

Ethno-Methodology Study: Entrepreneurial Resilience Of Urang Banjar In South Kalimantan As The Efforts To Improve Local Economic Sustainability In Digitalization Industry 4.0 Era

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Abstract: The geographical condition of South Kalimantan Province is dominated by swamps land with very high acidity to cause humid and hotter condition and decreasing the source of livelihood and economic of local people. However, high enthusiasm and entrepreneurship spirit of Banjar tribal can rise from adversity. Strong and sustainable entrepreneurs in South Kalimantan are manifested in (1) unique but very dynamic floating market traders, (2) duck breeders and Alabio duck eggs in North Hulu Sungai District, (3) Swamp buffalo breeders, (4) Traditional Banjar dowry makers, (5) Banjar Soto sellers, (6) Sasirangan Batik Fabric Craftsmen, (7) Kandangan Katupat Seller and (8) Diamond miners and gemstone crafts. Urang Banjar entrepreneurs in unfriendly geographical conditions coupled with digitalization industry era become very interesting research object, especially about their resilience to overcome these problems and doing business after bankruptcy, and learning about various business problems. This research becomes more interesting in relation with how the Urang Banjar entrepreneurs sustainability in economic digitalization 4.0 era today. This research has three objectives. First is to examine the resilience of Urang Banjar entrepreneurs to run their business. Second is to explore their problems. Third is to explore Urang Banjar entrepreneurs sustainability in economic digitalization today. This research uses Garfinkel Ethnomethodology method: started with preparation and exploration, determining research subjects, tracing prospective informants, determining informants, interacting with the informants, data exploration, data collection, Focus Group Discussion, reflexivity analysis, evaluation and verification, and prepositions, The results showed that resilience of Urang Banjar entrepreneurs are formed from their efforts to do the religious rules, willing to take common problems, patience and perseverance, not easily eliminated, believes that the difficulties are steps to achieve the easiness, learning from experience, do not think the competitors as business opponents, and speak smoothly to anyone.

Index Terms: Resilience, Ethnic, Entrepreneurship, Ethnomethodology, Sustainability, Sustainability, Urang Banjar

1 INTRODUCTION

The Urang Banjar entrepreneurs are a unique ethnic group with spirit of Haram Manyarah Waja Sampai Kaputing (never give up before success), and motto of "Kayuh Baimbai". Both of these mottos create messages and determination about the relief effort and can not be diverted and together made friends or family to create the success. Both slogans strongly support the policies of South Kalimantan regional government to increase the potential of local human resources to realize the Sustainable Development Goals (SDGs) in industrial digitalization era. This is consistent with opinion of Waldinger (1990) that ethnic entrepreneurship has become an extraordinary force to move the nation's economic wheels. The ethnic entrepreneurship has very important role for community welfare in certain regions. One strategy to realize the local economic sustainability is to empower Urang Banjar entrepreneurs as the local economic potential of South Kalimantan. Urang Banjar entrepreneurs empowerment activities can be started from a study of potential and resilience capabilities of Urang Banjar entrepreneurs in business. This resilience is the ability return after adversity. The resilience term was first formulated by Block (1996) as IQ and Ego Resilience, and by Klohn (1996) defined it as a general ability that requires high self-adaptation and smooth to solve internal and external stress.

The problem Formulation:

1. How is the Urang Banjar entrepreneurship resilience to run their business?
2. What are the problems of Urang Banjar Entrepreneurship?

The specific purpose

1. Exploring the Urang Banjar Entrepreneurship resilience to run their business until today.
2. Explaining the detail problems of Urang Banjar Entrepreneurship.

The Research Urgency

This research is very important to prepare Urang Banjar entrepreneurs to race industry digitalization 4.0 era and preparing human resources with high resilience and sustainable to win competition in 4.0 era. Moreover, research on resilience related to ethnic entrepreneurship is relatively rare. This research is very important to explore how Urang Banjar entrepreneurs survive and rise from various business problems. So the explanation of resilience process in terms of ethnic entrepreneurship can be used as material to share knowledge and technology, especially knowledge about how to rise from deterioration of business and start a business again. Many young entrepreneurs really need guidelines to do business.

