

The Implementation of Social Entrepreneurship in Participatory Breeding Program of Bali Cattle in Barru Regency

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ABSTRACT

Rural development plays an important role in improving nation's economic state. The agricultural sector is the key to rural economic development. One of sub sectors that needs to be improved is livestock sector, especially cattle farming. Barru Regency in South Sulawesi is the center for the development and purification of beef cattle nationally. However, rural cattle farming in Barru still face several problems resulting in unsustainability. Maiwa Breeding Center is a cattle breeding partnership program empowering smallholder farmers. MBC considered as innovative solutions that may improve the well-being of farmers by applying the principles of business sustainability. This paper used a qualitative method with an exploratory type to elaborate the implementation of social entrepreneurship's elements carried out by MBC's Participatory Breeding Program. Informants were chosen by purposive sampling with the amount of 32. Data derived from interviews, observations and literature review. The results showed that MBC contains all elements of social entrepreneurship. Social value was created to increase the farmer's income and capacity. Civil society (social capital) consisted of long-standing trust between local residents, well-coordinated networks, and norms in the form of partnership agreement. Social innovation consisted of sustainable accompaniment and new profit-sharing and marketing system. Economic activity was expressed by MBC's ecosystem supporting farmers' business skill and financial capacity and MBC runs product diversification.

Keywords: Maiwa Breeding Center, social entrepreneurship, breeding program, Barru Regency

INTRODUCTION

Rural development is essential in improving a nation's economic state because it is inseparable and synergizes with regional and national development [1]. Nevertheless, rural development still faces challenges, such as inadequate socio-economic infrastructure and an

imbalanced distribution of productive workers. Additionally, issues like low productivity, low community income, and relatively low education all contribute to poverty in rural communities.

The agricultural sector is the key to rural economic development. One sector of agriculture that needs improvement is the livestock sector, especially cattle farming. Barru Regency in South Sulawesi is the center for the development and purification of beef cattle nationally, especially the Bali cattle, based on the Decree of the Director General of Livestock and Animal Health number 619/Kpts/PK.210/F/03/2016 [2]. Designation was based on the premise that cattle raising has been traditionally practiced for a long time.

However, rural cattle farming in Barru Regency still faces several problems. Farmers raising cattle still consider the activity a side business (rural-based smallholder). Besides, technology adoption is still low, and there are no sustainable breeding programs from the government or other entities. Developing cattle businesses have experienced limitations such as limited capital, lack of solid farmer institutions, and low bargaining positions for farmers with different actors (e.g., brokers). On top of that, outbreaks like Foot and Mouth Disease (FMD) not only result in farmers' stagnating economy but will result in significant loss and threaten the sustainability of cattle farming [3].

Social entrepreneurship is carried out to improve the economic welfare of rural communities. Social entrepreneurship creates innovative solutions to immediate social problems and mobilizes the ideas, capacities, resources, and social mechanisms necessary for sustainable development and social transformation [4]. Social entrepreneurship has focused on solutions that are not only effective but also sustainable and ideally replicable in a variety of contexts throughout the world. The success of social entrepreneurship is measured based on the social impact in terms of beneficiaries and outreach [5]. The growth of social entrepreneurship in Indonesia is accelerating, fueled by the belief that it can address social challenges. It is regarded as a potential solution for social movements within the economic sector, offering business opportunities, especially in rural areas.

One example of social entrepreneurship undertaken by university students in Nambo village, Bogor, is an initiative to improve rural communities' economic welfare. The development involved utilizing land to create colony cow sheds for livestock cultivation. Additionally, land clearing was also employed to plant forage for animal feed. Capital, community will, and local government support [6] facilitate this activity. The key to sustaining social entrepreneurship programs lies in community empowerment. The level of empowerment reflects the community's ability to advance and grow its business, achieve income improvements, and expand employment opportunities to enhance its quality of life and welfare.

