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Social Capital of Micro, Small and Medium Enterprises in Kampung Purun for Improving Entrepreneurship Education

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ABSTRACT

This study aims to analyze micro, small and medium enterprises (MSMEs) in society to improve entrepreneurship education at the higher education level. The case study method is used to describe how relevant the social capital of MSMEs in Kampung Purun is to be integrated into entrepreneurship education in higher education. The data analysis technique used the interactive model of Miles and Huberman. Meanwhile, the researcher used the triangulation technique to get the saturation of research data. The results of the study describe that social capital that appears in MSMEs in Kampung Purun includes; beliefs, norms, and networks, are described, among others; 1) Trust that creates a culture of transparency or openness can increase accountability, strengthen responsibilities and lead to better decisions; 2) Norms related to social values, cooperation, concern, and tolerance; and 3) a social network that is bound by family relationships between craft business groups. These three elements of social capital directly become a sustainable relationship between craftsmen. Based on the elements of social capital, this shows the harmony in the practice of entrepreneurship education in the Social Studies Education Study Program, FKIP, Lambung Mangkurat University. The alignment of social capital in MSMEs in Kampung Purun and entrepreneurship education can be divided into two: First, internal social capital that creates and distributes attitudes, norms, and traditions; Second, external social capital is directly related to the use of products and partners.

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1. INTRODUCTION

Entrepreneurship education is an educational program that deals with the entrepreneurial aspect as an important part of equipping students with competencies. It is also understood as an effort to internalize the entrepreneurial spirit and mentality, both through educational institutions and other institutions such as training institutions, training, and so on (Haas & Fischman, 2010; Levin, 2006). Entrepreneurship education helps build character and entrepreneurial spirit and instills entrepreneurial competencies and values (Chand & Amin-Choudhury, 2006). Therefore, giving entrepreneurship education to students is very important. One factor driving the growth of entrepreneurship in a country lies in the role of universities through the implementation of entrepreneurship education (Hoppe, Westerberg, & Leffler, 2017). The university's role is expected to open students' understanding and perception of the world of entrepreneurship so that students have created and spur their creative ideas. Students are expected not to be fixated on looking for work after graduating from college, but they can create jobs with the entrepreneurial skills they have learned on campus (Zamfir, Lungu, & Mocanu, 2013). The higher education agenda is the realization of entrepreneurship education. The seriousness of entrepreneurship education in higher education can be observed in the entrepreneurship program at the Merdeka Learning program - Merdeka Campus. This program was released by the Ministry of Education in 2019 and has been realized since 2020. The practice of entrepreneurship education is expected to shape students' entrepreneurial abilities, both individually and in groups (Hoppe Westerberg, & Leffler, 2017). The urgency of entrepreneurship skills possessed by students is based on data reported by the Global Entrepreneurship Index (GEI). For example, in the Global Entrepreneurship Index (GEI) in 2018, Indonesia only scored 21% of entrepreneurs from various fields of work or ranked 94th out of 137 countries surveyed.

Meanwhile, according to research from the IDN Research Institute in 2019, 69.1% of millennials in Indonesia are interested in entrepreneurship (Kemendikbud, 2020). However, the entrepreneurial potential for the millennial generation has not been managed properly in the last decade. Therefore, at the higher education level, the Independent Campus Policy is intended to encourage the development of student entrepreneurial interests with appropriate learning activities programs.

The entrepreneurship program for students is intended as a concrete form of solving the unemployment problem because it is not absorbed by the world of work. Increasing one's entrepreneurial capacity is believed to make it easier to find solutions to life's problems, desire to move forward, be forward-looking, and be willing to take risks accompanied by a positive attitude of responsibility (Hidayat, Herawati, Syahmaidi, Hidayati, & Ardi, 2018; Maydiantoro, Ridwan, Tusianah, Rachman, Kesuma, & Zainaro, 2021). This ability needs to be formed and developed due to rapid environmental changes, where changes require adjustment of individual and group behavior to achieve welfare at the same time and resources for student survival. Therefore, entrepreneurship education practices at the higher education level, especially in the Social Studies Education Study Program, are realized in entrepreneurship courses. Through this course, students have described the theory and practice of ideal entrepreneurship education.

