Building Entrepreneurship on Religious Offering Makers: A Creative Economy Sustainability Based Training

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Abstract:
A group of religious offering makers in Bali called serati plays prominent roles in spreading and sustaining spiritual, economic, and cultural value. Their dedication has preserved local wisdom, strengthened the Hindu religious concept as well as economic prosperity, and shared the heritage to the young generation. However, production, marketing, and entrepreneurship are basic problems that need paying attention. Thus, this study investigated the effectiveness of creative economy sustainability-based training to increase the groups' knowledge, skills, and prosperity. The study applied technology transfer approach to build the sense of entrepreneurship, increase production and marketing skill, and understand the religious value of the religious offering. The results reported that creative economy sustainability-based training was effective to increase the entrepreneurship behavior so the creative economy could be established by the group under study. Referring to the simulation and evaluation, the member of the serati group could plan the production cost, making any kinds of offerings, marketing, and understanding the symbolic meaning of the offering and religious etiquette as well. The result agrees that successful integration of creativity and technology may lead to commercialization of the idea, product, or service. Modeling, measuring, and testing entrepreneurial creativity in this paper has affected the economic growth and sustainability.

Keywords: Micro-economy, cultural value, sustaining, prosperity

1. Introduction
Ritual offerings cannot be partially separated from Balinese people's lives. Offerings are made as an immensely important part of a religious ceremony called Banten. These offerings are usually made from coconut or palm leaves for various kinds of ceremonies, either for God, humans, and the ancestors' spirit. The offerings makers are well known as serati. They, usually women, are skillful in making decorations with those leaves. Banten is believed as religious symbols of the universe. Instead of Hindu religious services, the needs of banten are economically valuable; therefore serati can set business for economic, cultural, and religious sustainability. One of the leader group of serati, Anak Agung Raka Pujiatmika is motivated to gather other members to preserve the art, culture, Hindu based spiritual heritage, and for prosperity as well.

Her effort emphasizes the religious value for maintaining the great behavior of humans towards the environment, namely pawongan (human), pelemahan (environment), and Prahyangan (God). The serati can inspire and help other women in the village increase their prosperity by decorating the palm or coconut leaves as offerings to God for future blessings. This notion can lead the future generations to inherit a stock of resources, so they can enjoy a quality of life at least equal to that enjoyed by present generations; it then becomes apparent that economics has at its heart. The study of processes and behaviors are also of paramount importance to moving towards sustainability (Sunyoto, 1998; Sumodiningrat, 1998).

Sustainability can be viewed as the organizing principle for sustaining existing but limited resources to provide for the needs for resources and desirable living conditions of the coming generations (Bell and Morse (2003), Musson (2013), and Bertoncelj et al. (2015). Similarly, sustainable development is defined as development that meets the needs and aspirations of the present without compromising the ability of future generations to meet their own needs. In Bali, this conception has been generated for ages known as Tri Hita Karana. The value of this local wisdom sets the harmonic relationship between human and human, human and environment, human and God. Balinese people have this great heritage which can be found in ritual activities.
Being a serati, Anak Agung Raka can motivate other women in Tangeb Village of Bali to sustain social, economic, and religious value. Economically, the activities of making banten can be potential for earning resources. However, she and her group still face a lot of problems, either in aspects of the production process, knowledge of entrepreneurship, and product marketing program. Therefore, she should understand how a change in the economy can be identified recently, moved from knowledge-based activities to creativity, innovation, entrepreneurship, and imagination. Increasing globalization and technology effects have resulted in more small business opportunities but the marketplace has also become more crowded and stricter a competition has increased (McMullan and Shepherd 2006).

Creativity enables the serati to act on these opportunities in ways that can result in a competitive advantage for the organization. It can provide the basis for innovation and business growth, as well as impacting positively on society generally (Bilton 2007). Entrepreneurship occurs in all types and sizes of organizations, from the domestic microenterprise to the global corporation. The serati should know that entrepreneurship can be defined as the process of creating value for business and social communities by bringing together unique combinations of public and private resources to exploit economic, social, or cultural opportunities in an environment of change. These ideas can be internally or externally located, although the serati will tend to search and identify potential solutions shaped in part by internal competencies. Creativity allows the organization to take advantage of opportunities that develop as the result of changing environmental conditions.