2 RESEARCH METHOD

Garfinkel (1967) explained that Ethno methodology Research Method was a study of people group traditions as the source and core of a research topic. The Urang Banjar entrepreneurs group in South Kalimantan was selected as the research

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object. It was the largest ethnic groups in Indonesia who have strong business capabilities and can still survive until today. The informants were determined purposively with three conditions. First, they were Urang Banjar entrepreneurs who were truly resilient (had experienced business shocks and can solve the shocks). Second, they want to provide an in-depth illustration of the resilience of Urang Banjar entrepreneurs. Third, they can involve in research activities that require a long time. The next step is to collect data, it consist of five steps. First, researchers involve in social activities of Banjar ethnic community to introduce the existence of researchers to residents at study site. Second, in-depth interview is done to explore the cultural values held by Urang Banjar entrepreneurs in their business. Third, field observations explore information from the in form of events, places, or locations. Fourth is to record the informants interview (both key informants and supporters). Fifth is make ethnomethodological records. Sixth, indexicality and reflexivity analysis activities were done to make preliminary conclusions to build a reflection of resilience of Banjar ethnic community entrepreneurship

3 RESEARCH RESULT

3.1 Indexicality Analysis and Reflexivity Analysis

Rawls (2008) explained Indexicality analysis as an analysis to emphasize on expressions and behavior explicitly shown by informants. It shows the ways or processes of informant's work and informants' arguments in completing their work. The indexicality analysis describes the patterns of Urang Banjar entrepreneurs habits to run a day-to-day business. Reflexivity Analysis is the foundation for indexicality analysis. Indexicality analysis and Reflexivity analysis can reinforce one another. The results are shown below.

1. Sleep early in ablution and always Wake Up Before Adzan Subuh

This first habit is as practiced by all entrepreneurs who become informants. Sleep routine early in ablution and always wake up before adzan subuh (call to pray in early morning). This is done as an effort to train self-discipline in business for the desire to carry out religious teachings from Prophet Muhammad.

2. Morning bath before subuh pray

The next routine that of Urang Banjar entrepreneurs is to take a morning shower before subuh pray. This morning bathing routine adds the calm and freshness of mind. A calm mind, clean, fresh body will be very helpful to immediately start a business. It also shows the readiness to socialize and customers feel happy to see the condition. The Urang Banjar entrepreneurs take a bath routine in addition to maintain personal hygiene for subuh pray in a hope they will also get clean sustenance.

3. Sale and Purchase Agreement in every business transaction.

Urang Banjar entrepreneurs have a culture to always make a sale and purchase agreement with all customers. They will say "I sell these items improvise". So by customer or buyer will say "I buy this goods improvise ". This agreement statement usually gives satisfaction to customers because the customers buy goods that are definitely in accordance with their wishes. This contract also provides satisfaction for seller to serve and fulfil the customer needs. So that next contract will bring blessings

in business world. The purchase agreement follows the religion teachings.

4. Always give charity every day even small.

Giving charity can help to overcome other people's problems and this will indirectly give them pleasure. It makes Urang Banjar entrepreneurs have confidence for the ability to always help others, and do not depend on others. Charity can bring up optimism to run a business. The optimism must be built up through plans to develop business optimally. The charity routine is the reflexivity of religious observance of Urang Banjar entrepreneurs in South Kalimantan.

5. Silaturahmi and keep together.

The next routine of Urang Banjar entrepreneurs is silaturahmi (visiting) to close family and business relations in the market. Before going to the market, entrepreneurs usually take time to visit family home, just shake hands and greetings and going to run the business in market.

6. Feeding the orphans and underprivileged people every Friday morning.

Urang Banjar entrepreneurs feed the orphans and underprivileged communities, at Friday after completing Friday prayers in mosque. The food is usually delivered to orphanage or poor people at street. It is based on hadith statements that Friday is the feast for orphans and poor (Mr. Anang, interview 2016). The activities to feed orphans and poor people are done with aim of sharing.

