APPLICATION OF JAVANESE CULTURE IN SHAPING ENTREPRENEURSHIP SKILL

Fachrudy Asj'ari[1]

Emails: [1]fachrudy.asjari@yahoo.com

ABSTRACT

This research intended to analyze the Javanese culture and entrepreneurship skill. Java is one of the oldest island in the world. In essence, the soul of entrepreneurship there is actually people who liked the changes, progress and challenges any job or profession by performing businesses that are creative and innovative with how to develop ideas, utilizing existing resources to create opportunities (opportunity) and repair (preparation) of life. This research by utilizing literature study to analyze variables. These variables in this study revealed that these variables needed by companies. The results of this research were empirical date of the development of the theoretical of human resources and practice management. Carrier and development planning needs a few variables to support them get the goals.

Key words: Javanese culture and Entrepreneurship Skill

INTRODUCTION

Javanese culture strives for balance and harmony. All the elements of life should be harmonious, interconnected side by side, the point must all match. All the things that cause incompatibility should be avoided, if there are things that could disrupt harmony must be quickly corrected to be able to be discussed again in harmony. Usually that interfere with the harmony is human behavior, whether it's human behavior with humans or human behavior with nature. When it comes to human behavior with nature which corrects the disharmony is the leader or be the responsibility of the leadership of the community. When that balance is disrupted by human behavior with humans giving rise to the conflict. Incompatibility or taste like is common, however, to avoid conflict, in general the taste does not match, it's just kept in the heart.

Characteristics or other identity of Javanese culture is the belief Javanese beliefs. *Kejawen* belief is living in Javanese. Basically a sourced from *kejawen* animism which influenced the teachings of Hinduism and Buddhism. Because that's the Javanese is generally regarded as the tribes that have the ability to undergo a syncretism of beliefs, all the outside culture absorbed and interpreted according to the values of Java. *Kejawen* animism is the syncretism between the teachings of Hinduism and Buddhism that illustrates the Javanese essentially pluralis, open to everyone, receptive to outside cultural influences and clever tailoring with a culture of its own and even turn it into a new form of culture which are not lost even more of its original culture.

For example, the art of dance and puppet that developed in Java and Bali are sourced from the story of the Mahabharata and Ramayana, but far more beautiful than his home country India.

The letter *Ho* = Holy presence living wening was the will of the Holy of Holies. The letter *No* = *Nur candra, gaib candra, warsitaning candara Nur candra, gaib candra, warsitaning candara*, it means human hope-always to the Divine rays only. The letter *Co* = *Cipta wening, cipta mandulu, cipta dadi*, it's means direction and purpose on the Almighty single. Ro = *Rasaingsun*, it means a sense of true love arises from love of conscience. The letter *Ko* = *Karsaningsun memayuhayuning bawana*, it means passions are directed to welfare. There are some letters philosophical values that contain Java. For those Java values are used as the basis for relating to other human beings, natural surroundings and behavior in the economy. Well-being is part of the philosophical teachings of Java via the meaning contained in the letter. To acquire these prosperity required the entrepreneurship capabilities in Javanese culture has become the Customs and livelihood. In the coastal area of Java island on average at times in the past, residents most entrepreneurship to meet his needs

LITERATURE REVIEW
A. Basic Concepts of Culture

Human order in relationship sosilanya colored by values, norms, Customs attached to him. Someone do something knowingly or unwittingly has brought the values he brought in influential daily. This is a reflection of a culture that is carried by every human life and behavior in all his life. So the understanding of the culture is becoming a very important also in the success of the organization. Culture has a different dimension levels, there is a culture of individual, organization, and country. Actually, what is a culture? The following chart shows the concept of culture, according to some experts.

Table 1. The Concept of Culture

Figure	Cultural concept
STONER	A combination of assumptions, behaviors, story, myth, metaphor, and share other ideas into one to determine what is the meaning of being a member of society.
KOTTER	Totality in behavior, arts, beliefs, institutions, and all other products of human work and thought that characterize a society or population, the transmitted together.
TURNER	A set of beliefs that are subconcious because the member of that culture take these so for granted that they fall bellow the threshold of awareness.
PEURSEN	Culture as a ploy by a human face and a future as a learning process "learning process" that constantly nature involving creativity and inventivitas with ethis considerations.

