



PENDALUNGAN CULTURE AS THE ROOT OF CHARACTER EDUCATION ENTREPRENEURSHIP

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ABSTRACT

This study aims to explore and reconstruct values and behaviors of Pendalungan Society that can be used for entrepreneurship character education. The research method used is grounded research, with three stages of data collection Open Sampling, relational, and differentiator. Analysis methods used are open, axial and selective coding. The meanings of Pendalungan's culture application by the traders are shown by the positive and negative of their attitude and behavior. The positive value and behavior that found are the original Indonesian cultural values that can be used in character education entrepreneurship.

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Keywords: Pendalungan culture, Trader's behavior, Entrepreneurship character study.

Contribution/ Originality

This study is one of the few studies that have investigated to explore and reconstruct values and behaviors of Pendalungan Society that can be used for entrepreneurship character education. These findings could enhance the theory about the formation process of a successful entrepreneur, such as outcome expectancy theory, the theory of incentives in the form of activities and personality theory.

1. INTRODUCTION

One of the causes that created gap between the academic world and the world of labor is the disregards of the existence of value in academic implementation. This disregards of value causing academic implementation ineffective and creates insignificant impact on the preferable result. It shown on attitudes, behavior, and value that exist in school and college different with the one that exist in the world of labor, this difference causing the fresh graduate feel unfamiliar with the values that exist in the world of labor. One of the proofs of this gap is the need of probation for a fresh graduate in the company. In addition there are many scholars who are not working according to its area.

Thus, basic research is needed to explore the potential of the values, attitudes and behaviors of the indigenous cultures that are owned and used by the merchant community of Pandalungan for adoption into education, especially entrepreneurship education. Furthermore researcher believes there is an issue of the selected values and problems in the process of internalization of entrepreneurship education in schools. Researcher saw that the existing entrepreneurship education pays less/no attention to local cultural values as the roots of Indonesian national culture.

1.1. Contribution

The findings of this study are expected to be used (a) as an input to enhance the curriculum, related to values or what culture should be given to the student to become a successful entrepreneur. (b) The results of research that related to values, attitudes, and behaviors of Pandalungan's trader can be used as the behavioral basic in all professional fields, it also can be used as defense of the cultural values of global culture's negative effects. (c) Providing inspiration to educational practitioners in applying the concept of character education on real programs that should be implemented in schools, families and society.

1.2. Thinking Framework

Value is what someone is rewarded with respect and it will control a person's behavior. In culture there is a system of beliefs, habits of life, work, etc. [1]. Values can be present in the world of symbolic, empirical, aesthetic, ethical, synoptic, synopsis, etc. [2]. Similarly, the values of entrepreneurship can be present in the symbolic world, which can include religious rituals and everyday language. That could also be presented in the empirical world like the experience of life and the events that surround us. In the realm of ethics (moral) values of entrepreneurship can be a moral or ethical in society, and a synopsis of the world the values of entrepreneurship can be a system of beliefs and religions.

There are values that lives and thrive in Pandalungan society which become the entrepreneurial spirit of the micro/traditional merchants, which can potentially be explored and constructed as values that are believed to determine a person entrepreneurship. These values are believed to determine the behavior of someone's success in entrepreneurship as well as the other fields of labors.

Pandalungan core of culture is part of the Indonesian national culture that needs to be maintained and developed to build the civilization of Indonesia dignified, impacting the lives of people who are intelligent, has the ability (intellectual, vocational, and professional) and character (personality steady, independent, and a sense of responsibility) [3]. The characters are constructed and excavated from the nation's cultural roots will provide a solid foundation in building the civilization of the nation through education. Therefore education should be placed in the right position, especially when dealing with conflict based on race, ethnicity and religion. Character education is not just a discourse but needs to be implemented, and not just the words but must be an act and not just a symbol or slogan, but a smart alignment to build the civilization of Indonesia [4].

The research looked into the process of entrepreneurship education in the Pandalungan community in a meaningful acculturation process skills, values and attitudes. Culture to be studied is the culture that refers to various aspects of life.