7. Every animal slaughtering always mentions Allah name and face to Qibla.

Urang Banjar entrepreneurs have a unique habit, especially to enjoy food in form of meat from livestock. Before cooking and enjoying the animal meat, Urang Banjar entrepreneurs prefer to slaughter their own livestock. They usually perform ablution and have performed the two Sunnah prayers. The animals slaughter always faces to Qibla and the slaughter process follows the guidelines and rules of Islamic law. After preparing a sharp knife and facing to Qibla and by reciting Bismillahi Allahu Akbar three times slowly and confidently, the knife is rubbed directly on buffalo's neck, within seconds fresh blood flows out from buffalo neck along with the death. The activity to slaughter a livestock is consistent with teachings of their religion to produce high quality meat that healthy, sterile, savoury, tender and delicious when eaten.

3.2 Problems to cause business bankruptcy

Natural law explains that every business will encounter problems, as well as the businesses of Urang Banjar entrepreneurs in South Kalimantan. The calamities destroy the business of Urang Banjar entrepreneurs, but with the strong resilience they start the business again and even flourished until today.

1. Fire at Business Place

The large fire at Kujajing Market in 1990s immediately burned all assets and merchandise, leaving even a lot of debt that must be resolved immediately. The bird flu virus endemics make many people afraid to eat chicken. For months, community was afraid to consume chickens. This incident affected stalls of Soto Banjar owned by of Haji Anang. His Soto Banjar stall close for a while.

2. Involved in Bulging Investment

The community members in South Kalimantan went bankrupt in 2003. They participated in investment of

electric vouchers procurement for cell phone pulses. Investment of IDR 50 million for a month would create IDR 60 million to IDR 75 million. This high level of profit provokes them to invest. The total investment recorded was 250 billion. There was a bulging investment in procurement of precious stones which also cost the citizens of South Kalimantan almost IDR 1 trillion in 2010. This bulging investment destroys the business of Urang Banjar entrepreneurs.

3. Displacement of a very strategic Business Place

A very big problem to hit business is displacement of very strategic business location. The displacement of business is certainly detrimental. It is very difficult to find a new strategic place of business.

4. Modernization Erosion

Salimi, one of Urang Banjar entrepreneurs who manufacture traditional djoekoeng boats in South Kalimantan, is often think about the fate of traditional djoekoeng crafters in future. Wider community prefers to use land transportation than djoekoeng boat via river. Low speed eliminates many customers to buy djoekoeng. It is very fortunate if only one person visits the traditional djoekoeng decks on Sewangi Island. The little djoekoeng buyers made Salimi think hard about how to run the djoekoeng industry. For decades Salimi has survived in traditional djoekoeng industry. Various methods have been done, including participation in promotional programs through the tourism office, advertising on social media, but djoekoeng selling very low. Salimi insisted to stay in djoekoeng industry that supported himself and his family. Salimi makes a miniature of djoekoeng. The second problem is difficulty of wood raw material, but there is a way out to get wood raw materials to meet the needs. Banjarmasin City Government and South Kalimantan Provincial Government finally decide that Floating Market Potential as one of mainstays of tourism in South Kalimantan at Banjarmasin city. The floating market move can increase the demand for traditional djoekoeng, even there have been several orders from abroad such as from Australia, Korea, and Netherlands.

3.3 Resilience of Urang Banjar Entrepreneurs in Business

1. Sincerely to Accept Every Business Disaster Urang banjar entrepreneurs usually come and make friendship with some Islamic Teachers Masters in an effort to rise from business deterioration. Some Islamic Teachers Masters usually will order to practice Early Morning Awaken at a third of night and multiplying Istighfar (forgiveness sentences) and asking for help to Allah and sincere and submitting all matters only to Allah (Haji Nurhin 2016 interview).
2. Brave and patient in maintaining the business (biar ganting asal jangan pagat) Urang Banjar entrepreneurs run the main business and other business to make money. They work as porter at market or work at swallow's nest house to collect capital. It is finally bring Haji Dillah (one of successful ethnic Urang Banjar entrepreneurs) can buy a small hut at end of village with the swallow's nest. It makes Haji Dillah become one of exporters of swallow's nests until now.
3. Not Easily Discouraged Urang Banjar entrepreneurs are not easily discouraged. It can be seen from diamonds panning. Entrepreneurs need extra patience and tenacity; they

sometimes work for months without getting a single diamond, but they do not despair and continue working, until finally there can get raw diamonds. A 2 carats raw diamond weigh can produce approximately one carat diamond. This effort produces very large diamond discoveries such as Trisakti Diamond, Princess Shy Diamond, Cempaka Diamond and finally Galuh Gamaringsing Diamond.

