



Knowledge Transfer Process Acceleration by Using SECI Model Approach which is Adapted to the Javanese Community Local wisdom "Slametan" (A Case Study Of Cracker Enterprises In Tuntang, Semarang Regency)

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Abstract

The process of creating knowledge and transferring new knowledge among SMEs still face many obstacles. Some things are always encountered in the process of knowledge transfer among SMEs such as the resistance carried out by SMEs. This makes innovation process can not be performed well. Using SECI model approach when making the knowledge transfer is not enough as the communication process is not running smoothly. This phenomenon also occurs in the cracker industry in Tuntang Semarang District Central Java, therefore it is necessary to make a breakthrough on how to properly communicate knowledge through the community local wisdom approach. The method used in this research was case study method, and used observation, FGD and interviews to collect the data. The results showed that local wisdom approach "Slametan" made crackers entrepreneurs to be more open in the process communication. This openness could encourage the easier knowledge creation and transfer.

KEYWORDS-*knowledge transfer, lokal wisdom, slametan, SMEs*

INTRODUCTION

Small businesses that begin to develop nowadays often face many obstacles in its development related to the innovation process which can not run well. Some constraints are related to the innovation process associated with low ability to transfer knowledge among the SMEs entrepreneurs. Based on the research results by Mahastanti and Nugrahanti (2010), this condition occurs because the education level is still relatively low in average elementary and junior high school graduates. This is interesting because even though the level of education is low but their experiences in business are relatively long in the average of 15 years. If seen from their experiences, their ability to manage tacit knowledge are very good. According to Polanyi (1967), tacit knowledge is a knowledge possessed by an individual which is arised from acculturation process of observation and experience that is long enough, it also contains elements of values and beliefs. Thus, tacit knowledge is sometimes difficult to be transferred from one individual to another. Weaker process of knowledge transfer will make the innovation process can not run well, this will ultimately reduce the competitiveness of SMEs business. Though the increasing competition in the business needs creativity and product innovation to improve competitive advantage,





profitability and support the business continuity (Lu and Sexton, 2006). The learning process to develop innovations can be performed individually, in groups, in organization or in industrial level (Shrivastava, 1993) in Sabestova and Rylkova (2011).

Portrait of the small businesses that have difficulty in the product innovation process also occurs in the cracker business Tuntang Semarang regency. Here is the data on the number of cracker makers in Tuntang. An interesting phenomenon of small industries above is that they can successfully market their products to outside the city and even to the outer islands such as Jakarta, Surabaya, Jogjakarta, Borneo, and Sumatra. Based on the research results by Mahastanti et al (2013) some points to be noted from the cracker industry phenomenon is that 57% of activity initiation to start this business came hereditary and 43% started on their own and follow their neighbors. Knowledge transfer process that occurred in hereditary attempt came from tacit knowledge to tacit knowledge between parents and children.

Stages that occur within the knowledge transfer among the Tuntang crackers craftsmen are in accordance with SECI Model (Socialization, Eksternalization, Combination, Internalization). Nonaka and Takeuchi, (1995) stated that spiral knowledge transfer will grow through the stages of SECI knowledge transfer. If a company is able to do this then its competitiveness will be higher than its competitors. If Nonaka model is applied in knowledge transfer among Tuntang crackers craftsmen, there are some points to be improved from the model associated with the rejection resistance of the crackers craftsmen. It is therefore interesting to look how to apply SECI model by using cultural elements of indigenous community local wisdom and indigenous knowledge (IK) to open communication and facilitate the knowledge transfer. Although in some previous studies, Agrawal (1994.2004) declared that some theories suggest indigenous knowledge would be a bottleneck in the community development, this happened because people who had IK tended to be underdeveloped and were localized from the development of new knowledge. Ocholla (2007) also supported the same point that IK tended to make people more marginalized and stigmatized. This study tries to look at the other side of IK to create and transfer knowledge. Characteristic of SMEs which tends to have low levels of education but have long production experience (Mahastanti et al, 2013) makes IK to be expected as a door opener to the process of good communication in knowledge transfer so that it can avoid the cost of errors and be able to continuously build a community (Grenier, 1998).

