

Local Wisdom-Based Social Entrepreneurial Participative Training

Dayat Hidayat

*Nonformal Education Department, Faculty of Teachers Training and Education, University of Singaperbangsa Karawang
Jl. HS. Ronggowaluyo, East Telukjambe, Karawang 41361, Indonesia*

hidayat.unsika@gmail.com

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Abstract: The purpose of this study was to analyze the planning, implementation and evaluation of local wisdom-based social entrepreneurial participative training which stems from the cultural values and local wisdom of society. This study used literature analysis method of various sources and conducted in-depth analysis to find a conclusion that can be justified scientifically. The results of the study concluded that the training plan of local wisdom-based social entrepreneurial participative training was carried out through the following stages: the recruitment of trainees; the identification of learning needs; learning resources and possible obstacles; determination and formulation of training objectives; drafting initial and final evaluation tools; constituent sequence training activities; and the implementation of the initial assessment for participants. During the implementation phase, the organizers created the open, intimate, and targeted training situation. Interaction training runs horizontally. Training approach was centered on training participants. Training methods and techniques were used individually and groups. Assessment of training was conducted through the stages of the assessment process of the final results, an assessment of the effects of the training that includes three aspects which are interrelated, and evaluation of training programs to assess the entire training from beginning to end.

1 INTRODUCTION

One of the strategies is used by establishment and development of attitudes, behaviors, and entrepreneurial culture is through training. Training is the process of learning or giving experience to someone to develop behavior (knowledge, skills, attitude) in order to achieve something desired. Good (1973) argues that training is also defined as a process of assisting others in acquiring skills and knowledge.

In the context of entrepreneurship training, Riyanto (2000:5-6) argues that entrepreneurship training is a kind of education that teaches to be able to create own business activities. Such training is carried out by: 1) building faith, soul and spirit, 2) building and developing the mental attitude and entrepreneurial character, 3) developing thinking power and ways of entrepreneurship, 4) promoting and developing self-motivating, 5) understanding and mastering techniques for dealing with risks, competition and a process of cooperation, 6) understanding and mastering the ability to share ideas, 7) management or processing abilities, and 8) possessing certain skills including mastery of certain foreign languages for communication purposes.

Wahyudin's research (2012) related to entrepreneurship development illustrates that entrepreneurial behavior is shaped by three factors: innate, environmental, and training. From that factors, the training factor will give a better effect than the other two factors. Through the training undertaken entrepreneurial behavior can be formed in particular related to psychological independence and entrepreneurial mental attitude. The results show that through the application of entrepreneurial training model of ecocultural background can effectively improve the empowerment of the rural poor.

Social entrepreneurship training is a solution to solve social problems. The goal of social entrepreneurship is the happening of social change towards a better or positive and solve social problems for the benefit of society. Social entrepreneurship is a form of business that aims to make social change by solving social problems using entrepreneurial principles. Social entrepreneurship, simultaneous pursuit of economic, social, and environmental goals by companies in order to find the cause of problems in society and environment (Haug, 2007).

Social entrepreneurship and its methods, borrowed from the business world, are increasingly

popular among morally conscious people who are called to solve social problems and may earn income in the process. Social entrepreneurship executes innovative solutions to so-called social problems, whether local, regional, national, or international.

Some of problems often occur in the implementation of social entrepreneurship training is the lack of participation of learners in planning, implementation and assessment. In practice, the acquisition of entrepreneurial knowledge and skills is more oriented to the trainer which is characterized by: 1) the presence of the trainer is more important than the learners, 2) the trainer has power over the process, 3) the learners tend to be passive (listening, and ask for clarification), 4) method was used by lecturing, and 5) the learners tend to be seated as training objects.

In addition, the development of a social entrepreneurship training program is less pay attention to local wisdom as a set of plans and arrangements on objectives, content and training materials that are tailored to the diversity of potential, characteristics, excellence, regional needs, values, customs, culture, and environment.

Development of local wisdom-based social entrepreneurial participative training should be arranged in a systematic, logical, and planned consisting of various components that mutually support and influence each other. The components of training, among others, objectives, materials, methods, media, learning resources, and assessment systems. Development of local wisdom-based social entrepreneurial participative training contains local-based potential materials. The implication of the entrepreneurship training materials development should be linked to the conditions, potential, characteristics, excellence, regional needs, values, culture, customs and environment (natural, social and cultural) as outlined in the form of training materials with time allocation.

