



## Article

# Woman Creativepreneurship Based on Minangkabau Culture

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## A B S T R A C T

Indonesia comprises various ethnic cultures, which has its own uniqueness. One element of culture is a livelihood system. The Minangkabau ethnic community has a uniqueness that is represented by the tradition of migrating and the livelihood system of trading. Migrants were initially only carried out by men but later were also joined by women. Many Minangkabau women migrants are successful in their overseas and trading businesses. This prompted this research to be carried out with the title Minangkabau Woman Creativepreneurship. This paper applies qualitative approach, with ethnographic research methods and an anthropolinguistic paradigm. The informants in this research were 10 Minangkabau women who were creative in running their businesses. The location of this research is Dharmasraya Regency, West Sumatra Province. This research found 7 (seven) Minangkabau Woman Creativepreneurship values, namely: (1) religiosity, (2) hard work, (3) discipline, (4) honesty, (5) never giving up, (6) thriftiness, and (7) creativity. These values were internalized from the teachings of the Minangkabau adat. It is deemed that cultural values are represented in and internalized from language in the form of adages, forming attitudes, character, ethos and ethics and behavior, leading to their success. These findings are relevant to the current state of unemployment rates and in motivating local cultural education in the education system.

## I. INTRODUCTION

Indonesia is characterized by cultural diversity, which has its own uniqueness. Based on 2021 cultural statistics data, Indonesia has 391 sub-cultures or ethnicities (Statistik Kebudayaan, 2021). Such facts show that Indonesia is a multicultural nation which Hasanuddin describes as a mosaic or flower garden of various colours whose essence of beauty lies in the diversity (Hasanuddin, 2018: 418-419; Hasanuddin, 2023).

One of Indonesia's sub-cultures is Minangkabau. The uniqueness of the Minangkabau that stands out is the matrilineal kinship system and the tradition of wandering, and more specifically when seen in relation to their livelihood system, namely trading. In the Minangkabau matrilineal kinship system, descendants are drawn based on

the mother's line. Therefore, all immovable and movable assets (heirlooms) are owned collectively and passed down from generation to generation along the maternal line. Men act as *mamak*, namely the head of an extended family, but do not have a place or room in their mother's house. They are not allowed to own and inherit their clan's inheritance. Between men and women there is a fairly strict division of roles, namely that men handle public affairs while women manage domestic affairs. Apparently, the passage of time has caused shifts.

Likewise with the institutionalization of the tradition of *merantau*, which from the start was only carried out by men. *Merantau* is described as one of the stages in the life of Minangkabau men to mature themselves by gaining knowledge and experience in order to have the competence to acquire wealth to

build the welfare of their families. In other words, looking for wealth is the responsibility of men. The problem is, to what extent has change occurred so that women also have to enter the public sector in the fields of economics and business?

It seems that the demand for women to take a role in the family's livelihood system has become increasingly recognized. Therefore, *Woman Creativepreneurship* is an interesting topic to discuss, especially in the context of Minangkabau as the largest matrilineal ethnic group in the world (Simon, 2014). The traditional position of Minangkabau women as *ambun puruak pagangan kunci* 'holders of authority over communal family inheritance' experienced unique dynamics due to the emergence of agrarian transformation in the 1960s (Blackwood, 1997) and continued movement into the world of trade and overseas. Many Minangkabau female entrepreneurs are successful, such as Nuhayati Subakat, CEO of PT Paragon Technology and Innovation, a company that manages the *Wardah Cosmetics*, Make Over and women's hair care brands. Previously, in the early half of the 20th century, there was Ruhama Kudus who was considered a pioneer of Minangkabau Women Entrepreneurs (Silfia Hanani & Nazhiratul Khairat, 2020). The question is, what is the key to their success? Of course, there are many influential factors and aspects that can be examined from various points of view to answer this. However, this research wants to look at one aspect, namely cultural values.

This research departs from the hypothesis that the success of Minangkabau women entrepreneurs cannot be separated from the cultural values they live by, which are generally internalized through adages. Culture is a system of values that are lived, values are something that is believed to be good and is a standard of behavior (Joesoef, 2017). Koentjaraningrat reconstructs it by placing the cultural value system as the central form of culture, which is followed by a system of ideas, a system of behavior and the results of human work. In addition, culture is identified as consisting of seven elements, namely: language system, knowledge system, social system, living equipment and technology system, religious system, livelihood system, and arts system (Koentjaraningrat, 1998). It can be stated that it does not constitute culture if human ideas, behavior and creative works do not reflect the cultural value system as its central manifestation.