This element of local culture is exciting to be observed because it is based on the study results of Mahastanti et al (2013) that laboratory results of nutritional contents of the Tuntang crackers such as protein, carbohydrates, and soluble fiber were not inferior to Finna crackers (Finna crackers were control in this study because the material composition was almost the same but the process of selling and marketing were better than Tuntang crackers). The main obstacle faced by the Tuntang crackers craftsmen was a relatively high content of PH when compared to Finna. This complicated the craftsman when requesting PIRT permission (Household Industry License) to SMEs Cooperatives Department and Health Department. High PH occurred because the craftsmen used borax during the production process in order to obtain the elasticity of the dough and make crispy crackers when fried. PIRT Permission is important because when the craftsmen will expand their market share in one of the modern market they should include PIRT permission of the Department on the package. This is performed to ensure that the food is safe for consumption.

The main reason was that borax recipe is a recipe handed down from their parents, and so far no disease problems arise from the consumption of borax. This is where the



importance of local cultural approach may provide insight to the craftsmen when providing trainings about the danger borax usage. It is important to remember as cracker industry competition intensifies nowadays, therefore, one of the breakthroughs that must be done by the craftsmen is to expand market share in the modern market by acquiring PIRT. To obtain PIRT mindset of their production must be changed. Friedmann (1992) stated that the community would feel ready to be empowered with local issues which did not ignore the economic forces and structure outside the civil society. Narrow view and horizon owned by the people who locked in poverty and weakness should be shifted in the direction of newer thinking and ideas to solve the problems encountered. Besides Karsidi (1988) stated that conducting an empowerment for ordinary people might be realized by applying the following principles: Learning from the community, Companion as a facilitator, community as actors, Mutual Learning, Sharing Experiences

Thus the knowledge transfer model with element of community empowerment based on local wisdom and indigenous knowledge is deemed appropriate to assist the development of Tuntang crackers craftsmen. This study will make the SECI model of knowledge transfer adjustments with local cultural elements of surrounding communities (local knowledge) given the characteristics of crackers entrepreneurs in the Tuntang area Semarang district are very different with the average level of education is primary school, with the level of long working experience and still bound with the local culture, so that the knowledge transfer model is also need to be adjusted to the educational and cultural characteristics of the surrounding community.

To create a model of knowledge transfer, a point to be noted is how to communicate the product innovation results to the crackers entrepreneurs by using local cultural approach in the SECI knowledge transfer model?

LITERATURE REVIEW

Development of Knowledge Transfer among the Crackers Entrepreneurs with SECI Model Approach

Based on the research results by Mahastanti et al (2013) it is obtained knowledge transfer model as follows:

Based on Nonaka SECI model is updated in accordance with the condition of SME crackers entrepreneurs. Several stages of Nonaka is adapted to existing knowledge transfer process such as:

1. **Socialization:** This stage describes the knowledge process that occurs when this business is hereditary business for generations.. Through this observation stage appears a process that involves emotions, values, beliefs and intuitions that arise based on experience and observation in long term. Through the process of this stage different skills will be raised. (Nonaka and Takeuchi, 1995)
2. **Externalization:** This stage happens to entrepreneurs who start a business because they follow their neighbors.. Cultural character which is more open to the production process will be found in the eastern culture, where people are more open to others (Andriessen and Broom, 2007). This process also will encourage business owners to always be creative to create new ideas of production if they do not want many people to emulate their efforts.





3. **Combination:** This stage occurs when the knowledge transfer occurs between explicit knowledge. This stage occurs in the process of business trainings that have been provided by the Department or NGOs and universities for the crackers entrepreneurs.
4. **Internalization:** at this stage JVG (Joint Venture Group) is expected to encourage the members of the group in an effort to continue the learning process in order to apply any knowledge gained in training. This last process individual learning is more important than organizational learning, while the three previous stages included in organizational learning (Bratianu, 2000).