2. RESEARCH METHOD

The method used is qualitative grounded research approach. Research locations in five traditional markets in Probolinggo. Data collection activities take place gradually and in a relatively long time span, which began in 2001 s / d 2011. based on the principle of Sampling in grounded research, in this study the sampling process conducted continuously so that no information that could lead to new phenomena. Thus a conclusion from this study is not based on a generalization, but the specification. [5]

Starting from this reasoning pattern, this study intends to make the specifications for (a) the conditions for the emergence of a phenomenon, (b) the actions / interaction as a response to the conditions, (c) and the consequences that arise from the actions / interactions.

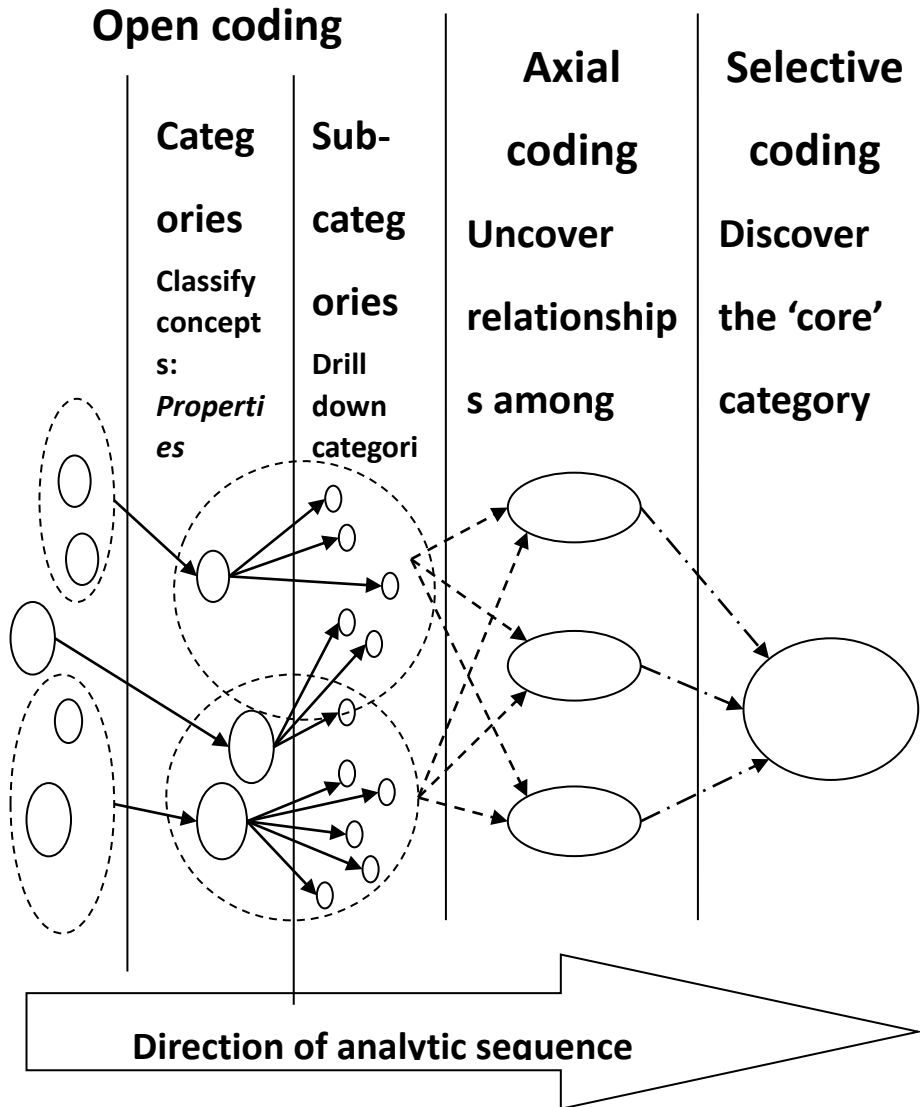
Three Patterns of theoretical sampling that used are :(a) Relational Sampling, (b). Relational and Variational Sampling, (c) Distinctive Sampling.[6]

In the open coding the researcher conducted mapping observations that aims to determine which categories and sub-categories that appear most frequently occurring phenomenon. At present there are three stages of data mapping, that is (a) Labeling phenomena, (b) Naming categories, (c). Preparation category. Data collection technique, which is used participatory observation and in-depth interviews [7]

Data analysis was performed with open coding, axial coding and selective coding. (Figure 1).In addition to the three stages of the analysis, also conducted constant comparative data analysis (constant comparative procedure). The things being compared are: (a) the relevance between the phenomenon or the data and the main subjects of the research that is Pandalungan culture, business conduct of pandalungan society, and the consequences of their business (b) the position of each phenomenon seen from the properties and size [8].

