



Strengthening Social Capital Communities in Livestock Management (Case Study: Belung Village)

Santi Merlinda¹✉, Hanjar Ikrima Nanda², Diana Tien Irafahmi²,
Andro Agil Nur Rakhmad³, and Abdul Ghafar Ismail⁴

¹ Economics Development, Universitas Negeri Malang, Malang, Indonesia
santi.merlinda.fe@um.ac.id

² Accounting, Universitas Negeri Malang, Malang, Indonesia
{hanjar.ikrima.fe,diana.tien.fe}@um.ac.id

³ Management, Universitas Negeri Malang, Malang, Indonesia
andro.agil.fe@um.ac.id

⁴ Islamic Economics, Putra Business School, Serdang, Malaysia

Abstract. Belung Village, Malang Regency, has excellent potential in the livestock sector. However, livestock waste management is still traditional, and some are disposed of directly into the river. This study looks at the livestock community's role as a social capital booster in managing livestock waste in Belung Village. The method used in this study is a case study, with research subjects cattle and goat breeders. The data used are primary data obtained from in-depth interviews. The results of this study indicate that the regular sharing of the Terimo Dadi community in livestock management and collaboration with the State University through research and service activities can improve livestock health and value added to livestock manure.

Keywords: social capital · livestock community · Belung

1 Introduction

One of the efforts to improve welfare can be made through community empowerment [1]. Community empowerment must be carried out directly to the core of the problem by increasing capacity and developing potential and dynamics [2, 3] states that community empowerment efforts must be able to motivate, encourage and make people aware of their potential and strive to develop it, as well as protect vulnerable communities from intense pressure. Each region usually has a unique type of community such as agricultural, livestock, and industrial society. It also happens in the village, bringing out the community's special characteristics.

Successful development requires stakeholder synergy between the government, local communities, development agencies, the private sector, NGOs, donors, academics and research. Therefore, it is crucial to know the local potential of the area that wants to

develop. [4] state that each region needs to identify each region’s economic potential to find the leading sectors that can increase regional income. Furthermore, proper management can increase Indonesia’s competitiveness while at the same time being able to increase regional income [5].

Poncokusumo District is one of the supporting areas for livestock products in Malang Regency, with a total of 20,198 beef cattle and dairy cattle. Belung Village, Poncokusumo District, Malang Regency, is one of 5 Districts with great potential for the cattle commodity, both dairy cows and beef [6]. Based on observations, most people in Belung Village work as traders, farmers and breeders. Local potential in agriculture includes kale, cabbage, shallots, paddy fields, livestock derivative products, meat and animal manure (Fig.1).

Belung has excellent potential in the livestock field. Most of the society in Belung has cattle (cow and goat), and some have rice fields and gardens. The number of cattle in Belung Krajan in 2022 is 294 heads, spread over 104 cattle breeders in 9 RT (the smallest area in government). Among the breeders are those who own rice fields and gardens, as well as a breeders association called the TRIMODADI Community. So far, the development of TRIMODADI community activities has only been limited to discussions between members, and yet innovations can generate added value in livestock management (Fig. 2).

According to [7], in the last few decades, it has been seen that communication between people in a village has decreased. As a result, the spirit of *gotong royong* (work together with the concept of harmony without pay) and reminding each other is decreasing in rural communities, in other words, decreasing social networks in rural

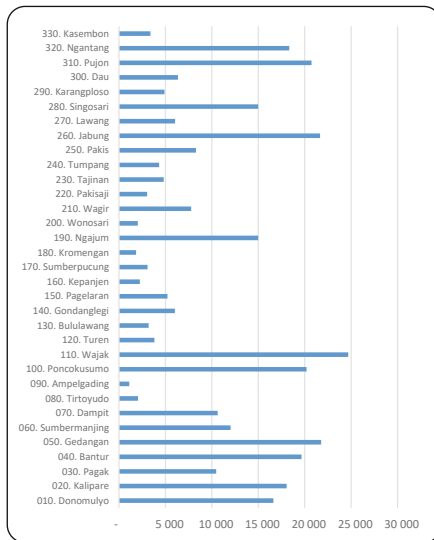


Fig. 1. Number of Cattle in Malang Regency per District Source: Malang Regency Livestock and Animal Health Service in BPS Malang Regency, 2020.

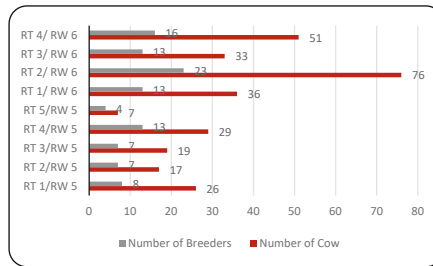


Fig. 2. Number of Breeders and Cattle in Belung Buntaran District Source: TRIMODADI Community (2022).

areas. This can lead to the development of individualistic traits in rural communities, and in the end, the goal of shared prosperity slowly disappears.