Facing the issue of globalization, with the reality of the existence of a shared range of cultures in the world, may the cross cultural understanding becomes very important. Cross cultural understanding, is intended here to culture in each of the intercompany dimensions and dimension. Culture in each dimensions provide cultural understanding at the level of micro and macro level. On the micro level of required cultural understanding of each dimension, namely

cultural understanding inherent in humans, understanding organizational culture and understanding the culture of a country. More broadly, at the macro level, besides the necessity of understanding on micro level, it should be also added to the understanding between cultures, namely: human culture, organizational culture and the culture of the country. Similarly with regard to the implementation of Indonesia's management requires an understanding of the cultural dimension of depth on a macro or micro level. Awareness is needed against cultural influences are positive and negative on the application of management of Indonesia. Similarly against the influx of foreign culture can be positive and negative effect. It becomes very necessary today is how we can retrieve and filter so that only positive cultural influence towards the implementation of the management of Indonesia?, similarly with the cultures of the foreigners. This makes the understanding of Indonesia being able to enter into global business competition and was able to use the concept of Indonesia to support management improvement activities in the sectors of the economy.

The Concept Of Kluckhohn
Here the author presented a concept that offered Kluckhohn relating to culture that applies universally (Christant5a, 1994) concept Kluckhohn suggested that in human life known five principal issues contained in all systems of cultural values in all cultures of the world, namely:
1. The nature of the Problem of human life. That is the relationship between people with his life (M-H)
2. The problem of human nature. Namely, human relationships with his work (M-K).
3. The nature of the Issue of the position of humans in space time. That is the relationship between people with time (M-W).
4. The nature of the Problem of human relationships with the natural surroundings (M-A).
5. The nature of the Problem of human relationships with other human beings (M-M).

Before discussing more about the five principal issues above, it's good we examine the relationship between human behavior with basing the research results presented by Danandjaja (1986). This of course relates to five major problem in people's lives. The fifth major problem will form the concept of a culture of cultures that exist in the world. There is a culture that prioritizes the issue into four, namely the nature of human relationships with the natural surroundings, for example the Balinese consider inanimate objects such as sculptures and statues have the spirit, so that they respect by giving offerings on those objects. To facilitate the understanding of the fifth issue of three types of human culture, the following matrix is presented (Christiananta, 1994) which refers to the Koentjoroningrat in his book: *Budaya, Mentalitet*, and Construction on the chart on the following page:

Table 2. The Construction

BASIC PROBLEMS IN LIFE	THE ORIENTATION OF CULTURAL VALUES	THE ORIENTATION OF CULTURAL VALUES	THE ORIENTATION OF CULTURAL VALUES
Essence Of Life (MH)	Life Is Bad	Life Is Good	Life Is Bad, But Compulsory Human Endeavours So

			That Life For The Better
The Nature Of The Work (MK)	That Works For A Living	It works for the position, honor, etc.	It Works To Increase The Paper
The Human Perception Of Time (MW)	Orientation To The Present	Orientation To The Past	Orientation To The Future
The View Of Man to the Nature (MA)	Humans Are Subject To Devastating Natural	Man Trying To Keep Harmony With Nature	Human Beings Have A Natural Master
The Relationship Between Man And His Fellow Man (MM)	Collateral (Horizontal) Orientation, A Sense Of Dependency To Each Other, (*Gotong Royong* soul)	Vertical Orientation, A Sense Of Dependency On Figures Rank Of Superiors	The High Rate Of Individualism Over The Strength Of The Business Itself Individualisme

Kluckhohn Framework Chart: About Five Basic Problems In Life That Determine Human Cultural Value Orientation

The Study Of The Concept Of Culture In Indonesia Kluckhohn

Use the reference Koentjoroningrat, Christiananta (1994) says that the cultural value system that supports development in the review of each of the five major problem facing humanity is:

1. M – H
    Problems related to this Koentjoroningrat in his research found, most of the people that Indonesia be passive-negative attitudes towards life, accepting fate, resigned, fled to things which are spiritual power and assume that fortune doesn't need dikejer. It is these things that inhibit pembangtunan. But according to the author's observations on klas-klas certain social economy, have started to have active-positive mental attitude.