There are some obstacles in every stage of the SECI knowledge transfer, presumably because knowledge communication was not performed based on the local culture approach.

Local Wisdom and Indigenous Knowledge

Local knowledge which is often called local wisdom can be understood as a man business by using his or her intellect (cognition) to act and behave towards something, objects, or events that occur in a given space. The definition above is arranged in etymology, in which wisdom is understood as a person's ability to use his or her mind in a sense act or behave as a result of an assessment of things, objects, or events that occur. As a term knowledge is often interpreted as 'wisdom'.

Local wisdom is an explicit knowledge that is emerging from a long period that evolved together with the community and the environment in the local systems that have been experienced together. The process of evolution that is so long and embedded in society can make local knowledge as a source of potential energy of the community collective knowledge system to live together in a dynamic and peaceful. This understanding not only see local knowledge as a reference of person's behavior, but further, is capable to make full civilization community life more dynamic .

Knowledge which is created by the community local culture is often also referred to as indigenous knowledge (IK). IK is defined as the unique knowledge that is given by local community culture and traditions. IK is usually very different from General Knowledge which has been owned by an institution or a college (Warren, 1993). Some common characteristics from IK are (1) the knowledge inherents to the cultural and traditional elements (2) is not systematically documented (3) is usually attached on tacit knowledge and eksPLICIT knowledge such as beliefs, rituals and myths (4) are not integrated directly with Modern scientific knowledge (Boven and Morohashi, 2002, Adam, 2007)

Javanese culture included in the IK areas in Tuntang is Slametan process in any activity that is considered to be essential and concerns the success of many people.

Slametan meaning in the Javanese culture

Slametan is derived from the word slamet meaning safe, happy, prosperous. Safe can be interpreted as a free state from incidents that are not desired. Meanwhile, according to Clifford Geertz in Andrew (1996) slamet means nothing happens (no problems), or more precisely "nothing is going to happen" (to anyone).

Knowledge Transfer using SECI model approach adapted to the indiginous knowledge (IK)

Indiginous knowledge (IK) becomes an important thing to be viewed in the empowerment of a society that still has close links with the culture and rituals within the





community. General science often fails to be transferred to the local community because of the refusal of the local community who consider the new knowledge is not in accordance with their culture. Mahastanti et al (2013) found that the process of knowledge transfer STPP replacement for borax faced a lot of local craftsmen refusal because it is considered not suitable with the surrounding community culture. They consider borax bleng) is a derivative recipe from their parents in making crackers dough. They also assume that there are no health problems associated with the use of borax. To open the public mind, it will be better if we use local cultural elements to provide a correct understanding of borax. Thus SECI models that have been adapted to the SMEs conditions of the Tuntang craftsmen will be further refined by incorporating the local culture that has become community IK in order to facilitate knowledge transfer process. By involving IK in the process of knowledge transfer, we are indirectly involving the local community participation in developing a knowledge transfer process. Greiner (1998) declared that a program which is compiled with IK will make a longer sustainability of the program and can save money.

RESEARCH METHODOLOGY

This study aims to further explore how the local wisdom culture and (IK) is able to encourage the knowledge transfer in the communication process. The observation process to the Tuntang crackers craftsmen groups was performed and individual interviews were conducted to key informants about their confidence in the local wisdom culture and also use Focus Group Discussion. After the data collection we processed the data using Case studies. This qualitative case study is an approach to research that facilitates exploration of a phenomenon within its context using a variety of data sources. This ensures that the issue is not explored through one lens, but rather a variety of lenses which allows for multiple facets of the phenomenon to be revealed and understood. There are two key approaches that guide case study methodology; one proposed by Yin (2003). Both seek to ensure that the topic of interest is well explored, and that the essence of the phenomenon is revealed, but the methods that they each employ are quite different and are worthy of discussion). " According to Yin (2003) a case study design should be considered when: (a) the focus of the study is to answer "how" and "why" questions; (b) you cannot manipulate the behaviour of those involved in the study; (c) you want to cover contextual conditions because you believe they are relevant. One of the advantages of this approach is the close collaboration between the researcher and the participant, while enabling participants to tell their stories .Through these stories the participants are able to describe their views of reality and this enables the researcher to better understand the participants' actions