In practice, community empowerment must also go hand in hand with developing social capital. According to [8], we can develop local potential and social dimensions through community empowerment through social capital. *Social capital* is an important aspect that is closely related to community empowerment. Social capital includes elements such as mutual trust, norms and networks that play a role in solving shared problems [9]. For example, the role of social capital has succeeded in empowering the economy of the Kedungwonokerto village community [10]. According to [11], the roots of strengthening social capital are local cultural values, human resource development, vital organizations, social structures that are not unequal, leadership, robust moral and legal systems and good governance. Community Empowerment Program in Mali, Change Starts at Home in Nepal, and Voices for Change in Nigeria are three examples of community-based interventions that demonstrate how participants can be effectively empowered to systematically share their new knowledge and understandings with others in their networks, ultimately facilitating social norms change [12]. Moreover, community empowerment is necessary to strengthen society's power and motivation [2]. Based on the conditions and phenomena in Belung Village, it is imperative to increase the innovation of the TRIMODADI livestock group and reduce negative externalities to the surrounding environment through social capital. Besides that, innovation in livestock management is also expected to improve the welfare of breeders.

2 Theoretical Review

2.1 The Role of Livestock Group Social Capital

Social capital can be used to survive and shape the quality of relationships in society [13]. This relationship has a broad spectrum as the strength of social unity that protects each other among community members as a family [14]. Social capital studies can enrich the application of social capital by strengthening solidarity, bonds and networks [15]. Social capital also creates synergies that benefit all community members; interaction between community members results in sharing food products and information between community members, which facilitates the availability and access to food [16]. Social

capital is a form of economic or social contribution in a formal group and greatly influences welfare. For example, the participation of each breeder in a particular group can be a variety of businesses in the livestock sector [17]. A group of coffee farmers also feel the benefits of having social capital in community welfare [18]. Social capital can be a magnet that can attract and bind all members of society [19]. Therefore, bridging social capital is critical to economic growth, especially in low-skilled areas [20]. Furthermore, social capital requires mutual openness and acceptance and the division of roles put forward in everyone's relationships, trust, and a sense of shared responsibility for what is shared, so that community groups become more valuable than just individual associations.

2.2 Elements and Role of Social Capital in Livestock Groups

Trust, norms, and social networks are essential elements on which social capital is formed [22]. The unity of these elements will benefit if built on a foundation of trust and supported by strong social norms and networks. As a result, people with high social capital will have low crime rates and few formal policies. However, when social capital experiences a decline, such as minimal social norms, then the bonds of cooperation between people in certain groups will only occur in the legal system and formal regulations. This belief makes collaboration between group members more effective because it forms closeness between individuals [23]. This mutual trust can form social capital that affects the quality of relationships, for example, mutual support and motivation or avoiding actions that harm others.

In addition to mutual trust, norms are important in forming social capital. Norms are rules or regulations that bind groups of citizens in society. Norms will form social capital spontaneously to determine the rules governing personal and group interests [14]. Individuals who violate the norms are usually subject to social and material sanctions. Therefore, the nature of good norms will affect the positive actions of individuals. On the other hand, [24] argue that social capital's positive impact depends on the previously applied norms.

Social networks also make social capital function optimally. This social network will form a sense of mutual care, respect, and assistance in carrying out or overcoming problems [14]. Online community users will also have a positive impact through more effective knowledge-sharing activities [25]. Finally, the existence of social networks will make group interactions tighter so that they can rapidly disseminate information, carry out routine training, and create qualified institutions to maintain groups.

Social capital also needs to focus on integration and connection (as a bridge) within a community, as well as the knowledge, capacity, and disposition needed to interact with outsiders (whether from governmental or non-governmental organizations) to achieve common goals [26]. The formation of the right social capital will help a community achieve their goals faster and better because there is an attachment between members to support each other, for example in Melbourne, Australia where gardening communities allow for connections and mutual benefits that enhance a sense of community [27]. Besides that, community empowerment can develop knowledge, skills, attitudes, and capacities and coordinate social capital actions in tourism development

on Bunaken Island [28]. Community development can also be carried out through community empowerment with the support of social capital.

Argues that an effective and efficient approach is necessary to support farmers in utilizing facilities in development programs through participation and developing creativity, which is supported by the surrounding community [29]. This aims to form groups of breeders to establish cooperation between groups to produce a productive and integrated group structure in the livestock sector [30]. Group formation aims to develop together through the involvement of group members [31]. This goal allows livestock groups to move massively and access all the necessary resources, natural resources, human resources, capital, information and facilities to develop and run a warehouse business and minimize business risks [32].

