

# **THE PRACTICE OF SOCIAL ENTREPRENEURSHIP. CASE STUDIES OF HAND-WOVEN FABRIC ENTREPRENEURS AT NUSA TENGGARA TIMUR PROVINCE**

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## **ABSTRACT**

*Social entrepreneurship has evolved into a global movement that generates solutions to many socio-economic problems of society and even changes the way people think about social change. One of the factors that are considered important in the success of social entrepreneurship is the ability to develop the social capital it has. The purpose of this paper is to identify the role of social entrepreneurs in doing the social entrepreneurship venture that at the same time to help people in the villages increasing their income through traditional hand-woven fabric (Tenun) production. In particular, it investigates the influence of social capital in social entrepreneurship practices. This study seeks also to reveal several dimensions of social capital such as structural, relational and cognitive capital that affect social entrepreneurship. This research employed qualitative methods through a series of in-depth interviews with social entrepreneurs, the villagers, the hand-woven fabrics craftsmen, community leaders and government officials. Observations and secondary data has also conducted in the villages where the woven cloth craftsmen doing their activities. The findings of the research show the important role of social entrepreneurs in growing the traditional hand-woven fabric business. By leveraging social capital, the social entrepreneurs can run their socio-business ventures and at the same time help woven cloth craftsmen earn income for their households and preserving the traditional hand-woven techniques. Additional findings and implications of social entrepreneurial activity on social, economic and culture preservation are discussed.*

*Key words : Social Entrepreneurship, Social entrepreneurs, social capital, community involvement.*

## **ABSTRAK**

Kewirausahaan sosial telah berevolusi ke dalam perubahan global yang menghasilkan solusi terhadap masalah-masalah sosial dan ekonomi masyarakat, bahkan merubah cara berpikir manusia tentang perubahan sosial. Salah satu faktor yang dianggap penting dalam keberhasilan kewirausahaan sosial adalah kemampuan untuk mengembangkan modal sosial yang dimiliki wirausahawan. Tujuan penelitian ini adalah untuk mengidentifikasi peran wirausahawan sosial dalam mempraktikkan usaha bisnis berdasarkan konsep kewirausahaan sosial yang pada saat yang sama juga untuk membantu meningkatkan pendapatan masyarakat melalui produksi tenun tradisional. Secara spesifik penelitian ini mengkaji pengaruh modal sosial dalam praktik kewirausahaan sosial. Modal sosial dalam penelitian ini dijelaskan melalui tiga dimensi yaitu dimensi struktural, relasional dan kognisi. Penelitian ini dirancang menggunakan pendekatan kualitatif. Pengumpulan data menggunakan wawancara mendalam dengan wirausahawan sosial, komunitas, pengrajin tenun, pendamping dan dinas perindustrian dan pariwisata. Selain itu juga menggunakan pengamatan langsung terhadap kegiatan saat menenun. Hasil penelitian ini menunjukkan bahwa peran usahawan sosial begitu penting dalam mengembangkan bisnis produk tenun tradisional di NTT. Dengan memanfaatkan modal sosial, seorang wirausahawan sosial dapat mengembangkan bisnis sosialnya, dan pada saat yang sama dapat membantu meningkatkan pendapatan keluarga pengrajin tenun sekaligus melestarikan produk tenun tradisional.

Kata kunci: kewirausahaan sosial, wirausahawan sosial, modal sosial, pengembangan masyarakat.

## INTRODUCTION

Culture is one of the elements of plurality of Indonesian society. Each ethnic group has a unique culture, one of which is the work of woven cloth or fabric. Weaving (*tenun*) is one element in the concept of basic needs of Indonesian society. Almost all regions of Indonesia have a weaving culture. Biboki and Ende villages in NTT has been selected because it has a uniqueness that distinguishes with weaving from other areas especially the process, the technique of making yarn as the base material of weaving and the coloring process. It is also a model of development through the *Socio-entrepreneurship* concept or known as community-based social entrepreneurship.

Socio-entrepreneurship studies are currently growing rapidly in the world and began to develop also in Indonesia. One of the factors that are considered important in the success of social entrepreneurship is the ability to develop the social capital it has. The focus of the study in this study is: Identify the uniqueness of the process, types and models of social entrepreneurship development in Biboki, Kefamenanu, and Ende, NTT.

Aim of the research is to identify key factors of the success of weaving development efforts in weaver's community both in Biboki, Kefamenanu, and Ende, NTT.

