipedia 2017

2.3 Model Business Social Enterprise

Not every single business empowering social enterprises can be identified as social enterprise. The following basic criteria can provide the stepping stone to determine whether a business belongs to social enterprise.



Picture2. Five Basic Criteria of Social Enterprise

Source: Haryanti, *et al* (2016:355)

Social Mission

The most basic criterion signifying social enterprise is the presence of social mission to surmount social issues. Social issues represent the disharmony among social elements, which can possibly pose danger to social life. Should there appear conflicts among these elements, it will result in the distraction in social relation, such as insecurity in communal and social life. Tangdilintin (2002:5) mentions that social issues is a condition tainted with the inappropriateness against values being referred to by some parts of the society who consent the urgency of social act to change the condition for betterment.

Empowerment

Empowerment refers to the act of empowering (Huraera, 2011:96). Soeharto (2005:59) points out empowerment as a series of actions devoted to strengthening one's authority or empowering weak community in society, including those facing poverty issues. Community empowerment also refers to the presence of idealism, optimistic viewpoint, and the processes of change (Rothman in Taylor-:322)

The principle of *giving hook, not fish*, denotes the crux of empowerment. Ife and Tesoriore (2008:122) explicate that the cushioning principles in community empowerment are the undertaking to ensure human's rights, and need to allow people to actualize and do their rights as well as gain human's rights protection. What determines successful empowerment is how much participation and empowerment acts are carried out by individuals or community. The more people take part, the more successful an empowerment enterprise will become (Anwas:2013). Simplicant *et al* (2014) mention that participation is classified into three categories, *inter alia*, category, structure, and the extent of involvement.

Ethical Business Principles

Keraf (1998:14) explains ethic as a good norm, habit, or value. Ethical business, according to Steade *et al* (1984:701) is related to the ethical standards which concern both ends and means of making business decision. The business principle operative within social enterprise is not meant to maximize profit, but to maximize the advantage given to society. In this regard, the important principles to social enterprise include ethics, responsibility, accountability, and transparency (ERAT).

Reinvestment for social mission

The commitment to carry out reinvestment calls for the majority of surplus or profit (at least 51%). This means that the owner of social enterprise is only eligible to gaining minor amount of surplus or profit.

Sustainability

The orientation of social enterprise needs to be long term, not merely *ad hoc* project or *kick and run*.

2.4 Conceptual Framework

The framework in this research pointed out that there were a number of disabled people in Bengkulu who could meet the five basic needs, such as the physiological needs, the needs for safety, the needs for love and compassion, the needs for appreciation, and the needs for self-actualization. Those needs were met through *Janger Kolok* dance, which sufficed the criteria of social enterprise. The following picture depicts the framework.

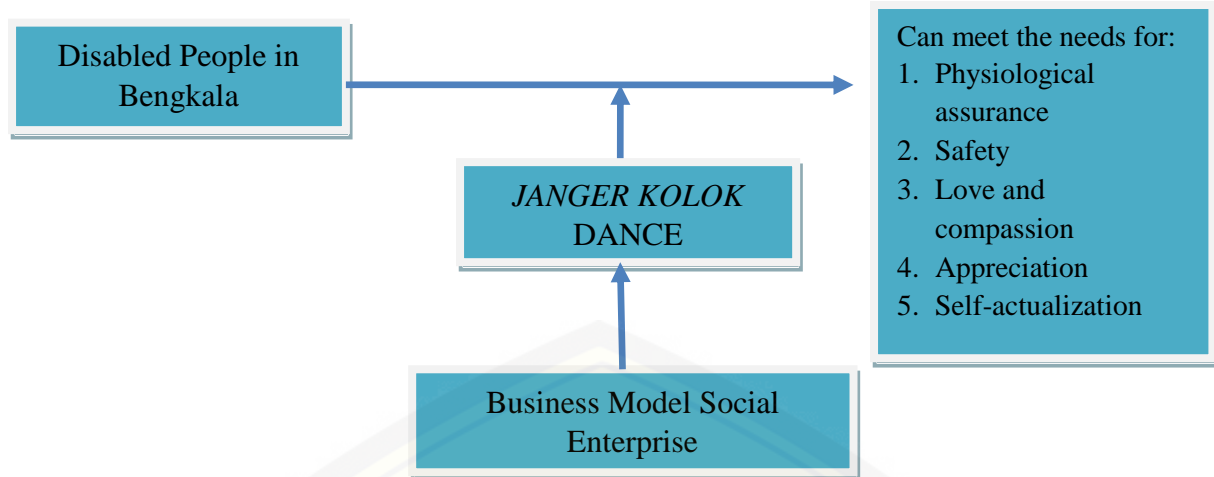


Figure 3. Framework
Source: Processed Researcher

3. Research Methodology

The research was qualitative in nature, carried out in case study setting. The research took up 7 months to accomplish, from April to October 2016. The data under research were primary, which were collected through interview to informants, observation, and documentation.

