

## **Study on Entrepreneurship Development in SD Kanisius Protakan,**

**Ngargomulyo, Muntilan**

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### **Abstract**

This paper aims to describe and understand how entrepreneurship was developed in SD Kanisius Protakan, Ngargomulyo, Muntilan. It was intended to build entrepreneurial characteristics in early childhood based on ecology and local wisdom. Entrepreneurship included in this learning process was in the form of respecting farmers as a dignified job because they take role in supporting human welfare and respecting the universe that has provided fertility and diversity of resources that can help humans improve their standard of living. This awareness needs to be developed so that children are proud of themselves, their parents, and their environment. They can thus grow into individuals who are ready to have entrepreneurial spirit for creatively and innovatively can utilize natural resources and humans to work together for mutual prosperity. Collaboration needed through parents, school and communities will provide a variety of ways of learning through parents, teachers and the community who remain rooted in local culture.

**Keywords:** ecology, entrepreneurship, local wisdom, Mount Merapi

### **INTRODUCTION**

Entrepreneurship is considerably a magic word that relates to opportunities for progressing. First, entrepreneurship gives opportunity to make changes. For example, making use of the unused land for farming creates a change. Second, entrepreneurship can give chances for achieving self-potency. A worker who does his/her jobs for routine can change drastically if his/her entrepreneurial spirit evolves since the entrepreneurial spirit can help him/her exploring all their potencies. Third, entrepreneurship can bring benefits from what has done. The person can consume the harvested vegetables for themselves or family by making use of the unused land.

SD Kanisius Prontakan, Ngargomulyo Muntilan teaches students about entrepreneurship through its Field School established in 2014. The school has been in a long history before coming up with this program. As part of the community, the school must participate in sustaining the environment and its uniqueness in the area where the school is located. Relying on the principle of school as a place to learn and to do, the school must function as the media for transferring knowledge and values that make the students have skills and knowledge for living.

SD Kanisius Prontakan is located at the side of Mount Merapi in which majority of the people there are farmers. They use chemical fertilizers and pesticides in their planting because they can harvest quicker and the results are considerably better. Such practice is contradictory to the organic life the school taught to the students who sometimes help their parents in doing their farming. This fact has motivated the school to change students' mindset as earliest as possible so they can have entrepreneurial spirit that make them to be independent to chemical fertilizers supplied by or purchased from factory. The school wants to develop natural farming that put ecology and environment sustainability as the priority since the community in the surrounding of Mount Merapi does not have such awareness.

They also are not aware of the negative impacts of chemical fertilizer and pesticide on human health and the environment. The chemicals may decrease intelligence, cause nerve and metabolism disorder. In order to minimize such negative impacts, SD Kanisius Prontakan teaches the students to have organic life habit by developing entrepreneurship using natural process since it can orientate them to ecology and life sustainability when they grow. This is also necessary for them to be able to survive and have perseverance as earliest time as possible.

This study is to describe and understand development of entrepreneurship in SD Kanisius Prontakan, Ngargomulyo Muntilan. It addresses background, methods, implementation, and

impacts to the students, parent, and community. The school involves parents and communities' participation in changing students' point of view since for the school good collaboration among the three parties is the requirement for a good education.

## LITERATURE REVIEW

### Entrepreneurship

The term entrepreneurship originally came from French. Literally, it means intermediary. In the middle century, the term was to describe people managing large-scale production project. Entrepreneurship is defined broadly as a process to create thing that has different value by using efforts and time, carrying financial, psychological, and social risks, and receiving monetary rewards and personal satisfaction (Hisrich, 2013; Wiratno, 2018).

Individual doing entrepreneurship is an entrepreneur. Zimmerer (2008) defined entrepreneur as an individual who creates a new business, takes risks and, deals with uncertainties for gaining profit and growth resulted from identifying significant opportunities and combining resources needed for capitalization. An entrepreneur has characteristics as follows (Zimmerer, 2008; Wiratno, 2018):

1. Is responsible
2. Is willing to take risks that have been estimated before
3. Believes in his/her ability to be successful
4. Has courage to face challenges and to respond them creatively
5. Has a lot of energy to work hard in the long time
6. Has orientation into the future and can see opportunities and potencies available
7. Is good in organizing

8. Is motivated by achievements rather than material things
9. Has high commitment to keep growing
10. Is able to handle uncertainty in the dynamic situation
11. Is able to adapt to the rapid change and flexible business environment

As outlined by Zimmerer (2008), benefits from embracing entrepreneurship include (1) chance to change destiny, (2) opportunity to make significant change, (3) media to express creativity and self actualization, (4) motivation for gaining business profit, (5) role in the community and recognition from others, and (6) ability to do the job responsibly and happily. Having entrepreneurship characteristics and knowing its benefits can direct to entrepreneurial actions. An entrepreneurial action is behavior for responding to the decisions that consider uncertainty in relation to possible chances and possibility to gain profit.