### Research Benefits

The results of this study are expected to contribute to understanding of the factors that influence the development of *socio-entrepreneurship* as an effort for community development through a business model with a social venture approach.

## LITERATURE REVIEW

According to Mair and Marti (2004) *social entrepreneurship* is an activity that uses an entrepreneurial approach in creating new business models to help the poor so as to reduce social problems and create social transformation. For social entrepreneurs,

the underlying social mission is explained explicitly and becomes its primary value. This then affects how a social entrepreneur sees and judges opportunities, which is more concerned with social impacts than just creating wealth (Dees, 1998).

### Social capital in social entrepreneurship

Various studies have shown that social capital is an important factor in the development of social entrepreneurship (Mair 2005). Social capital plays an important role in the creation of new business, including in social-based business (Mair, 2004). An understanding of social capital and individual cognition is important in studying entrepreneurial behavior (De Carolis and Saporito, 2006). The researcher states that social capital is the actual and potential asset associated with the relationship between individuals, communities, networks and society (Mair 2004). Social capital contains three closely interrelated dimensions, namely: structural (*structural capital*), relationship (*relational capital*) and cognitive dimensions (*cognitive capital*) (Mair 2004).

*Structural capital* dimension is related to the overall structure of the linkage network (Burt, 1992 in Mair 2004), while *relational capital* concerns the type and quality of personal relationships owned by the actor (Granovetter 1992 in Mair 2004), and *cognitive capital* includes the extent to which individuals understand the values held in a community (Nahapiet & Ghosal, 1998 in Mair, 2004).

*Structural capital* dimension refers to the overall network structure of relationships owned by and among the interested actors or stakeholders (Burt, 1992). The importance of networking ability has been mentioned by various social entrepreneurship researchers (Prabhu, 1999 and Thompson et al. 2000). This shows that a social entrepreneur should be able to access information, resources and support.

*The relational dimension* in social capital focuses on the quality of relationships such as trust, respect and friendliness. The growing mutual trust between the parties will encourage them to engage in cooperative activities. (Casson, 2007). The case of the Grameen Bank credit system is an example of a mutual trust built within a homogeneous small group, and the responsibility of creating a good interaction and solidarity of the group.

The relationship between social capital and entrepreneurial orientation indicates a significant influence (Schenkel and Garrison, 2009). According to experts who have done many studies on social capital such as Putman and Fukuyama (Hasbullah, 2006:5) it is said that social capital is more emphasized on the group potentials, such as interactions, networks and norms for the interest of the group. Furthermore, according to Cohen and Prusak, social capital is described as *social glue* that keeps the unity of the group in its activities. In the context of social entrepreneurship, the existence of high ties in a community group is expected to increase member participation to improve the quality of production and development of production. According to Fukuyama the key to the success of all spheres of life lies in the aspect of togetherness in which is bound by the values and norms that grow or created and obeyed by members of the group. One of the values that experts perceive as the source of (the) main force of social capital is *trust* (Schenkel and Garrison, 2009).

## **RESEARCH METHODS**

This research employed qualitative research method. The data collected through various techniques, such as depth-interview with resource persons, focused group discussion, direct observation in the villages and center of the production of weaving cloth, as well as crafting the secondary data. The field research in Biboki Kefamenanu conducted on 23-26

July 2017 and 13-15 December 2017 in Ende, Flores. Resource persons in this study comprises of 4 groups of handicrafters in Biboki and the other 5 groups from Ende. The other resource persons are the village officials, government staffs at office of industry and trade, and community leaders.

The group observed in Biboki is the Boro Mubenak village group headed by Mrs. Paulina, Polin village group headed by mama Monika, Lesiuk village group headed by Mrs. Martha Ade, Matabesi village group represented by mother, and village group Ni Baaf, Noemboti sub-district represented by Mrs. Selfiana Baria (group secretary). While in Ende conducted FGD on group "widow", "Flamboyan", Wiwi Village Pemo "and" Woroja Mbomba".

In addition, interviews were made to the relevant Office (Dinas) headquarters in Kefamenanu and in Ende. In Kefamenanu interview with the Secretary of the Department of Industry, Head of the Department of Industry, and the Head of Tourism, Department of Tourism and Culture Kefamenanu district. While in Ende conducted an interview with the Secretary of the Office of Cooperatives and one of the Head of Division in the Department of Industry and Commerce. There were also in-depth interviews with community leaders in Kefamenanu and Ende.