The problems faced by the serati group can be identified into two main targets, namely entrepreneurship and economic sustainability. Pre-existing ability is observed, so the team can trash back any related factors and plan the method to solve. From the behavior side of view, the serati group has not acknowledged the symbolic meaning of the offering as written in holy lontar yet. There have not been any explanation and training to be conducted. Although producing banten can be a source of income, the serati group does not have any knowledge and skill about entrepreneurship, marketing, and simple management. Therefore, they often lost the business due to the wrong budgeting. Supporting facilities are also another problem that they think it is impossible to run economy sustainability. Referring to this condition, an academic team of lecturers who teach in Mahasaraswati Denpasar University views the condition and runs a social service program to help the serati and her group reach up to the economic sustainability-based entrepreneurship. This program consists of training, knowledge and skill transfer, and simulation. The objective of the program is to acknowledge the serati group and build their entrepreneurship for economic sustainability with a creative economy-based training. This study is conducted to know the extent the creative economy-based training program can increase the knowledge and skill of the serati group in achieving economic sustainability.

To avoid any unclear cut or overlapping definition or conception of entrepreneurship and economic sustainability, this study considers some references published in international journals or books as empirical studies. According to Hopwood, Mellor & O’Brien (2005) the term sustainability’ is considered alternatively as either the proper means or the proper end of urban development depending on the environment to meet the needs, it is only our human needs that matter. In terms of human lifetimes, this definition might emphasize that a long-term vision requires to be applied to achieve sustainability. However, all aspects of sustainability are interrelated because it cannot sustain an economy, culture, or belief alone. In other words, as Daly (1991) says that the economy is a part of the environment and the environment is a finite global ecosystem. It means that since the environment may develop but cannot grow, exponential economic growth is, therefore, unsustainable in the long term.

The stronger definition than Hopwood, Mellor & O’Brien’s definition comes from Gray & Milne (2002) who argue that sustainability is an efficient and equitable distribution of resources intra-generationally and inter-generationally over time with the operation of economic activity within a finite ecosystem. above as it recognizes that the economy is a part of the environment and it claims a long-term view, however, the long term is again expressed in terms of human lifetimes, for example, the contribution of spiritual activities in impersonalizing trees in Bali aims to preserve the ecosystem. Spirituality by its nature must inform one’s thinking about the environment, society, and the economy and it is unquantifiable, it is misleading to consider it as a fourth domain.

It is also wrongly misleading because, if people’s spirituality is mature, entities’ activities should not be affecting that spirituality. Meanwhile, Littig & Griebler (2005) state that sustainability generally refers to environmental, social, and economic sustainability, but the exact relationship between environmental, social, and economic sustainability is unclear. It means that the economy is a subset of society, which in turn is a subset of the environment. According to Newton (2003), economic sustainability requires environmental and social sustainability and social sustainability depend on environmental sustainability. Finally, in short, stakeholder accountability, ethics, politics, and spirituality might be considered as further domains that corporate entities bring to bear on the public sector to promote sustainability. However, sustainability need creative ability and entrepreneurial ability.

The term of creative ability and entrepreneurial ability are considered as separate constructs (Stein, 1974) but this is now unseparated (Gilad, 1984). Early economic creativity-based research concentrated on scientific interpretations, the impact of technology and artistic creation, and any relationship with entrepreneurship was emphasized to the application of the end product of a creative act. So, although there may be differences between the meanings of being creative and being entrepreneurial, there are certainly some overlaps. Baumol (2002) claims that entrepreneurship is viewed as a major contributor to economic growth and employment creation while understanding how creativity impacts on the process is also crucial.