### **Ecology and Its Elements**

The term of ecology was originally from Greek “oikos” that means house or place to live and “logos” that means science. Thus, it literally means examination the relationship of organism or groups of organism and their environment. According to Soemarwoto (2004) and Soedjiran (1986), ecology is reciprocal relationship between living things and their environment. Ecology is therefore defined as a science studying relationship between living things and their environment reciprocally.

Ecology covers four elements: population, community, ecosystem, and biosphere. Population is a group of individuals who have genetic similarity; live together in the same place and time. In other words, it refers to members of a species who live close each other. There will always be either direct or indirect interactions between populations in the

community. Community is a group of populations that live together in a particular place and time. It can also refer to all things that live in an ecosystem.

Ecosystem is reciprocal relationship between biological and non-biological substances that build an ecological system or level of living organization covering organism and material environment. Both components influence and interact each other. In an ecosystem, an organism has a role as a producer, consumer, or decomposer. An ecosystem is thus a complex interaction and has variety components.

Biosphere is a global ecosystem or all ecosystems in the entire planet or all living things including place to live. Biosphere is the most complex level in ecology. It includes atmosphere in the high of several kilometers, land including rocks containing water that locate in 1500 meters below the land, lakes, rivers, caves, and oceans covering few kilometers depth.

## **METHODS**

This study was a field research directed to describe and understand a group of interacting people (Neuman, 2004). The researcher wanted to study people in a location, that is SD Kanisius Prontakan in Ngargomulyo, Muntilan, 7 kilometers from the top of Mount Merapi. The researcher examined social meanings from the school and its community as the natural social setting. There was no difficulty to enter the site since the researcher had relationship with the school.

The researcher applied observation to the site and relevant activities conducted in the site and live-in the community for gathering information. During the line-in, the researcher involved in their activities in order to be able to grasp their feelings, concerns, and survival. The information was presented using narrative description to systematically present the findings.

## RESULTS AND FINDINGS

### Concerns on Conditions of the Site

Human depends on the situation and condition of the environment that provides them natural resources such as land, air, and water for living. The natural resources are very important for human life since they contribute to achieving good quality of life. In other words, health and good quality of the environment affect quality of human life. However, in the recent time quality of human life is declining due to the decreasing in quality of the environment in terms of culture (economic, social, culture, and community health), a biotic (land, water, and air), and biotic (land and water flora, land and water fauna).

Even though Indonesia has abundant natural resources, the populations who have low awareness on sustaining the environment has caused damages on the nature through their irresponsible behavior in using the natural resources. Such condition happened to the natural resources in the side of Mount Merapi.

The populations in Desa Ngargomulya, Sumber, Muntilan located in the side of Mount Merapi had received abundant natural resources from Mount Merapi. Its lava coming from the eruption of the mount had fertilized the soil from which the people can plant vegetables and rice well. The weather was also good for planting the vegetables. However, the people did not really care to the nature. They used non-natural fertilizer and pesticide that could harm the ecosystem. Nevertheless, it was not solely the farmers' faults. Fertilizer companies in cooperation with the department of agriculture promoted and influenced farmersto use the fertilizer. They indoctrinatethe farmers that using non natural fertilizer can boost the results,generate bigger profit, and need shorter time process. Such indoctrination has moved away the understanding that Mount Merapi naturally brings fertilization to the soil and created business orientation in the

farmers' mind that fertilizer and pesticide can make them more prosperous. This can harm the ecosystem and endanger community or consumers' health who consume their vegetables.

Existence of sand mining in the site has also contributed to the damages of the nature. The sand miners negotiated with the local government to mine sand in the site. The local people even sold sand available in their fields for money, which has caused their fields lose their fertilization. This practice has degraded the culture of people in the side of Mount Merapi. Children have no respect to farmers that have been their parents and older generations' job.

This ecological damages in the side of Mount Merapi and mental degradation of the people in the location have created concerns of SD Kanisiun Protakan to prevent more damages on the environment and degradation of the people's mental.