Maiwa Breeding Center (MBC) is a cattle breeding program in the form of a partnership that empowers smallholder farmers as its partners. Barru Regency became MBC's choice to carry out this partnership program, considering Barru to be the center of local cattle purification in South Sulawesi [7]. Maiwa Breeding Center (MBC) offered a partnership program to bring social impact to farmers in Barru [8]. The center was established not solely for the company's profit but grounded in social values to enhance the community's welfare. This is reflected in its profit-sharing system, which favors the farmers, with a distribution of 55% to farmers, 5% to the group, and 40% to MBC. The activities within MBC's Participatory Breeding Program are regarded as innovative solutions that may enhance the farmers' community's well-being by implementing

business sustainability principles. This paper elaborates on integrating social entrepreneurship elements through MBC's Participatory Breeding Program in Barru Regency.

Social entrepreneurship should always focus on social issues and serve as a foundation for entrepreneurship by empowering the communities around it. On the other hand, a social entrepreneur is a person/institution/organization that applies business principles to solve social or environmental problems [9]. Hence, social entrepreneurship plays a role in community empowerment, aiming to improve welfare [10]. What makes social entrepreneurship different from other forms of entrepreneurship are four factors: i) mission-driven, ii) act entrepreneurially, iii) entrepreneurially oriented organizations, and iv) financially independent organizations [9].

The first element of Hulgard's definition of social entrepreneurship states that social entrepreneurship is linked to creating social value. This element (except his three remaining ones, which may be more controversial) is present in most social entrepreneurship and social enterprise approaches. Social values can be broad, global, narrow, international, yet ambitious and radical. It can also be limited and local, such as aiming to create better ethnic inclusion programs in specific local communities [11].

Social entrepreneurs are mission-driven individuals who use a set of entrepreneurial behaviors to deliver social value to the disadvantaged, all through entrepreneurial-oriented entities that are financially independent, self-sustaining, or sustainable" [12]. Social entrepreneurs create social value by providing social benefits for all and economic value by creating jobs and income for their ventures while accomplishing their vision and missions [13]. Social enterprises create social value by selling products with social benefits, developing social programs and businesses, and developing social movements. By creating social value in these and other ways, social enterprises increase people's opportunities and choices to meet their needs and desires [14].

The inclusion of the civil society criterion in a definition of social entrepreneurship is likewise primarily based totally on the proof furnished via way of means of maximum running definitions from around the sector, which, in a single manner or another, positioned the hobbies of susceptible groups excessive at the time table and bear in mind social corporations as selling and undertaking modern sports in partnership with numerous forms of NGOs, cooperatives, voluntary institutions and network groups, even though the precise kind adjustments from country to country and scenario to scenario. Social entrepreneurship is associated in Europe with a transition inside non-income businesses and voluntary institutions, which evolve into retailers in a marketplace and vendors of welfare services. The state of welfare isn't always best favoring personal and character responsibility; it's also producing a brand new position for civil society and growing a new and advanced room for collective and harmonious moves to steer the destiny evolution of the welfare state. Social organization and social entrepreneurship may be visible now no longer as factors in a method of privatization but additionally as a manifestation of the strength of civil society. The social capital vocabulary is simply a brand new idea for addressing "old" issues, formerly treated via way of means of classical sociology in phrases of "network" and "Gemeinschaft" and via way of means of political technology in phrases of "civil society." Social capital is a mixture of trust, norms, and networks [15].

Binding social capital will strengthen group exclusivity to maintain homogeneity. Collective action for common goals is more emphasized, and it can be used to build social capital

to link with parties outside the group for the benefit of the group [16]. Individuals or groups use social capital within a community or society to achieve mutual benefits [17].

Social Innovations differ from business innovation in that they target social value creation and actively promote inclusive relationships, whereas business innovations aim to improve a firm's performance [5]. Innovative social entrepreneurship seems like a tautology, so there is no need to stress the criteria for innovation. However, the definition explicitly includes innovation to clarify that social entrepreneurship is about developing new approaches to social problems and not just the ambition of starting a company [11]. Social innovation is a new approach to studying social issues in modern society. As such, there are situations where integration and well-being mechanisms fail and are questioned as unmet social needs. This particular issue can mobilize various resources (creative, financial, organizational, technological, political, and cultural) often structured as social innovations. From this perspective, social innovation is seen as new products, processes, and methods that provide better solutions to one or more social needs creatively and sustainably [18]. At the stage of designing innovative solutions, the entrepreneur focuses on formulating the solution in terms of how they will come up with the actual product, service, system, or process that will be used to transform the social challenge [19].