Much entrepreneurship research focuses on new venture creation (McMullan and Long 1990) but has tended to ignore the impact of the social environment. This imbalance can be addressed by examining the contribution of creativity on entrepreneurial growth, while also examining creativity throughout the lifetime of the business. Lee et al. (2004) note that entrepreneurial activity not only requires both a supportive and productive business climate but that it also needs an
environment where creativity and innovation can flourish. Having a strong and diverse knowledge base, well-developed business and social networks and an ability to identify opportunities also contribute to successful entrepreneurial behavior (Harryson 2008; Ko and Butler 2007; Rosa et al. 2008); for example, intermittent interactions within a social network involving individuals seeking information outside a close social circle can result in new idea generation.

Sternberg (2004); Ko and Butler (2006) agree that integration of creativity and technology is considered successful if it can lead to commercialization of the idea, product, or service. The knowledge base can also be utilized in contributing to useful juxtapositionings or associations between previously unrelated ideas or domains. Entrepreneurial creativity has been defined as the generation and implementation of novel, appropriate ideas to establish a new venture. Furthermore, Amabile (1997) claims that such definition sits alongside much entrepreneurship literature on new venture formation but fails to follow the growth of the business over time. In line with the definition, Fillis and Rentschler (2006) emphasizes that entrepreneurial creativity exists before, during, and after the lifetime of a particular business since it is shaped in part by the social world and by the individual decision-maker.

Amabile (1997) underlines that several other contributing internal and external impacting factors: entrepreneurial creativity requires a combination of intrinsic motivation and certain kinds of extrinsic motivation – a motivational synergy that results when strong levels of personal interest and involvement are combined with the promise of rewards that confirm competence, support skill development, and certainly enable future achievement. However, other researchers, like Sunyoto (1998); Sumodiningrat, (1998); Fillis (2002) identifies how the entrepreneurial microenterprise, consisting of ten or fewer people, with often only one main decision-maker, can also utilize creativity to create a competitive advantage in the marketplace.

2. Material and Method

The study applied action approach that consisted of the initial condition of the offering makers, training them for all aspects of entrepreneurship, and evaluating the treatment. The group consisted of 11 housewives (AR, MS, MA, MAT, M.Ad, ME, AP, MAR, MAP, M.Sob, and ML) who contributed their time, energy, and talent to sustain the economy, traditional wisdom, and religious value. Their economic and entrepreneurial goals were stagnant and technology approach was provided by social services team of Mahasaraswat University. The three aspects of business they focused on were human resources, entrepreneurship, and spiritual sustainability. By involving the experts, practitioners, and entrepreneurs in the field, the study applied technology transfer and entrepreneurship building techniques by holding business training, stimulation, and workshop to improve product knowledge and skills. The indicators of the successful program of the social services for offering makers manifested in the comprehension of the religious value of offering they make, skilful in any types of offering for the different ceremony, ability to perform spiritual etiquette, and building the sense of entrepreneurship.

The accomplishment of the target required a method or strategy that is related to the objective, outcome, and effect. Some main objectives of this activity included the prosperity of society, culture sustainability, and the increase of human value. The study conducted four activities to increase the groups' economic and entrepreneurial creativity.

- Enlightening people in a workshop about form, function, and meaning of offering based on Holy Scripture therefore misunderstanding or ignorance can be avoided.
- Building stable for keeping chickens, ducks, or geese for ceremony and big bamboo rack for the offering makers to keep the products out of cat, dogs, or dust.
- Transferring knowledge to partners was applied by training them about the procedure of making offerings which is called Darmatula. The team invited the experts of offering and ceremony; therefore they know exactly how to make the offering and its function or meaning. This activity involves the demonstration of offering patterns and builds entrepreneurship capacity. The evaluation was conducted by referring to this score:
  85-100 excellent
  80-84 Very good
  75-79 Good
  70-74 sufficient
  50-69 poor
- Writing book about form, function and meaning of offerings that is used as guidelines in making offering.

