

Rethinking Tarkam Football Competition as A Complexity of Social Entrepreneurship Practice in Rural Indonesia

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ABSTRACT

Football is the supreme sport in Indonesia. This popularity arises from football being a sport accessible to the crowds, easy to get involved in, and requiring minimal money to play. Football is more engaging when contested in a competitive league system. In Indonesia, there are both professional leagues run by football federations and grassroots championships known as Tarkam (antar-kampung / inter-village) tournaments conducted in rural regions. The Tarkam competition encompasses numerous traditions and includes up to 17 actors in the Tarkam football stakeholder mapping. This study employs an exploratory methodology, gathering data via content analysis and interviews with Tarkam football participants to elucidate the dynamics of football inside Tarkam. This study investigates the possibilities of social entrepreneurship in the execution of Tarkam tournaments. This study aims to unveil an alternative perspective of the Tarkam phenomenon, highlighting that it transcends just the sporting and economic dimensions. The study's findings indicate that the execution of Tarkam tournaments aligns with the principles of social entrepreneurship, albeit in a more intricate manner; yet, certain social issues remain unaddressed within the existing tarkam framework.

Keywords: football, social entrepreneurship, tarkam, village

INTRODUCTION

Football ranks as the most popular sport in Indonesia (Aji, 2013; Andrew & Suryawan, 2016; Fauzan & Bawono, 2021; Ghozali et al., 2017; Mulyana & Syafi'i, 2021; Perdana, 2018; Pradiksa & Prianto, 2022; Syailendra et al., 2024; Zulhidayat, 2022) and maintains the position of the sport with the broadest global appeal (Aji, 2013; Andrew & Suryawan, 2016; Calahorra-López & Ratkai, 2024; Fauzan & Bawono, 2021). Football's high popularity can be attributed to a variety of factors, including its popularity (Fauzan & Bawono, 2021), ease of play and low cost (Fauzan & Bawono, 2021), accessibility to children and adults equally (Perdana, 2018), and the ability to bring people of different ethnicities together (Aji, 2013). In fact, the names of football players are more memorable than those who serve in the national government (Pradiksa & Prianto, 2022).

Football can be understood as a cultural product (Makkuraga, 2011) that accommodates diverse interests, including health (Pradiksa & Prianto, 2022), recreation and entertainment (Mulyana & Syafi'i, 2021; Syailendra et al., 2024), achievement (Mulyana & Syafi'i, 2021), communication of important messages (Pradiksa & Prianto, 2022), political tools (Aji, 2013; Zulhidayat, 2022), and economic factors (Sakti et al., 2021). During the period leading up to independence, football was more popular than politics (Aji, 2013). Soekarno, the First President of the Republic of Indonesia, used football to foster nationalism. The significant political decision that emphasized football was the construction of the Gelora Bung Karno Stadium in the early 1960s, designed to accommodate more spectators than the Ikada Field (Aji, 2013) and to host the 1962 Asian Games in Indonesia.

Evidence from arguments and cultural history indicates that football significantly contributed to the development of nationalism. Issuing of National Sports System Law No. 3 of 2005 reinforced the need to encourage supporting sports activities (Aji, 2013; Zulhidayat, 2022). This further reinforces the notion that football is an effective socio-political instrument for national unity (Perdana, 2018). The significance of football was further enhanced by the establishment of professional-level competitions initiated in 1993, following the merger of the association and Galatama (name of official football league in Indonesia) competitions (Perdana, 2018).

The fact that this football tournament exists provides significant evidence of how professionally and seriously this sport is being institutionalized. Although few football clubs have achieved robust management in this business, several legendary clubs have persisted, including Persib Bandung, Persija Jakarta, Persebaya Surabaya, Arema Malang, and others from various associations. The favorable environment of the Indonesian Football League post-pandemic has prompted increased private involvement in the management of several football clubs, including Borneo FC, Dewa United, and Rans FC.

The Indonesian and foreign professional football leagues have garnered significant public interest (Syailendra et al., 2024). Media coverage is consistently present for every match (Makkuraga, 2011), and numerous individuals engage in collective viewing activities when the match is classified as a "big match" (Pradiksa & Prianto, 2022). The football competition serves to motivate viewership (Makkuraga, 2011; Syailendra et al., 2024) to offer entertainment in a busy schedule and acts as a source of income (Sakti et al., 2021).

Football competitions are financially beneficial for committees, referees, clubs, and players (Sakti et al., 2021). This profitable football competition is associated not only with the professional league but also with the inter-village league, which is commonly referred to as Tarkam (Tarkam is the term used to describe football competition in rural areas which is not professional, but generates income for the player; it is similar to Sunday League or Farmers League in Europe). Tarkam is an integral aspect of Indonesian culture, engaging a wide audience in its activities (Sulaeman et al., 2024). Tarkam is an amateur football competition that occurs in rural Indonesia. The tournament is open to a diverse range of participants, including professional players from the professional football league (Sulaeman et al., 2024). Players will receive a brief contract for each competition or match, contingent upon the length of the territorial competition (Zulhidayat, 2022).

