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The practice of profit-sharing system (Maambi) in goat farming in Polewali Mandar district

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ABSTRACT

This study examined goat profit-sharing practices (Maambi) in Polewali Mandar Regency, West Sulawesi, using a qualitative phenomenological approach. Data were obtained through observation, interviews, and documentation, while the sample was determined using purposive stratified sampling in four main subdistricts—Campalagian, Balanipa, Limboro, and Tinambung—with a total of 20 respondents (13 farmers and 7 capital owners). Income analysis was conducted by calculating the difference between revenue and costs, then assessing the 50/50, 60/40, 70/30 profit-sharing patterns and additional models. The results show that the 50/50 scheme is the most balanced, while 60/40 and 70/30 are more profitable for capital owners, and the additional model gives a larger share to farmers. In general, Maambi is able to increase farmers' income by 30–50% while strengthening trust, solidarity, and cooperation. However, practices based on verbal agreements still pose challenges such as weak supervision, unclear division of responsibilities, and uneven distribution of risk.

Introduction

The livestock sector is one of the subsectors that contributes to the national economy and can absorbing a significant amount of labor, making it a key sector in efforts to improve the national economy. This is reflected in the results of the 2023 Agricultural Census, which shows that the number of livestock businesses in Indonesia has reached 12.19 million units. In 2024, the livestock subsector continued to play important role in the economy According to BPS data, the GDP value at current prices (ADHB) reached Rp 217.35 trillion, with a quarterly distribution that increased gradually from Rp 49.97 trillion in the first quarter to Rp 58.45 trillion in the fourth quarter (Badan Pusat Statistik, 2024). This trend reflects the strategic role of livestock farming in supporting food security and the rural-based economy.

Goats are a type of small ruminant livestock that play a strategic role in the development of the livestock sector, particularly in the provision of meat and milk. Goat farming also supports scale-up scaling up based on environmental carrying capacity. As the scale of farming increases toward commercial and intensive systems, production efficiency tends to improve, leading to increased income for farmers. Goats are also easy to breed, adapt well to various climates, and are highly suitable for agroecosystem-based farming systems (Talakua *et al*., 2022).

Polewali Mandar Regency is known to have the largest goat population in West Sulawesi Province. However, goat farming in this region has not yet become a primary livelihood that can significantly support household economies. This indicates that the existing potential has not been fully optimized as a sustainable income source (Ja'far *et al*., 2019). Farmers employ various husbandry systems, ranging from traditional methods that utilize local resources to profit-sharing partnerships with investors.

The profit-sharing system is a form of partnership in utilizing livestock resources through a partnership between capital owners and farmers. This cooperation model is generally carried out informally, with a profit-sharing system between farmers and capital owners, not based on contracts, but on strong bonds of trust (Sirajuddin *et al*., 2019). The Mandar people, who are spread across most of West Sulawesi Province, are familiar with a profit-sharing system known as Maambi. Although this term is commonly used throughout the Mandar ethnic community, the implementation practices and agreement models tend to vary. These variations are evident in the differences in how agreements are made, both verbally and in writing, which are greatly influenced by local understanding and customs that are deeply rooted in the lives of the local community.

Maambi is a system involving investors and farmers in profit-sharing arrangement that has long been practiced in Polewali Mandar. This system has been passed down from generation to generation and is still used. Investors usually provide goats or capital, while farmers are responsible for raising the livestock. Profits are divided based on mutual agreement. The main objective of this system is to achieve fair profits for both parties through mutually beneficial cooperation. This aligns with Nugraha *et al*. (2021) who states that the existence of farmers who carry out the profit-sharing system (teseng) in Maiwa District is seen positively as one way to achieve welfare goals for farmers who carry out the profit-sharing system.

The implementation of the partnership system faces various challenges in the current era of modernization, as reported by Ega (2021) Problems in profit-sharing agreements include the fact that the death of cattle due to natural causes does not result in compensation, but if they are lost due to negligence, the keeper is obliged to pay compensation. Selling cattle without the owner's permission is also considered a violation. According to Abdillah and Nursyahbani, (2023) the existence of a policy from investors whereby if one of the livestock dies due to no fault of the manager, the entire loss is borne by the manager. The results of research by Aswanto *et al* (2022) found that start date of maintenance was specified, but there was no agreement on the time limit for mainte-

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nance or the collection of goat milk. This could cause disputes between the two parties.

