
Ethnographic Study on Cultural Entrepreneurship of Banjar Ethnic Family in Indonesia

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Abstract: This study aims to explain the historical background of entrepreneurship culture in Banjar ethnic families in Nagara village, Palangka Raya City, Indonesia. The research design uses qualitative research with the Spradley ethnography approach. The respondents are gold and diamond entrepreneurs living in Nagara village. Data collection techniques include participant observation and in-depth interviews. The results reveal that entrepreneurship culture in Banjar ethnic family is based on their family background where they are descendants of traders, and their entrepreneurship behavior that has been passed from generation to generation through trade habits to bequeath the science and talent of trade and bequeath technical expertise. To sum up, culture that exists in the Banjar Ethnic family, particularly in regards to the entrepreneurship culture, can affect the interest of descendants to become entrepreneurs.

Keywords: Culture of Entrepreneurship, Banjar Ethnic Family, Ethnographic Study

1. Introduction

According to Omsa et al (2017), entrepreneurship is one of the important factors that can increase the economic growth of a country as well as create new jobs [1]. It is realized by the government by consistently developing entrepreneurship to trigger public interest in entrepreneurship by starting to civilize business or trade as an alternative to improve economic life. However, the government's efforts have not been maximized to date. Wirasasmitha (2011) believes that the obstacle is the perception of the community who generally views that entrepreneurship has a lower status than, for example, civil servant status [2]. Consequently, a person's desire to start a business is often hindered because it does not get support from parents and family. Most parents still prefer their family members to work as employees in the government or in large companies. In addition, there is an assumption that entrepreneurship is not a profession because entrepreneurs have no fixed income. Furthermore, for some people, business or entrepreneurship also has a higher risk and requires larger money to start compared to other professions. These assumptions are often the cause of community doubt in starting a business.

Nicolaou et al (2008) state that everyone has the

opportunity to become an entrepreneur, but they need to commit to change the way society views the entrepreneurial career. In addition, starting a business requires hard work to develop skills. The ability to do business can be realized and evolved if one possesses business knowledge and skills required to carry out daily operations [3]. This is believed to bring about a person's confidence and interest in business.

Based on the results of previous research, it is believed that families give a strong influence on one's interest to cultivate the business profession. This statement is supported by the results of Herdman (2008) which suggest that the family is the first environment that can grow the entrepreneurship mentality [4]. Research by Boz and Ergeneli (2014) also states that the family is the first social group that interacts with individuals, where individuals learn the basic values of life from the family that enables them to imitate their parents or to continue the family tradition, including entrepreneurship [5]. Therefore, it's assumed that if a parent is an entrepreneur, it will increasingly affect their descendants interest in entrepreneurship. This is inline with a study conducted by Basu and Virick (2010) which found that having parents who are entrepreneurs can encourage their them to become entrepreneurs as well [6]. Scott and Twomey (1988) added that respondents whose parents have small

businesses show a higher preference for self-employment and a lower preference for work in an organization [7]. Similarly, research by Wang and Wong (2004) found a positive influence of the background of parent's work on student interest in entrepreneurship [8]. Polin, Ehman, and Kay (2016) also state that having parents with an entrepreneurial background is more likely to develop a greater interest in their descendants in engaging in entrepreneurial activities [9]. Shapero (1975) points out the importance of having several family members as company owners in the entrepreneurial interest process as it will increase the credibility and desire of their descendants to become entrepreneurs [10]. Nicolaou et al (2008) also state that family members do not only convey entrepreneurial knowledge but also equip their successors with the entrepreneurial skills necessary to carry out day-to-day operations [3].