Another important component in the research process according to Strauss and Corbin (1997) is an analysis of the data. Analysis of the data in this study conducted by analysis of its content (*content analysis*) of the results of in-depth interviews, focus group already transcribed (*verbatim*). At this stage according to Muhadjir (1996: 104-105) that the data must be interpreted or *meaning*. The meaning of this data is also called interpretation. In this process, Strauss and Corbin (1997: 86-87) mention the importance of attention to words and speech when the interview took place. So

that the data obtained when interpreted, the meaning is really appropriate with the actual circumstances that occur. For example, when people are answering b "yes" with respect to intonation when said yes it was spoken and attentive expression and attitude will help the clarity and precision in defining the word "yes" is. Triangulation process is conducted by comparing data from various sources involved (weavers, businessmen, government and customers) and and also confronted with the direct observation results.

## **RESULTS AND DICUSSION**

Based on the theoretical framework constructed above, the research data is analyzed based on 3 dimensions of social capital, that is structural, relational and cognition. The authors will describe the findings in each research area, namely Biboki in Kefamenanu and Ende, in Flores. For the folowing part of this paper the two regions are called Biboki and Ende.

### **1. Biboki Weaving Community**

#### **a. The Structural Dimension of Capital**

The structural dimension of social capital is refers to the overall structure of the network of relationships owned by and among the interested actors or stakeholders. Stakeholders of Mrs Yovita Meta's community weaving craftsmen assisted are among others government, artisan or craftsmen groups, weaving communities, and weaving material suppliers. The relationship with the government is mainly done with the Department of Industry and Tourism of TTU Regency (North Central Timor). This cooperation involve in the development and improvement of product quality expertise for members of the weaver groups. Activities undertaken include the exhibition

of various products weaving, especially on the anniversary of the city of TTU, as well as at provincial and national levels in Jakarta. In addition, technical trainings in improving the quality of weaving products such as techniques of using natural dyes from various materials that exist around the community such as roots mengkudu, turmeric and leaves of plants that exist around the house or community forest.

Cooperation is also conducted with various parties, especially with the community of traditional Weaving cloth both from within and outside the country. From abroad, among others, with the community of Women Weaving Lovers which members include from the Netherlands, America, Japan and Australia. This community traveling to kefamenanu every years to visit interesting places in Timor and especially to visit visit the Weaving product center and shopping. Cooperation is also done with one of the museums in Australia.

#### **b. Relational Dimension (*relational capital*)**

The relational dimension in social capital focuses on the quality of relationships such as trust, respect and friendliness. The growing mutual trust between the parties will encourage them to engage in cooperative activities. (Casson, 2007).

The efforts made by Mrs Meta to build a level of trust with craftsmen partners in the development of this community initially experienced several obstacles. Culturally, this weaving tradition is passed down from generation to generation, especially to female children. The weaving activities simustaneously carried out by the women with

gardening activities to help the husband and also doing household activities. During the planting season, usually during the rainy season, they prepare the land for planting rice, beans, corn and rice fields, so they can not do the weaving work. Therefore they usually finish one piece of high quality woven fabric for a long time, about six months or a year.

As stated by Ms. Martha Ade, the chairman of the Lisiuk at weaving group, Matabesi near the border of Indonesia and Timor Leste, is as follows:

*"..... We do not weave every day. Only if there is a spare time, on the daylight. Sometimes we work with the groups to spin yarn. Twenty people make yarn to make a sheet of cloth like this (while showing weaving that has not been finished yet). If I continuously doing this work, yes .... not until six months, at most one month can be completed .....* ".

One sheet of fabric, approximately 60-80cm x 2meters length, takes one month or less to finish if it is done everyday by good-skilled level weaver. The duration of the woven fabric is also dependent on the materials and dyes used. If it uses cotton yarn, which is spun itself with natural dye; it will take longer than using synthetic material (plant) with chemical dyes.

In this Biboki area, there is a cultural tradition, that girls who want to get married should be able to weave first. In this Biboki area, there is a cultural tradition, that girls who want to get married should be able to weave first. In addition, woven fabrics are usually only used for custom, religious and social occasions such as parties, mementos for relatives, going to

church, and a device for a girl ("seserahan" - Java) proposal and a death event. The above situation illustrates that weaving production was originally used for internal purposes primarily socio-cultural activities, not yet oriented for sale as a source of income (industry). Mrs Meta, meanwhile, holds that weaving products are not only socio-cultural products that are only used to meet internal needs but can be developed into products of economic value and environmental conservation. Therefore, in addition to retaining the weaving products for cultural preservation but the production of weaving with natural materials is also a product of economic value that can be used as a source of income for local communities. Even Mrs. Meta hopes that weaving products can be used as a unique superior product for NTT region. Therefore, it is necessary to have a government policy that supports the vision of weaving products in the future for the community. One of the efforts made by Mrs. Meta is to form a community of weaving craftsmen, especially those based on natural yarns and dyes.