This premise also applies to livelihood systems as an element of culture.

Many Minangkabau cultural values are represented in the form of sayings. *Petatah* is guidance inspired by natural law which is better, orderly and harmonious. Meanwhile, *petitih* is steps, levels, procedures, and obligations that a person must carry out based on the lines given by the *petatah*. For example, "fire burns, water wets" is an example of *petatah*. When the adage is to be used as a behavioral demand, it is constructed as, for example, "don't play with fire or you'll get burned, don't play with water or you'll get wet. Hence, it is *petitih* (Hasanuddin, 2023).

To explain the relationship between *Minangkabau Woman Creative Entrepreneurship* and cultural values, and with adages as linguistic aspects, anthropolinguistic theory is used. This theory examines the fundamental relationship between language and culture, which places language must be studied in a cultural context and culture can be studied through language (Sibarani, 2015). Concretely, this research analyses the cultural values reflected in language, especially Minangkabau adages, and conversely, an explanation of the meaning and cultural values contained in the adages cannot be explained without understanding the cultural context of the subject, namely Minangkabau Culture.

Exploring and developing local cultural values regarding entrepreneurship is important to reduce the unemployment rate which recently reached 7.99 million people or 5.45%. This unemployment figure contains people in the 15–24-year age range with a total of 16.46% and followed by the 25–59-year age range. In fact, Indonesia is currently (2020–2030) experiencing a demographic bonus with the productive age population reaching 70% (BPS, 2023). The high unemployment rate in the productive age group in Indonesia is a serious problem that needs to be found a solution together.

## II. METHOD

This research aims to explore cultural values in the Minangkabau woman creative entrepreneurship phenomenon in Dharmasraya Regency. It employs qualitative research with ethnographic methods. Qualitative research is scientific research that aims to understand a socio-cultural phenomenon naturally through a process

of in-depth communication interaction between researchers and research subjects (Moleong, 2007). The ethnographic method is a form of research that focuses on sociological meaning through closed field observations of sociocultural phenomena (Emzir, 2011).

This research was applied in Dharmasraya Regency, West Sumatra Province, a district that has developed economically since 2005 when the district officially had an independent regional government separate from Sawahlunto Sijunjung Regency. There were 10 informants selected in this research, namely women entrepreneurs who were considered successful in running their businesses. The informant's business types are varied, namely: culinary, household furniture, building materials, fashion and services. The selection of informants was determined by the criteria of being 25 - 40 years old, having assets between IDR 100 million and IDR 600 million, a number of employees of 2-10 people, and a turnover of between IDR 10 million and IDR 50 million/month. Data collection in this research was carried out using observation and interview techniques. To check the validity of the research data, method triangulation and source triangulation were carried out.

The data analysis technique used in accordance with the ethnographic approach is thematic analysis to comprehensively describe the cultural characteristics that influence the social behavior of individual subjects as part of the cultural phenomenon of a group (Hanurawan, 2016). The steps taken referring to Spradley, mainly include: determining the informant; conducting interviews; creation of taxonomic analysis; discovery of cultural themes; and report writing (Spradley, 2007). The content of the interview questions is related to business motivation (material, social and spiritual), challenges faced, principles of attitude and action in solving problems, and new things created (ideas, actions and work results). Informants were asked to state how each answer corresponded to the Minangkabau adages that they lived by.

### III. RESULT

The results of observations and interviews conducted for 5 months in the field found 7 (seven) cultural values possessed by *Minangkabau creative entrepreneur women* who were successful in running their businesses. Cultural values are something that is believed to be good and becomes

a standard of behaviour for informants. The seven cultural values are: religion, hard work, discipline, honesty, never giving up, thrift and creativity. These seven values are supported by 33 data points reduced from a data set that is twice as large. Data reduction is carried out based on selecting one representative datum among several data that have the same content or message

#### Religious spiritual values

Religious spiritual values are beliefs as positive practices. It is used as standards of behaviour for informants based on religious beliefs. The religious belief in question is belief in the Islamic religion. Historically and essentially, Islam has strengthened Minangkabau culture so that the two experience an ideal integration process, giving birth to a synthesis as expressed in *the adaik basandi syara'-syara' basandi kitabullah* philosophy.

Religious values originating from Islam guide all activities carried out by the Minangkabau people, including the Minangkabau people's livelihoods such as trade or entrepreneurship, which are also based on Islamic teachings. The essential principles in religious values are *aqidah* which leads to faith and piety, morals, and worship, especially prayer, which must not be abandoned. This is reflected in the following statement.

- (1) *Iduik baraka, mati bariman*  
Live intelligently, die faithfully.