In practice, entrepreneurship education can be implemented by building collaborations with communities that play an active role in microeconomics. To research conducted by Bischoff, Volkmann, and Audretsch (2018) that the existence of stakeholders, in this case, is business actors helping students understand entrepreneurship education following concrete problems. Problems that are faced as challenges to survive in the development of the business world (Bischoff, Volkmann, & Audretsch, 2018). However, further in-depth research later by Salamzadeh, Sangosanya, Salamzadeh, & Braga (2022) emphasizes that universities must pay attention to entrepreneurship education today, whether it has touched the non-material realm, such as social capital from economic actors. Social capital teaches students that entrepreneurial succession is related to funding capital. But it takes an attitude of honesty, values (norms), and networks. These three forms are theoretically and practically inherent in social capital (Salamzadeh, Sangosanya, Salamzadeh, & Braga, 2022).

In line with the two studies above, the urgency of the research is supported by a theoretical study that one indicator of the success of entrepreneurship education is determined by the ability to utilize the capital owned by the community, namely social capital (Adler & Kwon, 2002; Robison, Schmid, & Siles, 2002). Based on the idea that social capital is productive and a resource, both real and potential can be achieved from a relationship (Dodd, Brummette, & Hazleton, 2015; Onyx & Bullen, 2000). In this regard, this research focuses on the social capital of SMEs in Kampung Purun, Palam Village, Banjarbaru. Thus, the formulation of the research objective is to provide an analysis of the relevance of social capital to micro, small and medium enterprises (MSMEs) in a society to improve entrepreneurship education at the higher education level so that this research can provide constructive criticism of how to practice ideal entrepreneurship education in higher education by integrating the social capital of MSME actors.

2. METHODS

Qualitative research with the case study method is used in this research. The determination of the case study method is based on the urgency of the study of how the interaction of MSME actors in Kampung Purun creates social capital. In this case, it is relevant to the analysis of social capital from MSMEs in Kampung Purun to be integrated into entrepreneurship education in higher education (Gammelgaard, 2017; Moleong, 2007). The research was conducted in two different locations due to the dimensions achieved in this study: Kampung Purun in Palam Village, Banjarbaru, and in the Social Studies Education Study Program, Lambung Mangkurat University in Banjarmasin. The first location is intended to describe the social capital of MSMEs in Kampung Purun. The second location is devoted to entrepreneurship education in higher education. The name of the resource person listed in the study; it is a nickname. In addition, based on the agreement that the name is understood to be included clearly in the study. The study was conducted from May to July 2021. Data collection was carried out in three stages, with the following explanation;

Table 1. Research Data

No	Data Type	Information
1	Observation	Observations were carried out with non-participatory techniques four times, namely; 1. 05 – 10 May 2021 (making craft orders from the Banjarbaru City Government) 2. May 25, 2021 (Monthly meeting of business group members) 3. June 15 – July 17, 2021 (training on making crafts with craftsman motifs) 4. April 03 and May 18, 2021 (Entrepreneurship learning practice)
2	Interview	Ten housewives, five students of social studies department in Lambung Mangkurat University, and two regional officials of Banjarbaru
3	Documentation	- Palam Village Profile for 2019-2020. - Guest book and organizational structure of Galoeh Cempaka and Al-Firdaus Craftsmen groups. - Purun Craftsman Activities's photo - Purun craftsman group certificates and awards.

Source: Researcher (Data Processed, September 2021)

The data analysis technique used is the interactive model of Miles and Huberman. Through this technique, researchers reduce the results of interviews unrelated to the required research data, such as; feelings of craftsmen in making crafts and population data in Palam Village (Aspers & Corte, 2019; Bansal, Smith, & Vaara, 2018). The presentation of the data is done by describing descriptive

narratives and adding tables and pictures to the documentation. The research conclusion refers to three forms of craftsman's social capital that can be learned by students. The forms of social capital are trust between member groups, social values based on the principle of cooperation, and product promotion through network optimization in the Banjarbaru City Government (Denny & Weckesser, 2018; Miles & Huberman, 2009). To test the validity of the data, the researchers used source triangulation techniques so that the resulting data was saturated (Creswell, 2016).