The Tarkam football phenomenon is closely aligned with the prevalent aspects of Indonesian culture. Despite their mediocre quality, village football fields have a compelling ability to attract local residents as spectators. (Becerra et al., 2024), which analyzes football matches and ticket prices, revealed that the conditions in the Tarkam tournament were quite similar. Attendance to the Tarkam tournament will vary

based on the participating clubs, the players present, and the scheduled time of the matches (Becerra et al., 2024). The Tarkam phenomenon exhibits similarities to the professional league phenomenon.

This study analyzes the role of Tarkam in the economic and social life of a village. The economic impact of Tarkam is obvious. Tarkam establishes enterprises for local entrepreneurs and micro, small, and medium-sized enterprises (MSMEs) (Sulaeman et al., 2024). Attendees have the opportunity to purchase snacks during the match, thereby enhancing their purchase interest on the day of the match. However, it is necessary to determine whether the Tarkam phenomenon can be evaluated using the framework of social entrepreneurship. This study examines the Tarkam phenomenon from the perspective of social entrepreneurship. This exploration identifies and offers opportunities for the future management of Tarkam football. This study's originality lies in its application of the concept of social entrepreneurship, typically associated with small-scale businesses, to investigate a village-scale sporting event. This study aims to uncover an additional dimension of the Tarkam phenomenon, highlighting its significance beyond its mere sporting and economic aspects.

The phenomenon of tarkam can be compared to a village phenomenon that stems from cultural and social customs and then generates economic benefits. Activities such as the harvest ceremony (*sedekah bumi*) attract large numbers of tourists, bull racing (*karapan sapi*) events (Hasan, 2012), and cultural events such as the dreadlock shaving ceremony in Wonosobo, Central Java (E. A. S. Putri, 2024), have become regional revenue generators. While not all activities have to be competitions, activities that originate from social or cultural origins, if well-organized, can generate economic benefits similar to those of community outreach (tarkam) and other events.

Social entrepreneurship is a concept that originates from traditional entrepreneurship and addresses social issues through entrepreneurial methods and community engagement (Engle & van Senten, 2022; Guo & Bielefeld, 2014; Kuntari & Sarwoprasodjo, 2023; Kusmulyono et al., 2022). Social entrepreneurship is a commitment to sustainable social innovation that generates lasting solutions to social issues within a community (Kuntari & Sarwoprasodjo, 2023). Social entrepreneurship emerges because of the substandard performance of commercial enterprises (Jiao, 2011) and the neglect of issues outside the purview of market mechanisms (Mair & Marti, 2006). Social entrepreneurship can generate additional social value in contexts that lack substantial environmental benefits (Dees, 2001).

Social entrepreneurship is not the primary anchor of the concept that underpins this research. Through the search for debates from scholars in the field of social entrepreneurship, there has yet to be a consensus on the meaning of social entrepreneurship (Hoogendoorn et al., 2009). Therefore, Bourdieu's theory of social capital serves as the anchor that anchors the concept of social entrepreneurship to the Tarkam context, which is the focus of this research (Claridge, 2018). The Tarkam phenomenon presents an intriguing subject for analysis through the framework of social entrepreneurship. Alongside football's status as the most popular sport in Indonesia, it is noteworthy that the public's enthusiasm for seeking out and viewing Tarkam level matches is also significant (Syailendra et al., 2024). Numerous media outlets feature dedicated sections to explore the realm of Tarkam (Makkuraga, 2011). When considering the notion that football's popularity is self-perpetuating (Pradiksa & Prianto, 2022), it follows that Tarkam, occurring in rural settings, genuinely embodies the essence of a sport for the masses.

What occurs within the Tarkam is pertinent to the principles of social capital theory, where capital does not necessarily originate solely from the economic sphere (Claridge, 2018). In the context of Tarkam held in rural areas, social capital in rural areas is far greater than in urban areas. The village's social capital is the most vital resource that can motivate individuals in impoverished areas affected by climate change and a lack of government involvement (Bodorkós & Pataki, 2009). Strong social connections fostered by social capital can also motivate villagers to create new possibilities and address variations in their environment (Byg & Herslund, 2016). Social capital plays a more substantial part than human capital in poverty reduction initiatives in rural regions (Blickem et al., 2018; Byg & Herslund, 2016; Rustiadi & Nasution, 2017).

Despite the myriads of challenges that Tarkam faces, including fanaticism (Andrew & Suryawan, 2016; Handoko & Ali, 2021), football gambling (Syailendra et al., 2024), player altercations (Syailendra et al., 2024), anarchism and supporter riots (Andrew & Suryawan, 2016; Handoko & Ali, 2021; Makkuraga, 2011; Syailendra et al., 2024) (Syailendra, Handoko, Afdal, Richard), and match-fixing (Sulaeman et al., 2024), the event continues to attract a substantial audience and maintains its popularity. The context surrounding the aforementioned issues is significantly pertinent to the notion of social problems, which serve as a foundation for developing social entrepreneurship concepts. The connection between the

phenomenon of tarkam and social entrepreneurship is intensifying in this context. Thus, how can the tarkam phenomenon be interpreted through the perspective of social entrepreneurship?