The general purpose of social entrepreneurship training based on local wisdom is to prepare learners to have knowledge, attitudes and entrepreneurship skills in accordance with environmental conditions, so as to develop natural resources, as well as improve the social and cultural quality of the region in accordance with the regional development. The specific purpose of entrepreneurship training based on local wisdom is that learners more easily about the environment and culture in their area and materials that are applicative and integrated with real life can utilize local learning resources for the benefit of training, more familiar with the natural environment, social environment, and culture in their respective

areas, can increase knowledge, skills, attitudes and entrepreneurial values that support the regional economic development.

The research results of Bakhtiar, A.M. and Nugroho, A.S. (2016) concluded that the research results of environment education curriculum development based on local wisdom showed satisfactory results. Based on input from experts and assessments, the developed curriculum can be distributed to elementary schools in the area UPTD (the District Education Office) Kedamean, Gresik Indonesia. There are five curriculum principles that are raised as the main characteristics of local wisdom. The five points include: 1) the local farming systems; 2) the provision of green open land; 3) water treatment systems; 4) the processed food products which are based locally; 5) the livelihoods of local patterned communities.

In terms of training for the community in developing entrepreneurship, theoretically this condition occurs because of limited humanity in individual, where entrepreneurs need social processes in learning of entrepreneurship (Davidson et al., 2001). Binks and Vale (in Rae 2005) argue that there are limitations of economic theory in understanding the sociological and psychological aspects of human beings in their entrepreneurial behavior.

Subsequently, a participatory training paradigm has been developed that refers more to the involvement of trainees in decision-making process, implementation of activities, participate in the results of activities and participate in evaluating them (Uphoff, 1992). Participatory training is a process of engaging trainees as individuals and social groups and organizations, taking an active role in influencing the planning, implementation and monitoring processes of policies that directly affect their lives. Participatory training is a shift in trainer's oriented training paradigms, becoming more learner oriented.

The paradigm of participatory entrepreneurship training based on local wisdom is characterized by: 1) the full involvement of the trainees; 2) giving freedom to critical thinking learners and cooperating; 3) using varied learning methods; 4) more internal motivation of the learners; 5) the atmosphere of fun training, 6) a more thorough integration of learning into the entire life of the organization, and 7) not only provide learners with the knowledge and skills, but more importantly provide opportunities for self-development.

Local wisdom-based social entrepreneurial participative training is part of the structure and content of the curriculum contained in the content standards of community entrepreneurship program

curriculum. A community business group should utilize local learning resources effectively and efficiently to support the implementation of social entrepreneurship training materials to solve social problems within the community.

Social entrepreneurship training takes place through a learning process aimed at improving the entrepreneurial competencies of learners based on the stages of planning, implementing, and assessing the process and outcome of the training. Development of training materials are adjusted to customs, values, customs, culture.

Based on the above description of research on local wisdom-based social entrepreneurial participative training is done. This study aims to analyze the participation of training learners in planning, implementing and evaluating local wisdom-based social entrepreneurial participative training of the communities where people live.

2 METHOD

This study uses a descriptive qualitative research method that investigates concepts through theoretical analysis. Researchers identified, studied and then cataloged data to gain an understanding of the concept of training, social entrepreneurship, and local wisdom knowledge that can be observed directly or indirectly. The theoretical concept is the main data. The researcher interprets the data and facts to get a clear explanation of the concepts of training, social entrepreneurship, and local wisdom to collect conclusively. Qualitatively, data processing and analysis were performed using steps: reducing data, presenting data, summarizing data and verifying data (Miles and Huberman, 1992).

3 RESULTS AND DISCUSSION

Training has become a separate program that is implemented by various agencies or institutions aimed at improving of various skills and techniques in the implementation of the work required at the present time. Training is a short-term education process that uses systematic and organized procedures for learners to learn knowledge and technical skills in a limited goal.

Today, social entrepreneurship training has become a distinct phenomenon in social development. Social or community development are all efforts that continually influence, guide the process of growth and development of society

toward the goal which is aspired by the expected speed by placing human as a central point. In the implementation of social development is closely related to social innovation.

Innovation plays a vital role in business competition. While Schumpeter introduces a term of 'creative destruction' to point out the role of agents in economic development (Borchert and Cardozo, 2010; Pettus, 2011).

The construct of innovation brings nexus among numerous variables, such as entrepreneurial orientation or innovation success. In order to draw a distinction between innovation in entrepreneurial orientation and innovation success, this paper highlights that innovation success is the concrete result from innovation process (Baker and Sinkula, 2009).