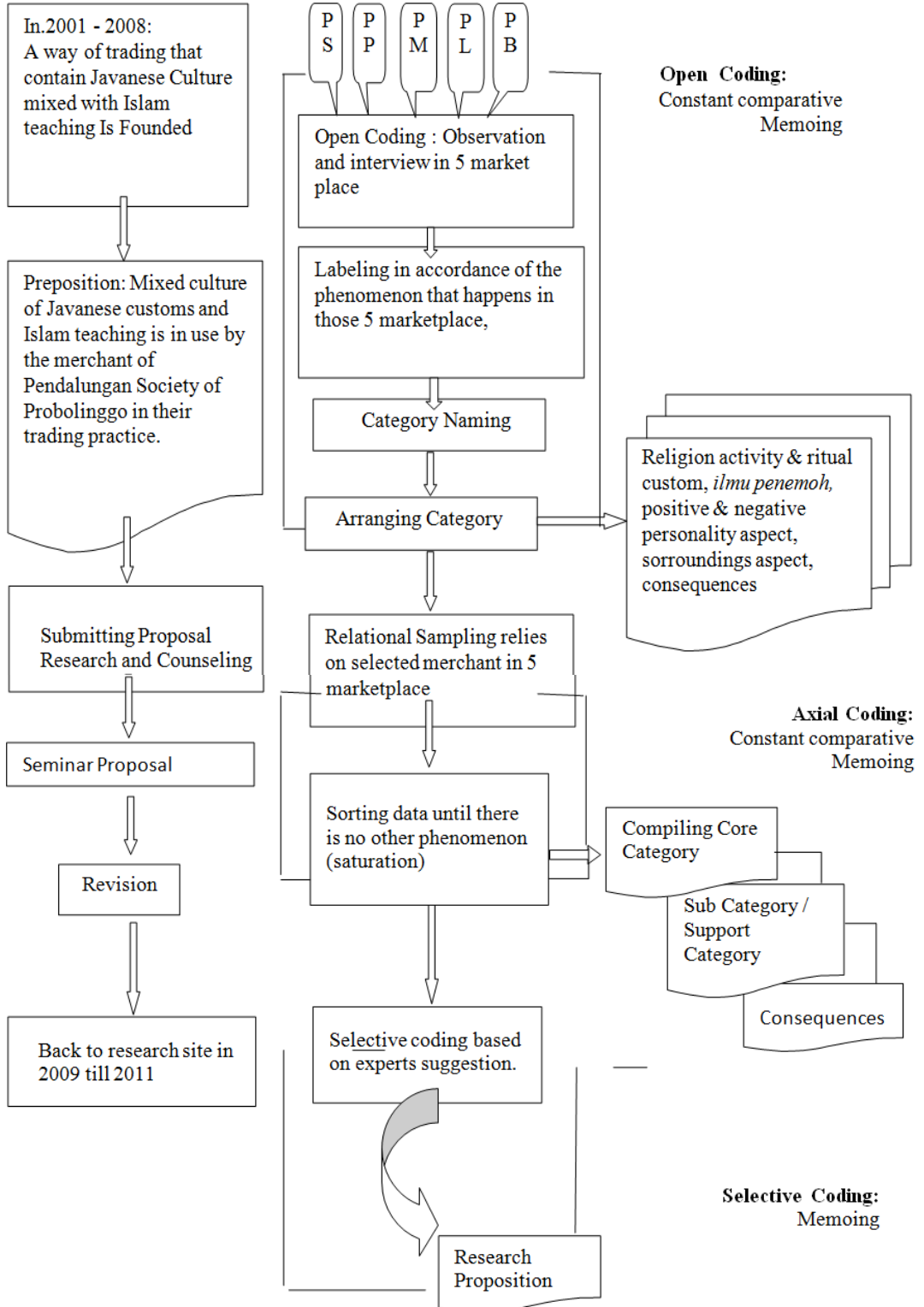
Analysis of the data and the whole process is carried out during the study appear in Figures 1 and 2 below [9].