This research employs a multi-channel exploratory methodology because of the scarcity of specific literature that addresses Tarkam and social entrepreneurship. The current body of literature addresses only isolated aspects, failing to construct a more holistic understanding of Tarkam. Consequently, a qualitative methodology involving observations of social media, online platforms and interviews will be employed to gather data pertinent to fulfilling the aims of this research.

METHODS

This study applies a qualitative approach as its chosen methodology. This approach was selected due to its pertinence to the research inquiry, which specifically investigated a phenomenon that has not been extensively addressed in formal discourse. Upon reviewing various scientific literature, it becomes evident that discussions surrounding the phenomenon of Tarkam are insufficient, particularly regarding its implications for entrepreneurship and social entrepreneurship. The discourse surrounding Tarkam is predominantly located within publications associated with sports science, rather than those focused on management or social sciences. Consequently, a qualitative approach is deemed the most pertinent for this research, as it effectively engages with small samples, facilitates more profound investigations, and allows for the exploration of concept construction that remains to be fully understood (Saunders et al., 2016).

The methodology for data collection will encompass a variety of approaches, beginning with interviews and extending to the acquisition of secondary data via content analysis. A notable piece of secondary data to be examined is a podcast interview featuring a prominent figure in the realm of Tarkam in Indonesia. The central figure remained elusive during this research, prompting the selection of interview subjects who had engaged with the realm of tarkam, particularly those involved with Tarkam players. The approach employed for data collection is purposive sampling, which is necessary for specific data pertinent to the realm of tarkam. Most of the data that collected through interviews with the tarkam player was located in Tarkam competition in Banten Province, especially in the region of Tangerang.

The process of selecting and searching for informants was challenging. The purposive sampling approach greatly helped this study identify informants that were relevant to the topic of this research. The challenge in finding informants was that one of the requirements to become a resource person was to have a connection with the tarkam, either as a player, organizer, or community who came as supporters. In a limited time, several informants were successfully obtained, as presented in Table 1.

Table 1. List of Informants

No	Initial (Pseudonym)	Gender	Age	Primary Occupation	Participation in Tarkam
1	Dil	M	25	Private Employee	Player
2	Ket	M	34	Private Employee	Player
3	Rid	M	30	Private Employee	Player
4	Day	M	50	Farmer	Organizer (ex Player)
5	Dan	M	36	Private Employee	Spectators
6	Muf	M	33	Elementary School Teacher	Players

The majority of the data collected came from Tarkam players who participated in the tournament. Specifically, only a handful of Tarkam players hail from the locations where the tournaments are held. Tarkam players are often introduced to clubs as part of a package at the request of club owners by player agents. In this context, the community studied is comprised of Tarkam players participating in a village-hosted tournament. The significance of this guideline lies in the fact that Tarkam matches in a village do not always comprise players from that village. Tarkam competitions are engaging due to the participation of numerous professional and international players.

This study has limitation because there is no woman could be interviewed during the research time. Some of the arguments is because there was no Tarkam game for women while we focus to interview the players, then most of clubs are dominant with male players.

Then, this study also took secondary data and information from interviews conducted in a sports Podcast called Sport77 Official. The episode taken from the Sport77 Official Podcast was broadcast on November 25, 2024, with the number of views reaching 329,691 by the end of February 2025. Meanwhile, the resource person who was brought in was a soccer player whose name was already legendary. Meanwhile, the context of the observation referred to in this study was not directly present at the local match but rather as a virtual observation from a podcast conducted by Sport77's official.

The reason for making this podcast observation was that a leading figure in the Tarkam world had spoken openly about it for the first time in this podcast. Until now, the public had been enjoying Tarkam without comprehending the business process, the reasons why professional players participated, the manner in which payments were made, or the club's obligations in the event of injuries. Historically, acquiring this information was challenging due to player agents' reluctance to be in the public spotlight. Consequently, given this moment of openness from one of the pivotal individuals of Indonesian Tarkam, this inaugural podcast serves as a vital point of reference for a thorough comprehension of Tarkam.

The data will undergo a thorough examination through thematic analysis. This examination will aggregate all qualitative data derived from interviews and observations, followed by a systematic codification process. The outcomes of the codification process are subsequently organized into facts, allowing for a comprehensive view of the data to emerge and be systematically arranged. The outcomes of the data categorization series are organized into a framework that can be articulated in accordance with the analysis results. This preliminary investigation may still have some constraints concerning the extent of the village area under observation.

The most important task in this qualitative research process is to ensure data validity and reliability. The method used to validate and verify data reliability in qualitative research is triangulation. Triangulation is a method used to improve the accuracy and validity of research findings by combining several methods, data sources, and perspectives. Triangulation was used to avoid bias. The triangulation used in this study is method triangulation, namely, comparing the results between content analysis and interviews; inter-researcher triangulation, namely, the research team shares tasks in collecting and analyzing data for later comparison; and data source triangulation, namely, using information from other data sources to compare.