2. M – K
    Koentjaraningrat research shows that an examination of the paper to be able to produce works that more yet is an important element in the mental attitude of the community portion of Indonesia. Indonesia community members who live in the agrarian (80%), most still need to fight for a decent life, can meet the needs of primary life, so have not had time to produce the paper again. Reality shows in certain groups of society Indonesia already has a mental attitude like this, but the numbers are relatively small. This can we know as one of the illustrations, that most community Indonesia have started to appreciate the work of somebody where at the moment it has often been held exhibitions of painting which is also much sought after community of even its value also has reached hundreds of millions.

3. M – W
    Most community-oriented to Indonesia is still present and also the *priyayi* minded individuals oriented in the past that its impact was less kind to the construction but there are also starting to oriented to the future on the community groups specific socioeconomic class.

4. 4. M-A
    Despite the mental attitude is the construct can master, conquering nature, but in some communities that Indonesia has the attitude of the priyayi, the feudal farmers and still keep the harmony with nature and its surroundings. Culture is the same as the community

culture that prioritizes synchronization of Japan in his life. This mental attitude in Japan was not impeding development, such as those in Indonesia.

5. 5. M – M

    The mental attitude of society in Indonesia with regard to human relationships with his fellow man, giving formula Koentjaraningrat as follows: in making decisions should be oriented to a fellow human being, judging the human height, high rate co-operation with others, without disparaging the quality of the individual and without avoiding its own responsibility. This means there must be a dependency to your fellow man that is mutual-at-heart. This condition is truly reflective of society Indonesia which consists of various tribes that they have a mutual passion.

Java Culture

In the life of the villagers in Java, mutual was the extra exertion system from outside the family circle, to fill the shortage of manpower at busy times in the loop of activity the production of farming in rice fields. For the purposes of customs, with the observation that it's been fixed, a farmer asking for some others, for example, one village with him for help in preparing it in a time of planting new ones (repairing water channels and dykes-dykes, to beg, plow, and so on). The host farmers only have to supply lunch each day to his friends that come help, during his work in progress. No other compensation, but who asked for help last should return it services with the help of all farmers who, each time when they need help. Thus, the system as a system of *gotong-royong* is very flexible and suitable for farming techniques which are small and limited, especially the time element of money yet rural economy. Additional power can be deployed when necessary, and soon disbanded again when the work is completed. In the villages of Java, cooperation and helping each other in the farm is usually done between the farmers who have the rice fields adjacent to its location.

Koenjtaraningrat has hosted special research regarding *gotong-royong* in several villages in the southern part of Central Java (Karanganyar, Kebumen) in 1958 and 1959. In the villages of the area, mutual called Splice, and indeed functions as already mentioned. The term was derived from the word splice sambat means "ask for help". The draw here is the equation with isltilah bitarbeit Germany language means that the requested relief work (from bitten Word = ask) for the activity, the royong roughly half a century ago still are also carried out in rural areas of Germany.

Custom splice although by most farmers in Karanganyar area already considered less practical Kebumen, but is still done by most farmers around the year 1959. The term mutual, recently known for farmers when three-four years earlier, the term was introduced in that area during the election campaign underway. There are a number of other helping each other activity in the community of the village, among others; helping each other activity among the neighbors who live close together, for small jobs around the House and yard, such as digging wells, replace the bamboo walls of a home, clean the House and the roof of the home of vermin mice and so on. Customary to ask for help neighbors to job similar in Karanganyar area-Kebumen concepted as a different thing with Splice, and termed the others namely *guyuban*.

