CSR (Corporate Social Responsibility) Communication Pattern of Pertamina in Muslim Communities, Rantau District, Aceh Tamiang Regency

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Abstract

The implementation of CSR communication program is inseparable from the role of public relations as a bridge between Pertamina companies and the community and vice versa. As a resident of Rantau Subdistrict, Aceh Tamiang Regency, Pertamina's CSR has interpersonal and group communication relationships with the community. This research is qualitative research. Qualitative research is social research that fundamentally relies on human observations in its own area and relates to these people who try to reveal the facts/actual phenomena that occur in the field. the actual, the researcher is the key instrument, the data is descriptive, emphasizes the process, the data analysis is inductive, and the meaning of each event is an essential concern in qualitative research. The facts are said because they are in accordance with what is happening on the ground. The purpose of this research is to describe social events, by revealing factual events in the field and revealing hidden values, being more sensitive to descriptive information and trying to maintain the integrity of the object under study. CSR (Corparate Social Responsibility) PT Pertamina communicates partnerships to catfish farms owned by Muslim communities as part of the development of water farms related to the orientation of catfish farming development policies in order to build a prosperous society.

I. Introduction

Sale State-owned companies' shares to outsiders invite polemics from economists, politicians and other related parties, because the policy has an impact that some consider positive and some consider it to be detrimental to the national economy. This is realized because the ownership of shares in a state company in turn will also give the right to participate in determining strategic policies taken by BUMN, while the existence of BUMN itself as a strategic business unit is required to consistently carry out economic functions as well as social functions because it controls the needs of the company. people's lives with an emphasis on achieving people's welfare. By the policy makers themselves (the Government) the above situation has also been considered with the issuance of regulations regarding restrictions on the ownership of BUMN shares by outsiders, namely the issuance of Law Number 8 of 1995 concerning the Capital Market and its implementing regulations, but anticipation is still unable to accommodate the problems that arise. arise later, especially when faced with the free era later. The target to be achieved with the issuance of this Law is

to create a strong legal framework that is able to accommodate complex capital market activities. In relation to the above problems, one of the SOEs is experiencing a dynamic of significant changes in the form of business. namely the issuance of Law Number 8 of 1995 concerning the Capital Market and its implementing regulations, but anticipation is still not able to accommodate the problems that arise later, especially when faced with the free era later. The target to be achieved with the issuance of this Law is to create a strong legal framework that is able to accommodate complex capital market activities. In relation to the above problems, one of the SOEs is experiencing a dynamic of significant changes in the form of business. Namely with the issuance of Law Number 8 of 1995 concerning the Capital Market and its implementing regulations, but anticipation is still not able to accommodate the problems that arise later, especially when faced with the free era later. The target to be achieved by the issuance of this Law is to create a strong legal framework that is able to accommodate complex capital market activities. In relation to the above problems, one of the state-owned enterprises is experiencing a dynamic of significant changes in the form of business.

The form of concern through the CSR program is intended as a communication process for the company to its environment. The Longman dictionary of contemporary English provides a definition of the word communicate as an effort to make opinions, express feelings, convey information and so on so that it is known or understood by others. 7 In general, CSR programs are implemented in the form of community empowerment efforts through active communication designed with the right strategy. in order to be able to touch all problems in accordance with the needs of the community.

Achieving the success of a CSR program that has been implemented by a company is expected to affect income, provide opportunities to obtain other livelihoods which will later be able to affect the socio-economic conditions of the community who participate in the CSR program.

This is also related to the CSR program in community empowerment in Rantau District, Aceh Tamiang Regency. Where the CSR program (CSR Pertamina) conducts interpersonal communication and group communication. The implementation of this CSR communication program is inseparable from the role of public relations as a bridge between Pertamina companies and the community and vice versa. As a resident of Rantau Subdistrict, Aceh Tamiang Regency, Pertamina's CSR has interpersonal and group communication relationships with the community. Pertamina's CSR consistently strives to advance while providing benefits for the welfare of the community and the surrounding environment, especially to avoid negative issues and sentiments from the community related to the negative impacts arising from the company's operations. Pertamina CSR is one of the state-owned companies in Indonesia that has implemented corporate social responsibility since 1993, the program is a form of the company's concern for the development of society in a better direction. The establishment of a CSR program in the public relations section in a structured manner shows the seriousness of PT Pertamina (Persero) CSR in carrying out CSR programs. CSR Program of PT. Pertamina (Persero) can be seen from four fields, including education, community, health and environment. In the field of education, the company realizes its responsibility to improve the welfare of the community through education and to increase community access to education, especially in Rantau District, Aceh Tamiang Regency.

