



TECHNIUM
SOCIAL SCIENCES JOURNAL

Vol. 12, 2020

**A new decade
for social changes**

www.techniumscience.com

ISSN 2668-7798



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Social Enterprises through Traditional Cooperation: Love, Joint Responsibility, Portfolio, and Wellbeing

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Abstract. This research aims to explain how the cultural values of society and organizational culture can influence the increase in social entrepreneurial activities, how entrepreneurial activities can affect the dimensions of sustainable development. How to contextualize resource dependency theory in the perspective of social entrepreneurship associated with sustainable development, as well as to construct a model of social entrepreneurship based on sustainable development, including new dimensions in measuring it. The research method used is a qualitative research method by doing; observations, interviews with CU Betang ASI Management, business owners, and family business managers and documentation. The success of CU in developing its social enterprises lies in love, joint responsibility, and portfolios based on community culture and the environment. This research has succeeded in explaining the contextualization of resource dependency theory related to how social enterprises develop their environmentally based businesses using resource dependency theory expanded from an institutional perspective where social enterprises engage in joint ventures with the communities they develop. Through this research, there is an opportunity to use this theory in the realm of an embedded organization. For the aspect of sustainable development, there are 3 main dimensions, namely love, striving for and maintaining, and dimensions of wellbeing with each indicator. Future research will of course need to be carried out to confirm this model using both positivistic and mixed approaches.

Keywords. Love, Responsibility, Portfolio, Culture, Social Entrepreneurship, Sustainable Development

1. Introduction

Research topics on social entrepreneurship are still very interesting and many are still hidden, given the different contexts, actors, and phenomena in each of their existence in one area, place and time (Canestrino, Ćwiklicki, Magliocca, & Pawełek, 2020; Dwivedi & Weerawardena, 2018; Moriggi, 2020). One of the interesting things about this is how the role of culture in influencing social entrepreneurship (Canestrino et al., 2020). Their research results still cannot

confirm the influence of culture on social entrepreneurship. Culture affects both entrepreneurial and social orientations; there is still no convincing explanation of what stands behind the pursuit of profit, economic control, and the need for the welfare of others.

On the other hand, there are indications that social entrepreneurship activities are heavily influenced by social settings, so that (Gupta, Chauhan, Paul, & Jaiswal, 2020) suggest examining the influence of different social contexts in viewing social entrepreneurship. It is possible that social settings inside and outside social enterprises can influence the success of social entrepreneurship. The context within a company can be determined by company-level factors (social elements in SE, business strategy and business models, innovation and SE, and HR in SE, all of which are the constituents of corporate culture). Studies on aspects outside the company such as the institutional and regulatory environment as well as special features that facilitate or hinder social entrepreneurship activities. It is necessary to undertake more studies based on SE processes and patterns from developing countries as their analysis has revealed that the majority of previous studies were conducted in developed country contexts. This will highlight specific challenges arising from socio-cultural differences, domestic competitors, and underdeveloped institutional frameworks in developing countries.

The social setting of the industry in which they are affiliated can also influence SE activities. Many studies have looked at the microfinance, education, and health industries. There is good potential for the study of social enterprises in certain industries in developing countries. Studies that explore SE processes and challenges in different industries will be of great use. Such a comparative study may reveal differences in the speed, opportunities, and constraints of SME activity in certain industries. It may also be useful to study SE business models and strategies in specific industrial and country settings, or a homogeneous set of the two. (Gupta et al., 2020)

There are several studies related to social entrepreneurship that were studied using the RBV theory (Bacq & Eddleston, 2018; Day & Jean-Denis, 2016; Meyskens, Robb-Post, Stamp, Carsrud, & Reynolds, 2010). A social company that can have a social impact is seen from the RBV, which is to see or suppress the company's ability from its internal capabilities in increasing its competitive advantage and social performance. But unfortunately, according to Canestrino et al. (2020), social entrepreneurship research from the perspective of resource dependency theory has not been discussed. This theory emphasizes increasing the company's competitive advantage by using external resources.