In the concept of method triangulation, this study uses two methods, namely, content analysis from one of the podcast accounts broadcast on YouTube and direct interviews with actors from Tarkam. The comparison of the methods of these two results shows validity, where what is conveyed in the content analysis is in line with what happens in the field, although there are several different terms due to regional differences. One example is in the content analysis, in which the information that appears is about "uang lelah" (local terms for informal fee for playing in the game). However, for some of these sources, "uang lelah" has many other names, such as "uang rokok, uang cape, uang sabun," and other terms.

In triangulation between researchers, a research team consisting of 4 people shared the task of interviewing sources while conducting parallel thematic analysis. The results of the parallel thematic analysis were then compared to ensure the quality of the data analysis results. The research team also came from different backgrounds, ranging from researchers with expertise in the fields of social entrepreneurship, community welfare, rural development, and sports management. The differences in the backgrounds of these researchers helped ensure the quality of triangulation.

In data source triangulation, the research team compared data sources obtained from primary sources with information from other sources. One of the primary sources used was interviews in the Podcast on Sport77 Official. The researchers also compared the same sources when interviewed on podcasts and other coverage. The results showed consistent responses that were maintained and did not differ. On the other hand, there was some information from secondary data that was related to the sources on the Sport 77 official podcast, and the data confirmed the situation conveyed in the podcast.

Based on the triangulation approach, the researcher ensured that the qualitative data analyzed had validity and reliability. However, if there is a deviation in the data or information, this usually occurs because of differences in the context and terms due to differences in region and culture. In general, this is a common thing in the rural context, where each village has its own characteristics but generally has similarities.

RESULTS AND DISCUSSION

The study produced successful outcomes by gathering qualitative data via interviews and content analysis. The findings of this study were subsequently examined through thematic analysis, yielding several significant insights pertaining to the intricacies of tarkam and its intersections with the notion of social entrepreneurship. The theme is listed below.

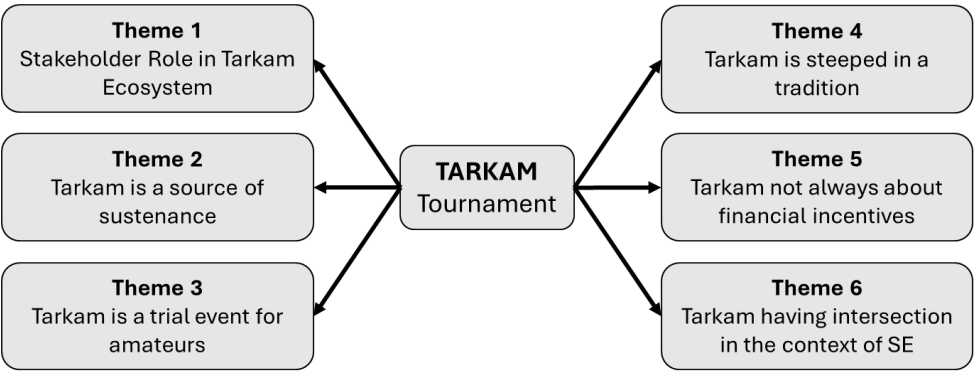


Figure 1. Thematic Analysis of Tarkam Tournament Environment

The themes resulting from the thematic analysis in exploratory research related to the social entrepreneurship viewpoint in this tarkam competition include the theme of stakeholder roles (Theme 1), tarkam is a source of sustenance (Theme 2), tarkam is a trial event for amateurs (Theme 3), tarkam is steeped in a tradition (Theme 4), tarkam is not always about financial incentives (Theme 5), and tarkam having intersection in the context of social entrepreneurship (Theme 6).

Theme 1: Stakeholder Mapping in Tarkam Ecosystem

The Tarkam scheme serves as a preliminary examination aimed at elucidating the relational dynamics among stakeholders involved in the orchestration of a Tarkam tournament. The Tarkam scheme is simply illustrated in the illustration provided below.