Pertamina's CSR community sector focuses on community empowerment through group communication, especially in the implementation of infrastructure improvement and natural disaster care programs. In infrastructure development, improvements are made to public facilities such as roads, bridges, and clean water facilities. Corporate health sector Constantly always underlines the importance of child health issues in every life.

A mental process in which new products are created or processed or also combined with existing ideas that are formed in a new fashion is creativity (James J. Galagher in Rachmawati, 2005:15). Supriadi in Rachmawati (2005:15) states that creativity is a person's ability to give birth to something new, either in the form of ideas or real works that are relatively different from what already exists.

The practice of communication is not only from the point of view of academic scholarship but communication from the point of view of Islam. Allah SWT provides an explanation regarding the communication messages that are spread. The message was conveyed to Muslims to always filter everything. Moreover, the information is not yet clear. Because, it is very important to assess any information carefully and in a balanced manner.

II. Review of Literatures

2.1 Communication Pattern

Communication patterns are defined as the form or pattern of relationships between two or more people in the process of sending and receiving the right way, so that the message in question can be understood. Tubbs and Moss say that communication patterns or relationships can be created by complementarity or symmetry. In a complementary relationship, one form of behavior will be followed by the other. For example, the dominant behavior of one participant leads to submissive behavior and another. In symmetry, the degree to which people interact on the basis of similarities. Domination meets dominance, or obedience with obedience. Here we begin to involve how the interaction process creates the structure of the system.

Communication pattern is a simple picture of the communication process that shows the relationship between one component of communication with other components. Communication pattern is defined as the form or pattern of the relationship of two or more people in the process of sending and receiving the right way so that the message in question can be understood. From the above understanding, a communication pattern is a form or pattern of relationships between two or more people in the process of sending and receiving messages that link two components, namely a picture or plan that includes the steps in an activity, with components that are an important part of an activity. Communication between people or groups and organizations.

2.2 Innovation Diffusion Theory

Diffusion isthe process by which an innovation is communicated through certain channels over time among the members of a social system. While innovation is an idea, practice, or object that is considered something new by someone. Diffusion is the process of spreading a new idea or practice, continuously, through certain channels, through social structures such as in a community, factory or a certain tribe. Rogers said from the above understanding it can be seen that there are the four elements in this case are: innovation, communicated through certain channels, at a certain time, and to members of a social system. From the definition above, it can be seen that diffusion and innovation are things that can explain the reality that occurs in society and the diffusion of innovations illustrates that

renewal is still needed among people, changing old habits to new habits so that later they can improve their standard of living.

The new understanding of an innovation does not have to be new knowledge either. Because if an innovation has been known by a person for a certain period of time (he is aware of it), but the individual has not yet decided whether to like it or not, has not stated whether he accepts or rejects it, then for him it is still an innovation. So, the novelty of the innovation is reflected in the knowledge, attitude or decision on the innovation in question. That way, something that can be called an innovation for a society, but is no longer perceived as a new thing by other people or society.

An innovation usually consists of two components, namely an idea component and an object component (the material aspect or physical product of the idea), each innovation has an idea component, but many do not have a physical reference. Acceptance of an innovation that has both components requires adoption in the form of action. As for innovations that only have an idea component, their acceptance is essentially a symbolic decision meant for someone who determines their reaction to the innovation. In other words, if something is seen as new to someone, then it is an innovation.

Habits thatonly compared the conditions in society from before the diffusion and innovation to after the diffusion of this innovation. The diffusion of this innovation has been around since 1903 when a French sociologist, Gabriel Tarde, introduced an S-shaped diffusion curve (S-shaped Diffusion Curve). This curve basically describes how an innovation is adopted by a person or group of people in terms of the time dimension. In this curve there are two axes where one axis represents the level of adoption and the other axis represents the time dimension. The diffusion of innovations then becomes popular and develops.