3. FINDINGS AND DISCUSSION

As stated in the research method, the locus of research is in Banjarbaru and Banjarmasin. Locus Banjarbaru describes the social capital for MSME business actors in Kampung Purun. Meanwhile, in Banjarmasin, how is the internalization of social capital in entrepreneurship education in the Social Studies Education Study Program at Lambung Mangkurat University. Thus, to facilitate the description of the research, the discussion is divided into two as follows;

3.1 Social Capital in Micro, Small and Medium Enterprises (MSMEs) in Kampung Purun

Kampung purun as the title of Kelurahan Palam was given in February 2016. Kampung purun is a new initiative with the acronym of (Kelurahan **P**nAju Menggali Potensi **U**NGgulan dengan Pembedayaan Usaha keRajinan anyaman purU). The main objective is to open access to jobs and the sustainability of the peat ecosystem to improve the community's welfare around the PT Intan Galoeh Cempaka in Palam village. The way is done by developing the creative industry of purun woven as a superior potential that can become an economic leverage point (Palam Village Profile, 2020). In Kampung Purun, there are four large groups of purun woven craftsmen. The group of craftsmen include Galoeh Cempaka, Al-firdaus, Galoeh Banjar, Pelangi Firdaus. Each group has dozens to tens of people.

Table 2. Groups of Purun Craftsmen in Kampung Purun

No.	Group name	Number of Craftsmen	Active	No/less active
1	Galoeh Cempaka	21 people	18 people	3 people
2	Galoeh Banjar	16 people	11 people	5 people
3	Al-Firdaus	45 people	35 people	10 people
4	Rainbow Al-Firdaus	11 people	11 people	-

Source: Researchers (data processed, 2021)

Based on the data above, four groups of craftsmen belong to the criteria of SMEs in Kampung Purun. The four groups of craftsmen above do not compete to bring down other groups. However, each business group gives the other groups the freedom to help if the craft orders are too large. In addition, the development of craft business groups is indicated by the dynamics of the number of members. Based on the observations on May 25, 2021, the Al Firdaus craft group has more members than other craft groups. The results of an interview with Masriana (47 years old) that the Al-Firdaus craft group was founded earlier than the Galoeh Cempaka group. However, no internal or external conflicts have been found in the group to date. The social capital that emerges in the crafter business group includes; beliefs, norms, and networks, which are described as follows;

Trust

Trust is the main element in building relationships between individuals, especially in cooperation. Trust is also the main reason in social capital to achieve a goal. Trust is useful for maintaining good relations because a relationship cannot continue without it. Trust will create a mutually beneficial relationship between the parties. The trust that occurs will be related to the decisions taken by someone in action.

In business continuity, trust will be very important as the foundation of the relationship. Trust among fellow crafter group members is seen in each group member who gets an order to report to the group leader, and the decision to share it is left to the group leader. Based on an interview with Mrs. Muziatni (45 years old) that if the order is large, it will be distributed according to the number of people, and if the craftsmen feel that they are mostly or unable to do so, then some of it is transferred to the craftsmen who can afford it, because they do not always have to make plaiting (interview July 11, 2021). Trust is very important because a good relationship will not happen without trust and openness between members.

Trust will develop over time through continuous interaction. Open communication is key in developing trust in the organization. Communicating the vision and goals of a group consistently will be able to achieve the group's goals in practice will realize the participation and involvement of group members. The transparency of a leader or chairperson will increase the true view. The transparency of the leader or chairperson will attract support and make it easier to give opinions in interactions with group members. It is very important in fostering the group to achieve targets and goals. A culture of transparency or openness can increase accountability (Lang & Fink, 2019).