Helping each other activity among the relatives (and sometimes some of the closest neighbors) to organize a party to a marriage, circumcision or other customary ceremonies around the transition points on the circle of life the individual (birth, seven months pregnant, let go of the umbilical cord, the first contact with the ground, baby naming, cutting hair for the first time, the grinding of the teeth and so on). Indigenous helping each other activity among the like relatives in Karanganyar, Kebumen is called *njurung*. Spontaneous activity without request and without

asking for help spontaneously at the time a resident of the village experienced a death or disaster. Customs to assist spontaneously like that is called *tetulung layat.*

Among the four forms of the activity of the Helping each other activity above, namely, splice, *guyuban, njurung* and *tetulung layat*, there is a difference in terms of the nature of the spontaneity of the fourth activity that animates it. Splice was done in an atmosphere that was not spontaneous, but rather in the mood take into account services and compensations are sharp and principled, as well as *guyuban,* although the atmosphere is spontaneous and brotherhood between neighbours near has been more visible. As for the spontaneous atmosphere of the most selfless great looks in the event *tetulung layat*, people helping others in the event of death and disaster.

Devotional work, need to be referred to as an activity of the exertions which often also called *gotong-royong*. The work is an act of exertion without having paid for a project that will benefit the public or to the Government. The system comes from the times of ancient kingdoms, in which the people in the village can be mobilized to work without pay on development projects the King, for religious or for the Kingdom. At the time of the colonial system that used to stanch job exerting power for the colonial government projects. At the time of independence, the system was used freely in development. In the area of it systems Kebumen, Karanganyar called kerigan, whereas in other places in Java, there are mentions as autumn mountain, rodi, kompenian and others.

History of the concept helping each other (*tolong-menolong),* mutual works (*gotong-royong)* initially only as a system of intangibles the deployment of employer additional busy times in the production farm as a system for *tolong-menolong* between the neighbors and relatives in the bustle-bustle around the household, time partying, and on the events of death and catastrophe made one with a system of rodi. The elaboration over the values the wisdom of Javanese culture not be final. So are conducted in this paper. A cultural heritage and in this context the author put myself as the "interpreter", then the chance of the public to give the meaning of the string against the words of wisdom that Java is still open. What's more, according to the people's lives full of dynamics, interpretation or definition of the Javanese cultural values that can be adjusted with changes or conditions, or in terms of Java said nut times kelakone. However, the value of any expression of wisdom can not be changed, because any expression of skepticism has a background that is already established. To that end, it is necessary the development of insight so that interpretation over these wisdom (*kearifan)* values exhibited by this adult life. In that way, then it is responsible for the interpretation of the values the wisdom can be served at any time in accordance with nature's thought and behavior the community widely.

Like a sea of meanings, values of Javanese culture will not be dried to be revealed until whenever. We believe the breadth of content of Javanese culture as a mirror of the vastness of the Java Community aspects of life itself. In addition, this paper is presented to the reader not only with a Javanese cultural background, but rather to the community without cultural boundaries. The application of Javanese culture in shaping entrepreneurship skill is what interests the author to examine and think about how the actual culture is capable of forming entrepreneurial soul.

B.   Entrepreneurship Skill

According to Basrowi (2011:9-10), entrepreneurship has the basis and goals will be achieved. Entrepreneurial goals are as follows:
   1.   The younger generations in general school children, older school dropout and aspiring entrepreneur.

2. The economy made up of small entrepreneurs and cooperatives
3. Government agencies that conduct business activities of State-Owned Enterprises, organizations and community groups.

Entrepreneurial principle is as follows:
1. the ability to work in a unity based on a healthy business
2. the ability of working in diligent, thorough and productive
3. the ability to solve problems and make decisions as well as courage take

According to the Manic (2012:58), the benefits that can be gained through entrepreneurship are:
1. have the freedom to mengaktualisasi potential
2. Have the opportunity to play a role for the community
3. Can be the motivation to start berwirauasaha

According to Basrowi (2011:7), the goal of entrepreneurship are:
1. increase the number of qualified entrepreneurs
2. Embodies the entrepreneurial ability and stability to produce kesejahteaan society
3. to cultivate passion, attitude, behaviour and ability of entrepreneurship amongst the community
4. developing awareness and entrepreneurial orientation that is tough