As founders of social entrepreneurship, social entrepreneurs combine resourcefulness with a social mission to create sustainable societal change [20]. Social entrepreneurial sustainability can be described as developing sustainable solutions for social, economic, or environmental problems the market is not addressing [21].

Social entrepreneurship often, if not always, creates an economic impact on the community or entrepreneurial organization involved in the activity. It does not limit the boundaries of self-interest, often linked with the concept of the "economist." Researchers from the EMES European Research Network view social enterprise or social entrepreneurship as a type of economic activity, meaning it is characterized by a high degree of autonomy and the ambition to produce goods or services as part of its operation. I am working on a definition. The idea of profitability is relevant for everyone involved in the activity, including entrepreneurs who take economic risks and participants who may benefit from improved health, social service delivery, community development, access to jobs, and so on [11].

Recently, the European Commission defined a social enterprise as "an entity in the social economy whose primary objective is to have a social impact rather than to generate profit for its owners and shareholders." The primary purpose of a social enterprise is to support economic sustainability with financially owned businesses innovatively and not rely solely on grants and donations. There are, therefore, no shareholders in a non-profit organization. The profits of a social enterprise are fully reinvested in the organization's work. Sustainable business models help describe, analyze, manage, and communicate how a company captures economic value while protecting or regenerating natural, social, and financial capital across organizational boundaries [22].

MATERIALS AND METHODS

This study used an exploratory qualitative method to elaborate on implementing social entrepreneurship elements carried out by MBC's Participatory Breeding Program. This research

was conducted in 5 (five) districts in Barru regency, consisting of Tanete Riaja, Balusu, Mallusetasi, Barru, and Tanete Rilau. Data collection in the field was carried out for eleven days. The determination of informants was done using a purposive sampling technique, not randomly selected but with the consideration that the respondents had adequate knowledge about the program. The informants consisted of 8 (eight) facilitators, 12 (twelve) heads of farmer groups, 10 (10) cattle farmers, a commissioner, and a director of PT.HAI. Primary data were obtained from observations and interviews with partners (farmer groups and facilitators) and the company Maiwa Breeding Center (MBC) board known as PT. Hasanuddin Agrivisi Internusa (PT.HAI). Secondary data were obtained from MBC's company profile, documents from the government of Barru, program reports, and literature reviews. Triangulation techniques are used to verify the data obtained, using several methods or data sources in qualitative research to develop a comprehensive understanding of a phenomenon. The data analysis in this study was carried out through three co-occurred activities: data reduction, data presentation, and conclusion/verification [23].

The first process was data analysis, which commenced with collecting field notes and records that had been given labels, such as the names of the informants, dates, interview places, and so on. Subsequently, data that had been gained from the recorders were transcribed. From that transcript, noticeable sentences, speech, and explanations were found. This first step was also conducted by transcribing data from a smartphone camera. It was followed by noticing the most prominent identified themes from the interview data and camera. The second step, data display, was conducted by categorizing similar topics containing similar phenomena under one concept. Furthermore, data validation in the research focused on auditing, and this process consisted of dependent auditing and assured auditing [24].

RESULTS AND DISCUSSIONS

The study results in Barru Regency showed that the MBC Participatory Breeding Program incorporated all elements of social entrepreneurship. The social value of this entrepreneurship addressed the needs and desires of farmers. Civil society, linked to social capital, was characterized by mutual trust among local communities, collaboration between stakeholders, and established norms. Social innovation in entrepreneurship emerged from a new value in the partnership's methods or approaches implemented by the private sector. The sustainability of economic activity was reflected in how this program encourages farmers to produce high-quality Bali cattle, enhancing their bargaining position.