In daily contact with each group member through the WhatsApp group. It was expressed by Nani (43 years old),

"We have a WhatsApp group as a place to provide information to members in this purun group, so this group can only discuss or notify if there is information that needs to be given to group members" (interview). July 11, 2021).

The creation of trust between individuals or groups does not occur instantaneously but through a process, and efforts are needed to build it. Acceptance in the group, since each member's interaction, is required to guarantee that they are accepted in the group. The guarantee in question is a feeling of security in expressing opinions and participating in group activities.

In addition, each group requires a person in charge or a leader who will drive all activities to achieve group goals. The attitude and behavior of the group leader play a dominant role in fostering trust and confidence from members and outside group members. Honesty will foster trust in all group members. The trust that has been created still needs to be maintained to achieve common goals such as fulfilling buyer orders. The craftsmen try to finish on time so that customers who have trusted their orders with them are not disappointed so that cooperation will continue. Trust is related to track records such as behavior, actions, behavior, traits, experiences during a relationship as consideration for continuing a relationship.

Norm

In the Kampung Purun, social values are highly respected to maintain relationships with one another. The high social value of Kampung Purun makes people help each other. It was expressed by Masliani (43 years old) that

"Kampung Purun is a distinctive name attached to the community, its love for natural products makes it a daily livelihood to meet the needs of life, from the purun plant people increase their daily income. High social value because the community helps each other make purun" (interview July 11, 2021).

The existence of high social values in society makes people have an attitude of helping others and has a sense of love for nature. Community concern is also manifested in the craftsmen group. The craft group has a family system in running a business, pursuing profit, and feeling comfortable with fellow members. Crafts groups have norms or rules that aim to create order and justice. The existing rules in the crafters' group are being honest with each other every time they get a customer order, and the group leader will divide the work to each group member according to the craftsman's ability because each group member consists of craftsmen from young to old age so that the productivity abilities are different.

Based on an interview with Fatimah (42 years old) stated that "in our group, if there are orders from people, for example, the number is 100 pieces, it is divided equally among all the members so that everyone has worked so that no one is jealous, now these members will gather to cook the purun together sometimes. They were done at home. After that, the work must be collected the day before the orderer picks up or according to a mutual agreement when it will be collected" (interview June 15, 2021). The members of the craftsman group have rules after getting an order. The work is distributed to members by the chairman and then done together or individually. According to the agreement, craftsmen are asked for a time limit to be later handed over to the buyer. The rules established are intended so that buyers are not disappointed, so orders will be completed on time. Rules also exist in several cooperative groups for basic and mandatory savings, such as those in the Al-Firdaus group. Each group member must pay a principal deposit of 10 thousand per person and a mandatory deposit of 100 thousand. Members may borrow money from the cooperative for a maximum of 1 million with a dependence of 10 months. If you pay late, you will be tolerant and advised.

Network

A social network is a series of unique relationships among several people with additional properties characteristics of the overall relationship to interpret the social behavior of everyone involved. The social network intertwined with purun craftsmen is social relations with fellow purun craftsmen and outside of purun craftsmen. An example of the relationship between fellow craftsmen can be seen from the various kinds of relationships carried out by the people of the village of Purun, one of which is the formation of groups. The community has been doing purun weaving for a long time, forming a new group in 2016. The first group started by the municipal government was Galoeh Cempaka, then Al-Firdaus, then Galoeh Bandjar, Azizah, and then Al Firdaus Pelangi. Group members have family ties except for Azizah.

Based on an interview with Faridah (52 years old) that the average craftsman has a group so that each member is easier to communicate regularly; apart from that, there is training that collects and makes an increase in the interaction of the craftsmen, the community often holds Yasinan events and other religious events and also fellow community members helping each other in finding purun plants (interview July 17, 2021). The interaction between fellow craftsmen increases the close relationship that exists not only in cooperation and helping each other to produce a network in maintaining the continuity of the purun craft business.

