

STRUCTURE AND POWER FLEXIBILITY: SGS (SALES GADGET SPECIALIST) SMARTFREND TELECOM BANDUNG IN THE POST-MODERN ERA

¹⁾ Winda Ersa Putri, ²⁾ Dian Wardiana, ³⁾ Kunto Adi Wibowo, ⁴⁾ Isiaka Zubair Aliagan

^{1,2,3)} Fakultas Ilmu Komunikasi, Universitas Padjajaran

⁴⁾ Department Of Mass Communication, Kwara State University, Malete - Nigeria

^{1,2,3)} Jl. Ir. Sukarno No.KM 21, Hegarmanah, Jatinangor, Kabupaten Sumedang, Jawa Barat 45363

⁴⁾ Kwara State University Rd, 241103, Malete, Nigeria

Received 2020-02-19 / Approved 2021-09-30

ABSTRACT

The terms "modern" and "postmodern" have become common currencies in intellectual debates in organizational studies. Postmodern with various definitions interpreted as "age", "perspective" or "paradigm" of new thought. However, most research findings argue that what distinguishes postmodern from modern is the "style of thinking" which avoids the use of critical organizational terms such as "organization", "individual", "environment", "structure", "culture" and so on. This research purpose to examine postmodern era which also makes many different views from various aspects. The object of this research is the organization in a small unit of the Smartfren company in Bandung. The method uses a qualitative approach by conducting interviews with several SGS Smartfren team and a leader in one of the cluster team's in Bandung. The results of this research are that the SGS Smartfren organization is a postmodern organization based on the results of an analysis of organizational reality with postmodern theory developed by experts. The organization also not only described some of the general characteristics of postmodern organizations, is "turbulent environment" and "work autonomous", but also provides an overview of organizations that have the flexibility of structure and power in characterizing a postmodern organization

Keywords: Modern, Postmodern, Organization, Thinking Style, SGS Smartfren

ABSTRAK

Istilah "modern" dan "postmodern" telah menjadi mata uang umum dalam debat intelektual dalam studi organisasi. Postmodern dengan berbagai definisi diartikan sebagai "zaman", "perspektif" atau "paradigma" pemikiran baru. Namun, sebagian besar temuan penelitian berpendapat bahwa apa yang membedakan postmodern dari modern adalah "gaya berpikir" yang menghindari penggunaan istilah organisasi kritis seperti "organisasi", "individu", "lingkungan", "lingkungan", "struktur", "budaya" dan sebagainya. Riset ini bertujuan untuk meneliti era postmodern yang juga membuat banyak pandangan berbeda dari berbagai aspek. Objek penelitian ini adalah organisasi di unit kecil perusahaan Smartfren di Bandung. Metode ini menggunakan pendekatan kualitatif dengan melakukan wawancara dengan beberapa tim SGS Smartfren dan seorang pemimpin di salah satu tim cluster di Bandung. Hasil penelitian adalah bahwa organisasi SGS Smartfren adalah organisasi postmodern berdasarkan hasil analisis realitas organisasi dengan teori postmodern yang dikembangkan oleh para ahli. Organisasi ini juga tidak hanya menggambarkan beberapa karakteristik umum organisasi postmodern, yaitu "lingkungan yang dinamis" dan "pekerja otonom", tetapi juga memberikan gambaran umum organisasi yang memiliki fleksibilitas struktur dan kekuasaan dalam mengkarakterisasi organisasi postmodern.

Kata kunci: Modern, Postmodern, Organisasi, Gaya Berpikir, SGS Smartfren

*Corresponding Author

Email : windaep26@gmail.com

INTRODUCTION

Human life cannot be separated from the shift of eras and times. Change after change has occurred and is experienced by the reality of human knowledge. Since ancient times, medieval times, modern and postmodernism, human thought has its own characteristics. Each period has different tendencies according to the dialectic of reason developed by humans in dealing with their reality. The term postmodern first appeared in the area of art and was used by Frederico de Onis in the 1930s to respond to modern art. The sound became more widely heard after the 1960s/1970s, namely in the fields of visual arts, architecture, politics, literature, feminism, philosophy, psychology, sociology and also limited anthropology.

The definition of postmodern has differences from one another so that the term postmodern cannot be defined in a single and strict definition. Richard Appignanesi and Chris Garratt show that the notion of postmodern among thinkers appears to be different. There are those who use it as "the result of modernism", "the result of modernism", "children of modernism", "the development of modernism" and some interpret it as "counter against modernism (rejection of modernism)".