Furthermore, family environment factors in the form of "role models" are believed to have an influence on individual interests for entrepreneurship [11] and [12]. Role models are typically immediate family members, uncles and aunts, and grandparents [13]. Furthermore, "role models" that exist in the family will indirectly create a culture within the family and are believed to affect their descendants' interest in entrepreneurship, as research by Widiyatnoto (2013) found a significant effect of family culture factors on student entrepreneurship interests [14]. Gamage, Cameron, and Woods' (2003) research also found a strong relationship between culture and entrepreneurship [15]. Similarly, Saffu (2003) also mentions the role of entrepreneurial culture in shaping entrepreneurship tendencies [16]. Research by Altinay et al (2012) also found the nature of the correlational relationship between entrepreneurial culture variables in the family and entrepreneurial interest [17].

Based on the previous empirical study, we can see the importance of entrepreneurship culture in the family in influencing interest to cultivate businesses. This phenomenon motivates researchers to examine deeply the historical background of entrepreneurial behavior. For that reason, this study is conducted to find the historical background of entrepreneurship in Banjar ethnic family in Palangka Raya City, particularly families from Nagara village (South Hulu Sungai Regency, South Kalimantan), Indonesia.

2. Literature Review

2.1. Understanding the Principles of Entrepreneurs

For most people who have a desire to start a business, the most frightening thing is the failure of their business. Through the failure, the prospective entrepreneur is actually being forced to decide whether to continue cultivating their business or find another profession. Those who dare to escape from the fear of failure apply the basic principle of entrepreneurship. In addition, an entrepreneur should also think positively of the opportunities and efforts undertaken. Thus, passion, willingness, and perseverance will create a thriving and growing business.

According to Altinay et al (2012) there are several principles that must be held by an entrepreneur, including daring to start, daring to bear the risk, careful calculation, having a clear plan, not being easily satisfied and desperate, being optimistic and full of confidence, having responsibility, and having ethics and morals [17]. Saiman (2014) added that putting courage in facing the failure of risk is the main principle of an entrepreneur [18]. This can be seen from an entrepreneur who exhibits no fear failure, being full of spirit, creativity and innovative, acting with careful calculation in taking risks, patient, tenacious and diligent, optimistic, ambitious, never gives up, sensitive to the market or can analyze market opportunities, applies ethical standards, is independent, honest, caring of the environment, and builds relationships.

2.2. Entrepreneurship Culture in the Family

Growing interest in entrepreneurship is actually changing the mindset of workers into an entrepreneurial mentality. Changing the mindset is apparently a very long process. The mentality of workers should have been developed from an early age. In addition, it is also necessary to create a climate that can change the mindset of a community so that they can grow their interest in entrepreneurship. Interaction with the nearest social environment is one possible way. Alma (2013) believes that the environment in the form of an "entrepreneurial role model" can increase entrepreneurial interest. In this case, a parent is an entrepreneurial role model through the provision of positive examples and the formation of habituation in entrepreneurship [13]. In addition, the home atmosphere is also important for child behavior development. Boz and Ergeneli's study (2014) reinforces the statement that parents are the most important actors in an individual's life [5]. Individuals gain their first experience regarding education, mental and cognitive development, and personalization within the family. That is why the decision for individual career preference to become an entrepreneur is relevant in the family.

Educating by consistently involve children in family entrepreneur activities can be done by parents to their children at an early age. According to Jahja (2011) the more frequent the interest expressed in the activities, the stronger the interest will be [19]. A child who gains much experience through the family will have more positive characteristics in the form of knowledge, attitudes, and skills. Positive characteristics will strengthen the attitude towards his or her work in the future. It should be realized that family is the first and the main socialization institution for children. Through the family, children can learn various positive characteristics so that they can adjust with the cultural environment. Parents play an important role in the socialization process undertaken by a child because the socialization process relates to the family's cultural context. A cross-cultural study found two main functions of the family, namely the internal function and the external function. The internal function means to provide psychological protection for its members, whereas the external function means to transfer cultural values to the next generation [20].