2.3 Interpersonal Communication Theory

Communication face-to-face is also called interpersonal communication (interpersonal) which takes place dialogically between one communicator and one or two communicants.12 According to Joseph A. Devito, interpersonal communication defines as the process of sending and receiving messages between two people or between a small group of people. Furthermore, Deddy Mulyana mentions that interpersonal communication means communication between people face-to-face, which allows each participant to capture the other's reactions directly, both verbally and non-verbally. He explained that a special form of interpersonal communication is dyadic communication that involves two people. Such communication shows that the communicating parties are in close proximity, they send and receive messages both verbally and non-verbally simultaneously and spontaneously. From some of the definitions above, the researcher concludes that interpersonal communication is verbal and non-verbal communication between two people or a small group of people directly (face to face) accompanied by an immediate response (instant feedback).

2.4 The Concept of Communication Development

At the beginning of the 19th century, at least three important developments occurred. First, are telephone, telegraph, radio, TV, and others. Second, the outbreak of World War I and II gave shape and direction to the field of communication science studies that took place at this time. The aspects studied include the use of new technologies in formal education, communication skills, instructional communication strategies, and (reading) and (listening). Meanwhile, in the field of commercial communication research, the impact of advertising on audiences and other aspects related to the media industry began to develop in line with the growth of the advertising and broadcasting industry. Germany and France are the world's leading intellectual centers. The period after World War II until the 1960s is referred to as the

period of consolidation. Because at this time the consolidation of the communication science approach. As a social science, it is (multidisciplinary) covering various sciences. Crystallization of Communication Science is characterized by two things; (1) The adoption of a vocabulary of terms that are used uniformly, (2) The emergence of books that discuss the notion of communication has become a cross-disciplinary approach in the sense of covering various other disciplines. There are at least 7 (seven) points including; Claude E Shannon, Norbert Wiener, Harold Lasswell. (Institute of Communication Research) which was founded by Schramm in Illinois in 1947, is the first Institute of Communication Studies in the United States. Meanwhile, two other figures, namely, Claude E.

Term (Mass Communication) Mass Communication and (Communication Research) Communication Research began to be widely used. The entry of the field of communication studies began to be clarified and divided into four areas of intrapersonal communication, interpersonal communication, group and organizational communication, and macro-social communication and mass communication. Since the 1960s the development of communication science is increasingly complex and leads to specialization. According to Rogers (1986) the development of communication studies as a discipline has begun to enter a take-off period since 1950. The present period is also referred to as the period of communication and information technology. Advances in communication and information technology such as computers, VCRs, satellite TV cable.

2.5 Concept of Public Relations

Public Relations (Public Relations) was born as the forerunner of a company that has an important role in building corporate identity. His presence cannot be prevented which is where he spearheads company that bridges between the organizations concerned. Public Relations is all forms of planned communication, both internally and externally, between an organization and all audiences in order to achieve specific goals based on mutual understanding. A PR practitioner is required to master and be able to do various things. The responsibility of PR is not only to build a positive image in the eyes of the public. Activities must be carried out in accordance with the plans and budgets set. PR activities include compiling and distributing news releases, organizing press conferences, preparing various audio-visual instruments, preparing various corporate identities such as logos, attending important conferences and special conferences held by the marketing division, representing meetings with other companies, and so on. Public relations work cannot be separated from the role of the media, so that good relations with the media are important to be realized. Because the good relationship between Public Relations and the mass media greatly affects the publications sent by Public Relations to the mass media. This fact cannot be denied when looking at the phenomena that exist in the field. Messages sent by Public Relations to the public, will be reported by the mass media or not is largely determined by the good relationship between Public Relations and the mass media (both with media institutions and with journalists). Based on this fact, it is necessary to have a good relationship between Public Relations and the media. Public relations work cannot be separated from the role of the media, so that good relations with the media are important to be realized. Because the good relationship between Public Relations and the mass media greatly affects the publications sent by Public Relations to the mass media. This fact cannot be denied when looking at the phenomena that exist in the field. Messages sent by Public Relations to the public, will be reported by the mass media or not is largely determined by the good relationship between Public Relations and the mass media (both with media institutions and with journalists).

2.6 Concept of CSR (Corporate Social Responsibility) Communication Implementation

CSR programs can be translated into various forms by each company. This activity needs to be adjusted to the organization's goals, business orientation and image that you want to build in the wider community. The implementation of this activity can be aimed at the company's internal or external public (especially Pertamina). Furthermore, the CSR pyramid concept developed by Archie B. Carroll provides a theoretical and logical justification why a company needs to implement CSR for the surrounding community. According to Carroll, CSR is the top of the pyramid that is closely related to, and even synonymous with, philanthropic responsibility.