Social Value

Increasing Farmer Income. The MBC Participatory Breeding program positively impacts farmers' economies. Established in Barru, MBC aims to enhance the prosperity of local farmers. Farmers are not required to provide any capital. They can obtain capital in the form of brood cows from MBC, and the calves born from these cows are a product of this entrepreneurial effort. Facilities such as medicines, vitamins, minerals, vaccinations, and Artificial Insemination (AI) services are provided free of charge for MBC's partner cattle.

Furthermore, the profit-sharing system is more favorable for farmers. Before the MBC Participatory Breeding program, farmers raised other people's cattle under the Tesang system, where profits were split 50% among farmers and 50% among cattle owners. In contrast, MBC operates with a ratio of 55% for farmers, 5% for the group, and 40% for MBC. As noted by one of the informants, Mistan (Head of the farmer's group), during the interview:

The previous profit-sharing arrangement (Tesang) was 50% for both parties; meanwhile, MBC allocated more to farmers, with 55% going to farmers, 5% to farmers' groups, and 45% to MBC. This results in more excellent social value than the previous system or program.

The existing literature assures that social entrepreneurship creates economic opportunities, especially for the vulnerable people of society. Hence, it has a massive effect in terms of confrontation of any particular community's social and economic issues by combining both profitable and social expertise in business and commercial actions [25]. Similarly, the next informant, Sulfahmi (Farmer's facilitator), shared:

It is beneficial because the MBC saves farmers who lack capital, offering a model of cooperation where profit sharing benefits the farmers.

Additionally, this entrepreneurship program provides market guarantees for farmers. Cattle that have reached harvest time can be sold to PT. Hasanuddin Agrivisi Internusa (PT. HAI), the holding company of MBC. Until now, farmers have sold their cattle through intermediaries. The presence of intermediaries in the marketing process does not benefit farmers. Therefore, this entrepreneurship program offers farmers a market guarantee, allowing them to sell their cattle directly and maximize their profits from the sales.

Increase Farmer's Capacity. Training and extension services have been offered annually since 2017 to enhance the capabilities of farmers in Bali cattle breeding. Expanding farmers' capacity serves both social and economic functions. Socially, MBC aims to improve farmers' knowledge and skills by fostering a shift in mindset regarding cattle raising, transforming it from a side business into a full-time endeavor, and transitioning from an extensive to a semi-intensive rearing system. Economically, farmers should concentrate on two essential aspects to produce the desired outcomes. The first is rearing management, which focuses on good farming practices. The second is managing and utilizing available natural resources without incurring high costs. Products that achieve good performance (or the desired body condition score) will lead to increased income for farmers, as Herianto (the farmers' facilitator) noted:

Because of training like this, human resources increase, and the household economy increases. This whole time, farmers raise livestock with a 50:50 profit-sharing system, while with MBC, farmers get more profit than MBC itself.

Civil Society

Civil society is a component targeted for benefit creation in a social entrepreneurship program. In contrast to other social activities, civil society in social entrepreneurship refers to a

layer of society that is considered essential to be empowered by innovation in collaboration with social communities such as Non-Governmental Organizations (NGOs), volunteer associations, cooperatives, and community groups. A program based on social entrepreneurship will empower civil society by maximizing the social capital owned by the local community. Social capital combines elements of trust, norms, and networks [15]. The following section will discuss how MBC's program enhances social capital among its stakeholders, including farmer groups, facilitators, the government of Barru Regency, and the private sector (MBC).

Trust is essential. Most facilitators are the leaders of farmer groups or residents chosen from each district; the others are government assistants and field extension officers from the Department of Agriculture in Barru Regency. These individuals worked together with MBC to support and monitor the breeding process. In addition to assisting farmers, facilitators also serve as intermediaries between farmers and MBC. Farmers rely on the facilitator to communicate their needs to MBC.

In contrast to support from the government, this program requires facilitators to escort the cattle of MBC partners from start to finish. MBC's criteria in selecting a facilitator is that they must be residents with the potential to enhance their knowledge and skills. Additionally, MBC chose residents as facilitators due to their physical and social proximity to the farmers. This long-standing relationship has fostered trust between farmers and facilitators. Promoting local development in areas with no history of collective action is challenging as these places have limited social resources, such as trust and social capital, to draw upon[26].