Figure-1. Phases of Strauss & Corbin's Grounded Theory Coding Sequence Grounded Theory Analytical Process



2.1. Research Scheme Process

Figure-2. Riset Scheme Process



3. RESULTS AND DISCUSSION

In open sampling phase, Mixed culture between Javanese customs and Islam teaching is found and used by the traders of Pentalungan community in order to support their success in business. Then in relational and variational phase, researcher choosing the phenomenon that could reveal the meaning and purposes of Pentalungan culture in the entrepreneurship educational process. Another result in this phase is the good personality label and interpret the meaning of the Pentalungan culture's application for entrepreneurship education. One of the customs that often performed is recitals, it meant to get the blessing of the scholars/great teacher. The faith in great teacher blessing made an intrinsic boost in the inner-self of the merchant, giving them a high boost of spirit and confidence in their work. Some of the merchant taking the meaning of recitals as the need of cleanliness. The merchant that always keep the cleanliness of their goods and clothes, resulting in customer happiness and made them not doubting the quality of the goods, foods, and services. As the result, the trust from the customer making a good progress for the merchants business.

Some group of merchant in the Pentalungan society had a great teacher and interpret the meaning of the recital as evaluation of their prayer called *wirid* (a prayer of constant recite, usually reciting one of the 99 Great names of Allah SWT) resulting changes of behavior and progress in their business. The great teacher is the only spiritual master and believed to protect the group and solving dispute between the group's members as well as teach them to solve the problem of each member.

Another customs that often found is burning incense or *kemenyan* (incense derived from gum benzoic) before they open their shop. *Kemenyan* is also considered as medium or spiritual tool for delivering a message of need to the God, be it the need of fortune, success, or help from danger. For the merchants burning *kemenyan* including their prayer/*wirid* to God before opening their shop or starting their business is a must to get the confidence of a good start.

Kemenyan considered as a boost for their prayer by the *Pentalungan* merchants because it's believed contains the blessing from their great teacher. It also interpreted as the radar of their fortune in daily situation. A wet looking *kemenyan* is believed as the signal of their good fortune for the day, as the opposite, a dry looking *kemenyan* considered as a bad sign of their luck and fortune. In addition, the faith of its usefulness, making this local incense becomes the boost of their moral and spirit.

The next custom of Pentalungan's trader society is held a traditional ceremony called *selamatan*. *Selamatan* in English means "seeking for salvation". This traditional ceremony held in various occasion according to its need and its importance, for example in *Jum'atLegi* (Friday of *Legi*, *Legi* is a name of a day in Javanese calendar of *Pasaran*, *pasaran* derived from *pasar*, meaning market) merchant held *selamatan* called *selamatanJum'atLegi* according to its believe in *Jum'atLegi*, God sent the Angel and Holy Spirits to come down to earth for hearing the wish and prayer of the people and taking care of it. Another *selamatan* called *selamatandudusan* held as a ceremony to obtain immunity from a life-threatening condition. The purpose of these traditional ceremonies is an attempt to minimize uncertain situation and condition. *Selamatan* affects their confidence and morale in executing their business plan. This finding, answer the question on how

the traditional merchant facing uncertain situation and economic condition that can't be answered in theoretical analysis.

The other rituals that picked researcher interest is the simpler one than *selamatan* but had some interesting purposes like ritual of throwing moringa leaves, the ritual is aiming to be able to buy land or shop or other immovable property that not open for sale. Ritual of throwing "special" kind of dirt (usually form graveyard or using *kemenyan*) into the rival merchant place in order to shutdown their business and doing "the anti-dote move" with watering his own shop yard every morning with rice water. Throwing cat whisker and dog mustache into rival place in order to make them always had husband-wife quarrel or with their customer.