The profit-sharing system offers potential and benefits, but its implementation faces challenges. This situation forms the basis for conducting a study on the Maambi profit-sharing system for goat farming and the extent to which this profit-sharing system provides social and economic benefits in Polewali Mandar Regency. This study aimed to describe the implementation of the profit-sharing system (Maambi) determine the income generated from the profit-sharing system (Maambi) for goat farming in Polewali Mandar.

Materials and methods

Research Method

This study applied a stratified purposive sampling method by dividing the population into specific strata, then determining informants based on predetermined criteria. The subdistricts were selected purposively in the areas with the largest goat populations in Polewali Mandar. Furthermore, the strata were determined according to the characteristics of the Maambi system participants. The informants selected were active goat farmers and investors who had been running the profit-sharing system (Maambi) for at least one year, so that they could provide information based on direct experience.

Sources of Data: This research was conducted from September to November 2024. The research location was purposively determined in Polewali Mandar Regency. This was based on data showing that Polewali Mandar Regency is the largest goat farming center in West Sulawesi, with the largest population, and widely implements a profit-sharing system (Maambi), especially among regencies in West Sulawesi.

The total sample consisted of 20 people, comprising farmers and capital owners who were selectively chosen from selected subdistricts. The numbers can be seen in Table 1.

Table 1. Samples from Each Subdistrict.

No	Subdistrict	Farmer	Capital owner	Total
1	Campalagian	4	2	6
2	Balanipa	4	2	6
3	Limboro	3	2	5
4	Tinambung	2	1	3
	Total	13	7	20

Source: Secondary Data 2024

Data Collection Methods

Research data was obtained through direct observation of Maambi practices in Polewali Mandar, in-depth interviews with farmers and financiers, and documentation in the form of photographs, videos, and audio recordings. Data validity was ensured through source and method triangulation, namely by comparing the results of observations, interviews, and documentation, then reconfirming them with informants through member checking to ensure the accuracy of the findings.

Data Analysis

Data analysis conducted in this study using the phenomenological data analysis method or known as FDA (Phenomenology Data Analysis). Moleong (2016) that the stages of analysis start from: According to Moleong (2016) In qualitative analysis, data reduction is carried out to select important information so that the results are more focused and valid. Several quotes were transcribed in the Mandar language, then translated into Indonesian while preserving the cultural meaning. The results of the observations were presented in tables and descriptive narratives, while the conclusions and verifications were compiled based on the findings and presented in the research narrative.

Income analysis is used to assess the profits earned by parties in the goat livestock profit-sharing system (Maambi). This process is carried out by calculating the difference between revenue and costs, then looking at the distribution of profits as agreed between the capital owners and farmers. The formulae used are
Revenue Formula:
Total revenue = selling price-purchase price
Profit Sharing Formula:
Revenue sharing system =Total Revenue×Profit-sharing model

Results

Revenue in the profit-sharing system (Maambi)

The analysis of income in the profit-sharing system (Maambi) aimed to determine the amount of profit received by each party, namely the capital owner and the farmer. This overview can be seen in Table 2.

The table shows the variations in goat farming profit-sharing systems with different profits for each model. In the 50/50 scheme, investors and farmers each received IDR 735,000 from a total of IDR 1,470,000, while in the 60/40 scheme, investors received IDR 792,084 and farmers received IDR 528,056 from a total of IDR 1,320,140. The 70/30 model is more uneven, with investors receiving IDR 787,500 and farmers IDR 337,500 from a total of IDR 1,125,000. In contrast to the additional model, investors only receive IDR 100,000 from the IDR 300,000 profit, while farmers receive IDR 200,000. In general, the Maambi system is flexible and determined by agreement between the two parties.

Discussion

The goat profit-sharing system known as Maambi in Polewali Mandar Regency reflects traditional economic practices that are deeply rooted in local culture. This system not only functions as a means of distributing livestock resources between capital owners and farmers but also contains high social solidarity values. Its continuity until now shows that Maambi is able to survive and adapt to modern socio-economic changes without abandoning the principles of trust and togetherness. This practice is an inclusive solution for small farmers to access capital while strengthening the social cohesion of village communities. This is consistent with the

Table 2. Revenue from the profit-sharing system (Maambi).