Based on interviews with twelve heads of farmer groups, all expressed a strong emotional connection with the facilitators, primarily due to their family ties. When the farmers face challenges during the rearing process, they quickly contact the facilitator, who promptly comes to assess the condition of the cattle. Immediate actions to address these issues are taken with the help of animal health officers from the local government. Farmers fully entrust the health management and implementation of artificial insemination (AI) to the animal health officers and facilitators. They believe these individuals can be relied upon to guide them in cattle breeding.

While collaborating in this entrepreneurship program, MBC communicates its policies to farmers transparently. MBC's efforts to establish trust include various forms of training and counseling. The MBC team visited each location of the farmer group to assess the progress of the breeding business and the condition of their cattle, gather feedback from farmers, and clearly explain the partnership scheme. Additionally, the guaranteed price that benefits farmers, along with market assurances and free resources, persuades farmers to partner with MBC. Conversely, MBC also entrusts their cows to be raised by farmers in cooperation with the facilitators, as Kasman (Head of the Farmer's group) stated:

From a social perspective, we can network with the industry and stay connected with our companions. Our relationship is very close because we view them not as farmers but as partners. When they are not present, we won't work as facilitators either. Trust develops because we support each other.

The farmers and facilitators share a close emotional bond, so when the farmers encounter issues during the rearing process, the facilitator is easy to contact and will promptly come to the location to assess the condition of the cattle, as noted by Hasrun (Farmer's facilitator):

From an emotional point of view, it is good because there is no distance between us and our partners. If there is distance, it will be difficult, and there is no connection, so there is no hesitation, and we are like family.

Network. Collaboration is a networking process that can facilitate the achievement of the goals of a program or organization. The social networks in this program form institutions that support each other, work together to achieve the same social goals, and are mutually beneficial. The form of the social network created in the farmer community of Barru Regency is the farmer group. The MBC entrepreneurship program's presence further strengthens farmers' institutional bonds. This institution becomes a vehicle for learning and the process of exchanging information. Farmer groups are expected to be able to bring about behavioral changes for farmers in increasing their business. In addition, farmer institutions are also a vehicle for social capital for farmers [27]. The following diagram illustrates the collaboration between stakeholders of MBC's program.

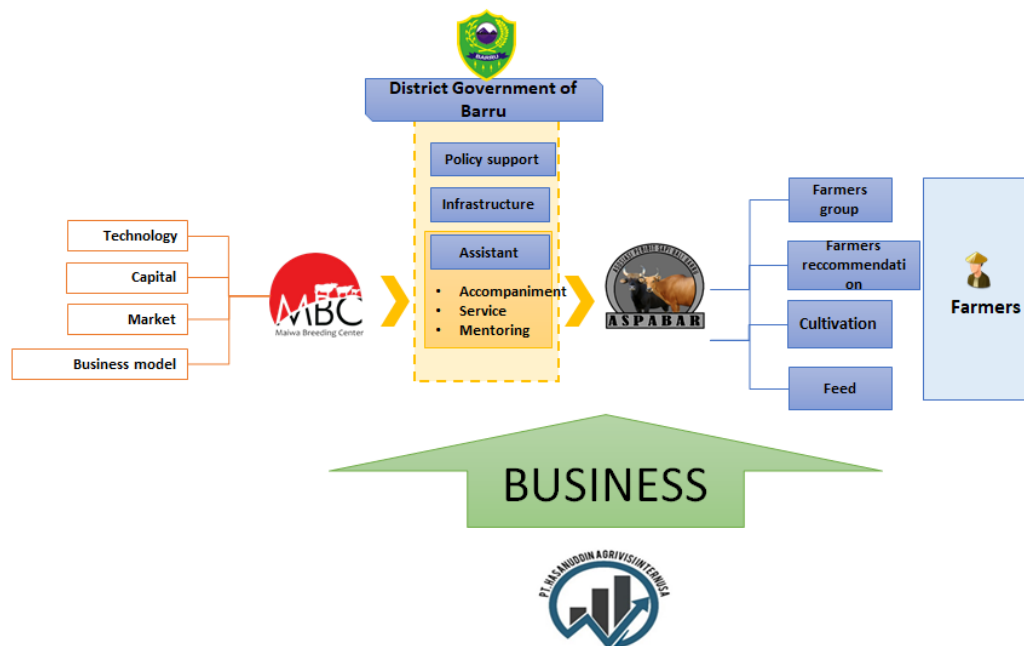


Figure 1. MBC's work mechanism of a cattle partnership model [28]

In this collaboration, there are four pillars, or stakeholders, which are usually called academicians/researchers, industry, government, and farmers. The following elaborates on the role of each stakeholder [28].