Postmodernists themselves generally do not like uniformity and do not like definitions or restrictions, but prefer to accept differences. Emphasis on difference (difference as one of the key words), diversity, anti-essentialism is a character that distinguishes it from a way of thinking that prioritizes universality, unity and essentiality which was very dominant in the previous paradigm (modern paradigm). In its development, there are two extreme groups in understanding postmodern, namely (Lubis, 2004, 75):

- 1) First, moderate thinkers, who view that postmodern is just a continuation of modern. Thinkers who are in the realm of thinking like this include: Daniel Bell (giving him the term: "post-industrial"), Anthony Giddens gave the term: the era of radical modernism, the last modern, high modernity, and Jurgen Giddens. Habermas calls it: "post enlightenment" or "continuation

of enlightenment". Based on such an understanding, that the postmodern approach is thus not the eradication of all things modern and not a movement that wants to return to the past. Postmodern, can still take advantage of things that are considered good in the modern era (reuse) and rearrange the pieces (collage) of traditional and modern elements and recycle in a new context. This is most clearly seen in art, architecture, postmodern fashion design.

- 2) Second, is an extreme view that understands that the transition from modern to postmodern is a radical paradigm shift and not just a continuation. One of the adherents of this thought, for example, Francois Lyotard, was of the view that there was no continuity (discontinuity) of the thinking paradigm of the two eras. According to him, postmodern is an era of distrust of big narratives or meta-narratives and replaced by small narratives.

Therefore, it is not surprising that Khun once said: New paradigms, give us new ways of seeing the world, new ways of thinking, and new goals and methods for investigating nature. Furthermore, Khun emphasized that, a new paradigm needs to get rid of the old paradigm, not just a development of previous theories. Therefore the scientific revolution necessitates a rejection of the old paradigm, not just an addition. But it is a radical change, one kills the other (Zaprukhana, 2015: 87).

The history of the emergence of the theory of Postmodernism

The French Revolution is one example of postmodernism that can be seen from the symbols, slogans, urban and industrial governance, which are the hallmarks of postmodernism. Postmodernism in architecture began after modern times (Gardner and Lewis). Postmodernism theory is characterized by language, because the background of the emergence of this theory is a historical process. A historical process in order to be read must be conveyed through language, postmodern is an undeveloped historical interpretation, so this theory is no

longer needed because humans are dynamic creatures. Postmodern theory is a theory produced by philosophers and scientists around the 1970s who tried to impress the French people who at that time were dominated by egoism (Hearn, 2006):

Postmodern theory has been widely used since the 1950s in various fields, causing many problems, all of these fields. For example, looking at the jeans Levis phenomenon with postmodern theory, after further review it will actually cause a lot of shifts in meaning, because it starts from the definition of language (linguistics), while language from time to time will have different terms. The fan if viewed with postmodern theory is an object with a certain color that can emit air, without mentioning in detail how it works. This definition is not liked by Western people because it cannot reveal its artistic side.

Olson (in Bertens, 2005) explains that in 1970 using Heidegger's thoughts and Derrida's writings on Heidegger, they evolved postmodern theory, namely making postmodern more in line with space and time because it was influenced by Derrida's hermeneutical thinking. At the beginning of the emergence of postmodern theory around the 1960s, initially the application of this theory was very rigid and not artistic so that it could even damage the value system and the definition of the object itself. However, since the 1980s, Olson has used Heidegger and Derrida's hermeneutics to make the definition more flexible and appropriate to today's space & time.

Samuel Beckett, Vladimir Nabokov, John Barth, Donald Barthelme criticized postmodern theory in 1960-1970 as a strange, radical theory. Sally Banes also criticizes postmodern in dance (dance). Maureen Turim's also criticizes postmodern in the periodization of film which according to Maureen Turim's are: film-primitive (1895-1906), early classic (1906-1925), classical era (1925-1955), modern era (1955-1975) and postmodern era (1975 to present). For Douglas Crimp, Abigail Solomon-Godeau in photography also criticizes postmodern theory. According to them, postmodern is the period from the late 1970s to the early 1980s. Another contradiction, according to Bertens, is that postmodern actually destroys the

existing value order, the definition of postmodern is too radical from the existing culture. According to Derrida, postmodern is too free, so it cannot represent everything.

Howe's (1959) says that postmodernism in the writings of postmodernists, namely: Saul Bellow, Norman Mailer, JD Salinger, Bernard Malamud, is not honest. Because the theory is a less open theory, his work is "responsible", as if something is hidden.

Some of the general tendencies underlying the postmodernism movement which can be considered as a conceptualization framework, the emergence of the postmodernism movement are issues concerning the following matters:

- 1) First, all "reality" is a semiotic, artificial and ideological construction.
- 2) Second, skepticism and self-critical attitude towards all forms of belief about 'substance'.
- 3) Third, reality can be captured in many ways (pluralism).
- 4) Fourth, all systems of autonomous and closed connotations are replaced by networks, rationalities or processes that are always criss-crossing and moving dynamically.
- 5) Fifth, all elements determine each other in network interactions and processes in their interrelation with various aspects, not only as binary opposition (either-or) with two sides.
- 6) Sixth, everything must be viewed holistically with various other faculties besides rationality, for example, emotion, imagination, intuition, spirituality, and so on.
- 7) Seventh, all things and experiences that have always been marginalized by the pattern of modern science are returned to the center as a frame of thought (Bertens, 2006: 88). For example, gender, women's feminism, local traditions, paranormal, religion. Philanthropy is included in the discussion of religion and tradition at the same time, therefore philanthropy deserves also to be studied using a postmodern perspective.