The other phenomenon is called *IlmuPenemoh*, it's a kind of shamanism that relies on spells and had different kind of use. Some merchant use the services of *tukangsihir/letrek* (shaman) in order to eliminate competition among merchant or using magic of *pengasihian* that causing costumer to strangely attracted to come to his shop and buy his goods for unknown reasons. The use of *IlmuPenemoh* is just momentarily, usually they use it in short-term condition when they had an overview and aiming for some coming event.

The merchants who considered had good personality and already success know the practice of *IlmuPenemoh* but they refuse to make use of it. They only use *IlmuPenemohin* order to treat the effects of *IlmuPenemoh* that coming from their rival. They use the service of another *tukangsihir/letrek* (shaman), these rivalry through magic causing both side suffer economic loss.

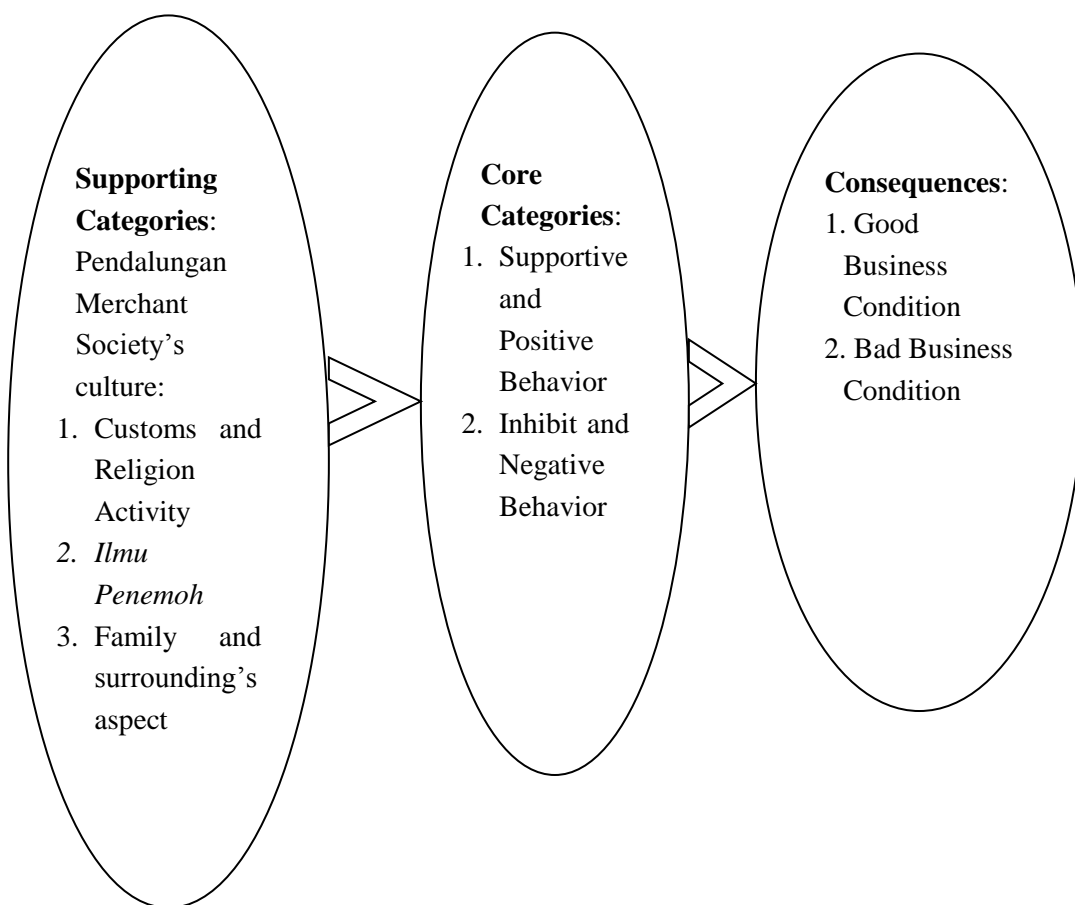
At this stage of Axial Coding, researcher determined the following categories: (1) core categories are: Community Pandalungan merchants behavior, behavior that is found to be divided into two behavioral Positive / negative behaviors that support and / inhibit. (2) The supporting categories are Pandalungan merchant culture, which is divided into (a) Activities of religious rituals and customs, (b) *IlmuPenemoh*, (c). Family and surrounding's aspects. (3) Category Consequences of Business, which is divided into two business conditions good and bad business conditions. Below this is the following relationship between three categories in the research.