Data (1) shows that there are two sides to life that informants are aware of, namely life in this world and life in the afterlife. The two are like two sides of a coin, which cannot be separated from each other. According to the decree, *iduik baraka* 'life in the world must be managed with common sense' while death of faith 'death or the afterlife must be prepared with faith'. Faith is belief in the Existence and Almighty of Allah SWT and as a realization of faith is piety, namely the effort to always carry out commands and avoid Allah SWT's prohibitions.

- (2) *Biasokan anak-anak jo sumbahyang, aja batauhid sarato jo iman, santoso dunia jo akhiraik sanang, lapeh utang ibu jo bapak bajalan*"

Get the children used to prayer, teach monotheism and faith, make the world safe and happy in the afterlife, get rid of debt, mom and dad walk

The advice in in data (2) above contains teachings to parents to educate their children to pray, as a representation of the recognition of tawhid

(the oneness of Allah SWT) and faith in Him. If the obligation to educate children is fulfilled well, then the parents' debt will be paid off and they will be comfortable leaving the world to return to Allah SWT.

- (3) *Dirikan shalat taruih manaruih, jikok sakik ado aturan, iduik baulemuh baama tulih, sumbahyang subuh jadi didikan.*

Establish continuous prayer, if you are sick there are rules, live with knowledge, do good deeds and write, morning prayer becomes education.

The advice in the rhyme in data (3) above provides a lesson to continue praying, so that our acts of worship are not interrupted. There the analogy is that if you want to recover from illness you have to follow the rules (take medicine), if you want to live as a knowledgeable person you have to be diligent in writing and reading. To live a spiritually healthy life, be diligent in performing the morning prayer.

- (4) *Lamo hiduik banyak di raso, jauh bajalan banyak di liek, jiko iman kurang di dado, disiko umat mangko ka sasek.*

Long life is felt, many things are experienced, long walks are many things seen, if faith is lacking in the chest, many people will go astray.

The advice in rhyme data (4) provides teachings to everyone to strengthen their faith. Life experiences, joy or sorrow, can be a tempting factor or cause of despair, which can affect faith. Therefore, faith must always be renewed so that it remains firm. When faced with trials, a person is required to be sincere and patient by surrendering to Him, as in the following advice.

- (5) *Aka hilang paham tatumbuak, basarah diri pado Tuhan*

The mind loses understanding, it becomes a dead end, surrendering to God

Data (5) illustrates that when one loses understanding of *tatumbuak* 'when a person loses reason, all considerations of common sense and alternatives are closed, then the only way is to *basarah* oneself with God 'surrender oneself to God'. In other words, religious values or spiritual values can be a source of support for someone to calm themselves when facing challenges, obstacles, or even fatal failures. This value underlies the belief that God is the Almighty Being, Who Gives Sustenance, who is the only place to rely on and surrender to.

## The value of hard-working

The value of hard work is a belief as a form of awareness that a business will not be successful if it is not done seriously and tirelessly. The value of hard work encourages a person to never give up in work, never waste time, never complain because of difficulties, and never stop because there are obstacles. The value of hard work means burning enthusiasm, great will, and high dreams that must be realized.

- (6) *Nak cadiak rajin baraja, nak kayo kuaik mancar*

If you want to be smart, study hard, if you want to be rich, be strong, keep trying.

Data (6) confirms that the prerequisite for success is hard work. There are two achievements chosen in the quote above, namely clever and rich. To be intelligent or successful in the world of education or science, a person must study diligently. Likewise, to be successful in trying to become rich, the condition is hard work in trying.

- (7) *Duduak marauik ranjau, tagak maninjau jarak*

Sit down to sharpen the mine, upright surveying the distance

Hard work is characterized by the spirit of trying without wasting time. There is no time to waste that is wasted. Time and opportunities must be used effectively and efficiently, for productive activities that can produce benefits.

- (8) *Satitiak jadikan lauik, sakapa jadikan gunuang*

A drop makes a sea, a fist makes a mountain

Data (8) directs the meaning of the recommendation that small things be treated as something big or valuable. A person must be able to take wisdom or lessons from an incident, no matter how small. Likewise with business profits, no matter how small, you must be grateful because gratitude is believed to bring greater results or profits. The message is, never underestimate something that looks small because a rider falls on a pebble, not a big rock.

It is believed that the results of hard work will bring results slowly but surely, as reflected in data (9) below.

- (9) *Sahari sahalai banang, lamo-lamo menjadi sahalai kain.*

One day, a piece of thread, after a while it becomes a piece of cloth.