Understanding Postmodern theory

Post-modernist and post-structuralist are two identical terms. Pauline Rosenau

points out that the main difference between these two terms is their substance. Postmodernists (followers of post-modernism) are more oriented towards cultural criticism so that it is broader in scope, while post-structuralists emphasize methods and epistemological problems, such as deconstruction, language, discourse, meaning, and symbols. The following is a discourse on postmodernism according to experts:

- 1) Postmodern according to Bauman, postmodern culture varies, depending on the interpretation and delivery of the media. At first, modernism is a label that has value in art, architecture, urban planning, politics, theology, customs and culture, and others. Bauman wants clarity regarding postmodern, because according to Bauman, in all fields in postmodernism there is no clarity, so there needs to be a purification of the concept of modernism. Postmodernism was born from people who had unique (weird) ideas that were different in their time that could change everything. According to Bauman, postmodernism requires parties who have the authority to provide clarity about postmodernism.
- 2) According to Habermas in Tom Turner's "City as Landscape a Post-Modern", modernism is the thought that religion and tradition do not always regulate life, but this can be done through philosophy and politics. Still according to Habermas, modern-art is mostly used for works of art in the 20th century, but only a few people can enjoy it.
- 3) Lloyd in Tom Turner's "City as Landscape a Post-Modern", explains that postmodernism is a total severance of modern theory and culture because of the failure of modern theory to see reality and the current paradigm. Postmodern theory does not talk about something that is standard in right or wrong, everything can be more open. For example, modern architecture is a term for the work of architects from the 20th century, modern planning is an idea to make a city better, healthier, and more multifunctional starting in the 19th century. All theories of

postmodernism want something more than modernism.

According to the theory of postmodernism, anthropology is actually in a state of crisis because it has only just succeeded in studying a group of people and their culture, but has not yet reached the thoughts of this community group, therefore postmodern comes with the aim of popularizing this new way of thinking into anthropology (Gardner and Lewis). Meanwhile, according to a Muslim anthropologist named Akbar S. Ahmed, that postmodern essays include new ideas. Among the important ones are:

- 1) Exploring postmodern thought marks the existence of doubt and distrust of the project of modernity which is built on the foundation of thought that puts forward universal totality. Postmodern requires insightful understanding of meaning not black and white thinking models;
- 2) The rapid development of high information technology (cyberspace) has become a powerful instrument in projecting the dominant culture of today's global civilization. The United States, for example, has made such high-scale information technology a medium for spreading hegemonic (dominant) capitalist viruses in all aspects of people's lives in this world.
- 3) Postmodern figures are more of a philosopher than an anthropologist (ethnography), because basically postmodern tasks are more focused on the problem of fragmentation of socio-political ideas and changes in thought (Lubis, 2014: 75).

According to Ahimsa Putra and Hedy Shri (2005), the flow of postmodern thought in cultural anthropology can be said to be a stream of thought that seeks to be more honest with oneself and more willing to accept reality as well as accusations that ethnography is fiction. However, with this attitude, ethnographic writers who follow the flow of postmodern thought, become better able to utilize the means they use to convey their ideas and messages, namely writing and rhetoric.

The postmodern stream of thought in cultural anthropology, with its deeper and critical reflection on the capabilities and limitations of rhetoric in the process of ethnographic writing, as well as a more serious attention to the process of representation, represents a culture. One example is the practice and model of philanthropy in Islamic culture which is expected to be able to utilize the rhetoric to achieve the desired goal, namely to launch and at the same time launch cultural criticism through rhetoric that is considered the most effective.

Postmodernism as a phenomenon first appeared in the arena of architecture, aesthetics and art and was quickly used by a number of influential theorists such as Lyotard and Jameson. Although until now there have been widespread disputes over what constitutes postmodernism still occurring (Parker, 2012). One writer who has used the term "postmodern organization" in passing is Wolf Heydebrand, although the arguments put forward by Heydebrand are not explicitly based on postmodern tendencies. He analyzed organizational forms that focus on labor force size, labor objects, labor facilities, division of labor, labor control and ownership and organizational control, postmodern types that can be identified about the organization (which Heydebrand called postindustrial) concluded through a sketch, namely that:

1. Such organizations tend to be small or located in small sub-units within a larger organization;
2. The object is usually service or information, if not automatic production;
3. The technology is computerized;
4. The division of labor is informal and flexible; and
5. The managerial structure is functionally decentralized, eclectic, participatory, and overlaps in many ways with non-managerial functions (Clegg, 2004).