At the time of Axial Sampling, data showed that most traders cannot make sense of teaching activities, salvation, specifically ritual and science penemoh. Most of them just run this culture. In axial coding the result show that most of the merchants didn't get the meaning of these customs (recite, *selamatan*, and *ilmupenemoh*) but they still run these customs accordingly. Through observations at 30 traders in each market, researchers found that these merchants had their sales not undergoing any changes.

At this phase researcher found there are supportive and inhibiting factor that shaped merchants conduct in gaining success on their business. About how much they gain success, the results depend on the interactions of those three categories.

Data shows that merchants who considered had good conduct and able to interpret those customs according to its need made them more successful than the others. Researcher believes that their confidence and conviction is the trigger to gain success in their part. These merchants usually busy themselves with improving their lack by thinking critically about the situation and the conditions that they encounter. Every decision must be taken by considering all supporting and inhibiting factors and its opportunities.

Figur-3. Relation OfKategory



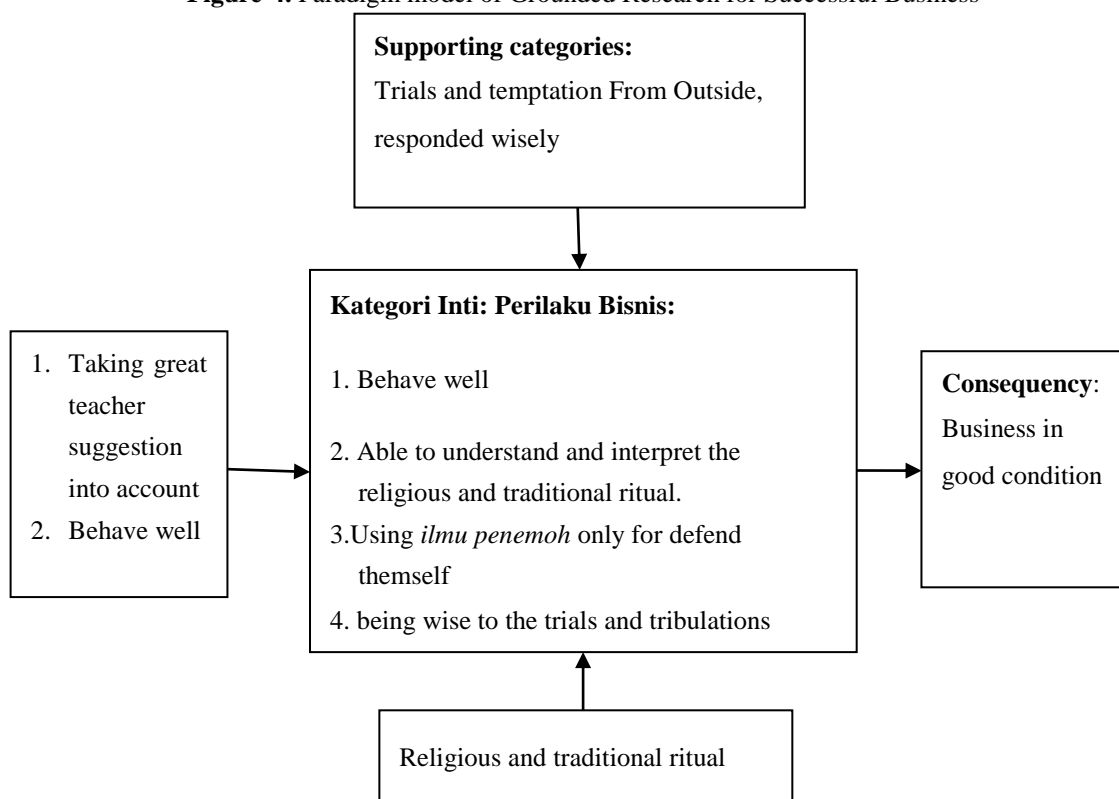
Common and special situational factors that affecting the good conduct of the merchant and their interpretation are these supporting factors and inhibiting factors. Supporting factors : (1) the presence of the great teacher who is willing to guide (2) the presence of their parents who are willing to help (3) The level of awareness and obedience in receiving their suggestions (4) willing to accept criticism and continue to improve themselves, (5) lucky factor. The inhibiting factors: (1) hostile environments that opposing idea about "it's not necessary in attending every recite ritual" (2) Negative valuation on traditional ritual like selamatan coming from Islamic religion faction which argues about (3) the opposition by the shaman itself because their understanding about the IlmuPenemoh and used the excuse as retribution because they never use the shaman services. They usually know the knowledge on how to defend and cure themselves from the magic that coming the shaman.