In an empirical context, there are social enterprise institutions that have developed rapidly in fostering citizens of Indonesia and the world, especially in Central Kalimantan Province. The name of the institution is Betang ASI Credit Union (CU). CU is a financial institution under OIK that lends funds to the wider community in Palangkaraya, Central Kalimantan. Much has been done for family businesses, such as catfish, rattan bags, pigs, and laying hens. CU Betang ASI has a clear vision and mission to provide welfare to the community by providing easy and cheap loan funds in Palangkaraya, Central; Borneo.

In the company's operations, CU maximizes local potential in the form of customary potential to control borrower behavior and local economic and natural resource potential in developing their business. Taking into account these characteristics, it is interesting to study CU social enterprises in developing their business based on culture, local economy, and natural resources using the resource dependence theory.

The formulation of the research problem is what is the role of CU Betang ASI for the family business in Palangkaraya, Central Kalimantan? How can the cultural values of society and

organizational culture influence the increase in social entrepreneurial activity? How entrepreneurial activity can affect the economic efficiency dimensions of sustainable development. How is the contextualization of resource dependency theory in the perspective of social entrepreneurship associated with sustainable development? And what is the building of a social entrepreneurship model based on sustainable development, including a new dimension in measuring it?

2. Theoretical Review

There have been many analyzes of social entrepreneurship, generally using a resource-based view or often called RBV Theory. This theory analyzes how an organization, including social enterprises, can perform well and be competitive by using internal resources, both visible and invisible. To generate social impact, social companies make use of intangible and tangible assets to carry out social value activities which in turn have an impact on society. Based on this theory, it means that the company only uses internal assets and has not utilized external resources that come from the community.

One theory that explains how companies can compete by utilizing external resources is the resource dependence theory. In many cases, social enterprises cannot be separated from external resources that exist in the community. Communities have local potential in the form of visible and invisible wealth, which can be collaborated with potential resources in social enterprises. The community has the potential for natural resources and energy, social values, culture, and economic potential that can be collaborated for social value creation activities that can have an impact on improving people's welfare.

Resource dependency theory has been researched in several studies and meta-analytic studies: (Hillman et al. (2009); Davis and Cobb (2010); Drees & Heugens (2013); Sharif & Yeoh (2014), all of which demonstrate and discuss the importance of This theory in explaining organizational action, by forming interlocks, alliances, joint ventures, and mergers and acquisitions, in trying to overcome dependency and increase organizational autonomy and legitimacy. Indeed, this theory is similar to the theory of institutional theory and transaction cost theory [Nienhuser, 2008.], but this theory is different, especially about how business motives and ways of working together become an inseparable part of a business entity between the company and its clients. Its strengths are relational, situational, and have the potential to be mutually beneficial and unite in one large organization. The client will feel that their business is the business of their parent organization, even though they have organizations different entities. Organizations depend on multidimensional resources: labor, capital, raw materials, culture, social values. Organizations may not be able to provide conflicting initiatives for all of these dual resources. Therefore the organization must move through the principle of criticality and the principle of scarcity. Critical resources are the resources that an organization must have to function. An organization can adopt multiple balancing strategies - it can associate with more suppliers, or be integrated vertically or horizontally.

Resource dependence is more about external organizations that provide, distribute, finance, and compete with companies. Although executive decisions have more individual weight than non-executive decisions, in the aggregate executive decisions have a greater organizational impact. Managers throughout the organization understand that their success is linked to customer demand. A manager's career develops rapidly as customer demand increases. So, customers are the main resource that the company relies on. While this seems obvious in terms of revenue, it is the organizational incentives that make management see the customer as a resource.

2.1 Social enterprise and resource dependency theory

What has not been discussed in this dependency theory is what if the theory is applied in social enterprises, where society becomes an organizational goal to develop. The company's success lies in the development of community businesses. The community is an indicator of the performance of social enterprises. As is well known, the effect of resource dependency theory on the non-profit sector has been studied and debated recently.

Experts argue that the resource dependency theory is one of the main reasons nonprofits have become more commercialized in recent times. With fewer grants and government resources being used for social services, contract competition between the private and nonprofit sectors has increased and led to nonprofits using marketing techniques used primarily in the private sector to compete for resources to sustain their organizations' livelihoods. Non-profit sector marketing will cause a decrease in the quality of services provided by non-profit organizations.