Scarborough and Zimmerer suggests entrepreneurial 8 characters as follows:
1. Desire Responbility For, i.e., have a sense of responsibility for the effort that he did. Someone who has a sense of responsibility will always introspective.
2. the Preference For Moderate Risk, i.e. the risk of preferring moderate, meaning always avoid risk either too low or too high
3. the Confidence In Their Ability To Success, that have the confidence to gain success
4. The Desire For Immediate Feed-back, always wants immediate feedback
5. High Level Of Energy, that has a passion and hard work to realize his wish for the sake of a better future
6. Future Orientation, namely oriented and have a perspective and insight far ahead
7. Skill At Organizing, that have skills in organizing resources to create value added
8. Value Of Achievement Over Money, that is more appreciative of the achievements rather than money.

According to Cashmere (2006:15), entrepreneurship is a soulless people dare to take the risk to open business on many occasions. The ability of the creative and innovative entrepreneurship can be relied upon, tips and resources for finding opportunities to success. Suryana (2006: two) Whereas according to Zimmerrer in Suryana (2006:14) is the application of entrepreneurial creativity and innovation to solve problems and take advantage of the opportunities at hand. Based on the above description, it can be concluded that entrepreneurial is a creative and innovative abilities in creating something that has benefits for themselves and others as well as being able to face the problem and take advantage of opportunities.

Of the opinion can be inferred that the character of entrepreneurship that is always committed in doing its job to obtain the expected results. He doesn't half- in doing his job, so he was always diligent, tenacious and unyielding. His actions are not based on speculation, but the calculations are done. He dared to take risks to his job because it's been doing the calculations are done. That's the character of entrepreneurship

Understanding Skill

Is the ability and mastery of technical operations regarding specific areas, which are producted. Skills related to the ability of a person to perform or complete the work-work that is technical. According to Kusnanto (2007:67), skill or expertise (skill) owned by an employee in the exercise and complete his work. Skills or expertise (skill) that in applying or operate a variety of means that there are both hardware as well as the nature of applicative software. So entrepreneurship skill is entrepreneurial skills in maximizing resources and see the opportunities that exist for the sake of competitive advantage of the company. Scheepers (2012:403)

Indicators Of Entrepreneurship Skill

Indicators of Entrepreneurship Skill according to Daft (2002:216-217), is as follows:

1. **Locus of control**

   The tasks performed in starting and running a new business need confidence that you can make something according to the way you want. Locus of control is divided into two, namely:

   a) internal control Locus (internal locus of control). It is the belief of the individual that their future in their own control and not significantly influenced by external forces.

   b) Locus control external (external locus of control), confidence for individuals who feel that its future is not under their control but rather influenced by external forces.

2. **Energy levels**

   The start of a business requires a great effort. Most entrepreneurs go through hard struggle and the various afflictions. They remain and work hard despite the trauma and various obstacles. A survey of the business owner reported that half of those people are working 60 or more hours in a week.

3. **The need for achievement**

   Other human qualities associated with entrepreneurship is the need for achievement (need to achieve), meaning that people were motivated to be superior and choose situations that have a high likelihood of success. People with the needs of achievement need to set a goal, which is a very difficult thing to do. Easy goal gives less challenges while goal less realistic difficult and difficult to achieve. The purpose of which is not too easy and not too difficult (intermediate goals) can provide the challenge and presents a great level of satisfaction when accomplished. Those with high achievement will set goals that can provide feedback on the success obtained.

4. **Confident**

   People who start and run his business should be able to act firmly. They need the confidence will be his ability to perform the daily tasks in the business. They must be confident against the capabilities to satisfy consumers, handle technical details, and maintaining business continuity. Businesspeople should also have high confidence that they can deal with everything in the future and can deal with problems that are complex and difficult anticipated.

5. **Awareness of time**

   The entrepreneur has a tendency to be not patient, they feel any feeling of haste. They want everything for the better, as if no more tomorrows. They want everything is moving as quickly as possible without any suspension. Entrepreneur "uses the best possible chance."