According to [33], community economic development can progress and develop rapidly if social capital and financial capital are carried out correctly and in balance. This is because social capital has a significant influence on the income and economic efficiency of livestock groups. If social capital is high, members of the livestock group tend to have high motivation to try more optimally so that the income received will be higher. For this reason, higher social capital will positively correlate with income and business economic efficiency.

3 Method

This study aims to see the role of the community as a social capital booster in managing animal waste in Belung Village. A qualitative research method with the type of case study is used to reveal a particular case in depth by collecting various sources of information. The informants in this study were 25 goat and cattle breeders who are members of the "TRIMODADI" community in Belung Village, Poncokusumo District, Malang Regency. Data collection was carried out using semi-structured interviews so that they were more focused and could focus on problematic phenomena [34]. Informants were collected using a purposive sampling technique. The interview recordings were then transcribed and data coded based on the themes found, describing the coding, presenting the themes narratively, and interpreting the results [35]. Data triangulation is also used to test the credibility of the data obtained. Triangulation is a technique using several different research methods to test the same research results (Morissan, 2019).

4 Result and Discussion

The TRIMODADI community is made up of breeders who gather and suggest forming an association. The existence of a community or livestock group aims to help each other if there is a problem. With an official community, farmers hope to share opinions and ideas. One of the benefits of having this livestock herd is the rapid and helpful dissemination of information, especially when there is an outbreak of foot and mouth disease (FMD). The TRIMODADI livestock group holds regular discussions to treat livestock affected by FMD outbreaks, from vaccinations by veterinarians and herbal medicines to natural healing using lime. This group helps convey information (word of mouth) from one breeder to another. The TRIMODADI community also held discussions with

livestock groups from outside the village to increase knowledge of livestock management. The TRIMODADI livestock group has 20 members who work as cattle and goat breeders. This community discusses matters related to animal husbandry, management, livestock health, and plans to process animal manure into organic fertilizer. According to [36], farmer groups can independently utilize livestock manure waste to become solid organic fertilizers. This is because most of the farmers in Belung Village also have a side profession as farmers.

4.1 Collaboration of TRIMODADI Community with External Stakeholders

On December 24, 2021, Belung Village signed a cooperation agreement with UM as a partner village. The agreed scope of cooperation can be in the form of education, research, and community service. In the scope of education, UM sends students to a Community Service Program that aims to help solve problems in the community. The second form of collaboration is research, which aims to obtain data and valuable information for developing knowledge. Finally, the third collaboration is in community service, which aims to apply research and technology results to advance the community's welfare.

With the existence of social capital in the form of collaboration between Belung village and UM, several activities carried out include wader fish breeding, industrial halal-based animal waste management, development of tools for river cleaning and many more. With these various collaborations, the community receives positive externalities through new jobs and reduced pollution to support sustainable development goals.

4.2 Forms of Strengthening Social Capital in Livestock

Animal manure, believed to be waste, has economic and environmental benefits. This statement is in line with research by [34] that managing cow manure into the fertilizer can provide added value, namely economic value for cow manure. Furthermore, the environmental benefits, according to farmer A, are:

“semua limbah yang berasal dari hewan akan dikelola menjadi pupuk untuk pertanian, kebetulan para peternak disini juga seorang petani”

“All animal waste will be produced into fertilizer for agriculture; coincidentally, the farmers here are also farmers.”

In addition to benefiting the environment by supporting food security in Belung Village, animal waste has economic benefits for farmers. From breeder C, namely.

“limbah kotoran ini tidak dibuang, namun akan digunakan langsung atau dikeringkan”.

“This sewage is not disposed of but will be used directly or dried”.

Utilization of livestock manure in Belung Village is still manual. That is, directly applied to agricultural land without any processing. Maximum processing is limited to drying and collecting livestock waste, especially for people who have agricultural land. However, only some breeders have agricultural land or a surplus of livestock waste. In

that case, it is usually collected and then given to anyone who needs it so that it is more beneficial.

With the TRIMODADI community's number of members reaching 20 farmers, they form a farming community with mutual trust among members. The existence of trust between members of the TRIMODADI livestock group increases the sense of kinship and cooperation between breeders. This is in line with the statements of [31], and [32] that trust is a component of social capital that can lead to cooperation. The existence of cooperation between individuals in groups and with external parties can improve welfare through livestock waste management to increase value added. [32] states that social capital can increase the potential for community economic development by maintaining social relations and patterns of social organization. The application of social capital in managing livestock waste in Belung Village is planned sustainably. Breeders have programs and prepare to be carried out, either within the group or with external parties. The TRIMODADI livestock community holds monthly meetings to discuss livestock constraints. This condition can be seen from the statements of sources.