The concept of CSR implies that the organization is no longer an entity that only cares about itself (selfish). So that they are eliminated from the community environment where they work, but rather a business entity that is obliged to make cultural adaptations to its social environment. This concept provides a way for every company to involve itself with the social dimension and pay attention to the existing social impacts.36 CSR is further interpreted as the commitment of a company or organization to continuously act ethically, operate legally and contribute to economic improvement, along with improving the quality of life of employees and their families as well as improving the quality of local communities and society at large. The concept of CSR is a concept that is difficult to interpret. It is realized that there are still different perspectives in viewing CSR and this has resulted in the emergence of various CSR formulations and various elements or programs contained in CSR activities. The wider scope contained in this CSR terminology can be seen from several parties who later define CSR.

2.7 Islamic Perspective Communication Concept

Communication is forms of human interaction that influence each other, intentionally or unintentionally. It is not limited to forms of communication using verbal language, but also in terms of facial expressions, paintings, art and technology.42 Whereas in Islam language means submission, obedience, and peace. Islam according to the term is the name of the religion revealed by Allah swt. to guide humans to the right path and according to human nature.

Communication religious (communication religious communication) does include Islamic communication, but it is not the same as Islamic communication, because religious communication covers all religions. Even though Islam is different from other religions, especially regarding its teachings. It is necessary to distinguish between Islamic communication and Islamic communication. Islamic communication is a communication system for Muslims, meaning that Islamic communication is more focused on the system, with a philosophical background (theory) that is different from the perspective of non-Islamic communication. In other words, the Islamic communication system is based on the Qur'an and al-Hadith. While Islamic communication is the process of delivering messages between humans based on Islamic teachings. This means that Islamic communication is a way of communicating that is Islamic in nature (not contrary to Islamic teachings). Thus, in the end there is also a convergence (meeting) between the notion of Islamic communication and Islamic communication. It can be said that Islamic communication is implementation (how to implement).

III. Research Methods

This research is qualitative research. Qualitative research is social research that fundamentally relies on human observations in its own area and relates to these people who try to reveal the facts / actual phenomena that occur in the field. the actual, the researcher is the key instrument, the data is descriptive, emphasizes the process, the data analysis is

inductive, and the meaning of each event is an essential concern in qualitative research. The facts are said because they are in accordance with what is happening on the ground. The purpose of this research is to describe social events, by revealing factual events in the field and revealing hidden values, being more sensitive to descriptive information and trying to maintain the integrity of the object under study. Approach.2

The approach of this research is descriptive analytical approach. descriptive analytical approach aims to describe, describe, systematically describe the facts or characteristics of a particular population or a particular field in a factual and accurate manner. This approach also aims to obtain an in-depth description of the speech, writing and observable behavior of an individual or community group or organization in a particular setting that is studied from a comprehensive perspective. To give higher weight to this method, the data or facts found are analyzed and presented systematically.

IV. Discussion

Empowerment of women carried out is a systematic and planned effort to achieve gender equality and justice in family and community life. Empowerment of women as human resources, the potential of women in terms of quantity and quality is not below that of men. However, in reality it is still found that the status of women and the role of women in society is still subordinate and not yet as equal partners with men in the goals of Women's Empowerment Development.

To improve the status, position and condition of women in order to achieve equal progress with men. To build Indonesian children who are healthy, intelligent, cheerful, devoted and protected. Realization of Women's Empowerment Improving the position and role of women in various fields of life Improving the role of women as decision makers in realizing gender equality and justice Improving the quality of the role and independence of women's organizations by maintaining the value of unity and integrity Improving the commitment and capacity of all institutions that fight for gender equality and justice Developing businesses empowerment of women, family welfare and community and child protection. Basic Policy on Women's Empowerment. Gender mainstreaming in national development is carried out through the "one door policy". Improving the quality of women's human resources. Renewal of laws and regulations. Elimination of violence against women. Enforcement of human rights (HAM) for women. Improving the welfare and protection of children. Empowerment of government institutions in empowering women. Increasing community participation. Expanding the reach of women's empowerment. Increased implementation of international commitments.