In relation to a family's culture, specifically the culture of

entrepreneurship, it is believed that it contains values which exist within the family who is able to influence the entrepreneurial behavior of an individual [21, 22]. Through working in a family business, people can get certain business ideas and skills to start their own business or to continue their family business [23]. Altinay et al (2012) found that the culture of entrepreneurship is a form of family education in some aspects of business which affects the individuals interest to start a business by equipping them with skills, knowledge, and experience to deal with different situations, to stimulate or enhance entrepreneurial interest and vision, and to engage in entrepreneurship [17]. Hence the entrepreneurial culture in a family that can be learned through family members, should be socialized and transmitted in the form of participation, or involving the family business to develop children's interest in entrepreneurship. For example, the way in which parents educate children from an early age with entrepreneurship skills that are transferable and developed by children plays an important role in building common characteristics relate to entrepreneurial behavior [25, 26]. Learned (1998) states that some individuals have a combination of psychological properties in interactions with background factors that make them more likely to become candidates in trying to start their own business [27]. Furthermore, Boz and Ergeneli (2013) argue that a person chooses to become an entrepreneur because he or she feels confident, and this trust leads to an interest in entrepreneurship [28]. Boz and Ergeneli (2013) also state that one's beliefs are shaped by contextual factors such as ethnicity, age, gender, support systems, and learning from experiences [28]. In addition, self-employed parents provide lessons for their children based on their parental experience. Parents' experience is the second best way to learn after the experience gained by children themselves.

Furthermore, the values of entrepreneurial culture that are transmitted from one generation to the next in a family have strong relation with the culture that exists in a society. The culture of a society can be an important force that changes the economic governance of society toward progress. This can be seen from coastal culture or river culture developed in Banjar society that has helped the establishment of the Banjar Muslim trader community with a characteristic of coastal trade that is open, highly mobile, and has a custom of settle. This means Banjar people become more open to external views, more open to communicate and interact with the outside world, especially when doing trade relations with Chinese, Indian, Arab and European traders [29]. Furthermore, Alfisyah (2014) said that the character of this typical coastal trade impacts the emergence of values that are democratic in Banjar families like the "Tradition of freedom" which is taught by parents to their children in determining and choosing their respective ways of life to quickly establish independence [29].

2.3. Historical Background of Entrepreneurship Culture of Banjar Ethnic Community

The development of life and human civilization along with

all problems will be intersected to social sciences. Humans, in this case, become the subject as well as the object, meaning humans learn from other humans, as well as from themselves. The uniqueness of human beings that always changes and grows in various actions needs to be discussed and studied in the form of qualitative research in order to reveal the secrets of ethnicity or race to its deepest core. Moreover, the dynamics of human problems is actually inseparable from the social and cultural context that surrounds it. It is impossible for humans to be released from the social context or social environment and the culture in which they reside.

Furthermore, qualitative research is essentially more understanding on what other people perceive, understanding of other people's minds and points of view, and understanding of a phenomenon based on the point of view of a particular group in a natural setting [30]. Creswell (2008) added that qualitative research is a scientific research process focused on understanding human problems in a social context, presented in a comprehensive and complex picture, detailing the views of various sources of information, and naturally done without any intervention from researchers [31].

Based on the importance of qualitative research, this study uses an ethnographic approach. Researchers attempt to understand in detail the historical background of entrepreneurial culture in ethnic Banjar families in their community. The use of ethnographic approaches is based on the assumption that the behavior or action of a person in his or her ethnic group in everyday life is a reflection of the meaning embodied in every act of a group of people or actions of people within the scope of ethnic life. Similarly, Fatchan (2015) states that the behaviors or actions of a group of people are unique and are related to the social and cultural history that underlies each actions [32]. In addition, the research by Daud (2000) shows that the entrepreneurial behavior run by Banjar people is a very long and ever-lasting process before reaching cultivation [33].

In order to understand in detail the historical background of entrepreneurial behavior or culture in ethnic Banjar family based on natural truth through the ethnographic approach, the researchers try to: (1) direct the historical background of entrepreneurship culture and behavior of informants; (2) get closer to the informants in the place of business; (3) record what is seen, heard and felt directly by informants without including the attitudes and opinions of the researcher on the written observation record; and (4) discuss and confirm records of observations with informants which are then written in the form of a detailed description of the field notes and historical conditions underlying entrepreneurial behavior.

