Entrepreneurship spirit to survive on culture and environmental development in Jepara, Indonesia

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Abstract. This paper seeks to portray the entrepreneurial spirit that originates from the values of local culture after touching and interacting with (new) foreign cultures. The entrepreneurial spirit of a Jepara carving industry entrepreneur is from the cultural products as their background. The livelihood system is one of the cultural elements that gave rise to an entrepreneurial spirit. The entrepreneurial spirit is generated from economic activities that come from livelihoods. Data collection is from observation and in-depth interview with carving entrepreneurs in Jepara, Indonesia. Entrepreneurial spirit of Jepara carving entrepreneurs are working as pray, working for profit and doing rituals for looking business fortune. The result is evident to understanding that work is part of pray. The entrepreneurial spirit of Jepara carving industry entrepreneurs is much influenced by local cultural values, especially those related to religious values. Enthusiasm of work is carried out by increasing the friendship in exchanging work information. An effort to strengthen the value of togetherness, entrepreneurs also often perform religious rituals. This is done as an effort to obtain fluency in the work as well as at the same time hoping for abundant profits.

Keywords Carving; entrepreneur; business; cultural product; pray.

1 Introduction

The carving handicraft industry in Jepara experienced receding in its development. Various components of flux and reflux in the carving handicraft industry, took an important role. Both in the environment of craftsmen, entrepreneurs, informal institutions and local government institutions that have links with the industry. Especially after the presence of foreign investors (investors) in the 1980s from various countries, especially Korea, Japan, Netherlands and Singapore, a process of cultural shift took place [1].

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Fig 1. Carving handicraft in Jepara

Culture as an expression of ideas and ideas, activities and cultural products, which is sourced from cultural elements, that carving is one of the livelihoods that absorbs almost 40% of the active workforce in Jepara. From the aspect of livelihood, family management which initially colored the carving handicraft business slowly adopted a more modern business management. The process of meeting these cultures, led to a culture of business management that is different from family business management and modern business management [2].

This acculturation process is what the writer wants to present through the results of research on handicraft industry players, as well as raising local values that are believed to have wisdom. How do these local values survive in the onslaught of new, more modern values. Will it be able to survive, in what form. This paper tries to present local values that can still be found in some traditions of carving practitioners.

The role of entrepreneurs in a Jepara carving handicraft industry is, of course, related to the entrepreneurial spirit inherent in it based on local socio-cultural values. Even this condition becomes interesting when local values interact with cultural values brought by migrants (foreign entrepreneurs). So that it is possible to mix the two cultural values that give rise to a new culture or often called the acculturation process [3]. Of course it is new to see how the process of mixing, and the efforts of old cultural values to survive with local wisdom that is owned.

Entrepreneurship is an entrepreneurial attitude and behaviour, someone who is innovative, anticipatory, initiative, risk-taking and profit-oriented [4]. In this way the entrepreneurial spirit is related to the spirit, attitude, behaviour and enthusiasm of a person in handling businesses or activities that lead to efforts to find, create, apply new ways of working, technology and production by increasing efficiency in order to provide better services and or gain the greater one.

During the 1990s, the marketing of the carving industry was much enlivened by demand from abroad at quite high prices. Indigenous entrepreneurs who do not have overseas networks only rely on local marketing and have difficulty in developing their businesses [5]. It is precisely in these conditions it will be seen how the ability of the entrepreneurial spirit of indigenous entrepreneurs to deal with changes in market conditions that are very rapid development.

According to Erman Suherman in his book *Entrepreneurship Learning Design*, every successful entrepreneur must be equipped with four main things which include ability, courage, determination and creativity. So that an entrepreneur is required to remain oriented to the tasks and results by maintaining the quality that has become the standard, has an optimistic spirit and is supported by the flexibility to adjust the existing development

conditions. These characteristics will be explored from the socio-cultural values that exist in Jepara carving entrepreneurs and the religious values maintained by the local community.

Even the community besides having capacity as a consultant can also be a producer at the same time. The community becomes an arena for events that affect each other's patterns of behaviour and human life [6]. In this study the data collected consisted of primary data and secondary data. Primary data collection methods are in-depth interviews (in-depth interviews) and participant observation. In this case, in-depth interviews were conducted with informants including carving industry players consisting of elements of labour/workers, artisans, entrepreneurs (local and foreign), broker/traders, and community leaders both formal and informal. This in-depth interview was conducted to explore and discover the social and cultural values associated with economic activities in the carving industry in Jepara.