4. There is a belief that after difficulties there is easiness Charity or sharing to others is an obligation for an entrepreneur. Haji Nurhin (one most successful of Urang Banjar entrepreneurs) always gives charity after Fajr pray to poor man. This charity can provoke his fortunes in business. Charity to poor people indirectly gives them pleasure. It also creates confidence to Haji Nurhin, he feel able to always help others, and will not depend on others. Charity can increase optimism to run a business, but this optimism should be built up through plans so develop business optimally (Haji Nurhin, 2016 interview).
5. Learning from experience (maasi wan papadah urang tuha bahari) Hajj Aman is one of Urang Banjar entrepreneurs who always learn from mistakes. He is always reminded to close every duck sale transaction with sale and purchase agreement. He was always informed and even mandated by his father and mother to make a contract in every sale and purchase activity to get blessing and avoid disaster. Hajj Aman said that he is ever "kada paasian" (disobeyed) the mandate of his parents.
6. Competitors were part of business community through collaboration (papadaan kada boleh becakut). The emergence of batik fabric from abroad (Chinese sasirangan fabric) that very similar with sasirangan cloth had made the sasirangan fabric industry in southern Kalimantan seem to be suspended. Haji Nurhin did not consider the Chinese sasirangan fabric as a competitor, but by Haji Nurhin was accepted and considered it as part of a business that is lived in sasirangan. Haji Nurhin did not consider competitors as enemies of business, but it was made part of business community through collaboration (papadaan kada boleh becakut). Haji Nurhin also improve the quality of sasirangan fabric by changing and developing more attractive and improving the colour quality and lasts longer at same price. This quality improvement becomes the strength for Sasirangan fabric industry in South Kalimantan that difficult to imitate by Chinese. It becomes a differentiator of original handmade Sasirangan fabric. This situation makes sasirangan fabric lovers only use original handmade Sasirangan fabric Diamond miners always work together. About 5 miners work in a hole. Getting diamonds requires patience and tenacity. They sometimes work for months without getting a single diamond, but usually they do not despair and continue to work, until finally they can get some raw diamonds. A raw diamond weighing 2 carats dan produces one carat diamond. The raw diamond is generally purchased by traders at panning place. The sales are shared by everyone in group and usually not much. Big sale comes from diamonds that weigh tens of carats, but it rarely happens. One Urang Banjar entrepreneur ever considers that other ketupat kandangan seller as competitors even considered as enemies. It makes the competitor angry and driven out to sell at other location, because he meet with competitors who have authority at that location where the

business is being occupied at that time. Salimi and some residents are interested to diversify djoekoeng to make miniature djoekoeng as souvenirs. This merely supports the djoekoeng and klotok boat business. The Djoekoeng miniature is even more attractive after being added with traditional banjar culture trinkets. "The ornamental of djoekoeng miniature is more complicated, because the shape is small and human detail and food must be done carefully to produce good product," said Salimi along with a djoekoeng miniature craftsman. Imansyah sell his djoekoeng miniatures to floating market traders in Banjarmasin City.

7. Always speak kindly for the customer complaint (sagala urusan kawa haja di pandirakan) Official counter office orders ready-made clothes for uniform. Sometimes there are some complaints. It is usually can be resolved kindly. The cloth was given for free to the complained customers. It is a form of service of Urang Banjar entrepreneurs to maintain customer loyalty.

5 CONCLUSION

Urang Banjar entrepreneurs in South Kalimantan have resilience to face various business problems. It is reflected in following attitude: sincerely to accept every business disaster, brave and patient in maintaining the business (biar gantung asal jangan pagat), not easily discouraged, there is a belief that after difficulties there is easiness, learning from experience (maasi wan papadah urang tuha bahari), competitors were part of business community through collaboration (papadaan kada boleh becakut) and always speak kindly for the customer complaint (sagala urusan kawa haja di pandirakan). Above conclusions create some implication, both theoretical and empirical. The theoretical implications for the research of Urang Banjar entrepreneurs resilience in southern Kalimantan are below.

