



Social Entrepreneurship Education for Orphans Through Chicken Farming : A Case Study from Yogyakarta

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Abstract: This research aims to explore in depth the social entrepreneurship education activities of Omah Pak Cilik, the Gerakan Kebaikan community in livestock-based entrepreneurial activities for orphans, including constructing the meaning and reality behind the emergence of these programs and collaboration. The research method used was phenomenological with a qualitative approach. For collecting the data, this research used interviews, direct observation, and directed dialogue with the founder of Omah Pak Cilik, the Actor for the Good Movement, and Orphans. The validity of the research data was obtained through triangulation and then analyzed using the Interpretative Phenomenological Analysis (IPA) approach. This study found that 1) *Omah Pak Cilik* cooperated with the *kindness movement community* to organize a KUB Chicken Farm business to solve economic problems, starting with providing understanding related to entrepreneurship to orphans so that an entrepreneurial spirit grows, 2) Orphans were given education and training related to business management and sales skills. 3) The result changed the mindset of orphans for entrepreneurship, improving the economy, and establishing partnerships.

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Introduction

The Industrial Revolution 4.0 is an era where it is marked by rapid changes that had an impact on the economy, industry, government, and politics, also the appearance of artificial intelligence, genetic engineering, super computer inventions (Hermawan, Y., 2019). The various problems experienced by the Indonesian nation, starting from the local, regional, to national contexts, require the seriousness and sincerity of the leaders and all elements of the nation. One of the issues that has not yet been highlighted is the poverty of orphans. The social reality of orphans in Indonesia tends to be close to a negative life because they are not under the supervision of the family. This happens because the environment plays a bigger role in influencing their physical and psychological conditions (Mahmuda, 2017). Therefore, environmental factors must be considered by many parties, including the government, to ensure a safe and comfortable environment for orphans. One of the social institutions other than the family, which is currently the last home for orphans, is the orphanage. The position of the orphanage as the last home for orphans must be a space that is more inclusive productive and encourages efforts so that orphans can become independent. The function of an orphanage is not just a compensation recipient institution but a place to help encourage the improvement of the welfare of foster children through coaching, training, education,



direction, and compassion (Eliyatiningsih et al., 2017). Humans need a skill to improve welfare (Hermawan, Y., & Wahyuni, R. N. 2020).

Orphanages have a central role in building the character and future of orphans, especially those as young as 15 years old. In Islam, orphans of this age need to be supported. Not a few orphanages experience problems with limited resources, both financial and human. This problem is an obstacle to the ability of orphanage institutions to meet the basic needs of foster children (Castillo et al., 2012). There are still quite a lot of orphans in Indonesia. Data for Child Welfare Institutions (LKSA) for 2021 shows 3,914 LKSAs care for around 191,696 children, and 33,085 of them are orphans. This figure is undoubtedly small if it is a percentage of more than 270 million Indonesians. However, if the tens of thousands of orphans are not properly nurtured, they will create new problems, especially economic problems, and irregularities. Therefore, the government is responsible and ensures that policies related to children and orphanages are managed as well as possible (Castillo et al., 2012).

More attention to orphans is needed because orphans come from various backgrounds; there are even children who are cared for in orphanages not because they are separated from their families; instead, their own families place their children in orphanages (Blazek & Kraftl, 2015). This reality is, of course, very unfortunate, but on the other hand, the socio-economic conditions of disadvantaged families are in a situation that cannot be blamed either. The absence of parental care influences children's multidimensional development (Singh & Sekher, 2021). Thus, the condition of the orphanage must at least be able to become a home for those who live without the love of their parents.

The tasks and functions of orphanages are quite heavy because, in addition to building the character of children, they must also equip them with skills and education, especially provisions for living life in the future. Good education is needed if we can optimize local potential through the skills we have (Hermawan, Y., 2013). Thus, the management of the orphanage inevitably has to formulate the best program so that one day, after the orphans grow up, they are no longer dependent on other people but are able to support themselves. One of the most important is social entrepreneurship education. Social entrepreneurship education is one of the instruments of social change (Tracey & Phillips, 2007), as well as helping to bond social life through economic activity (Pache & Chowdhury, 2012). As evidence, the United States Agency for International Development (USAID) report shows that strengthening the capacity of orphans in orphanages in terms of the economy must be trained so that orphans can be independent and this has been proven in Tanzania, the economic stability of orphans who have been trained is more capable financial and business management (Hole, 2018).

The same thing was done at Omah Pak Cilik, an orphanage located at Jalan Parangtritis KM 19, Klagen, Panjanglejo, Pundong, Bantul, Yogyakarta. The Omah Pak Cilik orphanage has 150 foster children. In the midst of the orphanage's economic limitations, the manager of the orphanage created a social entrepreneurship program. In addition to helping overcome the orphanage's economic problems, it was also to provide entrepreneurial skills for orphans. One of the programs is the Kampung Unggul Balitbangtan (KUB) chicken farm business, Ministry of Agriculture of the Republic of Indonesia. The program was successfully held thanks to the collaboration of Little Pak Omah with the Good Movement community. It is a form of good practice in managing orphanages.