Religious rituals as an activity carried out by a group of people or individuals with certain procedures. According to sociology, the meaning of rituals are certain rules used in the implementation of religion that symbolize teachings and remind humans of these teachings. Based on the science of religious anthropology, rituals can be interpreted as certain behaviors that are formal in nature, carried out at certain times periodically, not just as routines of a technical nature, but pointing to actions based on religious belief in mystical powers or powers. Ritual is a matter of rites or procedures in religious ceremonies.

In general, ritual is "a certain form or method of performing religious ceremonies or important ceremonies or procedures in the form of ceremonies. This basic meaning implies that, on the one hand, ritual activities are different from ordinary activities, regardless of the presence or absence of religious or solemn nuances. a series of actions performed primarily for their symbolic value. This may be made a community tradition, including by religious communities. The purpose of the ritual varies. Rituals can fulfill religious obligations or ideals, meet spiritual or emotional needs, strengthen social bonds, provide social and moral

education, show respect or submission, enable one to express one's affiliation, gain social acceptance or approval for some event- or ritual that is sometimes performed just for the pleasure of the ritual itself. In Islam, rituals are an integral part that cannot be separated from the overall faith of a Muslim. Because the Islamic ritual itself is a form of Islamic expression. So, for a Muslim, the concept of monotheism is not only a theological concept, but also realized in life. With the concept of "one" God with complete obedience and submission. This shows how dominant the ritual aspect in Islam is. In fiqh books, rituals also receive very dominant attention. Because indeed in them, fiqh books always start their explanation with ritual obligations by paying attention to the four pillars: prayer, zakat, fasting, and hajj. The desired number and explication in prayer is always preceded by a detailed discussion of purification, thoharoh is a condition that cannot be separated from acts of worship. Wudhu itself is a complex process, and requires detailed explanation.

From this we can understand that Islamic rituals have existed since Islam was founded. It's just that we understand it wrong. Moreover, the rituals that exist in our concept are mythical rituals. To get rid of this misunderstanding, we should look at the meaning of ritual in terms of sacredness. The point is to review aspects that are indeed things what rituals say is that which brings peace, security, happiness and is sacred. Because something we do is a form of belief in the object that we believe exists.

Islam clearly teaches every aspect of life in detail, starting from the systematics of worship and the things that make worship more valuable. To be able to bring other people into the world. For example, if at the time of the Prophet Muhammad SAW there were rituals of worship that were official Islamic in nature such as; prayer, zakat, and fasting, and vice versa for today's modern times still carry out the rituals of worship as a form of obligation. And even the rituals of worship are increasing and undergoing a renewal, which at first was only individual, now worship rituals are group, such as; worshipers of dhikr and so on.

According to Zain (2019) Aceh is the only province in Indonesia that is given special rights in the fields of religion, education and customs. Religion has the potential to be used as a tool to achieve political power in a nation, which may lead to inter-religious and inter-religious conflict itself (Nuruddin, 2019). The obligation of all Muslims to be carried out as obedient servants of Allah is to issue part of the treasures to be tithed as an expression of gratitude to Allah who has always given endless gifts, mercy and abundance of wealth (Marpaung, 2020). The majority of the population of Rantau Subdistrict, Aceh Tamiang Regency, is predominantly Muslim. This can be seen from the community's participation in congregational Maghrib and Isha' prayers and even dawn at the mosque, only about 5 to 10 people, only children and the elderly and that is also only done at sunset and evening time.', even though the child's parents do not participate in congregational prayers, they often tell their children to pray in congregation. Although the level of awareness of congregational prayers is still relatively low. However, the habit of its citizens always wearing sarongs, whether male or female, can be seen clearly in their daily lives as if they were Muslims and religious activities that are shifts and warnings they try to keep routinely carried out.

Amiruddin, who is the chairman of the BKM at Taqwa mosque at Pertamina, Rantau sub-district, Aceh Tamiang district, is often called by his co-workers as Mr. Amir, he is called where he is domiciled as an ustadz. He has been trusted by Rantau District residents as a religious leader since he was young until now. In religious matters he played an important role in it.

Because all activities related to religious matters must be entrusted to him and he has been trusted by the community to provide religious enlightenment, in fact he is also often invited to religious activities in other RTs from the past until there are changes until now, various religious activities carried out carried out in the community is done sincerely.