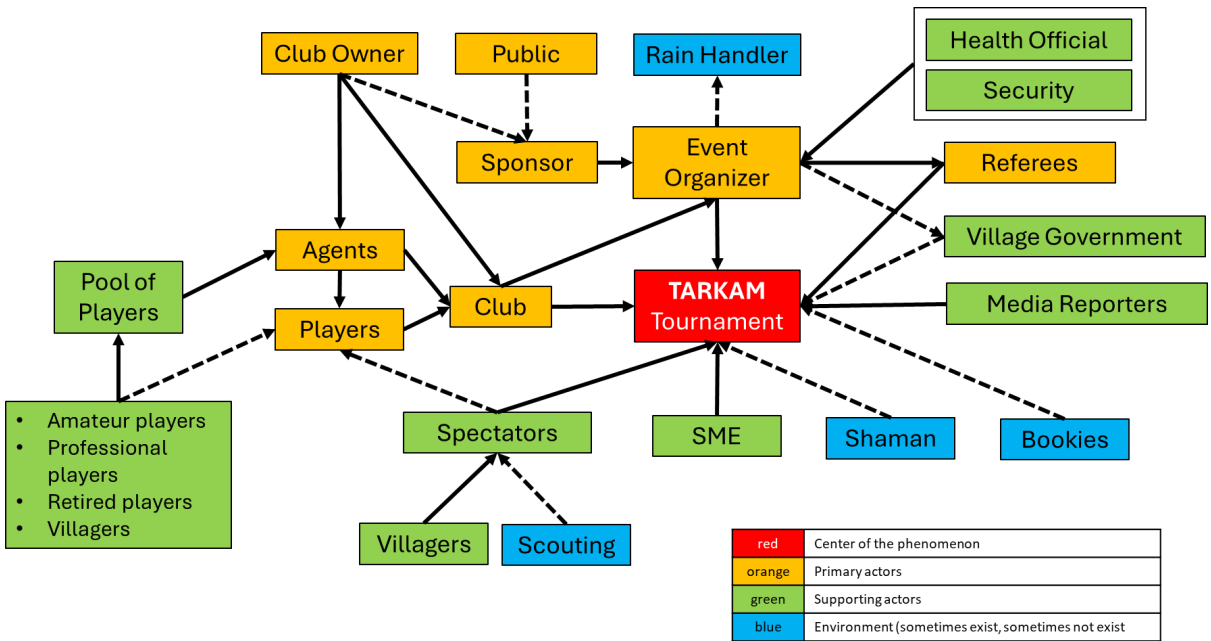


Figure 2. Stakeholder Mapping of Tarkam actors

Figure 2 illustrates a map depicting the interrelations among stakeholders in a Tarkam tournament. The participants in a Tarkam tournament exhibit considerable diversity and complexity, encompassing at least 17 distinct categories of actors, including event organizers, club owner (as sponsors), the public (as sponsors), clubs, football players, football agents, referees, healthcare professionals, security personnel, local governments, journalists, community members (as spectators), scouts, small and medium enterprises, shamans, rain handler, and the bookmakers. The image features two types of lines: solid and dashed lines. Solid lines delineate linkages derived from theme analysis, whereas dashed lines represent relationships that exist but are obscured from public view.

The stakeholder mapping in this Tarkam event is intricate because of the participation of numerous actors with varying responsibilities. The interpretation of this mapping method begins with the Tarkam tournament box as the focal point. Tarkam competitions are orchestrated by event organizers, whose financing may be from the organizers themselves or sponsors, which might include club proprietors and private and corporate entities. Prior to the commencement of the local tournament, the event organizer must ensure the availability of healthcare official, a security team (inclusive of police permissions), referees, and approval from the local village government. Upon the start of registration for the local competition, the club owner enrolls his/her club and reaches out to the player's agent to facilitate the acquisition of further players for his team. In specific circumstances, such as the rainy season, the event organizer is also alleged to use the services of a rain handler. During the tournament, local residents attend as spectators, small businesses operate around the venue, certain players or clubs are suspected of utilizing shamanistic services, and there are, naturally, allegations of gambling associated with match outcomes or the tournament's final results. The excitement of a tournament attracts reporters from independent and local media as well as talent scouts seeking prospects for professional football clubs.

Relationships that arise within the context of the dashed line in stakeholder mapping encompass talent scouting teams from professional leagues observing matches, shamanistic practices involving shamans, gambling interactions with bookmakers, the connection between local government and event organizers, spectators at local tournaments eager to witness player competitions (potentially featuring professional or foreign players), players joining clubs independently of agents, and the relationship between club owners and the public who sponsor the tournaments. The link represented by the dashed line is not illegal. The presence of this dashed line indicates that additional validation using alternative research methodologies is required to substantiate the association.

The theme of stakeholder roles analyzed in this study and depicted in the scheme in Figure 1 shows that there is close interaction between parts in the elements of organizing Tarkam. However, if focused more deeply, the keywords that are the starting point for the growth of this Tarkam interaction start from the role of organizer and club owner. Based on the analysis results, the key factors in organizing a tarkam tournament are the key factors. Tarkam tournaments themselves do not just appear without the role of them.

Generally, Tarkam tournaments are held before a certain event, such as welcoming the Independence Day of the Republic of Indonesia on August 17, or a certain theme, such as competing for a trophy that has nothing to do with the big day event. If there is already such a moment, the movement of the committee becomes important to invite club owners to join the competition to be played. On the other hand, if there is no Tarkam event running, then club owners can communicate with each other and encourage the holding of a Tarkam tournament by appointing a committee that will be tasked with organizing it.