2.2 Theory of Social Entrepreneurship & Sustainable Development

Social entrepreneurship continues to be an interesting field of research. This is due to differences in context, actors, and phenomena in each of their existence in a place. The dimensions of social entrepreneurship, revealed by previous research by Dees and Anderson, 2010; Bouchard, 2012; Biggeri, Testi, and Bellucci, 2018 are more focused on: (1) Social Mission, (2) Social Change, (3) Action, (4) Innovation, (5) Accountability, (6) Adaptation, and (7) Learning, be a reference for research on social entrepreneurship. Another study conducted by ReyMartí (2016) revealed dimensions that focus on (1) Social awareness, (2) Social Business, and (3) Social Responsibility. The disclosure of these dimensions shows that the concept of social entrepreneurship is still changing and developing. Social entrepreneurship is only a field of science that still strives for self-definition through basic practice and research to explore and develop concepts (Nicholls, 2008). The concept of social entrepreneurship will certainly continue to develop in line with the changing phenomena with different contexts and characteristics of groups or individuals.

Until now, there is no definite consensus regarding the definition of *social entrepreneurship*, including its dimensions (Weerawardena & Mort, 2006). Some of its dimensions are the *ability to deal with problem complexity, credibility, commitment to the collective purpose* (King & Roberts, 1987); *ambitious leadership, creative use of minimal resources, the formation of inclusive organizations that build long-term relationships with clients* (Leadbeater, 1997); *a social mission; pursuing new opportunities; continuous innovation; acting boldly; a heightened sense of accountability* (Dees, 1998); *the source of innovation, the type of innovation, conditions leading to the innovation, supporters of the innovation and obstacles to innovation* (Borins, 2000); *driven by a social mission, show a balanced judgment, explore and recognize opportunities to create better social value for clients, innovative, proactive and risk-taking* (Sullivan Mort, Weerawardena, & Carnegie, 2003); *innovativeness, proactiveness and risk management* (Weerawardena & Mort, 2006).

However, in the aggregate, from this definition, dimensions of social entrepreneurship can be formulated such as *creating social value* (Guo & Bielefeld, 2014), *making social change* (Haugh & Talwar, 2016), *community empowerment* (Hasan, 2005), *economic activity* (Kickul). & Lyons, 2020) and *resource mobilization* (Bacq, Ofstein, Kickul, & Gundry, 2015; Moriggi, 2020). Entrepreneurship has a social dimension, concurrent activities between social and entrepreneurial

activities, as well as entrepreneurial activities that have a social impact. These dimensions can be initiated by formal, non-formal, and informal institutions, such as governments, companies, social organizations, and individuals.

Sustainable development has emerged as an influential, yet controversial, concept for business and policy. Awareness is growing that fundamental transformations in the way societies consume natural resources and generate energy may be necessary if we are to make progress on pressing environmental issues such as ecosystem degradation and global climate change. In this context, entrepreneurship is increasingly being cited as an important channel for realizing transformation to sustainable products and processes (Hall, Daneke, & Lennox, 2010).

The activities of companies, including social enterprises, are often related to environmental, economic, and social development. According to some experts, these activities are included in sustainable development which consists of social solidarity, environmental responsibility, and economic efficiency (De Montmollin & Scheller, 2007). One of the things that are interesting to discuss is the relationship between social entrepreneurship activities with one dimension in sustainable development, namely production efficiency. When social enterprises develop the local potential to develop unused raw materials, recycle, reuse, these activities can reduce production costs, on the other hand, they can process unused environmental resources into more productive activities. If this is done by a social company, then actually the company has carried out sustainable development, especially in the aspect of increasing production efficiency and increasing the use of local resources that were not useful before.

3. Research Methods

To explore and describe culture, how companies carry out social actions that have an impact on social value creation, it is relevant to use a phenomenological approach by utilizing the dynamics that occur in the research context (Dacin, Dacin, & Tracey, 2011; Haugh & Talwar, 2016; Janssen, Tahitu, van Vuuren, & de Jong, 2018; Roundy, 2017). This research uses the framework of Janssen et al. (2018) which is modified according to the context of this research.