Researchers again dig deeper into his daily activities in the midst of community life. He told the researchers the following:

> *"CSR (Corporate Social Responsibility) Pertamina lebih menekankan kepada norma-norma agama islam yang ditandai dengan adanya komitmen ketulusan dalam menjaga kontrak sosial di dalam operasinya. Hal ini pastinya memiliki tujuan dalam hal kebajikan yang pelaksanaannya tidaklah mengandung unsur-unsur riba, melainkan dengan praktik yang yang diperintahkan oleh Allah SWT berupa zakat, infak, sedekah, dan wakaf. CSR Pertamina juga harus mengedepankan nilai kedermawanan dan ketulusan hati. Perbuatan ini lebih Allah cintai dari ibadah-ibadah mahdhah. Kebijakan CSR Pertamina dalam bidang sosial dan keagamaan merupakan bentuk kepedulian sosial perusahaan untuk meningkatkan kualitas keimanan masyarakat sekitar. Hal ini juga didasari oleh budaya masyarakat yang religius dan aktif beribadah. Melalui program CSR Pertamina selalu rutin mengagendakan kegiatan sosial dan keagamaan, diantaranya Safari Dakwah, Semarak Pekan Ramadhan, Bingkisan Hari Raya, Bantuan Sapi Qurban serta Kegiatan MTQ dan PHBI".*
> *(Amiruddin. Interview Results with the Head of BKM Masjid AT Taqwa Pertamina, Rantau District, Aceh Tamiang Regency on June 3, 2021. At 17.00 WIB).*

Based on Amiruddin's statement above. The researcher concludes that Amiruddin, who is a cadre of the United Development Party who is concerned about the symptoms of religious erosion that occurs in the midst of the Sawit Seberang District community and Amiruddin CSR PT Pertamina take real action in strengthening Islam by organizing activities that include:

a. Da'wah Safari.
   To balance the needs of the world and the hereafter, as well as moral and moral development, organize a Da'wah Safari or Da'wah Goes to Village, by visiting mosques in the target villages in the Rantau District, Aceh Tamiang Regency accompanied by a lecturer.

b. Happy Ramadan Week.
   This year's Lively Ramadhan Week was attended by around 583 participants from 5 sub-districts in Aceh Tamiang Regency. Aims to support parents and the government in educating the younger generation to have religious and general skills.

c. Holiday Gifts.
   CRS PT Pertamina has routine activities every Eid by providing Holiday Gift Packages to help ease the economic burden of underprivileged residents. The beneficiaries in 2015 were 15,500 distributed in 81 location points in Aceh Tamiang Regency.

d. Sacrificial Cow Aid.
   The distribution of sacrificial animals is directly given to the target community through village institutions, mosque/musholla administrators, boarding school caregivers and other social institutions. For this year, the number of qurban animals distributed is 121 qurban cows which are distributed in 71 location points.

e. MTQ and PHBI activities.
   CRS PT Pertamina also plays an active role in the event of Musabaqah Tilawatil Qur'an (MTQ) at the Aceh Tamiang District level. This event was used as a selection in finding superior seeds in reading and understanding the Holy Qur'an. In addition, he is also active in activities to commemorate Islamic holidays (PHBI), including Isra' Miraj and Nuzulul Quran.

Figure 1. *Pertamina's CSR (Corparate Social Responsibility) Communication in Strengthening the Religious Rituals of the Muslim Community in Benua Raja Village*

V. Conclusion

Based on the results of research that has been carried out with the title "Pertamina CSR (Corparate Social Responsibility) Communication Pattern in Muslim Community, Rantau District, Aceh Tamiang Regency.". Researchers conclude as follows:

CSR (Corparate Social Responsibility) PT Pertamina communicates partnerships to catfish farms owned by Muslim communities as part of the development of water farms related to the orientation of catfish farming development policies in order to build a prosperous society. In the CSR (Corparate Social Responsibility) education sector, PT. Pertamina communicates to formal educational institutions, one of the educational institutions that are of serious concern is the SD, SMP and SMA Dharma Patra Rantau District, in addition, to strengthen the farmer's economy, CSR PT. Pertamina also communicates empowering farmers' welfare with the idea of healthy and prosperous farmers. In other sectors CSR PT.

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