Data (9) gives encouragement to someone to keep working hard even though the results obtained are only small. By continuing to work hard, it is believed that over time success will be achieved.

### Value of discipline

The value of discipline is a belief about the importance of commitment to compliance with applicable regulations or norms, with specific goals, with full awareness, including the rules made for oneself. The following data shows the value of discipline, especially in terms of keeping time, keeping promises, following agreements, obeying rules, paying debts, and being careful. The following data shows the value of the discipline in question.

- (10) *Sumbayang bawakatu, makan bakutiko*

Prayers are done at the right time, meals are done at the right time

Data (10) shows discipline in doing something at the specified time. Like prayer, its implementation has been determined five times a day and night at the times specified in Islamic teachings. Likewise, eating activities, whether according to general customs or customs made for oneself, are still done according to the time. Indiscipline will result in abstract sanctions in the form of sin or pain for eating late. For this reason, discipline is important.

- (11) *Titian binaso lapuak, janji binaso mungkie*

Footbridges or wooden bridges will perish if they rot, promises will perish if they are denied

Data (11) is a rule described in the analogy of a bridge made of wood which will bring destruction if it rots. Likewise, with a promise, it will bring destruction if it is denied.

- (12) *Kato daulu batapati, kato kudian kato bacari*

The previous word is kept, the next word is searched for

Data (12) states that previous words or agreements that have been made must be kept. If there is an age or obstacle to fulfilling it, a new agreement must be sought or made to replace it.

- (13) *Naiaklah dari janjang, turunlah dari tango*

Go up the ladder, go down the stairs

Data (13) explains that there are rules that must be followed, namely going up and down stairs. The two words, "ladder" and "stairs" are actually synonymous and refer to the same thing, namely ladders or stairs. The difference between

the two in this statement tends to strengthen the difference in meaning of the verbs "up" and "down" and emphasize the difference in the messages they convey.

- (14) *Mangaji dari alif, mangati dari aso, maningkek dari janjang nan di bawah, turun dari tanggo nan di ateh*

Reciting the Qur'an from (the letter) alif, counting from (the number) one (one), going up from the (child) level below, down from the (child) level above.

Data (14) shows a message of discipline to follow the rules according to the specified stages. The message was conveyed through the analogy "if you recite the Koran or learn to read the *hijaiyah* letters (Al-Quran) starting from alif (the first letter of the Arabic script), if you count starting from the number one or one. Likewise, when climbing a ladder, you have to start from the bottom step, and if you go down you have to start from the top step.

- (15) *Hutang mambayie, bapiutang manarimo*

Debts pay, receivables receive

Data (15) shows the usual and rational provisions, namely, if you owe a debt, your obligation is to pay, whereas if you owe a debt, your right is to receive a debt return. This adage teaches a person to be disciplined in carrying out obligations in fulfilling debt and receivable agreements.

- (16) *Bajalan paliharo kaki, bakato paliharo lidah*

when walk, take care of your feet, when talking, take care of your tongue

The message in data (16) is that a person must always be careful and disciplined in their actions which are implied by two different activities, namely walking and talking. Lack of discipline will result in risks that will be borne by the perpetrator himself, as shown in data (17) below.

- (17) *Tangan mancancang bahu mamikua*

Hands chop shoulders shoulder

The meaning of the statement in data (17) above is that all undisciplined actions will risk harm to the perpetrator. The analogy used is that if the hand makes a mistake, then the shoulder itself will bear the burden of the consequences.

### Value of honesty

According to the Indonesian Dictionary (KBBI), honesty means being upright, not lying, not cheating, and following the game. The value of honesty is the belief that honesty is a good attitude

because it is a standard of *behavior*. The value of honesty is very necessary in the business world and is believed to bring success.

- (18) *Nan lahie manunjuakkan nan batin*  
The outer shows the inner life

Data (18) confirms that external aspects represent inner aspects, external behaviour reflects a person's inner aspects or character. Therefore, bad behaviour is a representation of bad character, whereas on the other hand, good behaviour is a representation of good mind or character.

- (19) *Buang siriah buang bidak, buang puluik buang tingkarang, kato bana dipatidak, sandi iman nan nyato kurang.*

Throw away the betel, throw away the pieces, throw away the *puluik*, throw away the *tingkarang*, the true word is denied/denied, the real code of faith is lacking

Data (19) illustrates honest behavior reflects faith. This is described in a saying in the form of a rhyme. The *sampiran* uses selected words that refer to the type of punishment for someone who commits mild to severe customary violations, namely throwing away *siriah*, pieces, *puluik* and *tingkarang*. The *sampiran* leads to content in the form of a statement that if a truth is denied (*kato bana dipatidak*), it represents that someone has a lack of faith.