The management of Omah Pak Cilik provides various knowledge and skills to foster children to solve the economic problems of the orphanage as well as the financial problems of the foster children. This research aims to explore in depth the social entrepreneurship



education activities of Omah Pak Cilik and the Gerakan Kebaikan community in livestock-based entrepreneurial activities for orphans. It includes constructing the meaning and reality behind the emergence of these programs and collaborations.

Research Method

This research method used was phenomenological with a qualitative approach. Qualitative is used when someone is interested in the ideas and practices of others (Yin, 2016). To understand someone's ideas and practices, the researcher conducted in-depth interviews using an open interview model. The argument that is built and becomes the main reason for using qualitative methods is that individuals and groups in society do not always have their own way of understanding the world, whether intentionally or not (Creswell, 2015). Because using phenomenology, researchers try to "lock" themselves in the existing data in order to produce meaning that is more holistic, in-depth, and not trapped in relativism.

To produce data, researchers used interviews with open-ended questions, direct observation, and directed dialogue with 5 orphans. The goal is to dig up as rich and deep data as possible in all aspects of the study. The researcher interviewed the founder of Omah Pak Cilik, the Actor for the Good Movement, and 5 foster children. Each informant was interviewed in an informal setting to create a warm family impression. Each informant's data was constructed using source triangulation techniques and then analyzed using an *Interpretative Phenomenological Analysis* (IPA) approach. In that context, the researcher confined himself to "epochism" or is neutral about the data. However, at the data interpretation stage, the researchers' understanding and understanding of the informants met were analyzed based on what they were (Kahija, 2017).

Results and Discussion

Omah Pak Cilik is an institution that facilitates orphans to achieve their goals. The name "Omah" means home, and "Pak Cilik" means uncle, or it can also be interpreted as a small child who has not been able to make ends meet independently. The Omah Pak Cilik Institute began on the basis of accommodating orphans outside the orphanage who had not received assistance to meet their daily needs. This institution collaborates with social institutions, zakat institutions, and related agencies in the Special Region of Yogyakarta. Omah Pak Cilik has a work program that is divided into five areas, namely, religion, health, education, social humanity, and economic improvement, with various programs in it. One of the flagship programs at Omah Pak Cilik to improve the economy of orphans is KUB chicken farming training.

Omah Pak Cilik and Entrepreneurial Motivation

The beginning of the formation of the KUB Chicken Farm business was due to seeing the potential for human resources at Little Pak's Omah, which had not been optimal, namely orphans. These orphans still need to gain a skill that can lead to independence. So, managers are looking for a program to equip them with skills. Managers then establish communication with social institutions that focus on solving social, humanitarian, and religious problems. The Kindness Movement Community is one of the institutions that are invited to cooperate. Omah Pak Cilik then agreed to organize an effort to improve the economy of orphans through the KUB Chicken Farm. The Kindness Movement Community wants to contribute and solve the problems faced by orphans through KUB chicken farms by instilling entrepreneurial values from a young age in orphans. In accordance with the vision of the Good Movement, which is to create a People's Economic Empowerment Program to participate in reducing unemployment and poverty (Ediagbonya, 2013; Hasdiansyah, 2021)



The process of creating a KUB chicken livestock business began by providing an understanding regarding entrepreneurship to orphans with a non-formal approach so that an entrepreneurial spirit grows in orphans from an early age. This understanding is the first step to preparing orphans to develop their potential and be ready to face the world of work in the future. By instilling an entrepreneurial spirit from an early age, being able to create various creative and innovative ideas is also critical in seeing opportunities to start entrepreneurship, especially KUB chicken farms, of course, based on honesty and a sense of responsibility.

Social Entrepreneurship Education

This KUB Chicken Farm aims to increase the egg production of free-range chickens in order to be able to meet the needs of the community. Because KUB chickens have advantages such as low incubation and high egg production, they become broodstock for producing village chicken eggs. The products of this KUB chicken farm were in the form of eggs that could be sold, chicken manure that could be used as plant fertilizer, and meat that could be consumed. The good movement provides capital for managers to buy KUB chickens, build chicken coops, and other needs. So, that the farm can run well. The cooperation system agreed upon by the Omah Pak Cilik manager and the Gerakan Kebaikan community is a profit-sharing system for managing chickens.

Training is provided for orphans, starting from the most basic level related to business management to sales. Managers taught children to learn how to make feed from maggots, feed chickens, check and pick up chickens that have laid eggs, and clean up chicken manure that has accumulated. The children were very enthusiastic and had fun doing this and got good results namely they were skilled in livestock management and were able to increase profits.

Results of Chicken Farming Business.