3. Research Methods

This research uses a qualitative research design with the ethnography approach. It is intended by researchers as an attempt to understand the subject through what they see, hear, speak, think, and act on their own accord. Hence, a

researcher does not just study the whole community and understand the behavior of the community that is the subject of research, but also learns about the the community life. Lincoln and Guba (1995) argue that ethnographic research is naturally about individuals and communities living in certain cultural situations [34, 35] added that an ethnographic approach with a qualitative research design is able to describe and interpret the same pattern of values, attitudes, beliefs, and languages of a group within the same culture. Furthermore, according to [32], the behaviors or actions of a group of people are unique in relation to the social and cultural histories that underlie their actions. Ethnographic research will involve a learning activity about the world of the research subject.

Furthermore, the research implementation with Spradley's ethnographic approach is the Gradual Forward Research Flow which has five main principles and is divided into twelve steps, namely selecting informants, interviewing an informant, making ethnographic notes which will be the subject of further analysis, asking descriptive questions, analyzing the interview, making a domain analysis, asking structural questions, making a taxonomic analysis, asking contrast questions, making a component analysis, finding cultural themes, and creating an ethnography [36].

The setting of this research was conducted in Palangka Raya city, and the focus of the observations was conducted in Pasar Besar. The selection of research subjects was done by purposive sampling technique and sampling strategy based on the quality of the sample rather than the quantity. The point is that the researcher considering the number of samples is not a major consideration, but rather the consideration of the quality and accuracy of the information gathered from the informants if of utmost importance. Spradley (2007) also stated that almost everyone can be an informant, but not everyone can be a good informant [37]. The informants in this ethnographic research are entrepreneurs of gold and diamonds of Banjar ethnicity with consideration of selection among others Banjar ethnic entrepreneurs from Nagara village, entrepreneurs who have settled and been trading in Palangkaraya City for more than 20 years, have a unique business understanding of Banjar people, and inherit their businesses as a second generation. The search produced three key informants presented in Table 1 shown in the Appendix.

Data collection of ethnographic approach in qualitative research is done by means of participant observation and in-depth interviews. The analysis of ethnographic research data refers to the Spradley model of analysis and description of interviews, domain analysis, taxonomic analysis, and relationship analysis between themes [32]. In analyzing and describing the results of interviews in detail, researchers simultaneously and inherently also check the validity of the data in order to account for the overall data that has been obtained to determine whether the data analysis is correct, valid, and true. Checking the validity of ethnographic research data uses the criteria of Fatchan (2015), namely: (1) Credibility standard. This standar was done by triangulating data (comparing between the results of key informant

interviews and the interview results of nearest brothers or sisters, conducting member checks (checking and discussing research findings between researchers and key informants), performing observational persistence (an effort to observe diligently and purposefully in line with what in-depth interviews are, specifically when observing the daily activities of key informants at their stores from 8 am up to 4 pm); (2) Transferability Standard. This standard was conducted by attempting to describe in detail the writing of a report on how this research is conducted and finding underlying historical conclusions of the culture of entrepreneurship in families so readers can easily understand and review the findings of this research; (3) Dependability Standard. This standrd was followed by endeavoring to be consistent from the beginning (data collection) until data is considered to be sufficiently saturated to answer the research problem; and (4) Confirmability Standard. This standard was applied by checking and re-checking the data or information obtained through discussions and reconfirmed on each of the key informants with research findings) [34].

4. Result and Discussion

Trade run by ethnic Banjars is recognized by some previous researchers to be a very long process of formation and to be long lasting. Saffu (2003) believes that cultural traditions and trade traditions are hereditary [16]. This trading activity continued throughout Banjar history since the time of Negaradipa and continued by Negaradaha until Banjar sultanate [29]. These cultivated trades have a real effect on Banjar people known for their trading characteristics. The inherent traits of trade have an impact on their attitudes and behavior. This relates to the efforts of Banjar people to improve their welfare. There is the assumption that the science of trade should be passed down to the next generation. Hopefully, their successors can be independent and can improve their own welfare. Furthermore, according to Abdussami (2006) efforts to improve the welfare of ethnic Banjar people have been done by instilling self-reliance in the family, and this has become an adopted family culture [38]. This implies that, since childhood, ethnic Banjar children have been trained and educated by their parents to freely choose their own way of life to be quickly reach economic independence.