This is also in line with the results of research conducted by Johan and Ajata which

states that for postmodernism, science is not objective but subjective and the interpretation of humans themselves, so that the truth is relative (Setiawan & Sudrajat, 2018).

The terms "modern" and "postmodern" have become common currencies in intellectual debates in organizational studies. Postmodern variously interpreted as "age", "perspective" or "paradigm" of new thought. However, most research findings argue that what distinguishes postmodern from modern is the "style of thinking" which avoids the use of critical organizational terms such as "organization", "individual", "environment", "structure", "culture" and so on.

The debate about modernism and postmodernism that does not discuss ontological differences is missing the critical insight that postmodernism brought into the study of organizations (Chia, 2015). The results of previous research also show the same main ideas, such as research conducted by Dodi Faedlulloh which examines how the link between postmodern and organizational theory, while the results obtained in this research are that in the context of public organization theory, the analysis it discusses is about power relations, anti-humanism and gender discourse as the impact of postmodernism studies which are rarely touched by academics of organizational theory (Faedlulloh, 2017).

In general, postmodern organizations are organizations that have violated traditional organizational principles as defined by modernist theory which is dominated by rationalism; they are also characterized by developing new forms and practices in response to the changing environmental conditions of postmodern societies. Such organizations can be identified both the extent to which they are not epistemologically modern and the extent to which they have adopted and created new and different patterns of operation and regulation (Parker, 2012). For more details the differences between modern and postmodern organizations can be seen in the following table:

Table 1. Differences in Modern & Postmodern

Organizations Aspects of	Modern	Organizations Postmodern Organizations
Mission, Strategy And Objectives	Specialization Led By Theproducer	Customer-Led Diffusion
Structure	Hierarchy, Bureaucracy, Function,Product Management	Flat, Slim, Project Team, Brand Management
Decision Making	Centralized, Determinist	Delegated, Collaborative
Planning Orientation	Short-Term Calculations Long-Term	Term Sustainability Long-Term
Relationships Market Relations	Not Responsive	Responsive / Flexible
Relations With Countries	Externally	Regulated Deregulation Or Internally Regulated
Relationships With Stakeholders	Financial, Economic, Profit Maximization	Ethical, Social Awareness
Competition Mode	Resources / Competencies / Economies Of Scale	Speed / Information / Knowledge Management
Production Facilities	Differentiated / Dedicated	Dedicated / Dedicated
Communication Mode	Vertical	Horizontal, Network
Control Means	Micro Management Supervision	Oversight Led By It And Peer-Led
Cultural Orientation	Exchange, Social,Material	Symbolic, Virtual
Basic Patternsleaders	Heroic	Post-Heroic
Workers Basic Patterns Of Workers	Knowledge	Workers Mass Production
Workers	Collective, Dialectical,Distrust	Polyphonic, Dialogical, Trust
Prize System	Individual Based, Negotiated Together	Collective Based, Negotiated Individually
Formation Ofskills	Deskilling, Inflexible	Multiskilling, Flexible
Work	Simple	Complex
Roles And Accountability	Rules Governed	Empowered
Management	Trainer	Supervisor
Performance Achievement	Measured Activity	Negotiation Main Results

Source: (SociologyI-Researchnet, 2012)

In addition to its differences with the modern era, postmodern organizations have also been described, based on literature review reveals a number of general characteristics of postmodern organizations namely:

- Turbulent / dynamic external environment;
- Manpower diversity;
- High levels of relocation and transfer;
- Greater worker autonomy coupled with the development of semiotonomous work groups;
- Preference for highly skilled generalists;
- Fewer managers and organizational structures are flatter and more flexible;
- Emphasis on personal gain, and;
- The need for a clear organizational vision or mission (Hawkins & Tolzin, 2002).

Other findings that also mention the characteristics of the organization from a postmodern perspective are Endah and Heru's research findings, they conclude their research findings that empirical postmodernism is more oriented to things that are the real impact of modernity. For example, empirical postmodernism research is directed at developing concepts such as the reorganization of space and time, risk society, consumer capitalism, and ethical postmodernism (Susilo, 2008).

Departing from the discussion of the postmodern organization, one of the organizations that the writer will associate in this article is "SGS Smartfren Telecom" in Bandung. As we know, PT. Smartfren is a telecommunications service provider or provider and SGS stands for *Sales Gadget Specialist*, they are promoters of Smartfren products, especially GSM 4G internet data package cards (Rizki, 2018). SGS is placed in various outlets in the city of Bandung and divided into several clusters. Each cluster consists of a number of SGS members and is led or chaired by a *leader*. The SGS is monitored through social media accounts namely the whatsapp group, they carry out work activities, coordination, deliberation and absenteeism of working hours and out of hours of work in the group and are monitored directly by their respective cluster leaders, they enter and disperse from working hours without the presence of intense face-to-face or in other words can be referred to as "virtual organization".