Natural conditions in most of the barren areas of Kefamenanu and limited rainfall in each year, an obstacle for craftsmen to sustain the process of cotton planting. Therefore, weaving products from cotton yarns are very limited in number. Therefore, craftsmen make weaving of synthetic yarn (factory), but still using natural dyes. With the reason to preserve traditional weaving with natural materials, Ms Meta only accepts woven products that use cotton yarn or synthetic yarn with natural dyes only.

Mrs. Meta builds a level of trust with crafters, starting with forming a community in the Biboki area. She and her husband come from the area and are from the descendants of a prominent family, so that the people know them well. In addition Mrs. Meta itself had been a member of the local parliament (DPRD). From the research found that there is one group of artisans in the village of Matabesi which some members are family relatives of Mrs. Meta's husband. Thus the relationship dimension built by Mrs Meta is based on primordial bonds based on blood and the area origin.

Mrs. Meta builds trust with craftsmen by accepting all natural-made woven products that they delivered regardless the conditions. Through this way the members feel appreciated and cared for so as to encourage them to become more active in working and improving their work. It is also able to grow their confidence. According to Mrs. Meta, before the community group formed they sell their product to the market individually by standing on the roadside. Since they do not have a strong bargaining position, they usually sell the products at a low price. Now they are more confident to sell the work through Art Shop owned by Mrs.Meta. Given this group, the group members' products are collected together through the group leader and sent to "Biboki Art Shop". According to Mrs.Paulina, group leader Boro Mubenak, a group of 20 people on average every 2-3 weeks can produce 25-30 pieces of woven fabric.

Due to the difficulty in getting and planting cotton as yarn material, now the group uses synthetic yarns

but still uses natural dye materials taken from the garden planted around their home. To strengthen the color, they use a special powder made from certain plant leaves that they call the term "noba".

According to Paulina all the weaving products are paid in cash and carry. But if by chance Mrs. Meta lacks money to pay, it will usually be paid by way of transfer to Paulina's mother's account a few days later. BRI Bank service that reaches out to the villages is very helpful in the process of community transactions in developing their business. The high level of trust of the group members to Mrs. Meta, as revealed by Martha Ade (chairman of the Lisiuk group, Wini) and Agnes (members of the Matabesi group, Toli), make their products will not be sold to anyone other than sent to "Art Shop Office". This high level of trust ultimately fosters interactions like big family members. The term "Office" describes how close their relationship is. In addition the office of the foundation "Tafeanpah" founded by the mother of Meta is also used as a center for the development activities of weaving conservation, especially Biboki weaving. Therefore the gallery is named "Biboki Art Shop". To enhance the relationship and trust of the members of the Biboki weaving community, this Gallery is also used as a training center for skills development both with government and the private sector including NGOs. It is also used for exhibition of woven products, held regularly twice a year.

The closeness of the relationship and the level of trust is not only between Mrs Meta and the group

or group members, but also between groups. Trust among group members can be seen from the process of purchasing synthetic yarn, pattern formation and coloring until the production process (weaving) is done together. For groups that already have a place, in the form of saung or "custom house", they work on the place. While groups that do not yet have a special place, they usually work together in the house of one of the group members (usually the group leader's house) or under a large tree that is around their house. Large trees function also as a protector of the hot sun.

To build the quality of relationships and the level of trust between groups and cooperation with the Tafeanpah Foundation, each year a joint evaluation meeting was attended by all community group representatives. This activity is an organizational learning process for the whole group. Groups can learn to convey various aspirations and experiences to other groups. Thus this activity is also a learning process to know each other, understand and support one with another so that there is strengthening in the implementation of various programs that have been designed. In this event also held exhibition of weaving products from each group. They stayed at the Foundation's office with each bringing supplies for consumption during the exhibition. They feel like big family members who are gathering for a "party", sharing one with another.