6. **Tolerance of ambiguity**

   Many people need the work situation are characterized by a clear structure, specific instructions, and complete information. Tolerance of ambiguity (tolerance for ambiguity) is

a characteristic psychological which caused someone not fazed by chaos and uncertainty. This is an important feature, because some situations indicate higher uncertainty than with starting a new business. The decision is often made without clarity or certainty concerning the choice of which option is expected to be successful.

RESEARCH METHODS

In this research method used is the study of librarianship. According to the Nazarite (2003:93), the study of librarianship is the tracing of existing literature and examines in diligently regardless of whether a study using data on primary or secondary, whether the research is done in the field, laboratory or museum. Some of those concepts describing, that culture consists of elements that are the result of human work, which consists of: customs, beliefs, norms, law, assumption, story, myth, metaphor, the arts and more. The culture inherent in the human being, to characterize the human dimension on each culture. Cultural dimensions of human groups in the Organization of drawing culture on the dimensions of the organization. Culture on the human dimension, the dimension of organization and their characteristic existing in a country shows the cultural dimensions of countries.

ANALYSIS AND DISCUSSION

Booke in kotter and Hesket (1997), suggests that the concept of human needs are distinguished into: the needs of the economic and social needs. At the lowest level, humans as individuals will attempt to meet the minimum requirements: the need for food, clothing, shelter, and security-self-satisfaction, besides the desire to appear different, as human as themselves. Social needs began from a source that is a sense of dependence upon social norms are constantly evolving as an attempt of self manivestation. For one, these social needs fulfillment standard will be determined by the presence of basic norms in force in the community, both the compliance of goods or services that can provide satisfaction to her. While the needs of individual economies are very different, where if an item is needed one can meet as desired on the basis of specified criteria, it will be able to provide satisfaction for him.

In fact, that happened in the community between the two needs mentioned, there is one condition will complement each other and support with satisfy economic needs for someone then will be able to support the social needs of the person concerned. The case with an increase in the fulfilment of social needs, will make it possible for someone to be able to improve its economic needs, along with changes in giving judgment against the social motivation as part of appreciate for a discussion of its economic needs. This will bring up the opinion with the public that the presence of the expression of social values will be able to encourage attempts to express the value of it.

But on the condition that both those needs may be different and even had the opposite direction, a condition that affects many of its development in the community is the issue of the role of the "custom" the habits and behavior of the public. This fact occurred in neighborhoods of the eastern part of East Java and Madura. Many among this community which has a cow, which is the economic factor for the farming community because it can be empowered to land management advancing, so economically will be more productive. But the fact that the cows belonging to the reserved only for winning the race mere fulfillment and customs prevailing in society. On the other hand, that the cost was covered for the care and operational excellence.

The other reality as found in Toraja society, they keep the custom trust values. So the importance of the view to the fulfilment of social needs, given the existence of the presumption that the fulfilment of social needs regarding the issue of prestige or self-esteem in society. As is happening in the community, the Bawean contended that *Haji* is very valuable for the needs of

life. In other words that went the pilgrimage is part of the perfection of life, in order to complement the social prestige of someone with already bore the honorific "*Haji*". As a consequence of that by having to spend considerable costs will they traveled. Because they believe that the "Haji" one's duty towards God is the absolute must be lived. The essence of the concept of social needs and the needs of the economy of this Booke shows:

1. Not yet firm boundaries between economic needs and social needs, as a result in the implementation in the community becomes less clear.
2. Factors influence the customs, religion and customs of the community will greatly affect the economic behavior patterns of social or economic.

Several factors have been known to exert influence on management in general because of the nature of universal management. Those factors include: anthropology, cultural, ideological, political, social, and religious, so overall the interconnectedness between the influential factors, processes, and management objectives in General. Although some factors giving influence on management universally, but the authors presume that they are giving top priority influence on management in Indonesia are cultures, resulting in further discussion on this subject of the sub will be discussed some of the things that are considered important by the writer to be examined with regard to culture.