- (20) *Satali pambali kumayan, sakupang pambali katayo, sakali lancuang ka ujian, saumua iduik urang ndak ka picayo*

Like incense buyers, like *ketaya* buyers, once they go straight to the test, people won't believe it for the rest of their lives

Data (20) contains a strong warning to liars or people who do not uphold honesty. The adage in the form of a pantun illustrates that just once behaving dishonestly will make people never trust him again. Therefore, honesty needs to be maintained so that people's trust will also be maintained. Trust is a very valuable thing in business success.

### The value of never giving up

The value of never giving up is an attitude that is recognized as positive or is believed to be good for success in business. This value refers to a character that is not easily broken when facing various challenges and obstacles in business. Business challenges can be in the form of a lack of capital, very little results, or even failure or bankruptcy. For this reason, Minangkabau culture teaches people to

be resilient in facing these challenges. The values of never giving up are reflected in the following quote.

- (21) *Takuruang nak di lua, tahimpik nak di ateh*  
Being trapped outside, being squeezed inside.

The quote in data (21) above contains the message that someone who wants to be successful in their business must first have the determination to move forward. This determination is depicted symbolically with the phrase "will be outside" and "will be above". When in a "locked up" condition, a person must think and try to immediately "get out". Likewise, when in a "bottom" position, a person must think and make efforts to immediately get up to go "up".

- (22) *Ombak ditantang manuju pulau, laia dikambang manantang angin*

The waves are pushed towards the island, the sails are raised to challenge the wind

Data (22) strengthens data (21) regarding the belief that the determination to succeed must be based on a strong ethos and never giving up in facing challenges. Like sailing towards an island, the waves that come your way must be challenged or conquered. Different from waves which tend to be an obstacle to the speed of sailing, wind is actually a challenge that can be controlled to support smoother sailing. So, data (22) illustrates that challenges do not always hinder you, but if you are clever and skilled, challenges can actually be used as strength to move forward to achieve success

- (23) *Tiado rotan aka pun jadi, tiado kayu janjang dikapiang*

No rattan roots are allowed, no wooden ladders can be split

Data (23) provides a message not to be afraid to face challenges in running a business, not to hesitate to take every available opportunity. The proverb above emphasizes that to be successful, a person must have flexibility in exploiting existing potential, *tiado rotan aka pun jadi*. Apart from that, someone who wants to be successful must also work totally and optimistically so that they do not hesitate to use stock assets, as intended by the saying "*tiado kayu janjang dikapiang*".

- (24) *Dari pado takungkuik, elok lah tagendeng.*

Instead of lying face down, it's better to be on your side

Data (24) offers an alternative flexibility in

terms of business profits. Not always the maximum business target can be achieved. Sometimes an entrepreneur is faced with two choices between total failure or success but with small profits or even just a return on investment. Facing these two choices, the second option is the best.

(25) *Aso ilang duo tabilang, kalau indak barasil bia nyao malayang*

One is lost, two are counted, if it doesn't work, lives will be lost

Data (25) gives a harder message to try not to fail. Success is placed as something very valuable, even more valuable than life. In the first chapter it is stated *aso ilang duo tabilang* 'Satu hilang dua terbilang', meaning that if one is lost, two or many replacements will be born. Furthermore, if you fail completely then your life may be at stake, as stated in the statement of *indak barasil bia nyao malayang* 'if you don't succeed, let your life be lost'.

### Economical value

The value of thrift is an economic value in the form of the act of being careful in spending money, not being wasteful, being careful, sparing a little. Thrift strengthens investment as a way to prevent bankruptcy. The act of frugality is believed to be something good by informants. These frugal values are reflected in the following data from the sayings.

(26) *Ingek-ingek sabalum kanai, bakulimek sabalum habih*

Be careful before you waste it, save before you run out

Data (26) contains a warning that someone should save money. The first fragment of the adage above, *ingek-ingek sabalum kanai* reminds someone to be careful before a disaster strikes. This warning is paralleled with the warning in the second part, *baklimek sabalum habih*, namely a warning to save money before supplies run out or go bankrupt. Through frugality, someone can set aside money for future savings or investments.

(27) *Katiko ado di tahan, lah tak ado baru dimakan*

When it is held, there is nothing to eat

Data (27) contains messages that are constructed in an irrational symbolic form. The message of the *petitih* is, a person should have savings as supplies, when there is still something to eat then the stock savings must be held first, then after there is nothing left to eat then the stock savings can be used.