### **The School Service**

SD Kanisius Prontakan, which was located in Dusun Gemer, Desa Ngargomulyo, Muntilan, kilometers from the top of Mount Merapi was established in 2003 in cooperation between Kanisius Foundation and the Parish of Sumber. Since 1977, nuns of the Servants of Christ came to the parish of Sumber to serve the local people through education, religious and social activities.

The foundation was about to close the school because the number of students was declining. The people actually still wanted the school to operate since not every of them could put their children in schools in Muntilan that was 14 kilometers away from the village due to their economic condition and public transportation that was unavailable for them. Parents also had no time for dropping the children to school since they had to work in their fields. The foundation then hand the school over to the parish for managing the school. Sr.M. Rosary, AK was appointed to manage the school that financially was unable to cover the operational costs.

After years giving service to the community, the school wanted to contribute to the community who had concerns on the fact that children seemingly did not have proud to their parents as a farmer and thus they did not want to help their parents to work in the fields. They thus did not have knowledge about farming while many people came to the side of Mount Merapi to learn about farming. The first move undertaken by the school was to have meeting with the parents and local people to discuss learning process that could be the solutions for this concern.

It was not easy for the school at the beginning because it must change and adapt its orientation. For the school, orientation of education should not only fit with the government standard, it must also be able to answer the concerns of local community. It needed different learning process from other schools to be able to bring up the potency of local resources and the good practices in the context of local culture.

SD Kanisius Prontakan then tried to define its unique contribution. It started with fixing the school buildings. It gathered fund for painting and fixing facilities. It recruited reliable and strong teachers who have high dedication and did not demand high salary. It kept searching its uniqueness for maintaining its existence. In 2014, the school established a field school.

After completing the concept and facilities for the field school, the next step was to create learning process that rooted to the local ecology and culture in the forms of entrepreneurship programs. Students from grade I to VI had their turn to study at the field school. Each class had one day to study at the field and the in-class course on that day was conducted in the field. There was a small shack in the field where the students could write and eat together.



## Entrepreneurship Programs

The entrepreneurship programs were triggered by the facts happened to the students or occurred in the community. Since there was no school canteen, the school urged the students to bring their own meal for lunch. Surprisingly, the students brought instant food such as instant noodle for their lunch. Their reasons were that their parents did not have time for preparing it and they did not like vegetables, as they are bitter. Based on this fact, the school wanted to educate the students by building their character to live organically. The school taught them to plant, cultivate, fertilize, and harvest vegetables. They ate together the harvested vegetables at school.

The barrier for this practice was the limited field owned by the school. The students used unused bottles, tins, or bamboos as the media for planting. Then the school looked for additional field by renting it from a local people who had the unused one. A field of 400 meter square was then the place for students to learn and practice farming. Parents and local people supported it by donating money for paying the rent of the field, giving away seeds and goats.

In the field school, students learned to love soil by working on it. They were taught to hoe, mix goats' faeces and compost with soil for fertilizer, prepare ground for cultivation, put seeds, wait for the seeds grow bigger, and move them to the land for planting bigger seeds. They also learned how to harvest correctly. Then they cooked the harvested vegetables and ate together in the field school. From this process, students learned how their food was produced with different quality (naturally) and how to give respect to the food that had been prepared well by parents or other people who involved in the process. Students could learn to respect their parents' efforts by knowing the hard work put for planting, processing, and harvesting. They might be proud of their parent as a farmer.

Another program was goat entrepreneurship. Students in grade IV were given responsibility to raise goats. They were divided into groups. Each group received a pair of goat. Here, the members should not only feed and raise the goats, they also learned to cooperate and communicate each other, manage the duties, and more importantly ask for helps to others humbly if they could not do the duty themselves. Parents and local people involved voluntarily in this process by teaching them how to do breeding.

Producing biogas from cows' feces was also the program taught to the students. They collected cows' feces and put them in a container for fermentation until they produce gas that was used as the fuel for cooking. The residual that had not produced gas was then processed to be fertilizer.

The beauty of the location in the side of Mount Merapi has attracted people to come to Desa Ngargomulyo. This triggered the school to come up with an idea to offer ecotourism program to introduce the field school SD Kanisius Prontakan to visitors. They offered recreational and educative activities.