3.1 Research Informants

The technique in determining informants in the study was combinatorial, involving purposive sampling and snowballing technique. Based on these samplings, 12 people were chosen as the informants.

3.2 Data Analysis

The data in the research were analysed in several phases, which comprised of raw-data collection, data transcription, creating coding, data categorization, drawing interim conclusion, triangulation, and drawing final conclusion.

4. Results

Based on the data collected, the research generated the following findings:

4.1 The Business of Janger Kolok Dance

4.1.1 Social Mission

The main objective of *Janger Kolok* dance was not only to preserve the traditional *Janger Kolok* dance, but it also was meant to be a means of learning medium for children and a way for escalating the life standard of Bengkulu people through the empowerment of *Kolok* people, who generally lived under the poverty line. In addition, through *Janger Kolok* dance, these disabled people had the opportunity to actualize themselves, resulting in them procuring appreciation, be it in the form of material or appreciation from the society.

4.1.2 Empowerment

The dance represented undertaking to empower *Kolok* people in general within a community. For the elder *Kolok* individuals, they had the eligibility to being chosen as the committee of

Kolok community. As a corollary, the dance accrued not only the opportunity to dance but also the possibility to manage the community, which generated particular boost for *Kolok* people to realize that disability could not limit them. It was this very notion which backgrounded why *Kolok* people did not want to be referred as *Kolok*, which, in their local language, meant deaf and mute.

4.1.3 Business Ethics

The presence of *Janger Kolok* community was soundly related to the presence of *Trihita Karana* values, especially in *pawongan* aspect, which was one of many required values so as to ensure one's harmonious life within the tenet of Hindu's principles. As a result, these values evoked benefits to *Kolok* people. The benefits gained by these people were pertinent to being appreciated and being cared about. In addition, there was also economic benefit in the form of fees they gained after the dance had been performed.

4.1.4 Reinvestment

Kolok people in the dance community were all Hindu and they had several worship rituals which, oftentimes, called for sacrificing livestock. As such, the result gained from the dance was gathered to buy such livestock as pig in a sacred day known as *Galungan*.

4.1.5 Sustainability

To make sure that community sustainably evoke benefit for *Kolok* people, the expansion of community's activity was deemed essential. In the community, *Kolok* people not only practiced and danced, but also shared problems, be it personal or familial. Moreover, the involvement of children in the dance played significant role in sustainable regeneration in the community.

4.2 The Existing Condition of Kolok People Seen from Maslow's Hierarchy of Needs

With the presence of *Janger Kolok*, the dance community, either directly or indirectly, took fundamental role in creating benefit to *Kolok* people, leading to the fulfilment of their basic needs comprising of the physiological needs, the needs for safety, the needs for love and compassion, the needs for appreciation, and the needs for self-actualization.

Several aspects of needs which were met in the dance community were integrally intertwined to one another. The emergence of *Kolok* identity, which united the belief among *Kolok* people signified the essence of safety, family, and economic benefit as the aspects of need fulfilment for *Kolok* people's safety. This also unswervingly pertained to the desire for love and compassion.

The active involvement of *Kolok* people in the dance community already pictured the confidence of *Kolok* people. That confidence was strengthened by honesty, openness, and appreciation among *Kolok* people. This circumstance directly yielded influential bearing to elevating *Kolok* people's willingness and active participation, regardless of their disability. Secure condition and the presence of moral and material support within the community had established the condition in which creativity and competence, such as dancing and managing, by *Kolok* people could undergo satisfactory development. The needs which, from Maslow's spectacles, belonged to the highest level could be met by *Kolok* people through the dance performance. They could also procure appreciation after the dance, opening the path to their self-actualization.

5. Discussion

5.1 Tari Janger Kolok as Social Enterprise Business Model

Based on the findings from the field of dance Janger kolok analyzed with the five basic principles of social enterprise, dance in the village Bengkala Janger Kolok can be classified as a social enterprise business model for its implementation, there are five basic criteria for social enterprise. Based on the research findings germane to *Janger Kolok* dance scrutinized by five principles of social enterprise, *Janger Kolok* dance in Bengkala village could be classified as a business model of social enterprise in as much as the core criteria of social enterprise were evident in the business.

5.2 Disabled People and The Hierarchy of Needs

The business of social enterprise, *Janger Kolok* dance, which was actualized in Bengkala village could satisfy the five basic needs of *Kolok* people, who were disabled.

6. Conclusion

The research concluded that a business could be classified as social enterprise only if it complied with the fundamental principles of social enterprise, *inter alia*, social mission/impact, empowerment, ethical business principle, reinvestment for social mission and sustainability. The business model of social enterprise can be an alternative to solution devoted to helping beneficiaries in fulfilling their basic needs.

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