This demonstrates that the role of organizers and club owners is significant for the initial pioneering presence of a Tarkam tournament. Without the participation of club owners and organizers, it is likely that Tarkam tournaments will not be held. This can happen because organizing tournaments and bringing competitive clubs requires significant financial capital. Therefore, in many villages that organize Tarkam tournaments, club owners are usually people with high welfare in the village who have various businesses, such as rice warehouse owners, vegetable businesses, successful livestock breeders, and landowners.

Considering the fluctuating availability of Tarkam tournaments due to sponsorship reliance, village governments must develop sustainable policies to ensure annual Tarkam tournaments. One approach is to establish the Tarkam tournament as an annual village policy. Once established, the village government has the initial funding to initiate activities, inviting club owners and public donors to contribute and make the Tarkam tournament a reality. Therefore, village governments must be proactive in building strong relationships with club owners, player agents, and event organizers.

Table 2. Specific role of Tarkam Actors

No	Actors	Role	Benefit Gain
1	Club owner	Owning the club that play in the tournament	Goodwill, money prizes, pride
2	Public	Societies who donate money to support the club	Happiness, pride
3	Sponsor	Person or company who support the tournament	Pride, goodwill, brand awareness
4	Event organizer	Organizing the tournament	Fee, track record, network
5	Agents	Managing the team, finding players, sometimes do the coaching	Fee, track record, network
6	Club	Entity to play in the tournament	Pride
7	Amateur players	Player in the tournament	Fee, experience
8	Professional player	Player in the tournament	Fee, stretching
9	Retired player	Player in the tournament	Fee
10	Villager player (local)	Player in the tournament	Fee, experience
11	Villager (spectator)	Watching the tournament	Sports enthusiasm
12	Scouting	Finding the good player	Player's data
13	SME	Selling products	Income
14	Shaman	Performing rituals and ceremonies	Fee
15	Bookies	Intermediary between bettors	Fee
16	Media reporters	Announcer and media communication	Report, engagement
17	Village government	Providing the venue	Fee, crowd, happiness
18	Referees	Ensuring fair play and managing the game	Fee
19	Security	Avoiding chaos	Fee
20	Health official	Ensuring the health and safety of the player	Fee
21	Rain handler	Ensuring no rain to come	Fee

Table 2 shows the more significant roles of actors in Tarkam, as depicted in the stakeholder mapping. While most Tarkam competitions are financially driven, it turns out that not all of them are about money. The values of sportsmanship and humanity remain paramount to maintain a conducive atmosphere. Unfortunately, many Tarkam matches often end in fights, particularly between players. This remains a significant issue that must be addressed immediately.

Theme 2: Tarkam is a source of sustenance

Alongside stakeholder mapping, qualitative data analysis produced noteworthy results for constructive discourse. The initial point in this qualitative finding indicates that the Tarkam competition is a significant source of revenue for several stakeholders. Tarkam's existence generates revenue for players, referees, tournament support teams, and local businesses that operate during Tarkam matches. Notably, for professional players in official Indonesian leagues, Tarkam serves as a crucial lifeline, particularly during the interruptions of the professional league caused by disputes between the federation and the ministry in 2012 and 2015, as well as the league's cessation due to the pandemic from 2020 to 2021.

Unfortunately, official data are not yet available that supply information on rupiah turnover in a single Tarkam tournament, encompassing all facets. This study has not yet investigated the movement of funds within a single tournament time frame. The tangible data in rupiah terms comprise the tournament winner's prize money and the contract fee per player, which were obtained from observations and interviews with agents featured on a podcast.

In the context of this second theme, Tarkam is able to transform social capital, which initially consisted of community gatherings through soccer matches, into economic capital by stimulating economic activity in the village. Assets that previously consisted of networks and friendships can be transformed through social entrepreneurship into productive assets and generate economic benefits (Bodorkós & Pataki, 2009; Byg & Herslund, 2016). This demonstrates that Tarkam is no longer just an asset but has become valuable social and economic capital for a village to possess (Salvati et al., 2017).

Theme 3: Tarkam is a trial event for amateurs

The third notable theme of arranging Tarkam is the possibility for amateur players to compete, enhance their skills, audition, receive compensation and potentially capture the notice of scouts who may be observing. For amateur players, whether aspiring soccer professionals or hobbyists, Tarkam provides an opportunity to showcase their skills in a competitive environment. This is a positive point that Tarkam has because, in Indonesia, the concept of a league for the professional level, only stops at league level 3. Meanwhile, in the context of the amateur league, Indonesia does not have many choices of sporting events to accommodate the talents and talents of young Indonesian footballers. The amateur league that currently exists is only at an advanced level, and the league has not been run regularly. Therefore, with the existence of the tarkam tournament, some talented young Indonesian footballers who are unable to pioneer a career in the age-level league can get the opportunity to show their skills in this tarkam tournament.

Theme 4: Tarkam is steeped in tradition

The fourth notable aspect of Tarkam football is its robust heritage in practice (Makkuraga, 2011). This tradition exhibits various manifestations. Nonetheless, prominent traditions associated with the rolling of Tarkam tournaments include the roles of spiritual figures, such as shamans and rain shamans. Shamans typically enhance self-confidence in specific players, enabling improved performance, facilitating goal scoring, fortifying defences, and offering talismans for good fortune. Conversely, rain handler typically inhibit rainfall to ensure the match is accessible to the audience. Despite their presence in respondents' assertions, tangible physical activities remain challenging to substantiate scientifically.