ANALYSIS AND DISCUSSION

Constraints that were faced by Tuntang Crackers craftsmen in innovation and knowledge transfer was the lack of knowledge as well as a result of the low level of education. In addition to education level, cultural factors were often became obstacles in the process of innovation adoption as the development of existing knowledge. Culture and habits became challenges implementing new knowledge (Hibbard and Carrillo(1998), De Long(2000). Information flow was an important factor in the process of knowledge transfer and innovation development. A number of results showed that good information flow may support a better adoption of the innovation process. Thus, the development of knowledge owned does not only happen through education to increase human knowledge but also relationship knowledge through networking development to support the information flow is





very important in developing a knowledge capital. Philosophy changes are required, and to change how is not enough. Weak information flow make an effort to develop innovation in the crackers business sector become very slow in Indonesia. This condition is a constraint in developing innovation.

Tuntang crackers craftsmen have been using STPP as borax replacement for a while, but this could not take place for long period. Some points that made them resistant were:

1. STPP made the crackers moldy easier when the rainy season arrives. This happened because Tuntang crackers craftsman still uses natural crackers drying process that uses sunlight
2. Due to perceived disadvantage in terms of production cost, the craftsman then came back to use borax again in the crackers making process
3. Borax is inherited recipe from generations so it become their abstinence to be replaced.

The events above indicated that the crackers craftsmen were often easily discouraged in troubleshooting when a problem and they preferred to find a shorter way out that was back to the beginning of the process. Whereas failure in the production process by using new raw materials was a normal process, and it should be addressed to find out why it happened and what the solution is. Some Tuntang crackers craftsmen also felt that the process of borax

replacement to STPP should be done with Slametans traditions because they replace raw material that had already become hereditary material of ancestors. This is the data analysis results from the interviews to the crackers craftsmen against their beliefs to hold a ritual

supporting the crackers using STPP.

Table 2

Local wisdom often used by craftsmen

Local Wisdom	Ever	Never
Mitoni	39%	61%
Sepasaran	24%	76%
Wetonan	15%	85%
Ruwatan	3%	97%
Sadranan	42%	58%
Bersih Desa	18%	82%
Puasa Mutih	3%	97%
Puasa Ngrowot	0%	100%
Puasa Pati Geni	0%	100%
Meditasi	3%	97%
Slametan	100%	0%

"Slametan" in successful production by

wisdom which is Tuntang crackers



Source:
2014

Based on the
almost all crackers
often perform

Wishes	Yes	No
Safe and Healthy	97%	3%
Peaceful	82%	18%
Blessings	85%	15%
Overflow earnings	94%	36%
confidence	96%	4%

Processed Data in

table above
craftsmen were
Javanese local

culture for 100% craftsman have ever performed Slametan process. They do Slametan process with wishes of safe, healthy, peaceful, blessings, and overflow earnings. When they were asked about conviction of the wishes realization through Slametan 96% crackers craftsmen felt confident that what is expected from the Slametan process could be realized. High Confidence from Slametan is very interesting to be discussed, some points that make them feel confident were:

1. In Slametan process there is usually a Kiai/religious leader (moslem people) who pray several desires of the people who perform Slametan
2. In the prayer they also pray for the departed ancestors, so the Slametan organizers felt the ancestors will bless what they will do. In Javanese culture, the blessing of their parents or ancestors is very important to gain in order to do certain activities easier.

Herawati (2012) declared that Slametan process usually used symbols or complementary goods that will be prayed by Kiai with a variety of meanings in it such as:rice, Chicken, Vegetables

Of the various explanations above, it is clear that the selection of the shape and cone complement side dishes is not just a coincidence or no reason. Basic fundamentals of the election is very closely related to human relationships and understanding of nature. Even from the simple observation that far from the scientific explanation, humans can learn many things from nature. This is stated clearly by the cone. Whenever the cone is present in an event, we will be reminded of our relationship with nature and life lessons we derive from nature.