- Academicians/researchers: Academicians/researchers need to be involved in this program to produce innovative research products that can boost business efficiency and improve environmental conditions. This will also enhance social life and the environment around the industry.
- Industry/business: The sector's role, in this case, PT Hasanuddin Agrivisi Internusa (PT HAI), is to use innovation, which is open innovation so that it can be directly related to market needs.

- **Government:** The Barru district government, in collaboration, has the function of formulating policies, regulations, and support in the form of capital. The capital is in the form of animal health services and artificial insemination, which are provided free of charge to partner farmers.
- **Farmers:** The community, in this case, the cattle farmers in Barru, are not only users in this partnership but also participate in finding concrete ideas that genuinely understand the existing conditions in their area.

Norm. Norms consist of understandings, values, hopes, and goals that are believed and carried out by a group of people (community) [27]. Norms can be sourced from religion, moral guidelines, secular standards, and professional codes of ethics. Norms are developed and implemented to support a collaborative climate [29]. MBC Participatory Breeding Program was a partnership program between cattle farmers in Barru and PT.HAI is the business party. In a partnership, both parties should commit to regulations to build a well-established organization to achieve the partnership's goals. The rules of this partnership program were listed in a document called the partnership agreement. In addition, PT.HAI has also listed the regulations in a more detailed version of the Standard Operating Procedure (SOP) document.

Social Innovation

Sustainable Accompaniment. One of the novelties of the MBC program is continuous accompaniment. In contrast to the government's accompaniment, this program requires the facilitators to escort the cattle distributed from beginning to end. According to farmer respondents, MBC responds to all their needs in raising cattle quickly, unlike government programs that intervene only when there are significant cases, such as anthrax outbreaks or simultaneous vaccinations. According to the facilitator, MBC always conducts program evaluations, for example, during the facilitator's meeting with MBC.

The facilitators are residents of farmer groups or local government employees collaborating with MBC to assist and monitor the cattle breeding process. Facilitators and animal health officers must be prepared to be contacted when farmers have needs or issues with their cattle. As a form of appreciation, the facilitators will receive an income of Rp 40,000 each time they perform Artificial Insemination (AI) on a farmer's cattle. Additionally, several farmer groups distribute profit-sharing revenue (5% intended for the group) to their facilitators. This innovation is seen as a way to foster a strong work ethic in support, ensuring sustainable mentoring.

Furthermore, the facilitators agreed that the MBC program increased their motivation to provide services, as it was evident that when a farmer needed assistance, MBC would promptly respond. The well-established collaboration with the local government also bolsters this effort. Implementing this sustainable support will further enhance the sustainability of the breeding business by MBC partners. As noted by Rustan (Head of the farmer's group) in the interview:

When farmers need vitamins, minerals, or vaccinations for their cattle, they are no longer responsible for obtaining them; they need to contact the facilitator, and MBC, along with the government, will handle everything.

Likewise, Hasan (Head of the farmer's group) also stated :

Compared to previous government programs, MBC monitors breeding activities more than any other program. This makes the farmers happy because they can benefit from this accompaniment. Vaccinations and other facilities are very well-organized.

