



Social Innovation Model In Indigenous Community

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Abstract: During the past decade, social entrepreneurship has become an emerging topic. The primary objective of social entrepreneurship is to address social issues through a business lens. Social capital is a critical indicator of a social enterprise's sustainability. The purpose of this conceptual paper is to examine social capital and its role in the innovation process. At the moment, no valid model adequately describes the role of social capital in social innovation, particularly in indigenous communities. The available model is intended for use in the private sector only for social innovation. The purpose of this paper is to discuss bridging and bonding at the level of actor-actor interaction to the innovation process in the Cireundeu indigenous community. Social innovation is believed to stimulate business growth by leveraging additional ideas from external sources, providing a new capacity for the community to develop a local economy. This paper aims to develop a conceptual model of social capital in social innovation to understand the actors' innovation capabilities better.

Keywords: Indigenous Community; Social Capital; Social Entrepreneurship; Social Innovation

Introduction

C-M-O is used in this study as a contextual approach to examine regular patterns that exist in reality. The C-M-O provides “a comprehensive understanding of these patterns by assessing generative causal mechanisms sensitive to contextual and social influences to promote a conceptual model” (Salter & Kothari, 2014). As a contextual approach, the C-M-O approach places a premium on contextual factors in elucidating the factors that explain social capital in social innovation (Gill & Turbin, 1999; Pawson & Tilley, 2004).

Despite the fact that social innovation studies have become widely known, the majority of research is focused on social problems, novel ideas, social interaction, and social intervention (Lawrence et.al, 2014; Young Foundation, 2009). Social innovation, it is believed, becomes significant when the product and community are involved. According to Cajaiba-Santana (2013), social innovation issues are typically addressed as agentic or relational of multilevel processes aimed at resolving social problems. However, a model that elucidates the role of social capital in social innovation, particularly in indigenous communities, has received little

attention. The preceding model discusses private sector social innovation.

Social capital is created through social interaction, the development of behavioral norms, and the institutionalization of rules and standards (Halman & Luijkx, 2006). Social capital can be defined as “networks that adhere to shared norms, values, and understandings and thus facilitate cooperation within or between groups” (OECD, 2001). The World Bank (2010) and Serageldin and Grootaert (1997) support this definition, claiming that “social capital refers to a society's institutions, networks or relationships, attitudes, values, power, and norms that govern actors' interactions”. When discussing social capital, the role is demonstrated through actors' behavior, who holds a particular status, and who interact with others via social networks while being constrained by social norms and power during interaction (Serageldin & Grootaert, 1998). The study's four dimensions of social capital are as follows: (1) actor role; (2) actor interaction; (3) social network; and (4) knowledge transfer.

Previously, research has tended to overlook social innovation due to ideas, modes of thought, or social problems. There

has been little explanation of interaction or collaboration between actors during the innovation process, particularly in indigenous communities. Thus, this research aims to explain and comprehend the phenomenon of social innovation, the role of social capital in interaction and collaboration, and the level of interaction. This study aims first to describe factors that influence the degree of interaction between the actors involved and their capacity for innovation during the interaction process. This article is divided into four sections: an introduction, a literature review, a proposed model, and a conclusion. The first section of this paper discusses the research gap, while the second section reviews the literature. The third section presents the proposed model, followed by a conclusion.

Conceptual Framework

Social Capital

Social capital has an impact on “social innovation and social entrepreneurship, particularly in terms of social networks and social entrepreneurship” (Suhaimi et al., 2020). This article examined the innovation process in an indigenous community using social capital and social innovation processes as a framework.

The term "social capital" refers to “a collection of norms and networks that facilitate cooperation and coordinated action” (Putnam, 1995). Social capital is the collection of network-based processes founded on a widespread trust that affects a country's inhabitants' ability to share, cooperate, and coordinate actions. Thus, social capital is created through a network where individuals, acting as agents, can facilitate connections between previously disconnected segments (Burt, 2000). While there are numerous definitions of social capital, numerous researchers assert that social networks have value. Social networks are viewed as a collection of relationships that connect actors (Gabbay & Leenders, 2001).

Social capital – as manifested in the network relationships of social entrepreneurs – is a multidimensional concept with structural, relational, and cognitive dimensions. The structural dimension refers to

“an actor's contacts within the interactional social structure” (Weber et al., 2013).

As a result of the preceding discussion, there is a strong argument for social entrepreneurs and investors to consider local manifestations of social capital when developing social innovations. (Bhatt & Altinay, 2013) Practitioners could leverage communities' social capital by developing new organizational forms that give these communities a sense of ownership, such as cooperatives (Bhatt & Altinay, 2013).