The three elements of social capital above directly become a sustainable relationship between craftsmen. Thus, MSME actors are also said to apply the principles of social capital, namely as social bonds and cohesion. The essence of social capital is where every relationship is a non-material asset that can benefit society (Robison, Schmid, & Siles, 2002; Salamzadeh, Sangosanya, Salamzadeh, & Braga, 2022). This relationship will be a form of prevention of internal conflicts between craft business groups so that the business in Kampung Purun continues to grow and prosper the craftsmen.

3.2. Internalization of Social Capital in Entrepreneurship Education in the Social Sciences Education Study Program

The internalization of social capital in entrepreneurship education in the Social Studies Education Study Program is realized in the Entrepreneurship course. This course is a compulsory subject from the Faculty of Teacher Training and Education, Lambung Mangkurat University, intended to increase student interest in entrepreneurship. The courses are presented in even semesters, to be precise, from February to June 2021, and have both theoretical and practical coverage. The internalization of social capital is concretized in-field experience practices. Then, the study program mobilized 45 people to manage a business capital of Rp141,750,000,00. With that much business capital, students opened I-Pe-Es Shop. I-Pe-Es Shop is a shop that houses several businesses that are managed directly by students. This store also serves online purchases by ordering via

Instagram and shopee accounts. This shop was officially opened by the Chancellor of Lambung Mangkurat University on June 07, 2021. The display of the I-Pe-Es Shop can be seen in the following picture;



Figure 1. Display of I-Pe-Es Shop

Source: Research Documentation (June 07, 2021)

Based on the picture above, higher education entrepreneurship education is a clear commitment. Through coordination between structural elements at the university, the Social Sciences Education study program can realize entrepreneurship education incomplete fieldwork practices. Theoretically, the knowledge of entrepreneurship and various fields of education and the level of ability must be achieved above. It can be concluded that the concept of entrepreneurship is more of behavior and attitude that will be developed to become a character in students, not a discipline or a subject and a particular branch or branch of knowledge (Belás, Dvorský, Tyll, & Zvaríková, 2017; Mueller, 2006). Thus, it is necessary to choose a learning method so that it can foster an entrepreneurial spirit when implemented.

Entrepreneurship education realized by the Social Sciences Education Study Program is a form of adaptation to the Circular of the Director-General of Vocations (2020), stating Field Work Practice (PKL) activities during the pandemic Covid-19 can be replaced with project-based learning, work orientation, or by implementing entrepreneurial projects determined by schools/colleges in collaboration with industry. Therefore, the Social Studies Education Study Program signed a cooperation agreement with PT Pos Indonesia Regional IX to succession entrepreneurship education. The documentation of the cooperation agreement can be seen in the following image;



Figure 2. Cooperation between the Social Studies Education Study Program and PT. POS Indonesia Regional IX

Source: Research Documentation (April and June, 2021)

The picture above affirms that entrepreneurship education through entrepreneurship courses must involve business partners. It is intended to provide an easy experience for students. Entrepreneurship education as a process and activity carried out to internalize the entrepreneurial mentality, transmit entrepreneurial knowledge and skills to students through formal educational institutions (schools and universities) and non-formal institutions (training institutions) to take advantage of business opportunities (Bischoff, Volkmann, & Audretsch, 2018; Zamfir, Lungu, & Mocanu, 2013). Business opportunities don't just come spontaneously but are designed for student readiness. The relation between entrepreneurship education in the realm of practice by imitating the social capital of SMEs in the village is described in the following table;

Table 3. Internalization of MSME Social in Kampung Purun in Entrepreneurship Education

No	Elements of Social Capital	MSME Social Capital in Kampung Purun	Entrepreneurship Education
1	Trust	The head of the crafter business group decides on the distribution of orders to the crafters Believing that there is information disclosure in the crafting business group There is a sense of security while working in the crafting business group	There is a delegation of work between groups of apprentices by the group leader There is centralized and transparent management of income and expenses Disclosure of information on planning, implementation, and evaluation of fieldwork practices
2	Norm	The existence of social norms in the form of cooperation There is a concern between fellow groups and members There is tolerance for the limitations of members if they experience obstacles in paying cooperative loans	There is tolerance behavior to take turns guarding the booth There is alertness to direct consumer demand and social media There is persistence in completing fieldwork practices according to the time set
3	Network	There is a family relationship in the development of the crafter business group. Maintain interaction in a series of religious activities Improvement of skills between craftsmen by optimizing skills between craftsmen so that there is a standardization of the weaving skills of all craftsmen	Maintaining relationships with business partners, such as; PT. Pos Indonesia Regional IX, Kampung Purun, Sasirangan Diyang Kinjut, Jafra, Glutaskin, and In Parfume Fragrance Maintain communication and collaboration between the Education Study Program and fieldwork practice participants