2 Data Collection Method

In this study, data collection consisted of primary data and secondary data. Primary data collection methods are in-depth interviews (in depth interview) and participant observation. In this case, in-depth interviews were conducted with informants that included carving industry players consisting of elements of labor / workers, artisans, entrepreneurs (local and foreign), intermediary / liaison / broker / traders, and community leaders both formal and informal. This in depth interview was conducted to explore and discover the social and cultural values associated with economic activities in the carving industry in Jepara.

The selection of informants is preceded by creating categories that can represent elements of the carving industry, especially those who begin to have capacity as entrepreneurs with indicators that the informants are workers in the carving handicraft industry and have the ability to market them by involving several workers under their coordination. Thus the informant has an understanding of production, marketing and leading a business.

For participant observation conducted at the research location, namely: Jepara City, especially in the Mantingan Village as the embryo of carving art, Annual Village and Senenan which is a traditional market for carving handicrafts, Mlonggo Village which is an area of carving handicraft industry development. In participant observation, researchers carefully observe all activities related to the carving industry through direct observation and accompanying / joining together with informants who are carrying out their activities. The main target of observations other than carving handicraft industry products is to include activities carried out by groups of local entrepreneurs.

Meanwhile secondary data was collected from written sources both archives, documents, newspapers, magazines, official reports from relevant agencies regarding a general description of the potential of the region and community activities related to the carving industry. Data from archives, documents, personal records, official reports from relevant agencies regarding events that have occurred related to the history of the development of the carving industry, can be constructed so as to obtain a clear picture of past collective experience. The data contained in documentary material was not only intended for historical research, but could also be used in research in the social sciences and culture. This seems inseparable from the understanding that society as a phenomenon has a temporal dimension. Social and cultural systems in society consist of pre-predicted interactions and continuity. In addition to the social system is a description of the past of customs, cultural values and institutions, also has the potential to make predictions of the future.

3 Result and Discussion

From the results of the study can be categorized several things that are part of the entrepreneurial spirit of Jepara carving entrepreneurs, including:

3.1 Work as part of pray

As is known that the majority of carving handicraft industry players in Jepara are Muslims. Therefore Islamic religious values are one source of work philosophy for them. Islamic values provide a very basic philosophy of work, work as pray. This philosophy of work as pray implies that work is not merely a matter of looking for material income, but also has a spiritual dimension. This will certainly affect the ways how people work. Work that has no spiritual dimension will easily plunge people into practices that justify the means and practices of exploitation when they employ others. Conversely, if work is considered to have a spiritual and religious dimension, then the work is not only responsible to humans but also to God. Thus honesty becomes the main element in doing work.

Fig 2. Jepara carving craft business

The real philosophy of visiting can be used as a basis for establishing cooperation in the world of Jepara carving craft business. One informant stated that honesty and discipline are work philosophies or basic guidelines in working, with the hope that their business will run smoothly. In addition, people must work hard so that their business can be more developed and developed (Interview with H.M. Sarimin). There is a tendency that if the employer feels to lead, often the employee's respect for him will decrease. The form of relations between employers and workers is a relationship of mutual need (Interview with Iman Qusri).

Among the entrepreneurs created friendships, especially if in the beginning they were friends. Meanwhile, the form of the relationship between the entrepreneur and the craftsman is not a relationship that is dependent. This is caused by the craftsmen cannot be bound by only one entrepreneur. They generally also deposit or supply goods to more than one entrepreneur.

3.2 Aim for profit

Based on the results of the interview, Jepara carving industry players have diverse work orientations, namely: to meet the necessities of life (primary needs), continuing the family business, gaining new experiences, meeting the increasing demands for material needs (Interview with H. Ahmad Kosim and Rasyidi). Those who are engaged in carving handicraft industries with an orientation to meet the increasing material needs, want to be able to have their own business, not working for others. The spirit to continue working at an age that is already in the pension category has indeed become one of the attractions to foster work spirit. Besides that, the spirit of work or entrepreneurial spirit is also motivated by challenges that are always present in the work [7].