The concept of social innovation itself for decades has grown and is largely attributed to social entrepreneurship. The reason is because of the various literature and research suggests that social innovation is the process and outcome of the activities undertaken in social entrepreneurship. Social entrepreneurship is as an innovative solution in solving social problems.

Gallie and Legros (2012) highlight the important role of human capital in innovation when studying French firms. The innovation success is influenced by many factors. Parkman *et al.* (2012) argue that entrepreneurship orientation is one of the important factors affecting innovation success, especially in creative industry.

The process of entrepreneurship in developing countries tends to refer to 'creative imitation' due to imitation process from other side of the world with different levels of adhocracy (Naranjo-Valencia *et al.*, 2011).

Regarding to social entrepreneurship, Hendrasromo (2012) put forward his research results which conclude that the "Ivory Community" has a number of problems from the aspects of production and marketing. Nevertheless, there are a number of opportunities to obtain solutions related to product marketing, raw material handling to the storage and packaging of finished products, and the completeness of the means of production processes. Regardless of the problems it faces, "Ivory Community" continues to play its role as a social entrepreneurship.

Social entrepreneurship has been a topic of academic inquiry for nearly 20 years, relatively little scholarly output yet has appeared in mainstream management and entrepreneurship journals (Short *et al.*, 2009:161). Social entrepreneurship is a beautiful and growing vehicle in

society to tackle social problems in innovative ways (Maas, K. and Grieco, C., 2017).

Social entrepreneurship identifies opportunities to encourage change in society in order to solve new social problems, by providing new ideas and providing new types of services and by seeking new or more efficient integration of resources. Therefore, social entrepreneurship is usually associated with social innovation. In addition, social entrepreneurship can be reviewed from three main elements: motivation, organization, and society (Durieux and Stebbins, 2010). Social entrepreneurship includes and emphasizes creation value, innovation, agent/social change, opportunity and resourcefulness.

Moss and Lumpkin in Wankel and Pate (2014:17) describe social entrepreneurship: first, we view social entrepreneurship as a process of creating value by combining resources in new ways. Second, these resources combinations are meant primarily to explore and exploit opportunities to create social value by stimulating social change or meeting social needs. And third, when viewed as a process, social entrepreneurship involves the offering of services and products but can also refer to the creation of new organizations.

Entrepreneurship can not be separated by innovation. Therefore, it is only natural that social entrepreneurship has a dimension of social innovation. Entrepreneurs need to search purposefully for the sources of innovation, the changes and their symptoms that indicate the need for successful innovation.

Richez and Petrella (2013) argue that social entrepreneurship is a different type of entrepreneurship that aims to create social value, which is a large-scale benefit to society. Social entrepreneurship identifies opportunities and social potential for changes in society to solve social problems through new ideas and provide new types of services and by seeking new or more efficient integration of resources. Therefore, social entrepreneurship is usually associated with social innovation based on local wisdom of the local community.

Local wisdom is the habits, traditions, costumes, rules, and values as a result of cognitive efforts that have the good and the wisdom that is adhered to implemented and obeyed by certain communities. The nature of local wisdom suggest that costumes, tradition, rules, and values apply only and will bring good benefits to the communities in which they live and interact.

In Asia local wisdom values highly, one of them is Kongprasertamom's research (2007). Research

findings indicated that in particular, the local fishermen employed their local wisdom to collect clams and shellfish. They were able to make their own gear in such a way as not to destroy the natural resources and to ensure the preservation of the natural resources for a long time. Local wisdom was also used in the formation of community development projects such as an eco-tourism group and a processed seafood group. It is anticipated that these projects will lead to sustainable resources management.

Research of Dahliani's *et al.* (2015) related to local wisdom illustrates that local wisdom means harmonious relationship between man, nature and the built environment in an area that is also influenced by its culture. This research, result showed that local wisdom on the built environment in globalization era, changing with the development of technology and communications. Changes occur in the pattern of space and building elements, but the meaning contained in the building as a form of local wisdom is maintained. In the era of globalization, a blend of cultures will occur. In this case, local wisdom can keep up with technology in a way taking into account the local character, the climate and natural conditions in the built environment.