Although Tarkam is often portrayed as a football match, it is actually a cultural product that can be preserved in villages. Tarkam holds a similar position to bull racing, earth almsgiving, and other cultural activities that ultimately garner positive attention from the community. Previous studies on Tarkam have focused more on the surrounding context, such as sports, motivation, wages, and community enthusiasm. This study strengthens the belief that Tarkam can represent the concept of social entrepreneurship, broadening its understanding of social capital, particularly in the village context.

Theme 5: Tarkam is not always about financial incentives

The next theme is incentives that motivate participation in Tarkam events, particularly for club owner. According to the assertions of nearly all sources and content analysis, club owners can achieve minimal financial gains. In practice, club owner generally incurs losses rather than profits. The substantial cost of player contracts is evident, particularly when club owners desire to include foreign or professional players on the roster. Furthermore, club owners periodically distribute bonuses to motivate their teams, either as tipping (named *saweran* in Bahasa) or direct compensation. If they win, the player receives a bonus; if they score a goal, they receive a bonus; and if they become champions, the bonus is multiplied. It is particularly remarkable that any bonuses or player honorariums would be immediately disbursed in cash, eliminating any debt or delayed payments. The award for a Tarkam event may be minimal compared to the capital contributed by the club owner.

Tipping, or "saweran" (a gift) in Tarkam (campus football) is a form of appreciation for a player's achievements. Tips are given at specific moments, such as scoring a goal, providing an assist, or even performing a deceptive dribbling move. Tipping is not a cultural practice specific to football. It is commonly seen at Sundanese weddings, where coins, snacks, or candy are thrown in the hope of eliciting good wishes from the surrounding community (S. E. Putri, 2022).

An intriguing aspect of the Tarkam competition is the presence of a prestigious match between club owners. As previously stated, the club owner is not financially motivated because participation in the event is unlikely to yield profit. Nonetheless, due to the significance of the event, the necessity to enhance the club's finances is achieved through asset liquidation and the jeopardization of personal property. While the primary packaging of Tarkam is sports, its ancillary aspects are very diversified, encompassing prestige, tradition, and betting.

At the village level, the implementation of Tarkam within the village is not held between clubs, but rather between sub-villages. Participants who are allowed to become members of the Tarkam club are also very strict because they must have a domicile according to their ID card. In the Tarkam event at the internal village level, the target is not financial gain but prestige and regional pride. If a club representing

a sub-village wins, the popularity of the team increases and then often becomes material for satirizing the team from the losing sub-village, when there is a village meeting or other activities in the village after the tournament takes place. This is sometimes a more interesting spice of the Tarkam tournament than the financial incentives obtained.

Theme 6: Intersections in the Context of Social Entrepreneurship

The extensive and compelling allure of Tarkam is undoubtedly significant to examine via the lens of social entrepreneurship. This study's novelty is in employing social entrepreneurship as an analytical tool. This study also introduces an innovative approach to examining Tarkam from the perspectives of pure sports and economics. The use of the notion of social entrepreneurship is crucial for developing an alternative understanding of Tarkam.

Social entrepreneurship fundamentally represents a creative endeavor to address social issues through an entrepreneurial lens (Guo & Bielefeld, 2014). Entrepreneurship flourishes within a society (Kuntari & Sarwoprasodjo, 2023) and arises in response to numerous societal issues necessitating innovative solutions (Jiao, 2011). Consequently, comprehending the facets of societal issues associated with Tarkam competitions is crucial, especially due to the uniqueness of intersections rural and social entrepreneurship (Kusmulyono et al., 2024)

The primary keywords in this analysis pertain to identifying motivations for conducting Tarkam tournaments, incentives for player participation, Tarkam operations, and the effects of hosting Tarkam tournaments. According to Kusmulyono et al., (2022), the definition of social entrepreneurship encompasses at least five components: intention (the desire to initiate social entrepreneurship activities), innovation (the operational processes implemented), impact (the effects generated), inclusivity (equal opportunities for participation), and re-investment (the allocation of surplus to the social mission).

Various sources have suggested multiple reasons for the implementation of Tarkam, including the promotion of camaraderie among villages, the encouragement of athletic accomplishments, and the provision of entertainment for the community. For players, particularly professional league athletes on hiatus, amateur participants, and retired professionals, the presence of Tarkam serves as a means of sustenance to augment revenue when alternative sources are unreliable. The definition of the objective of Tarkam operations satisfies the criteria for social entrepreneurship. The adoption of Tarkam effectively addresses various social issues.