Fig 3. Continuing family business

The measure of success has indeed shifted. In the past, success was seen from honesty and discipline, as well as being on time in fulfilling orders. When it can convince people, then when people order will dare to give an advance for the purchase of raw materials or raw materials. Now, the measure of success is more viewed in terms of material. This will gradually reduce the element of trust. As a result, to get a job must have their own capital, because there are no customers who provide advance payments.

The size of success of entrepreneurs in Nigeria is determined by internal factors, external factors also play an important role, such as lack of financial capital, inadequate infrastructure facilities, competition from large companies, unfavourable government policies, scarcity of machinery and spare parts and lack of raw materials. Internal barriers such as incompetent planning, skills poor organization, and limited knowledge are also obstacles [8].

Halal work is work done by establishing good relationships with partners, meaning "not eating one's own friends" (Interview with H. Umar Dhani). If you get a lot of luck, the fortune must be shared with colleagues, for example by dividing the work. In this way the fortune that is obtained even though it is reduced is halal (Interview with H. Ahmad Mukhlisin). The perception of ways that can be associated with the enjoyment and comfort of work is also the main thing in building construction work [9].

Thus the carving industry business also has a strong social dimension which is currently also facing challenges, because of the demands of a consumeristic lifestyle that encourage people to think of themselves by collecting as much wealth as possible without caring about others. The business that raises challenges also becomes one of the driving forces in the business. New demands provide opportunities for workers and employers to create creations [10]. The family dimension must also be strengthened to build a good spirit of national entrepreneurship. Corrective steps from cultural aspects must also be taken [11].

Fig 4. Wood craft waste

Wood craft waste can be treated in four ways. They are reduction, reuse, recovery and disposal [12]. Reduction is try to reduce the volume, concentration, toxicity and hazard level of waste that spreads to the environment preventively at pollutant source. Reuse is reusing waste that can still be used as material. Recovery is repair damaged good or waste for reuse. Disposal is safe disposal of waste to the environment.

3.3 Rituals for looking business fortune

Jepara carving industry players make the values of Islam as a spirit of work. According to them work is worship. At work, as Muslims, they are guided by the proposition that reads: "Work as if you will live forever and worship you as if you want to die tomorrow, and scatter all of you on earth to seek good fortune" Interview with Junoto). The proposition can be interpreted that a person must work to live a life in the world, without neglecting worship for matters in the hereafter. Thus there is a balance between work and worship. Although they are busy working to find a fortune to meet the needs of the world, one must not forget pray.

Fortune is something that comes from God. Fortune is not only in the form of material, but can be in the form of health. *Barokah* is fortune that can be used for good (Interview with Suakhmadi). Although few in number but can be used to make ends meet, because it is obtained by lawful means and based on honesty. In other words, blessing that blessing is fortune obtained has more value, meaning that it can be useful or has a certain value, for example, bring peace. To get a blessing fortune, the Jepara carving industry performers perform *selamatan*, *tahlilan*, *manakiban*, and pilgrimage. (Interview with Adib Faiz). These activities are also carried out for soul balance.

Fig 5. Spirit of work

4 Conclusions

The entrepreneurial spirit of Jepara carving industry entrepreneurs is much influenced by local cultural values, especially those related to religious values. This is evident from the understanding that work is part of worship that originates in Islam. Given that work is part of worship, in doing work must be based on honesty and not mutually harmful. For this reason, the enthusiasm of work is carried out by increasing the friendship in exchanging work information. In an effort to strengthen the value of togetherness, entrepreneurs also often perform religious rituals, including carrying out *manakibhan*, *slametan* and grave pilgrimage. This is done as an effort to obtain fluency in the work as well as at the same time hoping for abundant profits.

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Informants List

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Age : 43 years old
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2. Name : Iman Qusri
Age : 49 years old
Address : Tahunan, Jepara
3. Name : H. Ahmad Khosim
Age : 45 years old
Address : Tahunan, Jepara
4. Name : Rasyidi
Age : 34 years old
Address : Tahunan, Jepara
5. Name : H. Umar Dhani
Age : 43 years old
Address : Tahunan, Jepara
6. Name : H. Ahmad Mukhlisin
Age : 39 years old
Address : Tahunan, Jepara
7. Name : Suakhmadi
Age : 34 years old
Address : Jepara
8. Name : Junoto
Age : 45 years old
Address : Tahunan, Jepara
9. Name : Adib Faiz
Age : 35 years old
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