The results of the KUB chicken farm business are able to change the mindset of orphans in preparing for the future. They are more open and have an entrepreneurial spirit without having to wait for help from others. Through the orphanage program, orphans *are invited to realize the importance of changing perspectives towards a positive thinking process that helps orphans to be creative and innovative in responding to change and to contribute better in making changes.* Armed with training in the management and management of chicken farms, they can increase production and marketing results so that this empowerment process is able to increase income for orphans and open new jobs in the field of chicken farming. They have the provision of entrepreneurial knowledge and directly feel the benefits of the results of their hard work. Currently, various facilities and equipment have been owned; these facilities are very supportive and sufficient for the sustainability of this KUB Chicken Farm. The partnership with the Goodness Movement community and various related parties proves that Omah Pak Cilik is able to open up opportunities for cooperation with outsiders, related agencies, and other stakeholders. This collaboration with the Good Movement community does not only focus on improving the economy alone but is able to foster an entrepreneurial spirit for orphans, foster cohesiveness, train them to work hard as well, and training to be open to new ways or ideas.

Discussion

Entrepreneurship is the best solution for people to live independently and survive in the era of globalization (Khamidah, 2018; Mustika et al., 2022), one of those who must have an entrepreneurial spirit are teenagers in orphanages because apart from their residential function, orphanages also function as education which is realized by Informal Schools (Setiawan et al., 2023). So, the function of an orphanage is not just an institution that receives compensation but as a place to help encourage the improvement of the welfare of foster

children through guidance, training, education, direction, and love (Eliyatningsih et al., 2017) protecting foster children, as a fulfillment of children's rights in sustainability life and as a supporter of children's personality development (Qamarina, 2017). Omah Pak Cilik is an institution that facilitates orphans to achieve their goals and accommodates orphans outside the orphanage who have not received assistance for their daily needs and education. Adolescents who live in orphanages experience different conditions than adolescents who are raised in a complete family with a father and mother (Husadha et al., 2019; Ibda, 2022) so various programs are needed for independence. The function of an orphanage is not just a compensation recipient institution but a place to help encourage the improvement of the welfare of foster children through coaching, training, education, direction, and compassion (Eliyatningsih et al., 2017). One of the flagship programs at Omah Pak Cilik is to improve the economy of orphans. The manager of Omah Pak Cilik then collaborated with the good community to organize efforts to improve the economy of orphans through KUB Chicken Farm.

Strengthening the capacity of orphans begins with providing understanding regarding entrepreneurship to orphans so that an entrepreneurial spirit grows in orphans from an early age. The community empowerment process requires awareness, capacity, and empowerment processes; if these three stages are carried out, the empowerment goals can be achieved (Hermawan et al., 2023; Suartha, 2012). Instilling this entrepreneurial spirit is the initial stage for creating various creative, innovative ideas, as well as being critical in seeing opportunities to immediately start entrepreneurship based on honesty and a sense of responsibility. Entrepreneurship can create jobs and ultimately increase people's income (Bhegawati, 2022; Khamimah, 2021). Thus, Omah Cilik is not just a daycare, but a safety net and family substitute that allows each child to gain knowledge and skills and keeps them away from social disturbances (Pagnier et al., 2008).

After understanding, proceed with training for orphans, starting from the most basic level related to managing business management to sales skills. Orphans can be independent if they are trained in their skills and have financial and business management skills (Hole, 2018). Training on making feed from maggots, feeding chickens, checking, and taking chickens that have laid eggs, and cleaning chicken manure that has accumulated to sales training. With the abilities possessed by orphans, they can manage the KUB chicken farm business independently. Even orphans who have special abilities have quite high resilience (Jacobi, 2009; Yendork & Somhlaba, 2015). After understanding, training is provided to the orphans, starting from the most basic level of business management to sales skills. Orphans can be independent if they are trained in skills and have financial and business management capabilities (Hole, 2018). Training in making feed from maggots, feeding chickens, checking, and collecting chickens that have laid eggs, cleaning up accumulated chicken manure, and sales training. With the skills possessed by the orphans, they can manage the KUB chicken farming business independently. Even orphans who have special abilities have high resilience (Jacobi, 2009); (Yendork & Somhlaba, 2015). This high resilience can support the sustainability of orphaned children's lives (Safitri, 2023).

The results of the KUB chicken farm business can change the mindset of orphans in preparing for the future. They are more open and have an entrepreneurial spirit without having to wait for help from others, having a direct influence on entrepreneurial behavior and an indirect influence on business independence (Sukirman, 2017). The process of strengthening entrepreneurial capacity is also able to improve the economy for orphans and open new jobs in the field of chicken farming and improve partnerships with various related agencies. From an early age, orphans are taught how to build cross-stakeholder collaboration,

especially in the development of small businesses which require the involvement of many stakeholders. This collaboration makes small businesses viable and more inclusive (Zatepilina-monacell, 2015).

Conclusion

The findings of this study showed that 1) Omah Pak Cilik cooperated with the kindness movement community to organize a KUB Chicken Farm business to solve economic problems, starting with providing understanding related to entrepreneurship to orphans so that an entrepreneurial spirit grows, 2) Orphans were given education and training related to business management and sales skills. 3) The result changed the mindset of orphans toward entrepreneurship, improving the economy, and establishing partnerships.

Recommendation

We recommend future researchers to further examine the socio-cultural aspects that support orphanages as one of the most important social institutions in Indonesia. In addition, it is necessary to conduct quantitative studies related to the roles of orphanages and social movements in encouraging the growth of economic activities of orphans.

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