Social capital enables social entrepreneurs to identify and mobilize resources. “Community social capital develops organically over time and cannot be imposed externally. With this in mind, social entrepreneurs can leverage communities' social capital by creating new organizational forms that give these communities a sense of ownership, such as cooperatives” (Bhatt & Altinay, 2013). Mandrysz (2020) state that “in the process of community work, one of the most important issues is to increase the sense of trust between community members”.

Social Innovation

The concept of social innovation is born out of a desire to address social problems or needs. According to Lawrence, Doyer, and Gallagher (2014), social innovation begins with social problems or social needs. According to Caulier-Grice et al. (2012), social innovation is a novel idea that results in societal benefits. However, social innovation can also refer to a collection of innovative activities and services motivated by the resulting social benefits developed and utilized by an organization whose primary mission is to address social issues (Caulier-Grice et al., 2012). Lawrence et al. (2014) substantiated this definition by stating that social problems or needs were the impetus for social innovation. Social problems affect the three Ps (People, Planet, Profit), such as justice, health, the environment, poverty, and education. It demonstrated how the concept of social innovation is generated in order to address social problems or needs. The contribution of social innovation to human needs satisfaction, inclusion, and empowerment is central to several existing

social innovation definitions (de Fátima Ferreira et al., 2021).

Social innovation can occur “within governments, large organizations, or the not-for-profit sector, but it most frequently occurs in the space between these three sectors, which is facilitated by open innovation” (Salim Saji & Ellingstad, 2016). Social innovation is the agentic, relational, situated, and the multilevel process by which novel solutions to social problems are developed, promoted, and implemented in ways that result in a profound change in the institutional context (Cajaiba-Santana, 2014). Social innovation is a type of social intervention carried out by individuals who excel at developing new and better ways to address social problems or needs. Individuals and not-for-profit organizations are not the only beneficiaries of social innovation.

As one possible solution to this problem, the concept of social innovation, with its emphasis on collective action and the production of social goods, may be able to bridge this divide by facilitating the identification and promotion of innovative processes in rural areas capable of maintaining or establishing new infrastructure (Martens et al., 2020).

Altuna et al. (2015) state that “although social innovation refers to novel products or services developed with the intention of meeting a social need, they can generate revenue, particularly once they are institutionalized in the firm's core business”.

However, based on the perspectives of the social entrepreneurs who initiated and developed the social innovations, this study suggests that three phases can be identified in the social innovation process. The phases are as follows: “initial phase: conception of a social venture idea; development phase: establishment of the social venture; and scaling phase: expansion of the social venture. Following the identification of social needs as social entrepreneurial opportunities, these phases involve the initiation, development, and scaling of conjectured solutions, thereby creating economic value (in the form of new services and products) and social value (benefits to the target beneficiaries)” (Bhatt & Altinay, 2013).

As previously discussed, social capital enables the emergence of novel social solutions. Camp and Marques (2014) investigate the effect of social capital on innovation, which they define as “the capacity to create new products, services, and/or markets through the alignment of strategic innovative orientation with innovative behaviours and processes”.

Additionally, social connections foster trust and collaboration, which aid in the development of social innovations (Bhatt & Altinay, 2013). Within the context of a community committed to preserving indigenous wisdom, the potential for cultural and indigenous wisdom development in tourism is a component of the economic value of human creativity. Additionally, we discovered that social innovations have a dual nature in rural areas. They denote both a novel intervention (in our case, novel technical solutions) and novel modes of social interaction and governance (for example, the organization of a community to liberate itself from external infrastructure and regulation). Rurality and rural community characteristics – “strong social capital and a willingness to address local issues – became a collaborative platform for rural social innovation” (Steiner et al., 2021).

Indigenous Community: Cireundeu Village

Cireundeu Traditional Village is administratively located in Leuwigajah Village, Cimahi City's Southern Cimahi District. The people of Cireundeu Village are classified as indigenous communities because they have preserved the traditions passed down from their forefathers and mothers. One tradition that the residents of Cireundeu Village still maintain is their staple food. It began in 1918 when the colonials began monopolizing rice. Mrs. Omah Asnamah pioneered the switch from paddy rice to cassava rice, dubbed 'rasi.' Rasi is made from cassava, a root vegetable low in carbohydrate, protein, and fat but high in fiber.

Due to their specific consumption behavior of consuming poisonous cassava, the village has been developing a food security tourism village (Desa Wisata Ketahanan Pangan). The village has successfully developed culinary products, musical and

dance performances, tracking and camping, and homestay business for the last five years. The Cireundeu business was chosen as a representative because it was named one of Indonesia's heroes of national social entrepreneurship in 2019 by the Pancasila Ideology Development Board (Badan Pembinaan Idiologi Pancasila).