Here is a picture of Slametan process conducted by the Tuntang crackers entrepreneurs in Semarang district fluency in a prayer asking an easy process to replace borax with STPP:

Figure 2

Selamatan process of the crackers entrepreneurs to replace Borax with STPP



Sources: Slametan photo 2014

After going through the Slametan process conducted by the Tuntang crackers entrepreneurs which was attended by the village head and also the religious leaders in Tuntang, Tuntang crackers craftsmen began to open to learning of STPP usage or other methods used to replace borax in the process of making crackers. This made the information flow and communication between Tuntang crackers craftsmen and fasilitators (Business and Economic Faculty Satya Wacana Christian University) became more fluent. Even through some experiments performed, crackers craftsmen were able to make crackers with NasDem method using hot water and cold water when kneading and stirring flour when making crackers, this method was found when a crackers craftsman went to Sidoharjo to see how the crackers manufacture in Sidoharjo cracker industry can obtain PIRT permission. If permission can be obtained it means the crackers are free from borax. After observeing the production process in Sidoarjo then he practiced on his own by using multiple dose adjustments. With the characteristics of Tuntang crackers entrepreneurs who have an average level of education from elementary school to high school of 50% (Mahastanti and Nugrahanti, 2010), then the elements of knowledge involving the local culture is more easily understood and accepted. Learning starts with information that we get from various sources and consists of an explanation of phenomena that brings about understanding. Learning also consists of the knowledge obtained from careful thinking so that the learners can have their own vision and construct their own world view. Therefore, learning happens by accumulating information and assembling it to create knowledge (Thongthiaw, 2003). There are four important features of learning in crackers communities: independence of thought, access to nature, integration, and morality. It is necessary to have some amount of freedom in one's thinking so as to really grasp an idea. A person with vengeful or harmful intentions can surely learn things just as well as anyone, but for the local knowledge and wisdom to be maintained and useful to others, one's mind must be clean and honest (Seeariya, 2008) in Mungmacon (2012).

Here is a picture of crackers production experiments without using borax

Figure 3

Making Crackers without using Borax



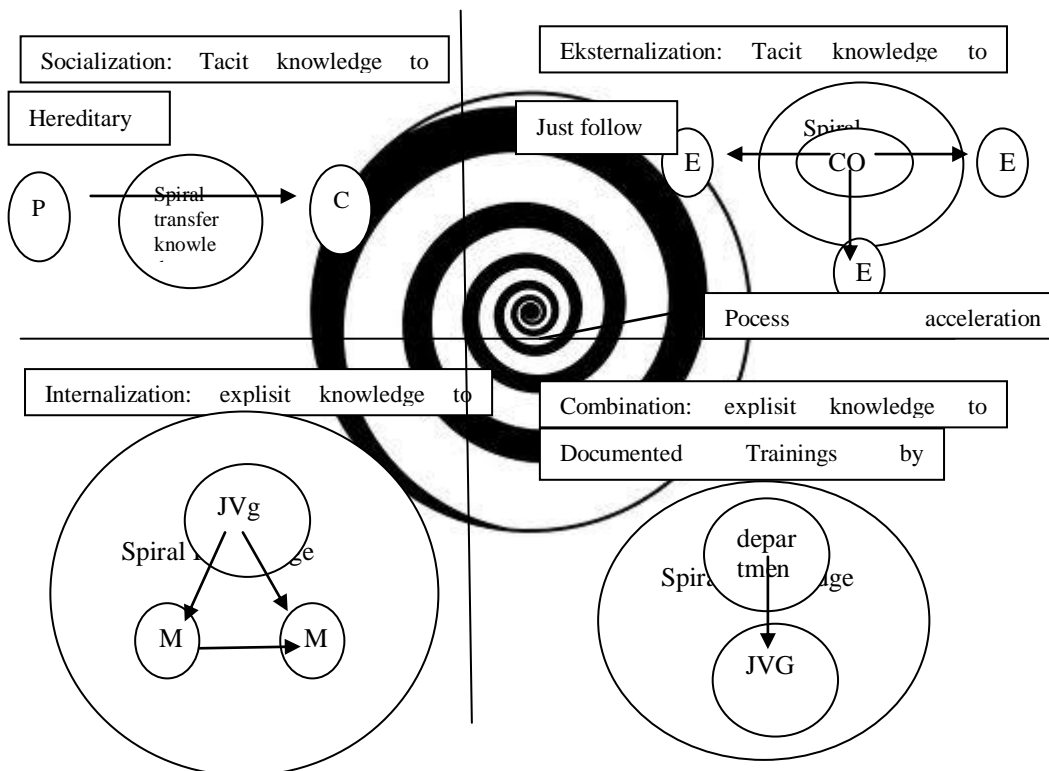
Source: A picture of crackers making experiments with nasdem method 2014