According to the author's analysis the Smartfren organization group is a group of organizations in the postmodern era, this organization has several common characteristics that exist in postmodern organizations, such as "*turbulent external environment*", "*worker autonomy and semiautonomous work groups*" as described below:

- **Turbulent external environment**, PT Smartfren is a competitive company and is able to compete with other telecommunications providers such as Telkomsel, Tri, Axis, Im3. Initially Smartfren only provided CDMA, modem and mobile card products, but in order to compete with other providers, Smartfren is now a

provider of GSM card products with its 4G LTE Advance fingerprint in 2015 and in early 2016, Smartfren returned to make history as the first telecommunications company in Indonesia. Indonesia that provides Voice over LTE (VoLTE) services commercially. This proves that Smartfren companies have unpredictable technological capabilities and good market adaptability. As a manifestation of the "*turbulent environment*", companies are dynamic, products that are not able to compete with the market will disappear by themselves and be replaced with new products that are more competitive.

- **Semiautonomous autonomy and work group workers**, small units of the Smartfren organization are SGS (*Sales Gadget Specialist*) who are promoters of Smartfren products to increase sales power and number of customers, as a small organizational unit SGS implements a "*work systemworker autonomy*", another common characteristic for postmodern organizations. Even though SGS is a member of the team, they work individually with the target given to each SGS member, while the target given to each SGS member is in the form of sales and activation of an internet quota card of at least 30 pcs and a minimum data voucher of 20 pcs. Keidel said that this was one of the biggest advantages for organizational workers, given the opportunity to increase visibility but this could also increase individualism (Hawkins & Tolzin, 2002). Every day SGS is free to work alone to meet its targets without directives and binding rules and without much influence by team managers. They only need to report their daily work activities on a social media group, such as attendance, activity photo reports, daily sales results and the location where they are. They are also equipped with a special Smartfren (SRIS) application for them to use in selling and activating. On one hand SGS is doing work independently

and on the other hand they are working as a team for example at exhibitions or *events* other. As a consequence of worker autonomy, postmodern organizations must confront and manage the dialectics of autonomy and interdependence in organizations (Hawkins & Tolzin, 2002).

In addition, another characteristic of postmodern organizations is the presence of structural flexibility and power. Postmodernism challenges many modernist ways of looking at social structures and power in organizations. Postmodernists believe that ideas about bound structures and power will always present "center" and "periphery", directing organizations to domination and intimidation (Hatch & Cunliffe, 2013). Departing from this background, there are two research questions in the writing of this article namely how the flexibility of the structure in the SGS Smartfrend organizational group, as well as how the power flexibility in the SGS Smartfrend organizational group that the author will describe.

The purpose of the mini research carried out is to examine one of the perspectives that is happening at the moment, where we have entered the postmodern era which also makes many different views from various aspects. Moreover, in the context of organizational communication, mini research can illustrate how the reality of the organization currently exists in a postmodern perspective and illustrates where it differs from the modern perspective which will also add insight to writers and readers as well as add support for research references to be carried out. later.

According to the results of research conducted by Isnaini, postmodernist research is often carried out with consideration at the level of bureaucratic functions and the consequences of functions on others. Postmodernists claim that all organizational actions directly or indirectly affect others. According to postmodernism, organizational communication must shift to caring from the non-specific abstract idea of "Other people" to actually live from others (Muallidin, 2017).

METHOD

The method in this mini-research uses a qualitative approach by conducting interviews with several SGS Smartfren personnel and the head of the cluster team in the city of Bandung. The interviews conducted were light unstructured interviews so that SGS and the interviewed leaders did not feel the need to cover up anything in the conversations they had with the author. There were 5-8 SGS Smartfren interviewed, as for the reason for selecting the informants because SGS Smartfren is part of the postmodern organization, where they carry out their daily tasks according to the postmodern organization concept itself, so that the information obtained will be more accurate, besides that One of the cluster team leaders from SGS was also interviewed, this was used to obtain more information about the implementation system of the postmodern organization. In addition, the author also conducted a literature study to support the statements that I got in the field, namely in the form of books, articles, and relevant previous research.

The purpose of this mini research is to examine one perspective that is currently happening, where we have entered the postmodern era which also makes many different views from various aspects. Moreover, in the context of organizational communication, with the mini-research that has been carried out, it can describe the current organizational reality in a postmodern perspective and describe the difference between it and the modern perspective, which will also broaden the horizons of writers and readers as well as add support for research references to be carried out. later.

According to the results of research conducted by Isnaini, postmodernist research is often carried out with considerations at the level of bureaucratic function and the consequences of that function on other people. Postmodernists claim that all organizational actions directly or indirectly affect other people. According to postmodernism, organizational communication must shift concern from the non-specific abstract idea of "others" to the real life of others (Muallidin, 2017).