(28) *Banyak habih, saketek sadang*

A lot is used up, a little is enough

Data (28) is a key saying which contains the statement that spending for life's necessities is relative, if it is a lot or wasteful it will run out, but if you save enough, it will not make someone needy. This adage departs from empirical experience to teach that frugality is important to build capital and investment. The opposite action could actually result in bankruptcy.

(29) *Barakik rakik ka hulu, baranang-ranang ka tapian, basakik sakik dahulu, basanang-sanang kamudian*

Get sick upstream, swim to the shore, get sick first, have fun later

Data (29) is a quote in the pantun construction which means the need to work hard at the beginning "get sick first", when starting a business, because there will be many challenges and obstacles in the subsequent process. "Getting sick first" includes frugality, because you have to limit your desire to satisfy yourself without control. It is believed that hard work from the start will produce success in the future.

### Value of creativity

The value of creativity is an awareness of the importance of the mental processes carried out by a person to produce something new, either in the form of an idea or in the form of real work that is original and relatively different from what previously existed. An entrepreneur is said to have to have creative power in running his business so that a personal branding is formed from the product that is his business. This creative value is reflected in the Minangkabau adage which is internalized by the informant as follows.

(30) *Baa di urang, baa di awak*

As people are, so are we

Data (30) is a cultural value that encourages someone to always be equal to other people. Logically, people can do it why can't we, people can do it why can't we? To always be equal to other people, a person must be creative. Likewise, in entrepreneurship, creativity is one of the keys to success.

(31) *Bajalan surang nak dauh, bajalan baduo di tengah*

Walk alone first, walk together in the middle

Data (31) is a statement that is literally impossible. Because, it is impossible for someone to “walk alone but be in the first or front position”. Likewise, with “walking together in the middle”. However, this *petitih* is an encouragement for someone to always be creative in finding something new so that it can be identified as progress. This can be explained, when someone just (walks) alone then he must be able to create an imaginary opponent and then defeat him (in front). Likewise, when walking together (which can mean having different ideas and paradoxes) one must be able to be creative to find a middle way in the form of ideal syntheses.

(32) *Maambiak contoh ka nan sudah, mambiak tuah ka nan manang*

Take an example from those who have, take luck from those who win

Data (32) contains lessons about the need to consider past history and emulate people who won or were successful. In other words, this training requires someone to reflect on the past and hone their competence by emulating champions or winners.

(33) *Sambia manyalam minum aia, sambia dibadiang nasi masak*

Sambal dives to drink water, while cooking rice simmers

Data (33) shows that one example of creativity is when doing two or more jobs at relatively the same time. The two jobs exemplified in the decree, namely diving and drinking water, can be done at the same time so that they are more effective and efficient. Likewise, the activity of warming up or warming up the body can be done at the same time as cooking rice. This means that you can do two or more jobs at the same time, resulting in multiple benefits. This can only be done by creative people.

These are the seven cultural values and 33 supporting data on Minangkabau adages obtained from the informants who were the subjects of this research.

#### IV. DISCUSSION

It can be deemed that Minangkabau cultural values have a significant role in the success of their businesses. The Minangkabau cultural values referred to are religious spirituality, hard work, discipline, honesty, never giving up, thrift and creativity. The cultural values referred to are obtained by the subject through informal education

in the family. This value content is indeed inherited in a condition that has been constructed in the form of *petatah petitih*, namely typical Minangkabau proverbs in the form of admonitions, rhymes, or other philosophical expressions.

This is in sync with the concept that Minangkabau people have an outward looking character and anticipate this with the cultural values they have inherited. In other words, they think locally to act globally (Hasanuddin, 2019). These cultural values are packaged in adages as one of the product characteristics of the Minangkabau Society as an oral society. In an oral society, the cultural value system is constructed into spoken language. It is in the form of lyrical prose or poetry, which uses beautiful phrases or sentences to make it interesting so that it is easy to remember and can be conveyed by singing or singing. The construction of this oral language was maintained when the written tradition was mastered after they mastered the Arabic script after the 13rd century and Latin script since the 19th Century.

The language construction of sayings tends to be symbolic, plastic, analogical, packaged in the form of figures of speech, irony, satire and even sarcasm. All these external forms are packages of messages, advice, praise or harsh criticism without insulting the person who is the target. Therefore, speeches are also called language pearls, language gems, language flowers, language beauty, or diplomatic language (Djamaris, 1990:26) which, although they contain bitter criticism, will not hurt the hearts of the people who are their targets.