With regard to trade that has become a cultural way of life among Banjar people, research in the field found interesting facts. Culture of trade or entrepreneurship has grown in ethnic Banjar families. Historically, according to the informants, their family tree is comprised of descendants of traders, and all family members work as traders. As a descendants of traders from the village of Nagara, the average grandparent of the informants cultivated various businesses and have more than one business due to their perseverance in establishing and running businesses. Some informants work as jewelry craftsmen while simultaneously selling daily necessities (Pancarakenan: Banjar terminology), others sell fruit and household items while working as a

jewelry craftsman. There are also farmers (*Behuma*: Banjar terminology) and rice traders who also work as gold craftsmen. Some also act as clothes traders and gold traders. It seems that informants families have historically been very close to gold jewelry, either as traders or as craftsmen. An other informant believes that Nagara people are well-known for working as gold jewelry craftsmen. Moreover, according to other informants, Nagara people are also famous for their nature who of trade in places away from home. Hence, in their youth, Nagara people doing business away from their hometown. Love of trade make them work on Borneo Island and when they return from their trade, they bring goods that are not available in their village to resell. It seems that they are creative in taking advantage of opportunities.

The culture of entrepreneurship by bequeathing the science of trade on descendants recognized by informants was done also by their grandparents when their parents were young. An informant said that after coming home from school, her parents worked to help trade in the business as a means of learning to trade. It is expected that if she wished to work outside of her hometown, she would already be equipped with the ability to survive. An informant said that when she was still young, her parents have been given the confidence to manage the business when her grandparents went out of town. There was even an informant who said that his parents, while still young, had been asked to learn to sell whatever they could. Their influence is recognized by the informant, making his parents able to work independently at a young age. All informants still remember when they assisted their parents in trading. At this moment, parents usually convey advice (*Pitua*: Banjar terminology) that encourage the informants' willingness to try their and establish their own business. These suggestions were delivered by grandparents to the parents of the informants. Some advice that the informants remembered included the message to not be shy since they were not begging for free money, trust is the most important business capital, and do not be afraid to fail when you do business.

As a descendant of traders from Nagara village, an informant said that his parents had not only inherited the science of trade but also derived technical expertise passed on from generation to generation. This technical expertise should be taught to the next generation so they are expected to become gold and gem jewelry (diamond) craftsmen. Hence, at a young age, informants have a strong trading talent and distinctive technical expertise as their business capital. An informant showed talents that have been carefully formed since their childhood to be accustomed to trading and deriving technical expertise. Parents' experience enables them to see business opportunities. This ability made informants' parents dare to start a business. Moreover, grandparents of informants provide business capital, leading to a strong mentality and readiness to face various risks. It is not strange that parents of the informants view trying new efforts in finding a business is considered appropriate for him or her (Banjar philosophy: *Saurat*). In addition, with the expertise of being a gold and jewelry (diamond) traders

makes the informants famous for the terminology "Pemberlian" for Martapura people and "Pamamasan" for Nagara people.

Bequeathing trade science and technical expertise that has been possessed for generations is a value contained in the family, particularly in the value of entrepreneurship culture that is socialized and transmitted in the form of participation in the family business to develop an individual's interest in entrepreneurship. This is in line with the results of Casson (1991) and Ronstadt (1985) research which states how parents educate children from an early age with transferable entrepreneurship skills which is developed by children. This is indeed capable of playing an important role in the building of common characteristics related to entrepreneurial behavior [25, 26].