Research subjects can come from participants, key informants, and interviewees (Albuquerque, de Lucena, & Neto, 2014; Morse, 1991). In this study, participants fulfilled three roles. First, they act as interviewees because they provide us with information about how they understand and understand the characteristics of the Dayak people. Second, they were made key informants because they understood the Credit Union (CU) program and could become informants related to community activities that received assistance from CU. Third, they acted as participants when they provided us with information about their observations and their experiences of getting help from CU and their experiences in developing their businesses in their workgroups.

A total of 14 participants from the three groups, every 3 people from traditional participants, 3 people from CU participants, and 8 people from business group participants. The 8 people came from 3 people from the pig business group, 3 people from the handicraft group, 1 person from the catfish group, and 1 person from the layer livestock group. They were selected using a combination of purposive and convenience sampling (Janssen et al., 2018). Participants were recruited using the professional network of writers at Palangkaraya Christian University. Through them, we get contact persons who allow us to get sources, key informants, and participants. Meanwhile, participants who are willing to share their information about this research must meet several criteria, first from the business side, namely in terms of turnover, financial reports, and the ability to repay credit. Second, they must identify themselves as outsiders of the business relationship in their immediate

workgroup (ie, co-workers and empowerment team = CU). They come from each of the business groups developed by CU.

Data were collected using semi-structured interviews. All interviews were recorded with permission. Participants are assured that their responses will be confidential (Janssen et al., 2018). Interviews were conducted in 3 groups.

The first group of traditional leaders, they were asked to explain Dayak customs, community characteristics, and the CU program. The second group was asked to explain the vision, mission, strategy, programs, and activities of the CU, including how their coaches describe in doing business, business development, and the conditions of the credit they distribute to the group. In the third group, they were asked to share their experiences of getting capital assistance and assistance from CU, the dynamics of grouping, and doing business in one group, including explaining business development, funding, and repayment of funds.

Data obtained were then transcribed, reduced, processed, and made themes. Interviews were transcribed word for word, except for names, which were replaced by functional codes. Data is imported into the software QDA (Qualitative Data Analysis) and application "write the word" for the manufacture of the tracking code. In this case, the researcher checks / calculates the data/sentences that often appear through; 2. Researchers collect data according to themes; and 3. Researchers sort and sort the data to determine the frequency of each theme. The sorting stage is assisted by ms.excel.

The analysis consists of three coding activities, namely open coding, axial coding, and selective coding (Boeije, 2010). During the open coding phase, we researched and read the transcribed line-by-line interviews and divided them into meaningful units of analysis, consisting of single or multiple sentences. These codes were discussed with other authors and modified until there was agreement on the categories of this research. As the first category, we identified a statement on the existence of Dayak culture and how to maintain Dayak cultural values through application in productive efforts. The second category relates to the CU program, which consists of empowering community groups, providing credit, and strengthening businesses so that they can be successful in their business. The third category is related to participant statements regarding the use of the local potential for business efficiency. Category 4 is the program impact of the CU.

During the axial coding phase, we created an initial codebook, which provides detailed definitions of the different subcategories within these three categories. We divide the categories if necessary and compare the subcategories with the phenomena in the literature on credit unions, indigenous peoples' business groups, and the use of local resources as raw and auxiliary materials to save costs. (eg, Scandura, 1997; Vidyarthi, Liden, Anand, Erdogan, & Ghosh, 2010). These subcategories are labeled with a code to capture the meaning reflected by each comment group.

We look for general ideas and patterns in participant responses, so sub-categories represented by a single comment made by one participant are not included in this codebook. To assess the reliability of the intercoder, the third author served as the second coder beside the first author. The two coders individually applied the codebook to a quarter of the total sample of responses. This resulted in Cohen's ks of .90 (identification), .88 (impact on students), 1.00 (impact on mentors), .92 (impact on workgroup and organization), and .80 (impact on workgroup members themselves).

Lastly, selective coding is applied. In this activity, we looked for relationships between categories, to find core themes in our data. In this phase, we found that culture, social enterprise, social entrepreneurship, and sustainable development were the main themes in the participants'

narratives. First, participants talked about how CU empowers its community through the formation of cultural-based collective business cooperatives. Second, there is a statement that they are united in a cooperative, and from this cooperative, it is used to develop group and cultural-based community enterprises by utilizing the resources that exist around them. They can develop 4 business clusters. Third, from these activities, there is a statement that they can use the resources around them that have been neglected, which can increase the savings in production costs.