Minangkabau cultural values regarding women are traditionally symbolized in the sayings as *limpapeh rumah nan gadang, ambun puruak pagangan Kunci* ‘keeper of the Rumah Gadang, holder of the keys to inheritance’. In relation to her male relatives, she is as *auih tampek minta aie, litak ka tampek mintak nasi* ‘where male relatives ask for water if they are thirsty and ask for rice if they are hungry’. However, their realm of creativity is only limited to the *rumah gadang*, the domain of their movements is only in the domestic realm. Affairs in the public domain, migrating, doing business and so on are managed by their male relatives. This means that women are pampered and glorified by their male relatives.

However, then women were required to be involved in business expansion into the public sphere. This was initially made possible by

ecological and demographic pressures. Ecological and demographic pressures are described in Minangkabau adages with *alam bakalebaran manusia bakakambangan* 'nature expands and humans develop'. This means that due to human or population development, the need for agricultural land is increasing, but nature does not provide it, so adaptations are needed. The first adaptation is the transformation of a livelihood system that was initially agrarian-based to a trading system, which is not only carried out in the village itself but is more prospective if carried out between regions and/or in cities through overseas residents (Naim, 1984; Chadwick, 1991; Kato, 1982)

In subsequent developments, due to demographic growth and limited geographical living space, the demands of working, trying or migrating are not solely men's burden but also women's responsibilities which are full of risks (Prusinski, 2016). The duality of the domestic and public domains experiences a dynamic dialectic as described by Nagata, J., & Salaff, J. W (Nagata, 1996). At the same time, a more fundamental appreciation of Islam and adoption of advances in modern civilization also contributed to the occurrence of shifts (Ok-Yun, 1996). Communal family ties (extended family) are becoming increasingly tenuous while nuclear family ties are becoming stronger. There is a duality of property, namely the wealth of the voice or livelihood (acquired by husband and wife) with small family ownership and inheritance according to *faraidh* (Islamic law) (Tanner, 1982)

Furthermore, transformation occurs due to the reciprocal influence between the economic sector and the kinship system. The influence of Islam provides an alternative to strengthening nuclear family ties so that the wife becomes an integral part of the new small family and forms a family economic unit separate from the original communal family. Previously, in the traditional Minangkabau marriage system, husband and wife did not unite into one new small family but remained members of their respective families. Husband and wife become mere 'ambassadors' of their two communal families. Such transformation is increasingly strengthened by the adoption of modern civilization which is supported by the development of science, as well as increasingly massive migration for educational, work and other reasons (Hasanuddin, 2013).

Entrepreneurship in Minangkabau society is only known from the autobiography of Moehammad Saleh Datuk Orang Kaya Besar in the 19th century in Rantau Pariaman (Saleh, 1965; Kato, 1980). The phenomenon of women being involved and even taking over central roles in the family economic sector in the public sphere probably started to occur in the latter half of the 20th century. This is thought to be due to increasingly close nuclear family ties, women joining in migrating with their husbands, coupled with increasing opportunities. formal education for women.

Many Minangkabau women entrepreneurs are successful in their businesses. The key to their success found in this research is the seven cultural values that they inherited in informal education in the family and through the process of internalizing Minangkabau cultural values which are represented in the sayings. The seven cultural values, as explained above, are religious spiritual values, hard work, discipline, honesty, never giving up, thrift and creativity.

The first value is Islamic-based religious spirituality. Islam is accepted as a spiritual reference for the Minangkabau indigenous people who previously relied on reason or reason and feeling as the basis of goodness, which they called *raso jo pareso, alua jo patuik* 'taste and check, flow and proper'. Minangkabau customs are habits that are patterned and entrenched, developed and developed based on the results of Minangkabau human interaction with nature, as reflected in the natural philosophy of *alam takambang jadi guru* (Abidin, 2019). Islam is believed to be a teaching for patterns of life behavior that came from God Allah SWT through revelation (Al-Qur'an) which was conveyed through the Prophet Muhammad SAW. Islam does not reject the traditional position that nature is a teacher for human life. In fact, Islam strengthens customs because the universe is a creation of Allah SWT, has laws regulated by Him, and therefore in nature there are signs of His power.

The Qur'an as the basis of Islam teaches believers to immediately abandon buying and selling when prayer time comes, especially Friday prayers for men. On the other hand, when they had finished praying, they were told to scatter on the face of the earth to seek God's grace so that they would be lucky (QS 62:9-10).