3. Findings and Discussion

The goal of the social service study is to encourage a group of housewives who have talent and skill in making Hindu religious offerings so they can help their family maintain increasing economic growth, developing entrepreneurship skills, and spreading the religious and cultural value to the younger generation. A comparison of initial condition and final condition after the training is given by the team of social service can be described as follows.

3.1. Initial Condition

Precondition refers to the preexisting knowledge and skill of a group of housewives in building entrepreneurship, obtaining marketing experience, and giving meaning to religious value. Based on direct observation by using evaluation and interview techniques, the group still found difficulties in producing offerings for different purposes, building entrepreneurship for social welfare, developing the access of marketing the products, and understanding the religious value or spiritual etiquette on the holy offering. So, the preexisting condition of the offering makers which is being observed can be presented in Table 1.
Refering to the evaluation above, the offering makers in average did not obtain the ability to produce, understand, and gain skills in all aspects of business. Therefore, there must be any efforts in such away to improve their skill in producing the offering with different material and different religious ceremony.

![Figure 1: The Initial Knowledge and Skills of Offering Makers](image)

Referring to the evaluation above, the offering makers on average could produce the offerings for a specific type of ceremony; however, there must be any efforts in such a way to improve their skill in producing the offering with different materials and for the different religious ceremony. Due to limited knowledge and lack of training in entrepreneurship, mostly the serati could not establish their own business and determine the price, but they sell to someone who gets more benefit by reselling the offering to customers. The serati also did not acknowledge how to spread their works to the customers, so the benefit they got went standstill. Furthermore, the serati mostly were able to produce beautiful and very complicated artworks of the offering, however, they did not realize the symbolic meaning that is contained in their religious works. Besides, in doing the offerings, they did not behave well concerning spiritual etiquette that can affect the religious taboo.

Viewing the initial condition of the serati group, the team of social service initiated to help them move out of the problems they faced in the perspective of the academic approach. The approach focused on applying the creative economy-based training program to the groups so they might increase their knowledge and skill in achieving economic sustainability. To change the condition, the program of social service was focused on improving their knowledge and skill by applying technology transfer and entrepreneurship building technique.

### 3.2. Post Condition

The success indicator of the treatment to the offering makers can be seen when the changing behavior of the serati group enhances the increasing knowledge or skill and inspires positive effects towards living aspects of life. To achieve that goal, the program of social service to the offering makers involved the experts, practicers, and reviewers. So, the findings of the process reflected the real condition of the treatment applied in four types of training: (1) ceremonial offering production training; (2) entrepreneurship building training; (3) marketing and management training; and (4) Simulation of the religious symbolic meaning of the offerings.
3.2.1 Religious Offering Production Training

Mostly Balinese Hindu society lives in harmonic relation with the God and Holy Spirit, share a lovely relation amongst human, and preserve a respectful relationship with nature and other living creatures. To show respect, the Balinese Hindu people offer the holy sacrifice to God and to the spirit of all living things. The offerings are made from leaves, fruits, water, fire, and animals such as pigs, chickens, or ducks. Offering or Banten is one of the spiritual media that has been inherited for ages based on written Hindu Holy Scriptures. So, there is no single day without doing offering a daily ceremony. Realizing the significance of offering the team of society service gathered and gave them intensive training in producing offerings with many kinds of material and for different purposes of the offering. The training was led by some offering experts as it is presented in figure 2.

![Figure 2: Offering Production Training](image1)

The serati members were motivated to learn and practice making many other types of offerings. From the two weeks-training, they were able to (1) make the patterns of offerings for Dewa Yadnya (offering for God), Manusia Yadnya (holy offering for human), Butha Yadnya (holy offerings for holy spirit), and Rsi Yadnya (holy offering for the Rsi); (2) set the pattern of offering into the beautiful and meaningful offering, and (3) arrange the offering in a religious ceremony. So, the intensive training brought some changing behavior to the serati group for better knowledge and skill. The skill could contribute the cultural and religious sustainability and generate local wisdom to the young generation. Furthermore, the works contain economic benefits for a better family or social welfare. The religious offering that was made in the training can be presented in figure 2.