Familiarizing trade since childhood with the intention to lower the science of trade and technical expertise, stated by the informants, made their parents have the specific characteristics in accordance with entrepreneurship principles, such as never giving up, having an entrepreneurial spirit, careful calculation, diligence, patience, tenaciousness, and being creative in doing business. According to the informants, these specific characters enabled their parents to achieve business success and become real examples to the informants for success. Real examples of entrepreneurial success are the ability to own a home and a shop because they are able to keep the trust of business partners, able to show how to be a good trader, able to raise capital to pioneer new business ventures, and always think of future risks. Furthermore, the actual form of behavior shown by parents is viewed by the informants as a way for their parents to motivate their children to become interested in business, where the informants also feel the role of parents is significant in this case. By involving informants in business and accommodating them with business capital, the motivation of the informants to do the business independently is much higher. In this case, some parents are able to make informants the successors of their family business.

The findings of the entrepreneurial culture existing within Banjar families as told by the informants support previous research which states that the entrepreneurial culture is a form of education in the family that can influence their (the informants) interest in starting a business by equipping them with a set of skills and the vision to engage in entrepreneurship [17]. Moreover, individuals are equipped with knowledge and experience to deal with different situations to stimulate or enhance their entrepreneurial interest (Krueger & Carsud, 1993). The result of this study is ultimately able to broaden the understanding of entrepreneurial culture in families associated with entrepreneurial interests as expressed by Cruz, Hamilton, and Jack (2012) and Hamilton (2011) [39, 40]. Boz and Ergeneli (2013) also state that the effect of entrepreneurial culture on the family entrepreneurial career will be more significant by familiarizing trade in the family which will ultimately develop entrepreneurial characteristics that motivate

individuals interested in business [28]. Moreover, entrepreneurship taught and conducted by parents from their childhood and adolescence increasingly fosters characteristics that fit with the principles of becoming an entrepreneur. In this case, the important role of the parents for individuals to become entrepreneurs is proved as Boz and Ergeneli (2014) in their research [5]. The roles of both father and mother have a big effect on the entrepreneurship career of their children. In addition, this research is further supported by Pillis and Reardon's statement (2007) that there is a strong role played by cultural messages in the selection of entrepreneurial careers [41].

5. Conclusions and Recommendations

5.1. Conclusions

Based on field findings and the discussion in this study, the writers have drawn up several conclusions. First, the culture of entrepreneurship in families turned out to be a historical background of descendants of traders, and entrepreneurial behaviors have been transferred from generation to generation. Second, entrepreneurial behavior is shaped through trade habits during childhood and adolescence by bequeathing the science of trade and technical expertise so children or teenagers will become more daring in starting a

business. Third, the emergence of the courageous nature to start a business cannot be separated from the encouragement of parents by providing business capital that will eventually bring the entrepreneurial characteristics and subsequently motivate children and teenagers to become interested in the business. Fourth, the culture of entrepreneurship in families created through trade habits will have further effects on the next generation in regards to the science of trade and technical expertise if parents are able to pass it to future generations. This clearly indicates that the culture that exists in the family, particularly the entrepreneurship culture, can affect the interest of descendants to become entrepreneurs.

5.2. Recommendations

Because the culture of entrepreneurship in the family has an important role in equipping family members with entrepreneurial experience, it is recommended for parents who have entrepreneurship experience to involve their descendants or younger generations in daily business activities. In addition, it is also essential to maintain the entrepreneurship culture in ethnic Banjar people by growing the mentality in children and teenagers to absorb entrepreneurial characteristics such as never giving up, having an entrepreneurial spirit, careful calculation, diligence, patience, tenaciousness, and creativity in doing business.

Appendix

Table 1. Key Informants.

Name	Age (Year)	Sex	Education*	Ethnic	Originality	Starts on	Generation to	Inherited business since
Muammar	42	M	SHS	Banjar	Nagara	1980	2	20 years old
Rahimah	40	F	PS	Banjar	Nagara	1994	2	17 years old
Yani	48	F	JHS	Banjar	Nagara	1993	2	18 years old

*SHS = Senior High School; JHS = Junior High School; PS = Primary School

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