Cireundeu Traditional Village is home to most indigenous people who practice the Sunda Wiwitan religion and is situated in a small village among predominantly Muslim societies in an urban area of Cimahi in West Java Province, Indonesia.

One of the largest traditional festivals is dubbed the Satu Sura Festival. Most men in Cireundeu Traditional Village work as cassava and other tuber farmers, while women are responsible for cassava processing from the roots to the leaves.

Cassava roots were processed into rasi (cassava rice), rangginang (cassava noodles), and eggroll products. From the cassava trunk, the new plant can be grown. Cassava leaves can be eaten fresh or sown, and the cassava root skin can be processed into cassava jerky. Cireundeu Village's indigenous people produce cassava-based products for personal consumption and sell them to consumers outside the village.

Cireundeu community members have identified social enterprise activities. All proceeds from collective selling activities will be deposited to the community leader at a rate of 20% and will be used primarily for social purposes and the continuation of the indigenous community, such as traditional ceremonies, death ceremonies, illness, education, construction of traditional facilities and natural conservation (reforestation).

To ensure the sustainability of their social enterprise, the community uses a straightforward marketing strategy to increase customer awareness and purchase intent for their cassava-based product via word of mouth from visitors and staycationers in Kampung Adat Cirende. The community attempts to develop new products such as tracking and camping grounds during pandemics, as they have suffered economic losses.

The business began as a small circle Sunda Wiwitan kinship-based activity in 2007 and has since expanded to include the village's other Muslim neighboring community.

Discussion

This research employs a qualitative approach because it is capable of describing or elucidating the quality of the social interaction and price transmission phenomena under investigation; "(1) focuses on the respondents' meanings or experiences; (2) studies people in their natural environments and seeks to capture the richness of such settings; (3) is concerned with identifying processes rather than predicting outcomes; and (4) enables a high degree of interaction and communication between the researchers and the rice actors" (Creswell, 2012; Langdrige, 2007).

The use of a case study to examine social capital and the process of social innovation in the indigenous community of Cireundeu Traditional Village (Kampung Hukum Adat Cireunde). Two major components will be examined, namely bridging and bonding, with an emphasis on the social interaction of actors in a social innovation process. The method used in this research is a case study, this method is considered appropriate because it aims to answer the research questions "how" and "why" (Yin, 2018). The purpose of this study is to investigate the extent of social interactions between actors in Kampung Hukum Adat Cireunde, as well as the ways in which and why actors interacted and made decisions during the innovation process.

The C-M-O is used in this study as a contextual approach to examine regular patterns that exist in reality. The C-M-O provides "a comprehensive understanding of these patterns by assessing generative causal mechanisms sensitive to contextual and social influences to promote a conceptual model" (Salter & Kothari, 2014). As a contextual approach, the C-M-O approach places a premium on contextual factors in elucidating the factors that explain social capital in social innovation (Gill & Turbin, 1999; Pawson & Tilley, 2004).

The C-M-O presents a model of causation, how causation should be constructed in the "...social world," and how

the "basic realist formula" is "context + mechanism = outcome" (Pawson & Tilley, 2004). The C-M-O configuration is "a set of testable hypotheses that aid in the generation of an explanation for what works, for whom, and under what conditions" (Prashanth et al., 2014).

Context refers to "the capacities and resources that enable or disable learning about possible generalizable causal pathways (intended mechanisms of change)". Term "context" is to refer to the characteristics of the condition "for whom" and "under what conditions" a program will work (Pawson & Tilley, 2004). By adopting Pawson and Tilley's (2004) definition of mechanism, we can argue that "mechanisms capture actors' reasoning and choices and how actors react when confronted with a policy measure or intervention. A context for analyzing the dynamics of social interactions within communities and the relationships between their various interactions. The study's context was defined by its social capital level and was used to investigate social interaction phenomena among the actors of innovation enablers".

The term "mechanism" refers to "social explanations for human behavior that explain how actors interact" (Prashanth et al., 2014). The mechanism is "identified through social interaction, which is defined as an actor's choice of action. Actors influence the actions of other actors through social contact and communication". Through social interaction, actors engage in two activities: (1) obtaining information and meeting needs specific to their roles and (2) comprehending the use of actors' knowledge (tacit knowledge) during the interaction. Thus, the mechanism of social interaction is determined by two factors: (1) how information is used to collaborate and (2) how knowledge is transferred between actors. The enablers of innovation determine the actors' positions during social interaction. Then, the outcomes provide critical evidence for the phenomena' existence (Salter & Kothari, 2014). The actors' capacity demonstrates the outcome of social interaction for innovation.