![Figure 3: The serati’s Products After the Training](image2)

3.2.2 Entrepreneurship Training

The objective of the program is to acknowledge the serati group and build their entrepreneurship for economic sustainability with a creative economy-based training. The needs of offering for the ceremony in Bali, people usually buy the material and ready-made offerings in the shops and this condition provide the opportunity for the Serati group to build a small business together. Therefore, they need to own entrepreneurship skills. To build the entrepreneurship for offerings makers they require knowledge and experience so the team of society service planned and allocated any aspects of entrepreneurship that might be possibly built and developed so the training had specific goals. The training and workshop were conducted by the team to encourage, involve, and acknowledge the groups so they have a new view about entrepreneurship. They had experiences to develop their business capacity so economic sustainability was not just a dream. They could develop any aspects of the economy in ceremonial events so they could find many ways of producing products for their own business. So based on observation and evaluation, after the training and workshop the serati members were able to (1) gain the knowledge of entrepreneurship; (2) develop their capacity to join business amongst the group members; (3) share the skill and inspire other housewives to join the group; and (4) sustain their family’s basic economy.

3.2.3 Marketing and Management Training

Knowledge and skills on marketing and management in entrepreneurship have a significant effect to the successful business. Marketing plays the role to take customers to have a look at the product the group display or sell. Management is the way how the group controls the smooth rules of business including capital and basic accounting skill. However, both aspects of entrepreneurship require communication skills and hospitality. Therefore, to begin the offering business, either in a traditional way, like selling the stuff from door to door, or in the shop, or in a modern way, like the internet, pamphlets, brochures, or mass media, the team held a workshop about marketing and management training.
After the training and workshop were conducted by the team to the group, each member has understood and practiced the knowledge of how to introduce, sell, display the products to the customer, and how to calculate the price of material and selling price. They had the experience to develop their marketing capacity so they had a great opportunity to gain or join the business with other members of the group. Out of the workshop room, they could develop any aspects of the economy in ceremonial events so they could find many ways of selling the products and managing their own business. So based on observation and evaluation, the serati members were able to (1) gain the knowledge of marketing; (2) manage their capacity to control the flow of capital and benefit; and (3) develop the traditional marketing into modern one; and (4) promote the products in the internet.

3.2.4. Simulation of Religious Symbolic Meaning of the Offerings

The symbolic meaning of offering as part of the ceremony for the serati group is considered prominent, so they do not only make it but have a great deal of understanding of what the offering stands for. Doing the offering also needs holy minded etiquette; say no evil, gossip others, or do any action that shows hatred or anger. When the serati are doing the offering, they must be tidy and properly covered, hair must be plated because the offering they make will manifest from the holy mind, attitude, and dedication for the God and society. Therefore, the team started held a simulation discussing the symbolic meaning of the religious offering. The symbolic meaning and etiquette of doing offering were presented by a priest who does not only know how to make the offering, but he is also knowledgeable in the symbolic meaning of Hindu religious offering. After the simulation, each member has understood how to behave when they are doing the offerings and understand the spiritual meaning of a single offering they make. They started reading books of religious offerings.

| Member | Production | Entrepreneurship | Marketing | Religious value |
|--------|------------|-----------------|-----------|-----------------|
| 1      | 82         | 75              | 67        | 72              |
| 2      | 78         | 70              | 75        | 70              |
| 3      | 75         | 79              | 80        | 75              |
| 4      | 84         | 81              | 78        | 78              |
| 5      | 74         | 78              | 76        | 70              |
| 6      | 78         | 75              | 70        | 75              |
| 7      | 69         | 78              | 70        | 79              |
| 8      | 70         | 72              | 75        | 70              |
| 9      | 80         | 82              | 78        | 67              |
| 10     | 75         | 79              | 70        | 72              |
| 11     | 71         | 75              | 67        | 70              |
| Total  | 836        | 844             | 806       | 798             |
| Mean   | 76         | 77              | 73        | 73              |