Tuntang crackers craftsmen become more confident in the experiment process of the crackers production without using Borax. This happened because they felt that the process of making changes in the composition of crackers had been sanctioned by the ancestors and

also had been prayed by Kiai and also the local village head. Kiai is a considered public figures teacher for all citizens in Tuntang, thus further adds to the belief that what will be done will get the blessing and success. The ability to create knowledge can be strengthened by adding the elements of the local culture of society (Boven & Morohashi, 2002). A successful community development efforts were able to involve the local community culture. When (IK) can be used in conjunction with community development programs they may will cause mutualism symbiotic (mutually beneficial between communities to be built with an organization that facilitates development). It is also able to make sustainable development process in the future (Grenier, 1998).

(IK) is a unique culture that is owned by a particular community, using local wisdom will open the information flow, communication, and decision-making between people to be developed with the organization of the facilitators. Knowledge development system on the local community is usually based on the accumulated experience, informal testing, which is framed with the harmony of nature and culture around them (Warren and Rajasekaran, 1993). By understanding the local community culture will facilitate the process of understanding and unification of some knowledge. Thus the process of Nonaka's SECI knowledge transfer model (1998) can be adapted to the local cultural elements in the process of create and transfer knowledge. Here is a model of knowledge transfer that is tailored to the context in which that knowledge can be disseminated.

Figure 4
Acceleration Transfer Knowledge with Indegenous Knowledge



P : Parents, E : Employees
CO : Company Owner, JVG: Joint Venture Group
C : Children, U : Universities, M : Joint Venture Group members, IK : Indegenous Knowledge



The process to create knowledge involves some process of tacit knowledge sharing, concepts creation, concepts justification, to build a prototype knowledge. Each individual in the process of knowledge creation will vary greatly according to the constraints faced. The process of sharing knowledge and knowledge justification of each individual are always based on the belief that the community or members of his team will be able to receive (Von Krogh, 1998). In the process an individual must be able to communicate and transfer knowledge well to be easily accepted and understood by members of the team / community, then a comfortable environment to do is required. One way is the local culture approach which is owned by the community. By using the local culture approach, the process of interaction between individuals in knowledge transfer may become more intense and reduce the knowledge transfer through written or verbal instructions. The local culture is usually attached either to tacit knowledge and explicit knowledge that performed in their day to day lives.

CONCLUSION

Java local culture such as Slametan was able to assist the process of creating and transferring knowledge among crackers entrepreneurs. Slametan process could make crackers entrepreneurs to be more open to information and communication process was become easier between the entrepreneurs or with a facilitator who helped the process of knowledge transfer. This happened because of their belief in Slametan ritual which the meaning had been prayed by religious leaders in order to make successful process to turn of Borax in the manufacture of crackers, so that in the process of "Slametan" the crackers craftsmen were already asked permission to their ancestors in the process of replacing the borax. So the SECI model of knowledge transfer model expressed by Nonaka and Konno (1998) is expected to use the local culture approach in the application of each stage so that the communication process may be well performed.

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