4. Results and Discussion

Results of Data Processing Software and Applications Using Qualitative Data Analysis and write word produces the following themes:

Theme 1. Organizational Culture & Society

Freq	Society & Organizational	%
15	Culture-Basedgroup	22
13	Corporate severally	19
12	Indigenous Dayak	17
10	Focus help SMEs	14
6	Have mandatory fees	9
5	Governance	7
2	There are provisions for borrowing funds	3
2	There is cooperation	3
2	Focus in the area	3
2	Some are bankrupt	3
69		100

Themes 2. CU Business Model

Freq	Related to the CU business model	%
66	Credit Loans	70
16	Routine Assistance	17
2	Business Plan Training	2
2	Collaboration	2
2	Financial Report Training	2
2	Providing Education	2
2	Community Empowerment	2
2	Professional Teamwork	2
94		100

Themes 3. Community Business Portfolios

Freq	Business Portfolios Borrowing Funds at CU	%
62	Pig Farmers	23
45	Patin Fish Farmers	17
29	Farmers	11

Freq	Business Portfolios Borrowing Funds at CU	%
29	Laying Chicken Farmers	11
25	Weaving Craftsmen	9
22	Fish Farmers	8
21	Chicken Farmers	8
12	Rattan Plaits	5
10	Catfish Farmers	4
4	Fish Farmers	2
3	Tilapia Farmers	1
2	Entrepreneurs' Groups	1
2	Fish Collections	1
266		100

Themes 4. Impact of the CU Program

Frequency	Program Impact of the CU	%
9	Meeting the educational needs of children	21
9	Purchasing seeds	21
6	Purchasing chicken seeds	14
5	Purchasing fish seeds	12
4	Assisting business development	9
4	Purchasing pig seeds	9
2	Purchasing fish feed	5
2	Purchase of feed	5
2	Addition of fish fields	5
43		100

4.1 Betang Asi: The Values of Love in Traditional House

Batang Asi is one of three Credit Unions in Central Kalimantan, the other CUs are CU Sumber Rejeki and CU Pangkalan Bun. The three CUs are the primary types of CU. The development strategy, the CU began to be established in the village area, because it has a target village community who have UKM. the Credit Union was founded to empower indigenous peoples. CU's activities include savings and loans, social security, and community-based community assistance.

In carrying out its program, Betang Asi builds on its vision of a trusted and lasting Dayak-based Credit Union in Central Kalimantan. To realize this vision, this institution has a mission to realize the welfare of its members through empowerment and professional financial services, which are based on the core values of "HARATI" which consist of H: Honesty, Alertness, Reliability, Accountability, Transparency, Integrity. Above all, what underlies their activities is Love.

On this basis, this institution is growing rapidly, including its target community. So far, 180 groups have been organized by CU Betang Asi. They are in groups of 4-5 people/groups. The type of business starts with pigs, cattle, catfish, layer hens, and broilers. CU has a noble goal to help

indigenous people who own small and medium enterprises. This CU adopts a joint responsibility system with the principle of cooperation.

4.2 Business Strategy and Business Model of the CU

The business model of the CU is to provide credit and assistance to indigenous Dayak communities and others. It doesn't have to be Dayak people, but those who want to become members are welcome to join. The conditions are to pay mandatory dues and voluntary contributions from members. The sequence for applying for a loan is as follows:

1. A group of 5-10 people submits a proposal.
2. The committee assesses the feasibility of a loan proposal.
3. The committee checks to find out the suitability of the business conditions to
4. CU's Provide a nominal loan fund according to the type of business.
5. Provision of BIMTEK for businesses that are deemed eligible for a loan

There is a provision from CU that in the first stage business actors are given a loan of Rp. 10,000,000 / per person, if the total group is six people, the money collected is Rp. 60 million (Sixty Million Rupiah). The interest given by CU Betang Asi is 1% flat or fixed. The loan process is fast and easy, business people make a business plan at the beginning, then the CU will survey according to the flow of loan funds. The characteristics of this activity are grouping, providing loans with a flat interest of 1% per year, there is a joint responsibility for credit repayments for each year.