No	Profit Sharing System Model (%)	Purchase Price (IDR)	Selling Price (IDR)	Total Revenue (IDR)	Income	
					Capital owner (IDR)	Farmer (IDR)
1	50/50	1.030.000	2.500.000	1.470.000	735	735
2	60/40	1.140.000	2.460.140	1.320.140	792.08	528.06
3	70/30	1.625.000	2.750.000	1.125.000	787.5	337.5
4	Additional	1.500.000	1.800.000	300	100	200

Source: Data Primary 2024

findings of Alwi and Ramayani, (2025) who noted that traditional economic pattern survives because of its strong roots in local values and its ability to adjust to global pressures.

Field findings show that partnership relationships in the Maambi system not only create economic benefits but also create flexible and adaptive work patterns. In its implementation, the Maambi system is strongly influenced by aspects of religious beliefs and values held by the local community. Many livestock business actors prefer the mechanism of sharing results in the form of live animals compared to financial-based agreements. This pattern is considered fairer, easier to understand, and able to strengthen family ties between the parties This aligns with the findings of Syaripudin *et al*. (2024) who noted that that Maambi system reflects the strong values of social justice and mutual cooperation in Mandar society.

The findings of this research show that the Maambi system in practice is implemented through various forms of partnerships that develop organically in the community. The model for sharing the proceeds of goats varies depending on the agreement. Some divide the proceeds equally between the owner and the farmer, but not a few prioritize the farmer by giving all the goats as a reward for his hard work. Other variations use a rotating system-for example, first child for the owner, second child for the breeder-or give a larger portion to the owner. Some even adopt a mechanism similar to profit-sharing buying and selling. On the other hand, there are also patterns of livestock keeping without standardized rules, where the sharing of results is entirely left to the relationship of trust and closeness between the parties. Noted by Kuswianto, (2025) This system does not solely focus on economic profit, but also emphasizes noble principles such as solidarity, integrity, justice, and strong bonds of togetherness.

The diverse forms of Maambi practice reflect that this system does not only function as an economic strategy but also represents social values that are strongly embedded in the lives of the farming community. As highlighted by Widyaningtyas *et al*., (2025) Clear and well-structured profit sharing plays an important role in increasing investor confidence, which in turn will have a positive impact on business growth and stability.

The Maambi system has proven to be an effective means of economic redistribution for farmers with limited capital in the Polewali Mandar region. Based on field findings, farmers involved in the scheme have seen significant increases in income, ranging from 30 to 50 percent, through profit-sharing mechanisms in the form of goat kid shares and profits from livestock sales. The scheme also encourages a gradual process of asset accumulation, enabling smallholder farmers to slowly achieve financial independence. This model is consistent with the findings of Boudalia *et al*, (2020) who highlighted the importance of innovative and adaptive approaches to support smallholder productivity and strengthen the welfare of local communities.

This partnership model not only provides economic benefits but also revives local values such as the principle of sibaliparri in Mandar culture. Partnership relationships are built on trust and openness, creating strong social ties among business actors. These cultural values strengthen community solidarity as well as provide a foothold for locally-based community empowerment efforts. The involvement of women in maambi activities reflects how this model is able to overcome structural barriers that have limited women's roles in the traditional livestock sector. As

Table 3.1. Practice of the profit-sharing system model (Maambi) for goat farming.