The results of research's Sudarmin and Pujiastuti (2013) found that the value of soft skills such Karimunjawa community is working hard, persevering, mutual cooperation, religious, friendly, caring and nurturing environment. The results showed that the conservation of moral message posted on the bulletin board in the Karimunjawa National Park is the conservation of sea turtles, marine fish, marine life, and a variety of coral reef Karimunjawa results also found that local knowledge is still maintained in the plant community dewandaru, Setigi, kalimosodho, soft skills and love of the nation, caring environment, religious, friendly, work hard, and democratic.

Further research results of Sapir *et al.* (2014) concluded that the research findings were successful in reconstructing the entrepreneurial model of creative industry learning in new perspectives in which social factors and entrepreneurial personality were identified as having the similarities in shaping themselves into successful entrepreneurs. In addition, environmental change factors determine how they act in managing business management both with managerial behavior of entrepreneurship and intrapreneurship. Local religious and cultural values are internalized through spoken language and exemplary behavior of creative industry business pioneers that strengthen the economy of society.

Entrepreneurship training has evolved an important study in the research and development entrepreneurial paradigms related to the study of entrepreneurial academic studies and practical development for new entrepreneurs, but the research is still rare and not much understood well (Deakins, 2000). Entrepreneurship itself is a learner, who constantly explores the successful desires of his life journey (Franco and Haase, 2009).

Social entrepreneurship training aims to shape the entrepreneurial personality. The personal characteristics of the entrepreneur, according to Deakins (1998) are entrepreneurs who demonstrate future-oriented achievement, taking into account risks, internal locus of high control, innovative, tolerant of ambiguity and visionary. Risk-taking over uncertainty is always attempted to be an opportunity of certainty.

According to Hudson and Wulleman (2010), in this paper seeks to improve the understanding of social entrepreneurship models based on empirical evidence from Mexico, where social entrepreneurship is currently booming. It aims to supplement existing typologies of social entrepreneurship models. To that end, building on typology it begins by providing a new framework classifying the three types of social entrepreneurship. Findings suggest that these distinct typologies are evolving in a dynamic manner determined by the resources and ambitions of social entrepreneurs. Starting either as social bricoleurs or as social constructionists, social entrepreneurs aspire to become social engineers. Moreover, social constructionists usually present hybrid business models.

The integrated model of local wisdom-based social entrepreneurial training shows that there are several factors that influence the action and success of entrepreneurship. These factors are the personality of the entrepreneur, the social influence, the creative ability, the availability of local support facilities, the ability to control the supporting facilities and local resources as well as the ability to access capital.

The act of starting a business is influenced by personality, social relations, environmental conditions, creative ability. Personality characteristics, including: risk tolerance, tolerance of uncertainty, vision, inspirational capacity, creativity, strict internal control, firm and persistent, self-control, confidence, energy/high spirits, proactive, self-induced, flexible, learning ability, commitment to others. Social relations, including: culture of interdependence, pilot culture, cultural tradition, culture of success or failure, social safety net. Environmental conditions, including: availability of

local resources and facilities, market opportunities, regulatory support. Creative capabilities, including: the ability to control resources and local facilities, access finance, build alliances.

Local wisdom-based social entrepreneurial participative training of nonformal education program is an entrepreneurship development process that emphasizes the involvement of learners in planning, implementation and evaluate the learning process. Wisdom-based entrepreneurship training planning is conducted through the recruitment stages of trainees, identification of learning needs, learning resources and possible barriers, determination and formulation of training objectives, preparation of preliminary evaluation tools and final evaluation, sequencing of training activities, training for trainers, and implementation of preliminary assessments for trainees.

In connection with entrepreneurship training based on local wisdom, the results of research also have shown Himawan *et al.* (2014). The aim of this study is to identify the types of local knowledge in the form of local wisdom available in the management of former mine lands. Local Wisdom studied is Indigenous Knowledge Systems (IKS) that can be the basis for initiating a Local Service System (LSS). Local knowledge examined in this study is obtained from the expression of paradigm and patterns of action manifested by communities living adjacent to the former mine lands. The findings of this study can be used to apply the concept of sustainable development towards the green era and become guidelines for people in the areas that have the characteristics of former mine lands and identical or nearly identical culture.

Thus it can be concluded that local wisdom is a reflection of the community view and interact with the surrounding environment, both the social environment and physical environment. Mungmachon (2012) mentions that local wisdom is a basic knowledge gained from living in balance with nature. This is related to the culture of society that is accumulated and passed on. Thus, an important characteristic of local wisdom is that it comes from experience or truth derived from life.