DISCUSSION

Flexibility of Postmodern Organizational Structure The

Concept of postmodernists believes that reality is formless and fragmented, postmodernists are very skeptical of modernist organizing principles expressed in terms such as hierarchy, centralization, control, and integration (Robert & Gibson, 2012). In the modernist context we recognize the concept of differentiation, Lawrence and Lorsch define differentiation as the division of organizations into different levels of hierarchy and specific departments. While in the postmodernist context, there is a concept of de-differentiation which is a contradiction to differentiation. In de-differentiation, organizations integrate activities not through hierarchical or structural elaboration, but by enabling people to manage themselves and

coordinate their own activities (Eisenberg & Goodall Jr., 2010).

The concept of self-regulating or semi-autonomous teams from socio-technical systems theory also offers examples of de-differentiation. Working groups organized as semi-autonomous teams are given responsibility for a broadly defined set of tasks; they schedule their own time and monitor, assess and improve their performance, including the quality of work. Therefore in the postmodern context the organizational structure is more flexible (Hatch & Cunliffe, 2013).

Before analyzing how the flexibility of the structure of SGS Smartfren, the authors will describe the first chart of the organizational structure, while the structure of SGS Smartfren composition is as follows:

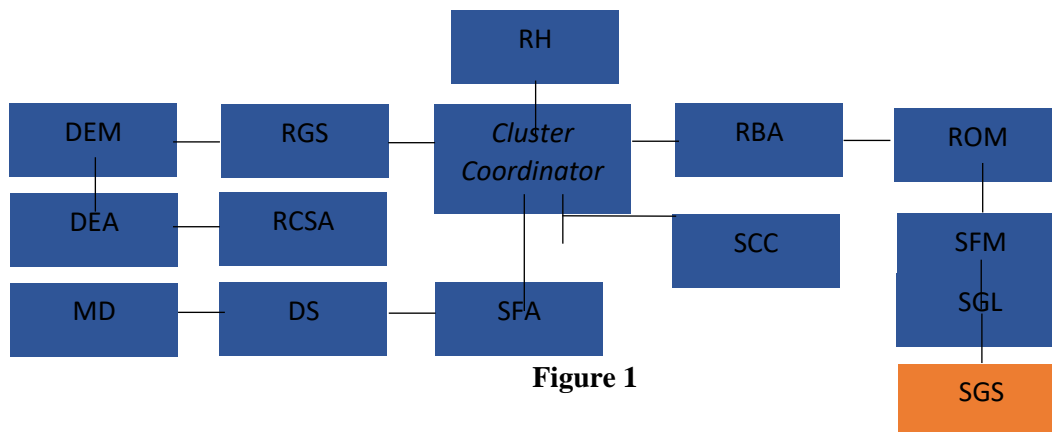


Figure 1

Organizational Structure Chart SGS Smartfren

Based on interviews, SGS is indeed a team led by a leader, but in carrying out their daily work tasks, SGS is free to determine and do their own work or in other words be a semi-autonomous worker. SGS was given a sales target and released on its own to meet the target without direct supervision and supervision. So that in meeting the target, the SGS are required to be creative and able to innovate so that every day the sales target is reached. As an example of their habits are mobsel activities to the crowd, exhibiting, selling using the "moko" Smartfren exhibition car, selling "door to door", promoting sales

on social media and so on which are not ordered or directed at all by their superiors.

They are only controlled through social media accounts as a place for reporting performance and problems that occur. The leader will only find each SGS when there are obstacles or problems related to sales or certain assignments. The rest is only social media accounts and special applications from Smartfren that liaise between leaders and their teams. The flexibility of this structure allows SGS to manage itself and coordinate their own activities.

The flexibility of the power of postmodern organizations Postmodernism

Encourages managers to understand that power is part of everyday social relations and can lead to unintended consequences and repressive practices that are inhumane and self-mechanizing. By expressing these practices, more ethical and responsive forms of organizing can be created (Edgar, 2010). Viewed from this perspective, organizations are networks of power relations that exist in broader historical, ideological, economic and social conditions. The focus of these organizational theorists is on the oppression of workers by owners and managers, and how capitalist ideology is maintained by all members of society without the necessity of their awareness that this is what they do. By doing this the postmodernists try to ensure that all interests in the organization are heard and that no interests dominate. In the context of this postmodern organization the basis of power is the power of discipline inherent in practice that is given away, discursive and non-discursive (Hatch & Cunliffe, 2013).

Based on the results of the interview also, the authors conclude that in the SGS Smartfren organization which is a group led by a leader there is a flexibility of power. Where if the members of the SGS have been able to achieve the targets given, then the group leader will not be too authoritarian towards him, for example when it is "achive" then the SGS is free to come to work not on time, attendance does not have to be at the designated place, even at work is more flexible than before, and the leader will not be authoritarian towards him or even more reluctant if he is not good. Postmodernism organizations encourage leaders to understand that power is part of everyday social relations but capitalist ideology is maintained by all members of the organization.