Within the realm of innovation, social entrepreneurship should be executed through transactional activities, specifically, the exchange of commodities and services possessing material value (Tobias et al., 2013). In the implementation of Tarkam, the operational actions conducted are professional in terms of the exchange of products, services, and material value. Each competitor is given an equitable cash payment immediately following the competition. This policy also applies to other match support personnel, including referees, healthcare professionals and security teams. The data indicates that the execution of Tarkam fulfills the criteria for social entrepreneurship.

Moreover, regarding impact, the advantages conferred by adopting Tarkam are highly varied. Tarkam's presence offers amateur players, former league athletes, and local football enthusiasts the chance to engage in the sport while generating revenue. Despite the pandemic, Tarkam is structured to be conducted and to yield beneficial outcomes. In addition to players and match equipment, small enterprises and vendors benefit from the ability to sell on the periphery. Additionally, revenue from parking, food, and other sources also increases during a Tarkam match.

The option to play Tarkam appears to be accessible to all users. The player must join a Tarkam club to participate. It is not difficult to join an amateur club. However, consistency and skill must be maintained for selection. The possibility to participate in Tarkam is available to several persons. In the realm of reinvestment, club owners in Tarkam typically incur losses rather than gains. The context of reinvestment is not obligatory compared with the other four categories. Consequently, regarding reinvestment, acquired knowledge is inadequate and insufficient to convey current significance.

The organization of Tarkam competitions aligns with the four elements of social entrepreneurship due to its goal, innovation, impact, and inclusivity. This fosters a favourable image that there exists an alternative aspect to the organization of Tarkam competitions, specifically social entrepreneurship. This study demonstrates that social entrepreneurship serves as an analytical framework for assessing Tarkam competitions. According to the current research inquiries, the answer to the research question is that social entrepreneurship can manifest as a form of social entrepreneurship on a rural scale.

Regrettably, while social entrepreneurship addresses certain social issues, the management of Tarkam competitions continues to face equally intricate societal challenges. Current tournament activities positively influence the resolution of social issues, including economic challenges faced by players during professional league hiatuses, revenue generation difficulties for the community, and market accessibility issues for small and medium-sized enterprises (SMEs). Nevertheless, the presence of tarkam tournaments continues to perpetuate other social issues, including occult practices (utilizing shamans or rain handler), gambling (wagering), and disturbances (altercations) among fans. This condition suggests a continued necessity for a social entrepreneurial ecosystem inside the local tournament framework.

In addition, the implications of this study for theoretical development, particularly in the context of social entrepreneurship and social capital, include the addition of new potential sources of social assets, particularly in the village context, that can drive the journey of social capital into beneficial economic capital. To date, few assets in villages have been able to be processed into economic capital, especially from something that is social capital. Through the Tarkam context, social capital, which initially consisted of a culture of friendship and networking within the framework of sports, can be professionally managed to become a profitable economic asset. Based on this, the concept of social capital can now expand its scope beyond the realm of a single norm (Kuntardi, 2021; Kusumastuti, 2016). Through the implementation of the right approach to the village social capital, simple aspects can be processed into collective village assets in building their welfare.

CONCLUSION

Football, the most popular sport in Indonesia, has several advantages. The advantages are experienced in nearly all facets, encompassing both the participants in the football ecosystem and its fanbase. Every match offers advantageous benefits, including health, entertainment, recreation, camaraderie, and economic gains. Regrettably, in addition to its positive aspects, football also encompasses less constructive elements, including fanaticism, competition, anarchism, professionalism, and gambling. The scope of football in Indonesia extends beyond the professional league level. Indonesia is distinctive for its village-level football contests, referred to as tarkam or inter-village matches. The title is inter-village; however, the actual competition may involve clubs within an area rather than only between villages, excluding professional clubs in the official league.

The tarkam football ecology is intricate, with 17 participants in its organizational process. Tarkam possesses traditions, prestige, and distinctive village-style values that render this tournament more than merely a football competition. The data analysis conducted substantiates the importance of social entrepreneurship in the implementation of Tarkam, as outlined by the research question. This study's novelty is employing social entrepreneurship as an analytical tool to address social issues through an entrepreneurial lens using 5 realm, intention, innovation, impact, inclusivity and re-investment.

Firstly, the desire to initiate social entrepreneurship activities is one of the objectives to start Tarkam. Secondly, the Innovation realm reflected the implementation of Tarkam through the operational actions conducted are professional in terms of the exchange of products, services, and material value; all are given an equitable cash payment immediately following the competition. Furthermore, Tarkam is structured to be conducted and to yield beneficial outcomes including revenue and engagement. It shows the impact realm. Lastly, the option to participate, spectate and do business around Tarkam events appears to be accessible to all users

On the other hand, inadequate and insufficient acquired knowledge that leads to re-investment appears not to convey current significance. However, this research concludes that social entrepreneurship can manifest as a form of social entrepreneurship on a rural scale. This study possesses limitations. The data collection process was exclusively derived from content analysis and uniform sources. Consequently, additional research is strongly advised by including diverse sources from numerous stakeholders who have influence in the tarkam implementation environment. Moreover, investigations with a wider regional scope will yield greater advantages for acquiring deeper insights.

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