"This catfish farming business gets a loan at CU Betang Asi with an interest of 1%, flat with a joint responsibility system." Participant 1.

"I was given a loan from CU Betang Asi for Rp. 10,000,000 / person for a total of Rp. 40,000,000 for 4 people. Refunds are made annually, with an interest rate of 1% flat. Participants 2.

In carrying out their business strategy, CU assists, training for residents who borrow funds from CU, and conducts business/business evaluations in groups. CU adopts a joint responsibility system in providing business assistance to its members, meaning that business actors/members are jointly responsible for the business conditions that occur to the group. Assistance to business people is carried out at least once a month and is free of charge. His assistance includes making *business plans*, business uniqueness, to financial records. After assistance and examination are provided, CU officers will evaluate and report the results of their assistance.

"The role of CU Betang Asi is very pronounced because it always provides business assistance, empowerment for the Patin fish farming group. There are visits every month twice from our place. If we have a problem, CU staff will provide input so that we can manage this catfish farming business. Participant 1

"We are very happy because there is guidance from Betang Asi. Apart from loan funds, we are given counseling related to livestock health by doctors who are professional in this field, in this counseling also explained about the proper medicine

*and raising of pigs. Every month there are at least 2 visits from the Credit Union.-
Participant 3 "*

Every month the management or staff of CU Betang Asi makes 2 visits and mentoring. Interestingly, the assistance provided by CU Betang Asi also involved professional staff such as a veterinarian partner who is an expert in livestock. Not stopping at production assistance, CU Betang Asi also assisted to help find consumers. As follows:

"CU Betang Asi helps our business. The role of CU Betang Asi is always to assist the group business of laying hens. Even looking for egg buyers. "Participants 3.

4.3 Impact of the Program

The impact was tremendous for the welfare of members of CU Betang Asi because by becoming members they could open new businesses (*start-ups*) with relatively cheap and fast interest rates in the process of disbursing credit funds. There is assistance provided in the form of innovation and technology, business development and there is an evaluation from the Betang Asi CU Management. For adat, it does not look specifically for Dayak, but it is still general. The impact is also seen in economic efficiency, for example in the rattan bag handicraft business made by SMEs which are also assisted in providing marketing training such as the use of promotions via Facebook, Instagram, and Whatsapp. The rattan bag products were also given a place in the showroom belonging to the Betang asi CU office which was promoted to the public. Of course, it's free because of CU members.

"The problem can be said in the distribution department. But CU Betang Asi has facilitated a place for us to sell in marketing our goods. Besides promoting, there is also assistance from CU Betang ASI. Weaving craftsmen groups are also allowed to display their products at the CU Betang Asi office for free. "Participant 4

"The promotion uses social media, for example using WA from family to family, sometimes at the CU office it is also promoted so that there are new consumers." Participant 2

The impact on technology, for example in the pork seller, who is given away to provide water piping technology so that the pigs do not run out of the water, and the member is not busy managing the water and feed every day. Besides, all members who own a business and are members of CU Betang Asi prepare financial reports, and are given training in profit and loss and balance sheet finance. If there is a problem, then CU Betang Asi. In plain view, the researcher sees that economic potential or *economic growth increases*, and finally with these SMEs it can indirectly increase the national economic development.

"One pick/lift at a time the catfish harvest ranges from / amounts to around 1500-2000 kg. We get a profit of IDR 16,000,000 / 2000 kg per harvest. The percentage harvested is between 90-95%. "Participants 5

4.4 Social entrepreneurship and Community Culture Social entrepreneurship

is a science of goodwill carried out by individuals, groups, formal private organizations, and the government to help others be better than before. However, goodwill alone is not sufficient to make social entrepreneurship successful, as many of these goodwill projects have failed. What CU does in social entrepreneurship is very successful because CU in formulating its strategies and programs is based on community conditions, customs, values and beliefs, and expectations of the community. CU develops entrepreneurship based on local culture by utilizing the full potential of the community it cultivates.