On the contrary, the general and special situational factors that made negative behavior on the merchants are (1)Deviations and misuse on the implementations of Islamic Value and Javanese Culture (2) The character of Pendalungan people that difficult on receive something new or uncommon. (3) Many Islamic Preachers who didn't practice the preach themselves causing conflict and misfortune. (6) Bad luck factor because of misdirection.

According to the constant comparative analysis it is found that the merchants who get the meaning and able to interpret the religion and customs ritual had good conduct and able to solve problems wisely. However the merchants who run the ritual without trying to understand the meaning, shows behaviors that inhibiting their business, they tend to solve the problems by mood or emotions and their business progress going under.

Below is Research Result Paradigm Model

Figure-4. Paradigm model of Grounded Research for Successful Business



The second step in selective coding is identification of the data by writing it into some short sentences. The essences of this research are "the merchant who able to interpret the meaning of all religious acts, traditional ritual, *selamatan*, is the successful one. they who able to interpret the meaning will have positive attitude, behavior, and good conduct, their business always made a good progress. It could also mean that successful merchant is the one who had personality that support them.

The core category (conceptualization) in this study is "the maturity of personality in interpreting the culture in order to be implemented in entrepreneurship"

The linkages meaning in supporting category (1) with core category (2) are : (a) Merchants who can interpret *Pendalungan* culture, can be wise in the face of temptations and trials, usually have entrepreneurial attitude and good behavior shown with a good personality. (Relationship between category 1 and category 2). (b) traders who simply run its course without knowing the meaning of and obey emotional conducted in the face of temptations and trials, usually have bad

entrepreneurial attitudes and behaviors that demonstrated with ill personality. (Relationship between category 1 and category 2). (c) a good personality Merchants usually have a successful business conditions. (Relationship between category 2 and category 3). (d) negative personality Merchants usually do not have a successful business conditions. (relationship between category 2 and category 3).

Relevance between supporting category (1) with core category (2) are: (a) merchantmen who can meaning Pandalungan culture, wisely carry well in confront flirtation and ordeal, casually

Thus the pattern of relationships can be drawn as follows: (1) Traders who can interpret the Pandalungan culture and to be wise to the trials and tribulations will be a successful merchant. (2) Merchants who just run Pandalungan cultural without get its meaning and being emotional in the face of temptation and trial, will bound to fail.

Proposition in this study is the "maturity and intelligence of religious and spiritual meaning to the personality and behavior of traders who in turn will mean the success in business.", Or "Maturity and personality maturity of understanding of religious and spiritual activities to be implemented in the field of entrepreneurship."

The findings in this study are the values that can be used as guidelines for behavior that is owned by the merchant Pandalungan also supports the concept of character education as stipulated in Law no. 20 Year 2003 on National Education System [6], which states that education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing the potential for him to have the spiritual strength of religious, self-control, personality, intelligence, noble character , as well as the skills that needed for himself, society, nation and state. Thus the results of this study also reinforces the vision of the Ministry of National Education 2010-2014 period defined as follows: "The implementation of the National Education Prime Services" to establish a comprehensive smart Insan Indonesia. What is meant by Insan Indonesia is a comprehensive smart intelligent beings spiritually, emotionally intelligent, social savvy, smart and intelligent intellectual kinesthetic.