SGS Smartfren Organization As a Postmodern Organization

Based on the discussion of postmodern organizations, the SGS Smartfren organization also has characteristics that are almost the same as those of the postmodern characteristics, a number of general characteristics of postmodern organizations related to the SGS Smartfren organization namely, *firstly* the turbulent / dynamic

external environment, PT Smartfren a competitive company and able to compete with other providers in increasing the number of customers and purchasing power, PT Smartfren can also adjust its products to compete with the market, as in the beginning Smartfren's products were in the form of CDMA cards and modems, but now it has changed to GSM card products. with the 4G LTE Advance network that is able to compete with other leading providers. In the context of competition, the external environment will always be dynamic and changeable and uncertain.

Second, SGS Smartfren has a diverse workforce, although the work location is located in the city of Bandung, but the workforce comes from various regions that bring their respective cultures. As a consequence of workforce diversity and impractical organizational boundaries, SGS members share the same experience with other postmodern organization members, working with foreigners who are not of the same cultural background. However, managing the diversity of the workforce is a challenge for leaders of postmodern organizations.

Third, SGS Smartfren is a team, but they work independently or are known as semi-autonomous workers, reflecting other common characteristics for postmodern organizations. On one side it has a positive effect which is to provide an opportunity to increase visibility, but also increase the attitude of individualism among fellow members of the organization. Because at one time they had to work in teams. Being an autonomous relational worker makes SGS Smartfren members not much influenced by the leadership, but in other cases the members of the organization are also obliged to identify ways to work effectively without the benefits of working relationships between members of the organization.

Fourth, the organizational structure of SGS Smartfren is more flexible, because it is a semi-autonomous worker, making the structure in this organization more flexible, the SGS can work independently without the direction and full supervision by their leader. They are called creative and innovative in carrying out their duties as SGS Smartfren, the flexibility of this structure allows SGS to

manage themselves and coordinate their own activities.

Fifth, the emphasis on personal benefits, SGS is a group of promoters that are useful to increase the selling power of Smartfren products and also increase the number of customers, thus they will be given a sales target that must be met, for members who can meet the target will be given a special assessment and a bonus from a given wage. This clearly illustrates the competitive opportunities that have an effect on personal benefits for SGS Smartfren members.

In the analyst, the SGS Smartfren organization provides an overview of some of the general characteristics of postmodern organizations articulated by organizational theorists. For this reason, the author feels it is appropriate to rate the SGS Smartfren organization as a postmodern organization.

CLOSING

Conclusion

Postmodern is a theory that originally wanted to clarify and refine modern-theory. Postmodern comes with a paradigm that something must be clear, including things that don't really need explanation. Postmodern adheres to plural truths, different from modern theories that have standard truths, in the form of a single truth. One of the reasons for the emergence of the postmodernism movement is that problems involving all things and experiences that have always been marginalized by the pattern of modern science are returned to the center of the frame of thought.

An example is local traditions which are a combination of current philanthropic practices. Philanthropy which was originally a way of the rulers at that time to maintain the stability and security of society by providing assistance to the community, but in the postmodern era turned into non-profit social agencies or institutions that functioned as mediators from donors to those in need. Philanthropy which was originally only in the form of goods aimed at alleviating and meeting the needs of the underprivileged community, in the postmodern era can develop into donor body parts, smiles and even empathy can already be called philanthropy. Alms which were originally in

the form of goods for human needs, in postmodernism it was expanded that spreading knowledge, moving society could also be called philanthropy.

Organizations SGS Smartfren is a postmodern organization based on the results of the analysis of organizational reality with postmodern theory developed by experts. The organization also not only described some of the general characteristics of postmodern organizations, namely "*turbulent environment*" and "*work autonomous*", but also provides an overview of organizations that have the flexibility of structure and power / power in characterizing a postmodern organization.

1. Structural flexibility is seen from organizational systems that integrate activities not through hierarchical or structural elaboration, but by allowing members of their organizations to manage themselves and coordinate their own activities.
2. The flexibility of power in postmodernism organizations encourages leaders to understand that power is part of everyday social relations and avoids oppression and domination, but capitalist ideology is maintained by all members of the organization.

Suggestions

The advice that the author can give for further research on organizations in the postmodern context is to explore the concepts applied in the organization so that it is proper to say as a postmodern organization, increasing the novelty of information and references so that it is illustrated that currently organizations that are developing in Indonesia is a postmodern organization. Research in the context of postmodern organizations is also very interesting to do, considering there are still few studies and reference journals or books published by researchers in Indonesia.

REFERENCES

- A. List, John. "The Market for Charitable Giving". dalam Journal of Economic Perspectives. Vol. 25. Number. 2, 2011.