The table above identifies how the harmony between social capital in MSMEs in Kampung Purun and Entrepreneurship Education is practiced in the Social Studies Education Study Program. The alignment of social capital in entrepreneurship education can be divided into two: social capital related to internal and social capital related to external. Internal social capital describes relationships that create and distribute attitudes, norms, and traditions. This matter is expressed in the spirit of the organization, the climate of cooperation, and methods of codifying knowledge, product development, and conflict resolution. External social capital includes social capital related to production such as

relationships with suppliers, product users, and partners; social capital related to the environment that describes the relationship with policymakers (universities or similar organizations); and market-related social capital, which indicates a relationship with marketing, the broader consumer, and product labeling.

The existence of social capital affects increasing self-confidence and emotions between individuals in the group (Prasetyo, Setyadharna, & Kistanti, 2020). So that students can associate relationships with productivity. In addition, the meaning of internalization of social capital in entrepreneurship education can increase cooperation to form a network of interconnected business agents (Salamzadeh, Sangosanya, Salamzadeh, & Braga, 2022; Setini, Yasa, Gede Supartha, Ketut Giantari, & Rajiani, 2020). Therefore, the practice of implementing entrepreneurship education should ideally not be confined to theoretical conceptions. Various experiences and learning innovations from various parties will enrich the entrepreneurial process of students. Of course, even if it's just a simulation. However, with consistency and habituation, this can become a role model for the ideal practice of entrepreneurship education at the university level. So that students can get hard skills and soft skills in entrepreneurship in the future.

4. CONCLUSION

Kampung purun is a new initiative with the acronym (Kelurahan Maju Explores Leading Potential by Empowering PurUN Weaving Crafts). In Kampung Purun, there are four large groups of purun woven craftsmen. The group of craftsmen include Galoeh Cempaka, Al-firdaus, Galoeh Banjar, Pelangi Firdaus. The social capital that appears in the crafter business group includes; beliefs, norms, and networks, are described, among others; 1) Belief that gives rise to existence culture of transparency or openness can increase accountability, strengthen responsibility and lead to better decisions; 2) Norms related to social values, cooperation, concern, and tolerance; and 3) a social network that is bound by family relationships between craft business groups. These three elements of social capital directly become a sustainable relationship between craftsmen. Through social capital, MSME actors can apply the principles of social capital, namely as social bonds and cohesion. A relationship is a form of prevention of internal conflicts between crafter business groups so that the business in Kampung Purun continues to grow and prosper the craftsmen.

In the context of internalizing social capital in entrepreneurship education in the Social Studies Education Study Program, it is realized in the Entrepreneurship course. Entrepreneurship courses cover both theory and practice. However, specifically, the entrepreneurship education in question focuses on the practice of field experience. Entrepreneurship education is realized by the Social Studies Education Study Program by signing a collaboration document with PT Pos Indonesia Regional IX for a succession of entrepreneurship education. The alignment of social capital in MSMEs in Kampung Purun and entrepreneurship education can be divided into two: First, internal social capital creates and distributes attitudes, norms, and traditions; Second, external social capital is directly related to the use of products and partners. This research is expected to provide a critical analysis that entrepreneurship education implemented in higher education is not confined to a theoretical framework but also enters the practical realm. So that students can get hard skills and soft skills in entrepreneurship in the future. To sharpen the discussion, it is hoped that further research will be able to provide space for analysis of entrepreneurship education practices for students.

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