New Profit-Sharing and Marketing System. The cattle partnership model run by MBC is unprecedented in the Barru regency. MBC provides quality cows in collaboration with the government of Barru Regency, which farmers then raise. The results of rearing in the form of calves from these cows will later be harvested. The profit-sharing system differs from the individual-rearing system applied in the community, commonly known as Tesang. The MBC ratio is apparent and more profitable for farmers, that is, 55% farmer: 5% group: 40% MBC. The Tesang system has a ratio of 50% farmers to 50% cattle owners. In addition, the market is guaranteed because cattle can be sold to PT. Hasanuddin Agrivisi Internusa (PT. HAI) facilities are always available free of charge with the help of the government of Barru Regency, and recording is well coordinated with good cooperation between the staff. This partnership model can be implemented well because of the collaboration between MBC and the government of Barru regency, as stated by one of the informants called Mistan (Farmer's facilitator) in the interview :

The guarantee of price sparked the farmer's enthusiasm to join. So far, it has been difficult for farmers to sell anywhere, but with the presence of MBC, all of that can be accommodated. If the previous profit sharing was 50%: 50%, MBC went more to farmers; it is 55%: 45%: 5%. So, there is more value than the previous system or program.

Economic Activity

The economic activities in the MBC Participatory Breeding Program are oriented not only to the profits obtained by the private sector but also to the model of cooperation, and the built system must prioritize the partnership's sustainability. To maintain business sustainability, MBC applies a high work ethic by maximizing technical services, working in a fast-moving manner, increasing the intensity of coordination, and tightening monitoring activity. The results show that the profit-sharing system MBC has carried out is believed to be sustained if viewed from an economic aspect [30]. The following illustrates the business process of MBC's participatory breeding program.

MBC collaborates with the government to continuously encourage business capacity building and supports all farmers' needs by providing interest-free loans to help farmers build their businesses. Crucial points from cattle reproduction will improve, along with enhanced rearing management and the feed quality provided. Bali cattle rearing management based on good farming practices will improve cattle performance. Improved performance (including reproductive aspects) will be directly proportional to the number of calves born. The more cattle populations farmers own, the more financial conditions will improve and encourage business sustainability.

Business Process of MBC

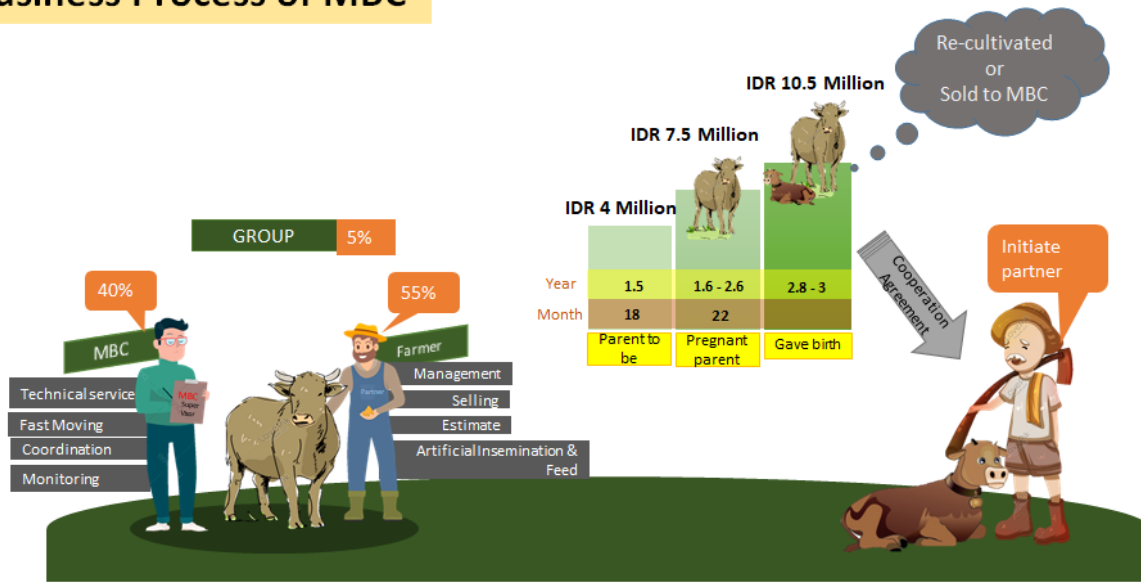


Figure 2. Business process of MBC [28]

MBC builds its business by utilizing farmers' potential yields. In obtaining profits, MBC not only depends on the profit-sharing value of the results of cooperation with farmers but also increases sources of income through product diversification [28]. For instance, calves sourced from farmers, as well as those that are not up to grade, are processed into meatballs and other products for profit. Therefore, MBC should be capable of managing its operations from upstream to downstream.