1. The research of Urang Banjar entrepreneurs resilience in South Kalimantan discusses regional culture-based entrepreneurship. This study results show regional entrepreneurship with unique cultural characteristics inherent in daily life of Urang Banjar entrepreneurs. These can be applied by entrepreneurs in the area.
2. These study results also show that resilience of Urang Banjar entrepreneurs is strong enough to hold their religious values. The resilience is developed from religious inspiration based on teachings of Islamic.
3. The basic idea of the Urang Banjar entrepreneurs resilience is inspired by science of psychology based on banjar culture. These research results can be applied in psychology development and cultural science development.
4. The resilience of Urang Banjar entrepreneurs indirectly shows the strategies that must be done by entrepreneurs to rise after business downturn. The research results should enrich the scientific nature of strategic management in context of strategies management based on local cultural customs.

In addition, The practical implications for the research results of Urang Banjar entrepreneurs resilience in South Kalimantan are below.

1. Urang Banjar entrepreneurs in South Kalimantan have applied the resilience traits of Urang Banjar entrepreneurs.

This example should be applied by other entrepreneurs in an effort to rise from business downturn.

2. This study also describes the habits of Urang Banjar entrepreneurs to run their daily business. Starting from routine of sleeping at night, getting up earlier and some other routine activities to run a daily business. This habitual pattern of daily routines creates resilience of Urang Banjar entrepreneurs. It can be applied in daily lives of other entrepreneurs.
3. This research also shows that Urang Banjar entrepreneurs run the business not only pursue business profits for themselves, but also to share with others. It can be said that entrepreneurs culture are not always oriented solely on material profit.

The limitations of this research can be stated below.

1. The wide domains of this study makes the exploration results are less focused on one research domain
2. This research does not explore deeply the cause bankruptcy or business downturn from informants.
3. Research time is relatively short, it makes the information and data mining becomes less optimal.
4. Research results cannot reach the origins of the research domain
5. The study results cannot be generalized to general entrepreneurship resilience.

There are suggestions from this research result, for policy makers, entrepreneurs and future researchers. The Urang Banjar is resilient entrepreneurs. To maintain or enhance the ability of Urang Banjar entrepreneurs, policy holders should give advises below to local government.

- a. Training or Coaching on positive mental strengths, financial management such as financial management literacy, risk management training, promotion strategy and marketing strategy training and tourism management training. Urang Banjar entrepreneurs should have a positive entrepreneurial mentality and understand the financial management, understand risk management and have good promotional and marketing strategy capabilities.
- b. The training pattern should use a mentoring system by involving academics. Training venues can be taken on campuses or hotels. The training provided to entrepreneurial community should be done routinely. Training can be done at monthly, three-month or semester intervals. That coordination and cooperation between the government and entrepreneurs can be maintained properly.

The suggestions for Urang Banjar entrepreneurs can be stated below.

1. They should maintain or improve resilience capabilities in order the become model for novice entrepreneurs. Therefore, they should be able to take part in various trainings program conducted by government or other parties. This training is usually done by campus parties.
2. Urang Banjar entrepreneurs should transmit their resilience capabilities to other young entrepreneurs with a hope that entrepreneurs resilience will grow.
3. Urang Banjar entrepreneurs can also collaborate with educational institutions or campuses to hold events that

are educational in nature and provide entrepreneurial knowledge for people outside the campus.

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Good research is research that is able to bring up its limitations. The research of Urang Banjar entrepreneurs resilience in South Kalimantan has several limitations. Below are suggestions to overcome the research limitations.

1. Wide domains in this study cause the exploration results are less to focused on one research domain so that subsequent studies can use only one domain or one particular business group by using an ethnographic approach so that later research results are expected to find a different essence over ethnic Urang Banjar entrepreneurs resilience.
2. Further research can also be done by using research informants from ethnic cultural groups and other ethnic groups who have a strong entrepreneurial spirit, to enrich the entrepreneurial knowledge of a particular regional cultural background.

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