Why do the authors presume that they give priority to the main cultural factors which affect the management of Indonesia?. The author's assumptions are based on the existence of a real-, that Indonesia is a country made up of islands that spread across the archipelago, with a diversity of tribes, races and ethnicities coloring in the implementation of management that is universal. The other arguments of the authors are some of the people who are interested in the development of the application of the existing management in Indonesia in a seminar with the theme "management concept of Indonesia" held a three-day dive in 1979, was essentially the General conclusion can be drawn from the seminar, that: the success of the application of management in Indonesia should be adapted to the existing conditions in Indonesia. Western-style management (American) or the ala management East (Japan) can be used as a reference as long as it was still synced with cultures in Indonesia. Some of the authors involved in the formulation of the concept of management of Indonesia is among others; Roeslan Abdulgani, T.B. Simatupang, Astrid Susanto, 2004 d. j., Scott W Bachtiar, Mochtar Lubis, Lie Tek Tjeng, and Rooseno.

CONCLUSIONS AND SUGGESTIONS
Conclusions

1. Cultural factors provide the dominant influence on towards entrepreneurship.
2. The necessity of maintaining the culture of Indonesia's positive impact on Entrepreneurship Skills, and working to reduce gradually the culture that negatively affect. It is realized, it is no easy job as it pertains to mental attitude. Similarly facing cross cultural, we should be able to distinguish and filter cross cultural influences.
3. Entrepreneurship Skill still needs refinement and development in order to face globalization.
4. The application of norms Entrepreneurship Skill that is universal in Indonesia should be adjusted with the lofty values and culture of the nation of Indonesia.
5. Pearls of wisdom on value of Javanese culture coloring and contribute valuable against Entrepreneurship Skill.

Suggestions

The soul and the spirit of entrepreneurship not only belongs to the entrepreneurs but also belongs to the professionals and what are the roles in a variety of different functions, whether it's the profession of teacher/lecturer, pupils/students, doctors, soldiers, police, employees and so on. Hisrich-Peter (2005:535) States entrepreneurship is one method for stimulating and then capitalizing on individual in an organization who think that something can be done differently and better. He thinks entrepreneurship is a method of stimulating the individual within the organization who has the idea that he can do something that appears different and better results. The statement reinforced the existence of research conducted by Dewi (2013) States that education entrepreneurship motivation and skills against the partially positive effect against someone. Often happens some errors employees in work resulted in the production of results that do not fit the standard. These errors can be expected in minimized. For that employee is motivated to be superior to achieve high success.

REFERENCES

Ardana, I Komang dan Ni Wayan Mujiati dan I Wayan Mudiarta Utama. 2012. *Manajemen Sumber Daya Manusia*. Cetakan Pertama. Yoyakarta: Graha Ilmu

Arif, Mustofa, Muhammad. 2014. *Pengaruh Pengetahuan Kewirausahaan, self Efficacy dan Karakter Wirausaha terhadap Minat Berwirausaha pada Siswa Kelas XI SMK Negeri I Depok Kabupaten Sleman*. Skripsi pada Fakultas Ekonomi Universitas Negeri Yogyakarta

Arikunto, Suharsimi. 2002. *Prosedur Penelitian Suatu Pendekatan Pratek.* Jakarta: Rineka Cipta

—————————. 2010. *Prosedur Penelitian Suatu Pendekatan Praktek*. Edisi Revisi. Jakarta: Rineka Cipta

Astiti. 2014. *Pengaruh Pendidikan Kewirausahaan Terhadap Motivasi Berwirausaha dan Ketrampilan Berwirausaha Mahasiswa Pendidikan Ekonomi Universitas Negeri Yogyakarta*. Skripsi pada Fakultas Ekonomi Universitas Negeri Yogyakarta

Dedi Purwana M.Buss. 2011. *Menjadi Wirausaha Sukses*. Bandung: PT. Remaja Rosdakarya

Jin, Tjhai Fung. 2003. *Analisis Faktor-Faktor yang Mempengaruhi Pemanfaatan Teknologi Informasi dan Pengaruh Pemanfaatan Teknologi Informasi Terhadap Kinerja Akuntan Publik*. Jurnal Bisnis dan Akuntansi, 5 (1): 1-26

Kasmir. 2006. *Kewirausahaan*. Jakarta: PT. Raja Grafindo Persada

Kotter, John P., Heskett, James L., 1997. *Corporate Culture And Performance, Dampak Budaya Perusahcran Terhadap Kinerja,* Terjemahan, PT Prenhallindo, Jakarta.