The second value is hard work which is

believed to be a condition for achieving success. Hard work is behavior that shows serious effort in facing various obstacles so as to do something as well as possible (Yaumi, 2014), an effort that is made continuously in completing tasks or work (Kesuma, 2013), and is characterized by a strong will and an attitude of not giving up easily in trying to achieve their goals and aspirations (Elfindri, et al, 2012).

The third value is discipline, namely respect, respect, submission and obedience to applicable regulations, written or unwritten, including complying with commitments made by oneself. In general, there are two types of discipline, namely self-imposed discipline and command discipline, but true discipline aims at self-development and self-control without outside interference. It is believed that discipline in running a business will lead to success.

The fourth value is honesty, namely a guideline for attitudes and behavior regarding the conformity of conscience with words and actions; conformity of the information conveyed with actual facts, and other forms of conformity. Being honest is not always easy to do because you are faced with many challenges, such as need, worry, fear, intimidation, threats, or even persuasion and profit. Honesty requires courage and moral strength to overcome all the obstacles above. Honesty is recognized as the basic capital for gaining trust from customers and partners which can lead someone to success in business.

The fifth value is never giving up, namely the belief that the ability to rise from difficult situations and helplessness is a virtue. It is believed that an attitude of never giving up can be achieved by managing emotions well, optimizing common sense, and thinking forward so that you remain enthusiastic in difficult situations full of challenges. Attitude of Never giving up can be formed with hard work behavior, self-confidence or optimism, strong will or enthusiasm, a patient spirit and not easily giving up, always wanting to move forward, enjoying work, as well as a creative and innovative attitude.

The sixth value is thrift, namely being careful and calculating in spending assets, not being wasteful, careful, sparing little, reducing expenses so that they do not exceed income to

prevent bankruptcy, delaying the use of assets, and many other meanings that can be derived from the concept of thrift. By saving money, a person can build opportunities for investment, allowing assets to grow and business success to be achieved. A frugal attitude and calculated behavior in making decisions makes entrepreneurs successful in running their business. The importance of frugal behavior has been appreciated by Minangkabau people for a long time, so it has been passed down from generation to generation through adages.

The seventh value is creativity, namely the ability to generate new ideas. composition, synthesis of thoughts or products through realistic imaginative activities. Challenging conditions are often productive in giving birth to ideas and creative works. Creativity requires the ability of intellectual intelligence which is based on common sense, emotional intelligence which is based on feelings, and spiritual intelligence which is based on divine awareness. The combination of these three bases of intelligence will give birth to creativity that is controlled, not wild, and capable of being held accountable materially, morally and spiritually.

The findings of this research are important for addressing the recent phenomena of unemployment and poverty. Another implication is cultural education as a basis for character education in responding to today's postmodern life. However, there are still many aspects that have not been answered, for example regarding the influence of the role and success of women in the field of entrepreneurship from a gender perspective. Likewise, the link between culture and creative entrepreneurship (Sinapi, 2020), the reciprocal role between culture and entrepreneurship is increasingly being recognized in Europe (José António Porfírio & Tiago Carrilho Mendes & J. Augusto Felício, 2018), the importance of social networking skills (Dufays, Frederic & Benjamin Huybrechts, 2014) because social entrepreneurship has a social impact and social transformation, such as in East Africa (Matilda Maseno & Caroline Wanyoike, 2020), even social entrepreneurship can encourage social innovation, such as in rural communities affected by conflict in Colombia (Julia C. Naranjo-Valencia, Ana C. Ocampo-Wilches & Luis F. Trujillo-Henao, 2020) and others. All of this recommends that research on female creative entrepreneurship needs to be studied further.

## V. CONCLUSION

This research, found that the key to the success of Minangkabau women entrepreneurs was the internalization of the Minangkabau cultural values they inherited. There are seven Minangkabau cultural values that are internalized in the informal education process of the informants' families and applied to their businesses. The seven cultural values are: religion, hard work, discipline, honesty, never giving up, thriftiness, and creativity. Their success, including the success of internalizing and applying Minangkabau cultural values in attitudes and behavior, correlates with the placement of women in Minangkabau culture from the start, namely as holders of control of inheritance or collective family communal property, even though they initially operated limited to the domestic

sphere. In other words, the traditional management beliefs and skills that they have honed in the domestic sphere, which have been passed down to generations of women from generation to generation, make them remain competent in leading companies in the public sphere.

Cultural values and competencies that are built through internalization of this culture are relevant to be developed in current conditions where the level of educated unemployment is quite high in Minangkabau and Indonesia. This development can be carried out through Minangkabau cultural education as character education at formal, informal and non-formal education levels. Cultural values, as understood in this research, are something that is believed to be good and is the standard for ideas, behavior and creative works of a society.

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