MBC, as a private party, prepares technology, capital, market, and business models. The government of Barru Regency contributes to issuing policies that support the program implementation, infrastructure, and facilitators. Facilitators carry out three functions: facilitating, service, and mentoring[28]. Social networks within this participatory breeding program are also established during the data recording. Data collection or recording is a vital activity conducted to assess the performance of farmers and cattle, particularly cattle reproduction. This activity requires several functions to coordinate effectively with one another. These functions include facilitators, technical service personnel, farmers, and database operators. The following diagram illustrates the collaboration among these functions. The farmer reports to the facilitator about the status and number of cattle kept and requests for Artificial Insemination (AI) action when he finds out the cow is in heat. The facilitator will check the reported data and go to the field to take AI action. If the facilitator cannot attend, the technical service will come down to ask for assistance from animal health officers to carry out AI. Technical service is also tasked with manually verifying data to the facilitator and farmers and then sending a report to the database operator. After the operator collects all data, the system will display the incentive received by each facilitator based on the frequency of AI actions taken [28].

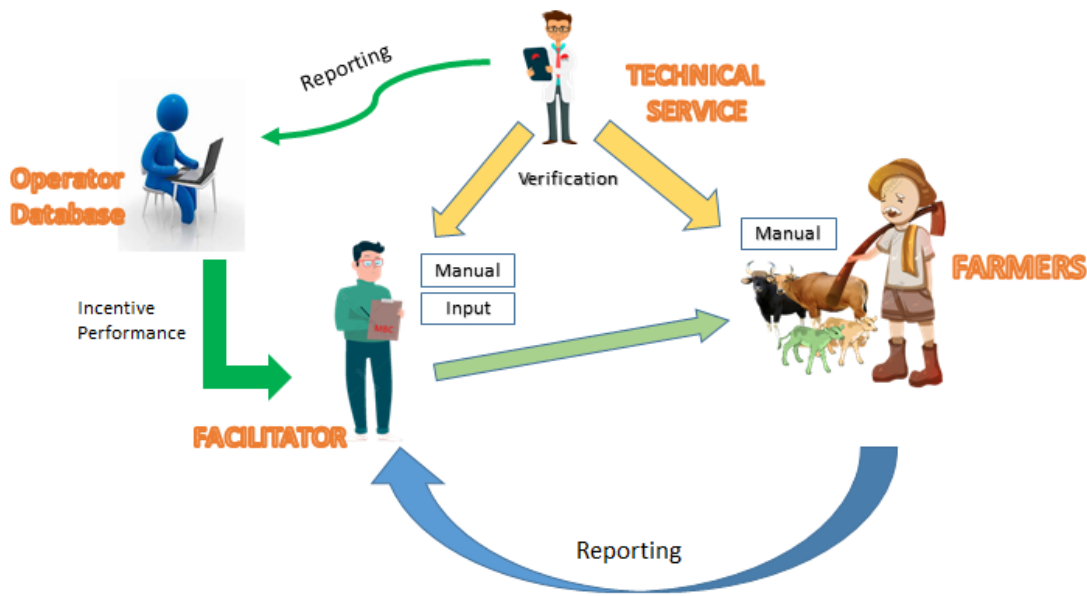


Figure 3. MBC's recording scheme [28]

CONCLUSIONS

MBC Participatory Breeding Program in Barru Regency contains all elements of social entrepreneurship. Social value was created based on the mission to increase the farmer's income with a profit-sharing system that benefits farmers more and a program to increase the capacity of farmers. Civil society consists of long-standing trust between residents, well-coordinated networks between stakeholders, and norms in partnership agreements and the program's SOP. Social innovation consists of sustainable accompaniment and new profit-sharing and marketing systems. Economic activity expressed by MBC's ecosystem supports farmers' business skills and financial capacity; stakeholders carry out the monitoring and evaluation functions; and MBC also runs product diversification.

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