Code	Livestock Caretaker (Paambi)	Capital Owner
Maambi practice on goats in Polewali Mandar	"Since I started participating in the profit-sharing system, the number of livestock has increased from one to five. This increase has directly contributed to the increase in my income from the livestock business". Mrs. Ma -Increased Farmer Income -Increase in Livestock Population	"In addition to the economic benefits, this system is also seen as a means to strengthen social relations' - Ny. H -Economic Benefits - Strengthening Social Relationships
The Maambi System Model in goat farming	"We split the profit 50:50 in the form of money, and the initial capital is specifically to buy quality male goats, Maambi helps the financier provide full funding to buy superior males, while I am fully responsible for caring for and breeding the goats. The proceeds from the sale of the goats are then divided equally between the breeder and the investor". - Mrs J. -Fair share "I prefer to distribute male goats because they have a higher selling price in the local market". Mrs. HI -Higher Selling Value -Short-Term Investments "I once received two pregnant goats from an investor. The agreement was that I would take care of them until they gave birth, and then we would split the kids" - Mrs A. - No Large Initial Capital Required - Livestock Development Opportunities	" I provide livestock and cage facilities so that breeder partners can run a business with adequate facilities. profit sharing system applied" .- Mrs. MR -Capital Owner who provides Cage -Capital Owner who provides the overall initial capital "I usually work with farmers who have superior male goats. I provide the females, and they lend me their males for breeding". Mrs JH - Genetic Quality Maintained - Reproductive flexibility
The benefits of Maambi in goat farming	"as long as I do this profit sharing system I am very helped because I have no job so I am very grateful to be able to do this" – Ny. A - Based on trust and interdependence - Benefits in the form of business opportunities without having to spend initial capital	"The profit-sharing system helps me to make a profit, given the limited time I have. Due to busy schedules or difficulties in directly raising livestock, the profit-sharing system provides a solution" – Ny AN -Facilitates maintenance by experts
Risk sharing in Maambi	"When the livestock dies, both the capital owner and the farmer will bear the loss according to the agreement in the profit-sharing system that has been made. This profit-sharing system emphasizes the principles of fairness and transparency, where risks and profits are shared proportionally between the two parties.' - Mrs, JH - Clear communication and agreement -improving livestock productivity	"The system provides mutually beneficial benefits. He revealed that in addition to increasing the income of other parties, such as livestock managers, his income as a capital owner has also increased.- Mrs. MD -The risk of loss is not fully borne by one party -Commitment and responsibility in maintaining livestock productivity.
Motivation in Maambi in goat farming	The profit-sharing system has helped improve her economy significantly, as it allows me to have access to quality goats without having to buy them directly. In addition, profits earned from the sale of goats or their derivative products are shared as agreed, thus providing additional income – Mrs. NR -Limited start-up capital	"profit-sharing systems often involve families, where capital owners in the city leave the management of livestock to relatives in the village" - Mrs. M. -Family factors - Elements of trust and togetherness that have built up naturally

Source: Data Primary 2024

Table 3.2. Practice of the profit-sharing system model (Maambi) for goat farming.

Code	Livestock Caretaker (Paambi)	Capital Owner
Challenges and Issues in the Maambi System	usually get half of the goat's offspring but my friend's is different. So it depends on the initial agreement, that the form of division varies greatly, some share the money from the sale, some directly share the goats when they are old enough. - Mrs. Z - Agreements are made based on the conditions and contributions of each party. - Differences in Profit Sharing.	'I once heard about a case of theft involving goats that were being raised, where the farmer in charge was unwilling to take responsibility for the incident'. - Mrs. KL -Inequality in profit sharing. -Formal transparency. -Lack of effective communication
Partnership Relations in the Maambi System	"I have been working with the owner since five years ago. He prepared the goats and provided the initial feed. I take care of the goats until they give birth. From the beginning, we agreed that if there was one kid, I would take it. If it's two, I'll share it equally. We have a good relationship because we have always been open with each other. If there is a problem, we discuss it directly". - Mrs. AG - Profit-sharing-based partnerships are built through open communication	"Our relationship with farmers is very good because it is built on trust and openness". - Mrs HJ -Intense communication -Respectful relationship
Conflict in the Maambi System	"I usually get half of the newborn goats, but my friend is different. So it depends on the initial agreement, that the form of distribution varies greatly. Some divide the money from the sale, while others divide the goats directly when they are old enough agreement between parties is not singular".- Mrs. RH	"There have been cases where the goats were thin due to lack of food, but I only found out after a few weeks. I think this lack of supervision by the farmer on the weight loss of the animals resulted in losses to me". - Mrs KH - Control and responsibility - Supervision in raising livestock
Trust and Transparency in Maambi	The expertise of the farmers is the key to their trust by the investors. My experience in taking care of goats has made investors not hesitate to cooperate' - Ny. Hi - Trust - Experience in raising livestock as experienced farmers can maximize the potential of livestock through efficient husbandry techniques, selection of superior seeds, and good reproductive management" Mrs. Y - Local understanding of livestock life cycles and adaptation strategies	I usually choose farmers who are open, who like to tell me about the condition of their goats. I can't supervise them every day, so it really depends on their reports. If they are honest and open, I don't hesitate to continue working with them. But if I find out once that they are hiding something, I will immediately stop working with them"- Mrs. K -Mutual understanding and mutual commitment
Empowerment in the Maambi System	'I used to be just an ordinary housewife, now I can help the family economy from this livestock profit sharing'- Ny. D -Economic empowerment alternatives rooted in local wisdom I became involved in the profit-sharing system because I was invited by a friend who owned goats but had no time to take care of them. He took care of the animals with an agreement to share the goats. "Alhamdulillah, now I have a steady income and can help with my children's school fees"- Mrs. K - Shaping work character, expanding skills, and encouraging local-based economic independence	'This maambi not only creates alternative employment but also revives the spirit of sibali parri'- Mrs. A -Job creation -Typical spirit of gotong royong

highlighted by Vemireddy and Pingali (2021) Women play an important role in animal husbandry, especially in developing countries, to ensure household nutrition and food security.