Furthermore, in relation to the participative paradigm in the entrepreneurship training process, Gahee in Mangkunegara (2008:51) suggests the principles of training planning as 1) the material must be given systematically and by stages, 2) the stages must be adjusted to the objectives 3) the trainer should be able to motivate and disseminate responses related to a series of training materials; 4) the presence of reinforcement to generate a positive

response from the participants; and 5) using the concept of shaping behavior.

The participatory model in developing entrepreneurship based on local wisdom is a training strategy that involves the participation of learners in planning, implementing and evaluating training programs. This is in line with the principle of participatory training proposed by Sudjana (2004) which suggests that the involvement of learners is realized in three stages of program planning, program implementation and program evaluation of training activities.

Further Sudjana (2004) suggests that participatory training is based on the following principles: 1) based on learning needs based. Sources of information about learning needs are learners. These needs can be identified from the institutions or organizations that assign tasks to the participants of the targeted agencies of the institution or organization in which the learners work or are tasked, 2) oriented towards the learning objectives and objectives oriented. Learning objectives are developed by the trainer with the learners, taking into account the learners' experience, the potential they have and the resources available in their living environment and possible barriers that arise in the training activities, 3) learners centered. Learners are included and should play an important role in planning, implementation, and assessment, and 4) experiential learning. Participatory training process is organized and implemented by departing from the things learned in the form of knowledge, values, and skills possessed by the learners as well as from the learners' experience, both from experience in daily work tasks as well as real experience that is lifted from the task or work of the learners of learning.

On the planning stage of the training, several aspects of planning, such as the basis for the preparation of the training program, the identification and analysis of training needs, formulating training objectives, designing training programs, and developing a framework for training courses on social entrepreneurship based on local wisdom.

In the implementation of the training takes place the learning process to improve the competence of participants based on the stages that have been prepared in the planning, which consists of starting the training process, approving the training plan and conducting training. In participatory training, trainers should be able to condition conducive learning conditions and conditions for capacity building of learners. Therefore, to facilitate the training process required a certain approach, method or technique to reduce the barriers that occur in its application.

In the implementation of the training process, the role of the trainer is very important, because the coaches are very instrumental in facilitating the implementation of the training process. The role of the coach is very important because it determines the quality of the training program. Therefore, the training provider should select a competent trainer in the field, monitor the performance of the trainer, ensuring that the trainer mastered the scope of the training materials to be delivered.

The final stage of the social entrepreneurship training process is assessment. Sudjana (2004) argues that assessment can be defined as a systematic activity for collecting, processing and presenting data or information required as input for decision making. Assessment as an activity to determine the effectiveness of a training program. The main function of the assessment is to provide correct data and information on the implementation of a training, so that the training organizers can take the appropriate decision, whether the training will be forwarded, postponed or terminated.

Assessment of social entrepreneurship training is conducted through the process assessment stage, final outcome assessment, and assessment of the impact of training activities. These three stages of assessment are interrelated. Lastly, an assessment of the training program was conducted to assess all training activities from start to finish as an input for the development of further training that is based on local cultural values and wisdom.

4 CONCLUSIONS

On the planning stage of local wisdom-based social entrepreneurial participative training, implemented through steps, recruitment of training participants, identification of learning needs, learning resources, and possible barriers, determination and formulation of training objectives, preparation of early evaluation tools and final evaluation, sequencing of training activities, training for trainers, and implementation of assessment for learners.

In the implementation stage of local wisdom-based social entrepreneurial participative training, the managers create an open, intimate and targeted relationship training situation. Interaction training is conducted through horizontal relationship. Training activities are more emphasized on the liveliness and participation of trainees. The training approach centers on learners in the preparation of training materials. The role of trainers helps learners undertake entrepreneurship training activities.

Training methods and techniques used individualized learning, with tutorial techniques, individual guidance, individual learning, and apprenticeship. Group learning methods, with discussion techniques, simulations, group work, problem solving, and role playing. Methods of mass learning, with social contact techniques, social coercion, demonstrations, and participation actions.

Assessment of local wisdom-based social entrepreneurial participative training is conducted through the final assessment process stage. Assessment is conducted on the outcomes and impacts of training activities covering three interrelated aspects, and assessment of the training program to assess all training activities from start to finish. The results of the assessment of the training program become inputs for further training development. At the appraisal stage, the trainer motivates the learners to assess the experience of skills already possessed in the actual task or in his life.

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