Kuncoro, Mudrajad. 2001. *Metode Kuantitatif: Teori dan Aplikasi untuk Bisnis dan Ekonomi.* Edisi I. AMP YKPN, Yogyakarta

Kuntawicaksono. 2012. *Pengaruh Pengetahuan Wirausaha dan Kemampuan Memecahkan Masalah Wirausaha Terhadap Mminat Berwirausaha Siswa Menengah Kejuruan Semarang*. Skripsi Prodi Pendidikan Ekonomi, Program Pasca Sarjana

Margono S. 2007. *Metodologi Penelitian Pendidikan Komponen MKDK*. Jakarta: PT. Rineka cipta

Nasir, Azwir dan Ranti Oktari. 2013. *Pengaruh Pemanfaatan Teknologi Informasi dan Pengendalian Intern Terhadap Kinerja Instansi Pemerintah*. Skripsi Fakultas Ekonomi Universitas Riau

Notoatmojo, Soekidjo. 2009. *Pengembangan Sumber Daya Manusia*. Bandung: Rineka Cipta

Panggabean, S. Mutiara. 2014. *Manajemen Sumber Daya Manusia*. Jakarta: Ghalia Indonesia

Ridwan. 2004. *Metode Riset*. Jakarta: Rineka Cipta

Rivai, Vetsel. 2006. *Manajemen Sumber Daya Manusia Untuk Perusahaan.* Jakarta: Grafindo Persada

Salamah. 2010. *Pemanfaatan Sistem Informasi dan Teknologi Informasi Pengaruhnya Terhadap Kinerja Individual Karyawan.* Skripsi Politeknik Negeri Sriwijaya

Santoso, Singgih. 2000. *Buku Latihan SPSS Statistik Parametrik*. Jakarta: PT. Elex Media Komputindo

Setiaji, Bambang. 2004. *Panduan Riset dengan Pendekatan Kuantitatif*. Surakarta: Pasca Sarjana UMS

Soertyanto, Eddy. S. 2009. *Entrepreneurship Menjadi Pebisnis Ulung*. Jakarta: PT. Elex Media Komputindo

Sugiyono. 2010. *Metode Penelitian Kuantitatif, Kualitatif Dan R&D*. Bandung: Alfabeta

————————. 2012. *Metode Penelitian Kuantitatif, Kualitatif Dan R&D*. Bandung: Alfabeta

————————. 2012 a. *Statistika Untuk Penelitian*. Bandung: Alfabeta
————————. 2012 b. *Statistika Untuk Penelitian*. Bandung: Alfabeta

————————. 2013. *Metode Penelitian Kuantitatif, Kualitatif Dan R&D*. Bandung: Alfabeta

Suryana. 2006. *Kewirausahaan Pedoman Praktis, Kiat dan Proses Menuju Sukses*. Edisi 3. Jakarta: Salemba Empat

Walling, Edward Russell. 2010. *50 Terobosan Manajemen yang Anda Ketahui*. Jakarta: Erlangga

Williams, Chuck. 2001. *Manajemen*. Buku 1. Jakarta: Salemba Empat

Winotho, Hadiwidjojo. 2015. *Hubungan Relasional Strategi Resource-Based View dan Entrepreneurial Skill Terhadap Inovasi dan Keunggulan Kompetitif Lembaga Bimbingan Belajar di Wilayah Malang*. Skripsi Fakultas Ekonomi dan Bisnis Universitas Brawijaya

Wiyani, Nova Ardy. 2012. *Teacher Peneurship*, *Gagasan & Upaya Menumbuhkembangkan Jiwa Kewirausahaan Guru*. Cetakan 1. Jakarta:Ar-Ruzz Media

Zakiyudin, Ais. 2013. *Teori dan Praktek Manajeme*n. Jakarta: Mitra Wacana Media Yayasan Sekolah Wirausaha Indonesia