**c. Cognitive Dimension**

Cognitive dimension in social capital basically includes the extent to which an individual understands the values held in a community

(Nahapiet & Ghosal, 1998 in Mair, 2004). Basically, the people of Indonesia and especially the people in Biboki have a collective cultural pattern. This pattern of life is marked by behavior based on the values of cooperation (gotong royong) among members of the community. According to Koentjaraningrat (1990: 62) the value is based on the view that: (1) Man does not live alone, (2) Thus in all aspects of his life depends on his fellow-others, (3) For that to always strive to maintain good relations, (4) Therefore always try to do the same with each other in community which is driven by spirit of togetherness.

The value of cooperation of Biboki weavers community is manifested in various cooperation in fulfilling material requirement, process of work and marketing of weaving product. For groups that work with factory yarn and chemical color, they usually buy in groups in stores, then divided into each member. While groups that use natural materials such as cotton yarn and natural dyes, they plant themselves around the house. In addition, they jointly cultivate and grow cotton in the joint gardens (owned by the village) which they call the "project". Likewise for the coloring material, they plant themselves in their gardens and partly taken from the forest around the village.

The process of weaving is usually done together. They gather in one of the shady places (under the trees) or in the house of one of the administrators. As the Boro Mubenak (Biboki) group did, they worked under the trees together and helped each other for example making patterns, dyeing and then weaving them.

## 2. Community Weaving Ende

### a. The Structural Dimension of Capital

Social network of weaving group in Ende accompanied by Mr. Ali is following the career journey experienced by him. At first Mr. Ali just collected some woven fabric made by his own mother and some family collection. This is done while working in one of the insurance companies in Jakarta. The beginning of business is done by offering woven fabric to colleagues in the office. It is also offered to government officials in Jakarta. In 2004 he founded a weaving museum in the city of Ende in order to preserve the Ende weaving product. According to Ali, weaving is not only a cultural work that is usually only on display but can be upgraded to a typical commodity which is a source of income for the community. For this purpose, cooperation has been done with various parties such as local government, central government, entrepreneurs and groups of weaving lovers, such as the ministry of industry and trade and cooperative ministries. Activities undertaken include product exhibitions. Until now every activity related to the exhibition of industrial products, Mr. Ali is always involved and facilitated. According to the head of the Ende Regency Industrial Service said as follows:

".... so far there are some activists from Ende who help the facilitation of SMEs ..... but the most famous it ..Ali. In addition, the other parties involved are "Cendana Artshop" and Vania Artshop. They are sellers of weaving ikat products continue they also have their own guided groups. ... but so far the

most vigorous promoting is Ali ....".

From the statement above, it can be seen that the role of Ali in the effort to promote the ikat weaving products of Ende is well known. The government helps craftsmen by providing yarns and chemicals to groups of about ten people per group. According to Ali, we can not only rely on the activities undertaken by the ministry of cooperatives and industry alone, there must be a new breakthrough. Therefore, Ali began trying to invite lovers of Weaving to raise funds for the manufacture of a kind of weaving production center in Ende. In addition it also strives to revive the museum weaving activities. With the center of weaving and museum production is expected to encourage increased production and quality of weaving Ende, so that more known and in accordance with market desires.

Related to Ende's product enhancement, quality and marketing of woven products, Ali began to work with another community called Detusoko Youth community that produces a variety of souvenirs based on local agricultural produce such as coffee, beans and jam. This youth group wanted to make a kind of movement to "go home" as one of the initiators said: "...memotivasi yang lain untuk semacam gerakan pulang kampung... supaya bisa bantu persoalan di desa... karena banyak persoalan di desa ..jadi setelah selesaikan studi orang bisa pulang ke kampung, jadi ada beberapa teman ke.mudian bentuk semacam star up untuk menghasilkan beberapa produk seperti kopi datusoko dan selai dari kacang khas lokal...."



With this movement in the context of tourism is expected to increase the interest of tourists to stay longer in Ende. Usually tourists come to Ende just visit the lake of Kelimutu continue the journey to another place. With the existence of weaving production activities and souvenir products typical of Ende is expected to be an attraction for tourists to stay in Ende so that impact on economic improvement of Ende society.

**b. Relational Dimension (*relational capital*)**

The relational dimension in social capital basically focuses on the quality of relationships such as trust, respect and friendliness. The growing mutual trust between the parties will encourage them to engage in cooperative activities. (Casson, 2007).