In addition to culture, CU also bases its programs on local potential, including adjusting to the potential of each group. Not all groups have the same business, they are nurtured and developed through more than one commodity, which can be called a portfolio approach. This approach is very good for reducing risk in a business. This approach was able to empower each group not to negate each other but to help each other because their businesses were different.

4.5 Social Entrepreneurship and the Dimensions of Sustainable Development

As previously stated, the dimensions of sustainable development are solidarity, economic efficiency, and environmental responsibility). Learn from the experiences that happened at Betang Asi, in carrying out its activities based on love, where the parties are willing to sacrifice for mutual progress, be it CU, cooperatives, and tenants. Solidarity alone is not sufficient to drive sustainable development. Need love for God, neighbor, and nature. This love forms the basis and philosophy of their activities. This dimension of love will have 3 indicators, namely responsibility to God, others, and the environment.

The second dimension is the operational dimension. In this case, 2 things are interrelated, namely cultivating (business development) and maintaining it into one unit. In this context the indicators are redefined, reuse, recycle (Baynes & Müller, 2016; GURLER & Sciences, 2011); repair (Böckin et al., 2020); and replace (Driessen & Analysis, 2002). Redefining means utilizing what has existed so far but has never been used or managed optimally; Reuse is reusing what has been used; recycling is recycling into a different form and will be used for business; repair is to improve the quality of existing resources, for example, reforestation, organic fertilizers, aces terracing is to replace rare, non-renewable resources into renewable resources available around the business area, for example, plastic rotting replaced with leaves. If all these aspects are carried out, efficiency will emerge in both economic and environmental activities.

The third dimension of sustainable development is well being. This dimension is a sense of peace, meaning, value, and prosperity from stakeholders such as employers, workers, society, and the government. These aspects can be indicators of wellbeing. Efforts that ensure environmental health will promote a cool environment, which causes stakeholders to feel comfortable; cultivating and maintaining will create a sense of meaning for individuals, social enterprises, communities, and governments that they have contributed to saving the environment, creating something of value in the form of a healthy environment; and they feel prosperous from what they do and help to society and the environment at the same time.

4.6 Model Social Construction

Based on the above analysis and synthesis, the social construction of environmental-based social entrepreneurship can be prepared. Social enterprises are certain that in carrying out their programs of action and empowerment will be related to the community. Social enterprises have an

organizational culture, and so does society. When social enterprises run their programs, there will be intercultural linkages. In this context, learning from the case that occurred in Betang Asi, the cultural linkages met in the organization formed by CU, namely the Betang Asi Cooperative. Society remains society, CU remains PU, but Betang Asi is a new culture that is a mixture of CU culture and community culture.

When these cultures meet and become a new culture, this institutionalization will generate entrepreneurial social activities through the creation of social and business values by utilizing the local potential that exists in the community. They learn to form new orders in terms of social, organizational, relationship, and business. In institutional theory, this cultural change occurs by persuasion through the habituation of applying new social norms in the social and economic field of society. Social entrepreneurship programs and activities based on target local potentials will have a positive impact on environmental development such as creating love, cultivating, and maintaining and wellbeing.

5. Conclusion

This research has succeeded in explaining the contextualization of resource dependency theory related to how social enterprises optimize the potential of culture, natural resources, local economies, and the environment to increase the value creation of community businesses. Based on these findings, this research has constructed a social entrepreneurship model based on customs and the environment. A social company that can see the local potential to be developed into a business can create social value which in turn can increase the efficiency of production, marketing, finance, human resources, which in turn can increase local economic growth sustainably.

Resource dependency theory is expanded from an institutional perspective in which social enterprises engage in joint ventures with the communities they develop. So far, the theory of resource dependency has been interpreted as a strategic alliance of two different institutions. Through this research, there is an opportunity to use this theory in the realm of an embedded organization.

For the sustainable development aspect, 3 main dimensions can be reconfirmed through subsequent research. This dimension consists of the dimension of love, cultivating and maintaining, and the dimension of wellbeing. The love dimension has an indicator of love for God, neighbor, and the environment; The dimensions of cultivating and maintaining have indicators of redefining, reuse, recycle; repair; and replace; while the sense of peace, meaning, value, and prosperity of stakeholders such as employers, workers, society and government is an indicator of wellbeing.

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