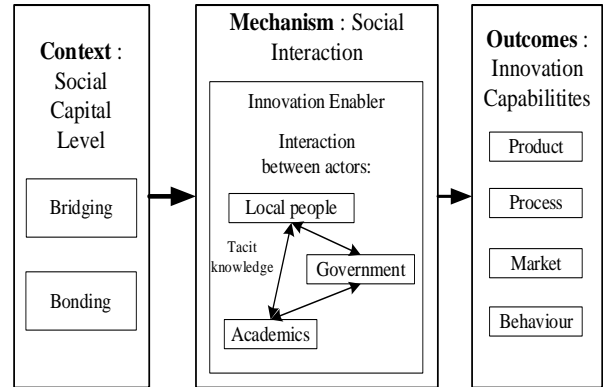


Figure 1. Propose Model

After conducting a preliminary observation at Cireundeu, a proposed model of this research is shown in Figure 1.

According to the proposed model in Figure 1, the context section contains two distinct levels of social capital. The Indigenous community of Cireundeu's social capital is expected to be one of two types. Table 1 contains the definitions for each social capital level.

Table 1. Social Capital Level

Social capital level	Definition
Bonding	The lowest form and level of social capital in the local community. Social relations (co-operation and trust) are built based on homogeneous identity similarity or based on parochial bonding (religion, kinship, ethnicity, etc.). The characteristic of this form is exclusive.
Bridging	The second form of social capital in local communities that are more open. Social relations are not only built based on homogeneous but also heterogeneous and beyond parochial ties, which are very suitable for building harmony and peace.

Source: Putnam (2001); Woolcock & Narayan (2000)

Bonding capital is "a characteristic of homogeneous social networks (those in which members share a common interest) and is also

associated with trusting but inward-looking relationships that can constrain behavior and information flow". The term "bridging capital" refers to outward-looking relationships that connect people from diverse socioeconomic backgrounds and social identities. Linking capital is a subset of bridging capital.

In the mechanism section, there is an innovation enabler. Innovation enabler is things that can foster social innovation. According to Camps & Marques (2014), "recognizing the role of innovation enablers helps explain why social capital is not a goal in and of itself but a means to an end of developing innovation capabilities". Different enablers will result in a variety of different actions when it comes to managing innovation. In this case, the interaction between four actors, the local people of Cireundeu, consumers, government, and academics, is thought of as an innovation enabler.

This model's outcomes are innovation capabilities in terms of products, processes, markets, and behavior. The definition of each innovation capability dimension shows in Table 2.

Table 2. Innovation Capabilities Dimension

Innovation capabilities dimension	Definition
Product	The ability to introduce new and valuable products and services to the market at the right time
Process	The ability to introduce new production methods, new management approaches, and new technology that can be used to improve production and management processes.
Market	The ability to use new approaches to enter and penetrate targeted market.
Behavioural	Cautious commodification, willingness to change, commitment to encourage new ways of doing things as well as foster new idea and technology

Source: Camps & Marques (2014)

Conclusion

This research encourages sociologists and policy maker to view social capital as a valuable tool for knowledge transfer during the interaction of actors in social innovation. Additionally, this study advances the social innovation theory by examining a context in which social interactions are critical in addition to complex interactions among actors involved in developing innovation capabilities, from the micro-level (indigenous community) to the macro-level (national government) (government and consumers).

This research indicates that social innovation in indigenous communities can be studied by identifying the actors involved and their interactions and several social practical implications. This study may be able to clearly describe and explore social innovation phenomena within an indigenous community. Second, the C-M-O analysis elucidates the mechanism by which actors interact during the community's innovation process. Third, this research is the first to propose a framework for assessing the innovation capabilities of the Cireundeu (indigenous) community by integrating innovation processes and social capital.

Hopefully, this study can provide evidence about the actors' social behavior and structures that accommodate the actors with rules and resources by which the actors are facilitated to gain a shared understanding of the innovation process. The actors' dynamic interactions help the local government obtain information regarding the community innovation level to play its roles and assume responsibility for the local economic development. However, the proposed research framework needs to be empirically tested to be carried out in the following study.

Recommendation

It is recommended to any policy makers, to incorporate/apply this framework in policy making focusing on indigenenus community advancement. And also recommended for any local governments that have indigenenus communities under their jurisdiction to regards this framework when establishing program to advance local economic

innovation for the indigenous communities

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