Table 2: Distribution of Final Ability after the Treatment Applied

The effectiveness of the treatment applied in this study can be obtained by comparing the result of the initial condition evaluation or observation and the final condition. Based on the assessment, the serati group did not have sufficient skill in making different types of offerings. They did not behave properly when they were doing the offerings and they were lack of knowledge and skill of marketing, and entrepreneurship. Direct observation on by using evaluation and interview technique, after the training, workshop, and simulation, the group could produce offering for different purposes, build entrepreneurship for society welfare, develop the access of marketing the products, and acted in etiquette and manner, understand the symbolic meaning and spiritual values of the holy offering. So, the distribution of final condition the offering makers can be presented in figure 4.

![Figure 4: The knowledge and Skills of Offerings Makers after Creative Economy Sustainability Based Training](image-url)
Besides the assessment, this study distributed questionnaire concerning the impression of the training applied. The responses were positively impressed with the training. The impression of the members of serati group concerning the training is presented in table 3.

| No | Excellent | good | sufficient | poor | Total |
|----|-----------|------|------------|------|-------|
| 1  | 25        | 14   | 4          | -    | 43    |
| 2  | 14        | 20   | 7          | -    | 41    |
| 3  | 17        | 19   | 5          | -    | 41    |
| 4  | 9         | 27   | 3          | -    | 39    |
| 5  | 20        | 16   | 5          | -    | 41    |
| 6  | 10        | 25   | 6          | -    | 41    |
| 7  | 25        | 14   | 5          | -    | 44    |
| 8  | 22        | 17   | 3          | -    | 42    |
| 9  | 22        | 14   | 5          | -    | 42    |
| 10 | 17        | 15   | 4          | -    | 35    |
| 11 | 20        | 16   | 3          | -    | 39    |
| Total | 201 | 197 | 50 | - | 448 |

| Percentage | 44.86% | 44% | 11.16% | 0.0% | 100% |

*Table 3: Distribution of the Groups’ Impression Concerning with the Training Applied*

Viewing the initial and the final condition, the process of the treatment played an important role to change the serati’s behavior and mindset. Each of the primary work above has been developed for benefit and advantages either in economic aspect or people empowerment in culture sustainability which can be concisely described below.

- Keeping the chicken and ducks for the ceremony by building the stable on the ditch in which the water flows to the rice field. Furthermore, it was built by the road which is considered another benefit from the economic side of view, because the customers are attracted and raise the sales.
- Building the racks for the serati group has given them benefit because they can keep the products couple of times before they are sent to customers. These racks can keep the dogs, cat, or chicken out from the products.
- Distributing the book which has been written by the team to the group. It is considered helpful, valuable, and interesting because it can broaden their mind about religious offerings and ceremonies.
- Advertising their products with banner or brochure has given a big influence towards the sales. It can be seen from the level of purchase and sale reports. Furthermore, social media can be another promising effort in increasing and spreading the business.

4. Conclusion

The program of social service was conducted along with technology transfer techniques and entrepreneurship building, such as training, simulation, and practices. Modeling, measuring, and testing entrepreneurial creativity has been conducted to ensure the effectiveness of the program. It can be concluded that creative economy sustainability-based training was effective to change the entrepreneurship behavior so the creative economy could be established. Based on the simulation and evaluation, the member of the serati group can plan the production cost, making any kinds of offerings, finishing, marketing, and understanding the symbolic meaning of the offerings. In short, they can increase their prosperity and motivate and inspire other people to build the business in the ritual offering and etiquette and manner as well. They understand the symbolic meaning and spiritual values of the holy offering. The application of the program to the partners; coconut/palm leaf made offering makers and poultry made offering makers has been conducted as planned. The result has affected the increasing knowledge, experience, and income and of course it influences the interest of the customers. From the activity which has been conducted for about two and a half months, it can finally be concluded that this program has achieved a great result which has positively affected the people’s empowerment in the economy, religion, and culture.

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