The effort to improve the trust built by Ali in Ende is different from that in Biboki. Mr. Ali acquires and develops trusts in line with his business model, which is primarily oriented towards developing designs according to market needs. According to Ali, Ende's weaving products have monotonous and less varied colors and patterns, as Pak Ali says: *"I started thinking about why ... it can not be like batik ... colorful, and lots of variety."* (Interview on December 13, 2017). Encouraged by that thought then Ali began to approach the crafters to make woven fabrics with motifs and techniques of modern coloring in accordance with market needs in big cities. He realized that to change the model and pattern of weaving that has been going on for generations is not as easy as turning the palm around. Ali tried to establish a pattern of production relationships with some communities with a "wage"

system. The craftsmen are given the raw material (yarn) and then asked to work according to the stages of weaving making. While the motif and coloring is determined by Ali. Wages given are based on agreement in accordance with the manufacturing stage of weaving such as binding to a certain size paid with a certain wage. Ali usually gives more wages than if they do their own weaving. Thus they are expected to be more eager to get the job done.

Another effort that is being pioneered by Ali is to cooperate with Detusoko village youth community. This community is developing the village of Detusoko as a new tourism destination in Ende by making unique souvenir products based on agricultural products of Detusoko villagers. In the future the collaborative development of weaving and souvenir products typical of Detusoko village can be an alternative destination after Lake Kelimutu. Now he is preparing a community group of weaving craftsmen in a nearby village to become a tourist weaving village. Field observations have revealed that the community of weavers in this village are better prepared and more eager to accept the offered weaving production model. In other words the community in this village is more ready to be invited to change, that is producing weaving not only for traditional customs but also market oriented business. The community development effort in this village is also supported by good communication with the village government. The village head is very supportive with the changes in this weaving production model.

**c. Cognitive Dimension**

The cognitive dimension in social capital basically includes the extent to which an individual understands the values held in a community (Nahapiet & Ghosal, 1998 in Mair, 2004). In general, the people of Indonesia and especially the community of weaving craftsmen in Ende, Flores NTT have a collective lifestyle. This pattern of life is marked by behavior based on the values of cooperation (gotong royong) among members of the community. For example, a group consisting of widows in the village of Bokasape, Wolowaru subdistrict, they work on weaving in groups every Tuesday at the chairman's house or under a tree near the group's chair's house. On another day they finish work in their own homes. In addition they work on weaving especially for customary purposes so that the colors and motifs from the past until now relatively the same.

There is a different phenomenon in the group closer to the city of Ende, which is relatively easier to invite changes in the production of woven-oriented market needs. They, especially the weaving craftsmen in the village of Woroja, do their work to help husbands who work as farmers, stone breakers and construction workers to earn money for the family. Here the women seem to have the spirit to be more independent. By weaving then there is hope to earn income so as not to depend too much on their husbands.

**CONCLUSIONS & IMPLICATIONS**

Based on the above findings, it can be concluded that the structural, relational and cognitive dimensions are the factors that support the success rate of group-based social entrepreneurship both Biboki,

Kefamenanu and weaving groups in Ende. The level of trust created in each group member is made up of the closeness and commitment of the social entrepreneurs. This is manifested with the willingness of these community groups to work according to their direction on a particular day, for example every Tuesday in Ende and Wednesday at Biboki.

The main purpose of the development of community weaving groups both in Ende and in Biboki is the same that is to preserve weaving and at the same time improve the economy of the community. However, there are different approaches applied between Ende and Biboki.

In Ende the applied approach is oriented to market needs. Craftsmen are given work in accordance with the design or order of the entrepreneurs to be sold in the market, especially in Jakarta. Therefore, craftsmen are given a job with wages based on weaving production stages according to mutual agreement between the craftsman and the entrepreneur. While in Biboki, craftsmen are given the freedom to make weaving in accordance with the motives they have mastered, and the important thing is they only use natural dye. For products made by using chemical dyes they may sell them to markets or other merchants. Principally all products produced with natural dyes are accepted and purchased. This is to keep the craftsmen from feeling disappointed and still eager to continue producing woven fabrics.

There is the same spirit of both craftsmen in Ende and Biboki, their purpose of weaving is in to earn money for family income addition, but also so as not to depend on the husband. Even the case of Biboki weaving can be regarded as a form of "rebellion" against male domination.

Based on the results of this study, the authors recommend the following:

1. The need for community assistance in maintaining and developing weaving products (material availability, and

- quality) and development of marketing networks through the creation of more social entrepreneurs in this region.
2. The need for the participation of both universities (research and service), government and community of lovers of weaving in support of conservation and quality improvement efforts and social networking in marketing.
  3. In the context of tourism, youth group assistance is needed for the development of new tourist destinations (tourist villages) in Ende.

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