- Ahimsa Putra, Heddy Shri. "Poststrukturalisme dan Postmodernisme". Akademia, Bogor, 2005. Anheier, Helmut K. and Regina A. List. A Dictionary of Civil Society, Philanthropy and the Non-Profit Sector. Routledge, London and New York, 2005. Baramulim, Chaider S dan Irfan Abu Bakar. Lembaga Zakat dan Wakaf di Indonesia. Pusat Bahasa dan Budaya UIN Syarif Hidayatullah, Jakarta, 2005.
- Bekkers, Rene. Science of Generosity Generosity and Philanthropy: A Literature Review, Pamala Wiepking, Department of Philanthropic Studies. Vrije Universiteit Amsterdam, Amsterdam, 2007. Bertens, Hans. The Idea of the Postmodern". Taylor & Francis e-Library, Prancis, 2005.
- Chia, R. (2015). From Modern to Postmodern Organizational Analysis. *Organization Studies*, 16(4), 579–604. <https://doi.org/10.1177/017084069501600406>
- Clegg, S. R. (2004). Modern Organizations - Organization Studies in the Postmodern World - Clegg,Sr. In *Organization Studies* (Vol. 15).
- Dennis W. Cheek & Michal Kramarek and Patrick Rooney, Charity and Philanthropy: Overview. Elsevier Ltd.Versus Charity, Jones and Bartlett Publisherr, LLC, diakses dari http://samples.jbpub.com/9780763766788/66788_C_H01_Dietlin.pdf, diakses pada tanggal 19/07/2018.
- Edgar, K. (2010). Disempowering And Downsizing Middle Management. *International Journal of Sociology and Social Policy*, 15(1/2/3), 91–119. <https://doi.org/10.1108/eb013206>
- Eisenberg, E. M., & Goodall Jr., H. L. (2010). Organizational Communication. Blancing Creativity and Constraint. In *BookEisenberg, E. M., Goodall Jr., H. L., & Trethewey, A. (2010). Organizational Communication. Blancing Creativity and Constraint. Book.* Retrieved from <http://web.stanford.edu/~chand04/papers/learning-on-job.pdf>
- Faedlulloh, D. (2017). *Postmodern dan Teori Organisasi : Kondisi Postmodernitas dan Organisasi Menurut Perspektif Foucault.* (August).
- Hatch, M. J., & Cunliffe, A. L. (2013). Organization Theory (Modern, Symbolic, and Postmodern Perspectives). In *Oxford University Press.* <https://doi.org/10.1111/phpp.12129>
- Hawkins, K., & Tolzin, A. (2002). *Examining the Team / OF Postmodern Organizations.* 27(1), 97–112.
- Hoefler, Richard dan James Midgley. International Perspectives on Welfare to Work Policy. Routledge, USA, 2007.
- Joseph Wales, Monazza Aslam, Sebastiaen Hine, Shenila Rawal, Leni Wild. The Role and Impact of Philanthropic and Religious School in Developing Countries. University of Birmingham, Birmingham, 2015.
- Lubis, Akhyar Yusuf. Masih Adakah Tempat Berpijak Bagi Ilmuwan. Akademia, Bogor, 2004.
- Muallidin, I. (2017). *Review teori postmodern.* Universitas Muhammadiyah Yogyakarta.
- Namkee G. Choi & Diana M. DiNitto. "Predictors of Time Volunteering, Religious Giving, and Secular Giving: Implications for Nonprofit Organizations". dalam *Journal of Sociology & Social Welfare.* Vol. XXXIX, Number 2, 2012.
- Parker, M. (2012). Post-Modern Organizations or Postmodern Organization Theory? *Organization Studies*, 13(1), 1–17. <https://doi.org/10.1177/017084069201300103>
- Rizki, M. (2018). Pengaruh service quality , harga dan brand image terhadap keputusan pembelian mifi 4g andromax smartfren. *Universitas Islam Negeri Syarif Hidayatullah; Jakarta.*
- Robert, C., & Gibson, B. (2012). Modernism, Postmodernism and Organizational Analysis: An Introduction. *Critical Analysis of Organizations: Theory, Practice, Revitalization Critical Analysis of Organizations: Theory, Practice, Revitalization*, 115–142. <https://doi.org/10.4135/9781446218266.n6>
- Saidi, Zaim dkk. Kedermawanan Untuk Keadilan Sosial. Piramedia, Jakarta,

2006. Singer, Amy. *Charity in Islamic Societies*. Cambridge University Press, London, 2008.
- Setiawan, J., & Sudrajat, A. (2018). Pemikiran Postmodernisme Dan Pandangannya Terhadap Ilmu Pengetahuan. *Jurnal Filsafat*, 28(1), 25. <https://doi.org/10.22146/jf.33296>
- SociologyI-Researchnet. (2012). Postmodern Organizations. Retrieved November 26, 2019, from Sociology Research website: <http://sociology.iresearchnet.com/sociology-of-organizations/postmodern-organizations/>
- Susilo, E. W. H. (2008). *Relevansi Postmodernisme Dalam Pengembangan Sumber Daya Manusia Di Era Global*. 1–11.