The sustainability of cooperation in the livestock profit-sharing system is highly dependent on the level of trust and transparency between the parties involved. Capital owners prefer farmers who are communicative, honest in providing livestock progress reports, and show responsibility in animal care. As noted by Aditya and Qamara (2025), social capital and trust are closely related in social life. Social trust plays an important role in sustainability.

The implementation of the profit-sharing system in goat farming in Polewali Mandar takes place within a highly flexible and non-standardized framework. Agreements between livestock owners and farmers are made informally, typically verbally, resulting in a wide variety of profit-sharing patterns, both in the form of physical assets (goat kids) and cash from sales proceeds. Marzuki (2019) stated that this profit-sharing issue tends to proceed in a manner inconsistent with the initial agreement that was made. This discrepancy could cause losses for both the capital owners and the maintenance party. The absence of written references also makes it difficult to enforce the principles of fairness and accountability between the two parties.

Goat farming businesses operating under a profit-sharing system face high production risks. Disruptions such as livestock diseases, feed shortages during the dry season, and market price fluctuations are the main challenges affecting business stability. In such situations, farmers often struggle to access adequate and affordable veterinary services, relying instead on traditional methods that are less effective. This directly impacts livestock productivity and leads to financial losses that are often not shared fairly. The lack of joint risk management and poor monitoring of livestock conditions make this system prone to failure. As emphasized by Yusnelly and Taufik (2024), effective livestock health management plays an important role in improving goat productivity.

One of the crucial issues in Maambi's practice is the weak supervision and unclear boundaries of responsibility between capital owners and farmers. The position of capital owners who are far from the farm location makes it difficult for them to carry out routine checks. This creates room for negligence, delays in reporting, and even a lack of transparency in information from farmers. As noted by Melia and Roslinda (2022) trust creates relationships that give hope through the interactions that occur. In many cases, losses due to livestock deaths or declines in livestock quality are not borne proportionally, which then impacts the trust between partners. In addition, the instability of farmers' incomes, which are highly dependent on the livestock selling season, exacerbates the economic vulnerability of households. This situation highlights the need for improvements in contractual mechanisms, reporting systems, and oversight to ensure more equitable and transparent cooperation.

The profit-sharing pattern for goat farming varies according to the agreement between the capital owner and the farmer. In a 50/50 scheme, the profit sharing appears fair because both parties receive an equal share. Conversely, in 60/40 and 70/30 schemes, more profits go to the capital owners, while farmers receive a smaller share even though they bear most of the work and risk. This condition reflects the tendency for capital owners to dominate in some profit-sharing models. Research presented Nugraha *et al.* (2021) states that agreements between farmers and capital owners are not made in writing, but are based solely on the concepts of trust and kinship, so that the distribution of profits is sometimes less favorable to farmers.

The additional model shows a different pattern because more profits are given to farmers. This confirms that profit sharing does not only depend on the amount of capital, but also considers the contribution, risk, and role of each party. Thus, the goat profit sharing system is flexible, and its success is largely determined by the agreement and commitment between investors and farmers. This is also in line with the results of research conducted by Janah and Jafar. (2021) which found that agreements regarding profits and losses in this profit-sharing system are still traditional in nature. These agreements are only verbal agreements based on a high level of mutual trust between the two parties, and there are no written agreements.

Conclusion

Goat profit-sharing system (Maambi) in Polewali Mandar plays an important role in increasing farmers' income by around 30-50% while strengthening social relationships based on trust and togetherness. The variety of distribution patterns, ranging from 50/50 to additional models, reflects the flexibility that can adjust the contributions of the parties involved. However, practices based on verbal agreements still pose obstacles, such as weak supervision, uncertainty of responsibility, and uneven risk distribution. Therefore, the sustainability of Maambi is highly dependent on honest communication, transparency, and the strengthening of cultural values as the foundation of partnership.

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Conflict of interest

The authors have no conflict of interest to declare.

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