Based on the notion of education as stated in Law No. 20 Year 2003 on National Education System is implicit values education for individuals, communities and nations. The values are:

- (1) Establishing faithful personality and devoted to God the Almighty, have self-confidence, discipline and responsibility, able to express himself through the existing media, capable of human relationships, and become good citizens. The findings are in line with the above value is the value of the first, "a successful Pandalungan merchant had principle, work hard during the day and pray for God's guidance at night".
- (2) Creating skilled and expert manpower that able to improve productivity, quality, and efficiency. The findings are similiar to value above is the second value that "Must overcome any faced problem, work should be favored, dont be discouraged, and enduring fortitude". What is meant by enduring fortitude is that merchant should not be envious and spiteful on competitors, only then merchant would be eternal. Based on the findings, a muslim entrepreneur who had tough mentality on facing challenges (QS. At-taubah: 9), and have high confidence on their conviction on facing and overcome every challenge and failure (QS. Al-

Zumar: 53). Tasmara [10] also made an explanation about the characteristic and the ethic of Islamic workers that they considering work as a form of prayer.[11]

- (3) Preserving the values upheld by the community, the nation and the state, The findings that similar with the value above are:

The third value, "Before proceeding we have to be careful and taking a lot of consideration in order to prevent extensive loss or regret". This finding is similiar to "as a merchant we must have a dream and goals as vision and mission"

Fourth, that "we have to be resilient which means persevere, and patient. Diligent and patient according to Geoffrey [12] are the characteristics of entrepreneurship. [12]

Fifth,"We should introspect ourselves by understanding our surrounding, including the people who weaker than us and stronger than us". This finding according to Geoffrey [12] is the entrepreneurship characteristic that have the value of communication ability and human relation ability.

Eight, "If one is good then we need to be better than that, if one bound to envy and jealousy wish him to get better" This Finding had the same meaning with Javanese old proverb"*singsopogelemgawesenengmarangliyan,ikubakaloleh wales kangluwihgedhekatimbangapakangwisditindakake*" "Whoever is prepared to satisfy others, will be gain a bigger reward than he gave".[13]

The Ninth, "Envy and Jealousy causing loss in any business" If we look at the side of 'fate', the one who envy is the one who oppose the will of Allah. Second, feel that Allah is not fair in sharing gifts. Third, Think that Allah being miserly on him. Fourth, despised other people and think too highly of himself, Fifth, Obeying bad thinking rather than God's will. The jealousy arose because seeing other people had something more than himself. This hatred became greater if the one is in lower position. In Javanese culture it is said as "*OjoDengki*" or in scientific language you shall not be envious.

The tenth," in order to cooperate we must be honest and wise (*elimas/baryesus*), then God will surely bless us".

- (4) Developing new values that considered as harmony with the society in facing the challenge of science, technology, and modern world. This value will in line with the value number six, "Whether it's small or large business one must know the flow of money, including in dividing the capital into three part" In accounting this finding already included in Cash flow management and capital management (financial accounting)/

The seventh, "being smart is not being understood. In order to understand one must had good vision, good view, good hearing, good talk, good occupation, and good religion. If this six meaning are being implemented, one will released from misery and peace will come. The findings of this study related to education outcomes to produce graduates with a mature personality, both on the intellectual (academic), spiritual, emotional as well as specific skills, and this abilities is what will give a chain effect on a person's ability to learn continuously through various challenges in the environment so that they able to help themselves, including providing benefits to others.

Character education must begin to be built at home and developed at educational institutions (schools), furthermore to be applied in the community including in business world. Result shows

that successful merchant are the one who able to process their experience from the surrounding as lesson which in turn it'll shows on their personality and attitude in a good form that support their success in business.

4. CONCLUSION

In conclusion, most of the research findings are all about Javanese-Islamic value in Pandalungan society for entrepreneurial study and practice. The ten values can be used as the basis of value in character education entrepreneurship. The Linkage between the supporting categories and core category are: (a) the merchant who able to interpret the meaning of Pandalungan culture & able to act wisely, usually showing good attitude and behavior as a sign of good personality in their entrepreneurship. (b) the merchant who just go with the stream & not try to understand its meaning also made emotional decision in facing problems, shows bad attitude and behavior and considered as bad/ill personality (c) A good personality merchant usually had successful business (d) Ill/bad personality merchant usually showing bad progress on their business.

Practical Benefits in this research are the values can be used to establish positive attitude and behavior that will have a good impact on the business. This conclusion can be used as input for character education entrepreneurship.

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