"... Kita sering mengadakan kumpul-kumpul sama peternak yang lain minimal 1 bulan sekali. Disana kita nanti membahas rencana-rencana kedepannya seperti apa dan saling memberi solusi jika salah satu peternak mengalami kendala. Tujuan adanya komunitas ini untuk saling membantu jika terjadi masalah, kalau ada perbedaan pendapat antar peternak kita sebisa mungkin tidak saling menjatuhkan malah mendukung semua pendapatnya dan menemukan jalan terbaik".

"... we often hold get-togethers with other breeders at least once a month. There we will discuss what plans are like and provide solutions to each other if one of the farmers experiences problems. The purpose of this community is to help each other if there is a problem, if there is a difference of opinion between breeders, we should not bring each other down as much as possible, but instead support all their opinions and find the best way."

However, cooperation and livestock herds do not mean there are no disagreements, as can be seen from the following informants.

"... Perselisihan diantara para peternak juga pernah terjadi, dimana mereka berselisih mengenai teknik pemberian asupan minum ternak yang berbeda".

"...a dispute among breeders has also occurred, where they disagreed over different feeding techniques for livestock."

In overcoming differences of opinion, the breeders in Belung Village held a deliberation (discussion together to reach a consensus) which is characteristic of Indonesia. Deliberation unifies differences to reach a mutual agreement [6]. The next component of social capital is values and norms, which serve as guidelines for individuals or groups in behaving and carrying out activities [30], especially in buying and selling cow dung transactions. From the results of the interviews, it is known that the cattle and goat breeders in Belung Village are Muslim. Therefore, they understand that buying and selling livestock manure is not permissible in Islam. Thus, the farmers in the TRIMODADI

group must follow the religious and social norms that apply to animal waste transactions, as a statement from B:

“... *Kami tahu kalau jual beli kotoran hewan itu hukumnya haram*”.

“... we know that buying and selling animal dung is haraam”

Social networks, [30] states that social networks are formed because of shared values and norms from the same area or genealogical relationships. This social network will lead to cooperation or transaction activities between humans. Based on the condition of the TRIMODADI community or breeders in Belung Village, it can be seen that the social network formed is due to the same values and norms, the same place of residence, and a high attitude of solidarity. These conditions can be assessed through respondents' statements, namely:

“... *Kita sering mengadakan kumpul-kumpul sama peternak yang lain untuk sekedar ngopi bareng atau membahas hal-hal terkait peternakan*”.

“... we often hold get-togethers with other breeders to just have coffee or discuss livestock-related matters”.

The farmers in Belung Village have also expanded their network outside the region, one of which is with the State University of Malang through Real Work Lectures in developing villages, research and community service activities. Through research activities, a research team from the state university of Malang provided a sharia-based management plan for animal waste management. The plan is in the form of a supply chain model and distribution of animal waste. This model was built from research and focus group discussions with fiqh experts and Islamic economists. Furthermore, the model that has been built can be applied to the TRIMODADI livestock community, or other livestock groups, even private breeders who uphold Islamic values. Apart from that, breeders in Belung Village, Tromodadi community also received assistance in the form of livestock waste processing machines for organic fertilizer from the Independent Student Exchange Program initiated by the Ministry of Education and Culture, Research and Technology at Universitas Negeri Malang. Thus, livestock manure is hoped to accumulate no longer, be used manually, or be disposed of in rivers. However, it can be processed into organic fertilizer with added value, increasing the income of breeders or the TRIMODADI community. As in Wisconsin (USA), livestock waste is processed to produce added value using technology [28]. In Greece, livestock waste is used to produce energy through the biorefinery concept [16]. Furthermore, in Iran, livestock waste is used to produce methane [17].

These conditions indicate that social capital in the form of trust and cooperation between group members, networking and collaboration with external parties will increase knowledge and strengthen the group. Furthermore, information transformation from partners (Universitas Negeri Malang) can also increase breeders' income through waste treatment or livestock management. In addition, breeders who are members of the TRIMODADI livestock community also participate in reducing the environmental crisis. This is under [28] that some of the benefits of social capital include optimizing the

allocation of public resources and increasing enthusiasm and participation in environmental governance, primarily by increasing awareness to reduce environmental crises through the processing of livestock waste.

5 Conclusion and Suggestions

The TRIMODADI community has three components of social capital which are implemented in three components, namely trust, norms and social networks. Social capital in the TRIMODADI livestock community comes from the internal community and in collaboration with external institutions to support livestock development, especially livestock waste processing. Through social capital, the TRIMODADI community can receive information regarding the supply chain and distribution of industrial halal-based livestock waste, as well as assistance in the form of cattle waste processing machines. First, however, several efforts need to be made to develop the community and improve environmental quality:

1. Raising social capital and collaboration with villages, especially BUMDES (village-owned enterprises) in animal waste management;
2. Establishing cooperation with communities and other institutions; and
3. They are conducting animal waste management and transactions under sharia principles.

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