There was a simple retreat house managed by nuns of the Servants of Christ located in Desa Sumber, 2 kilometers from Desa Ngargomulyo. The house was particularly for religious cultivation activities, but during the eruption of Mount Merapi, it was for aid camp. It currently was to support field school programs. Since there were demands for outbound from groups coming for retreat, the school came up with an idea to build outbound team consisting of local youths and farmers. They trained the youths and farmers to make group dynamic games, practiced public speaking, build self-confidence, and behave with friendly. Building self-confidence was considerably important since the youths and farmers from village might not be confident to interact with visitors from big cities such as Semarang, Yogyakarta, Jakarta

Surabaya, and even foreigners. They were also given knowledge about organic farming, ecology, and Mount Merapi. They were expected to have knowledge and able to give information about organic farming as well as were able to guide and train visitors in doing it. Visitors must go into the field, bring up cows' feces and mix them with soil, plant rice, plow the field with cow, harvest plants such as chili and other vegetables, and count rice in order to teach them to give respect to food given by nature.

Visitors were given the information on how to make biogas starting from collecting feces, putting them into the container, processing it until the gas was produced, and using the gas for cooking. They were also informed about production of fertilizer from the residues of biogas production.

Visiting the field school SD Kanisius Prontakan was the next activity for the visitors. Here, they learned about farming, breeding, and fishery in the 400-meter-square land. They learned making compost starting from collecting debris, cutting them, watering them with fermentation agent (*ragi tape*) dissolved with water. After that, visitors climbed the dam blocked Mount Merapi's lava goes through Senowo river using bamboo ladder. For some visitors, this could be challenging and fun.

Next, visitors went through Pedhotan Sewu, a tunnel built by the ancestors of the people in Desa Ngargomulya. It was a mountain separating two villages. One village received abundant water since it was located nearby the river. Another village did not receive water since the mountain blocked the village from the river. The local people built gradually a 1.5-meter tunnel from which water could flow from the river to the next village. People put a lot of hope on the tunnel and thus called it "Pedotan Sewu" meaning thousands of hope. Here, the visitors were to

feel and experience how worthy is the water for human life. This way was to educate people with fun.

### **Discussion**

Development of the fieldschool was to increase quality of life of the local people who naturally have good natural resources and culture but could not enjoy them due to sand mining that harm the environment and low awareness on sustaining the environment. The school had made them realized that sand mining could decrease fertility of the soil and degraded mental of the farmers who thought that they could get results quickly and without long process. Existence of sand mining in the area has made jobs shifting slowly from farmers to laborers in the mining. Activities in the mining has created image that being rich is easy and does not need to consider the effect of the activity to the environment. However, the fact showed that the mining did not bring positive impact to the community since the local people could only work as laborer whose job was to dig sand and break rocks with low payment and high risk since they did not have insurance for work safety. The school wanted to bring back the spirit of a farmer through entrepreneurial programs to the childrens outlined above.

The programs resulted in positive impactsto the community. Some people tried to do organic farming that uses no chemical substances.Nevertheless they did non organic farming at the same timesince it needs time for them to adapt to the market that has not been ready yet for consuming organic food. Some others started to produce biogas.

The supports from the community indicate the positive impact. By cooperating with parents and community, the entrepreneurship programs minimized the risks resulting from the sand mining. The increase in activities and income can possibly make people in the community

prefer to work from home and use things available in their field and village in the side of Mount Merapi.

## CONCLUSION

SD Kanisius Prontakan, Ngargomulyo, Muntilan implemented character building using entrepreneurship programs. They applied some approaches. First, they used role modeling that was considered as appropriate for children in early age who usually watch and listen to what the adults do. Teachers and parents were the role models who can give good examples in doing their jobs so the students could also do the same thing. The second approach was outside and inside class learning. The outside class learning was to apply the concepts taught by teacher in the class using facilities and mediums available in the surrounding. In the third approach, community involvement, people in the community participated in the learning process by giving the students chance to learn from them about the local wisdoms and support when the students learn in a nearby place. The fourth approach was to develop activities rooted in the local potency and local culture in order to make the students feel comfortable being at school as the school is a fun and safe place to study. The school managed ways and supporting facilities that can make the school to be a good place to create and develop entrepreneurship rooted to the resources available in surrounding and local culture.

These methods were to direct the students to learn about their community and its ecosystem, such as conditions of their parents and community, norms practiced by local people, local culture or habits, problems the community concerns on. They were taught also to try different things that were not the local habits, to be a change agent for their community. These ways were simple actions for developing entrepreneurship that make the students, parents, and

people in the community to have awareness on sustaining the environment for future generations.

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