

Buginese Cultural Values Contribution on Entrepreneurship Development in Urban Cities

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Abstract:

The Bugis people's indigenous cultural values are well-known for their capacity to foster positive energy in entrepreneurial endeavors. *Siri, pacce, and reso temmangingi* are believed to be representations of self-esteem and work spirit in the Bugis tribe's development of their business. The study used a qualitative ethnographic approach, incorporating interview techniques and approaches to informants, to examine the establishment of local cultural values and their impact on the spirit and growth of MSMEs in urban settings. The findings indicate that the value of indigenous wisdom that persists in the Bugis community, particularly among nomads, is the value of *siri, pacce, and reso temmangingi* in their implementation, eventually leading to motivation to migrate, motivation to satisfy economic needs, and motivation to work hard, all of which are forms of motivation. This motivation developed as a result of the community's need for achievement (N-Ach). From an entrepreneurial perspective, the presence of a high N-Ach is positively correlated with the emergence of motivation, which directly encourages each individual to seek out opportunities for entrepreneurship. Known for its capacity for rapid adaptation, which enables the Bugis ethnic group to adapt to global culture, the emergence of globalization has even been used as an opportunity to develop businesses, with the role of local wisdom values serving as a value filter to mitigate the impact of globalization.

Keywords: Bugis, Local Culture, Urban Cities, MSME

1. INTRODUCTION

Bugis wisdom is an ancestors' inheritance that is currently used as a guidance for behavior and as a way of life. Local wisdom is frequently concerned with the transmission of life principles from forefathers to successors of a tribe or nation. As for one type of Bugis wisdom that serves as a guidance for daily living and contains Bugis traditional values, many of these are contained in pappaseng lontaraq (Abbas, 2013). Essentially, pappairs or pappasengs are Bugis texts that include messages guiding the community toward being entirely human beings with character in the dimensions of emotion, thought, body, sense, and intention, both as leaders and members of society (Iswary, 2012). The Bugis tribe's entrepreneurship is founded on the value of hard work. According to Tang, (2004), this is expressed in the pappaseng lontaraq, which reads "Ajaq mumaeloq rutina makkalejjaq ricappana letengnge," which implies that you do not wish to be preceded by stepping foot on the end of footbridge. The pappaseng implies that in attempting to work effectively and being adept at identifying business chances, this is a guideline to always strive to work hard competitively as well. The *siri 'na pacce* culture serves as the foundation for the Bugis entrepreneur.

In Bugis wisdom, the social structure incorporates the philosophical ideals espoused. As is true of any culture with a set of sociocultural norms, the Bugis people

always refer to inherited core principles wherever they are. *Siri'* is one of the self-esteem qualities, but it has numerous interpretations and is intimately tied to motivation (Kesuma & Murdi, 2015). While *Pacce* is a notion that inspires activities designed to foster a sense of community at times of loss and suffering for all members of the community. The *siri' na pacce* culture and the value of hard work are two of the principles that guide Bugis businesses. These ideals provide motivation and intelligence in identifying business prospects. Not only are these ideals applicable to entrepreneurs in Sulawesi, but they also apply to all Bugis people, including those living abroad. Additionally, the Bugis-entrepreneurial spirit is expressed in the notion of "*Resopa Temmangingi namalomo naletei pammase Dewata*" which states that only endeavors that are devoid of despair are eligible for the gods' blessings (A. I. (Kesuma, 2006). This idea also motivates the Bugis community to engage in commerce and entrepreneurship in their homeland, as well as to pursue the path of migration in a never-ending attempt to enhance the family's economic well-being.

Additionally, it has been demonstrated that the Bugis cultural system has a direct or indirect effect on the Bugis-business performance, with motivational values and other entrepreneurial traits mediating the relationship between the Bugis- culture and demonstrated business performance. This is consistent with Tamar, (2019).s findings about Bugis Entrepreneurship, which indicate that local cultural values act as a predictor of Bugis entrepreneur performance, which can be mediated indirectly by motivation and other entrepreneurial attributes. Numerous ideals exist in the Bugis community, which enable the growth of numerous great things through entrepreneurial activities. Unfortunately, research and studies on entrepreneurial life among specific ethnic groups in Indonesia, notably the Bugis, remain few. Entrepreneurship is a viable option for persons seeking to increase economic wellbeing in the modern day, particularly for those who are foresighted in identifying business prospects, but foresight without motivating encouragement is pointless. According to Edwar (2016), persons that engage in entrepreneurship do so for a reason, and without a reason, no one will motivate them. Thus, it is argued that motivation and opportunity always go hand in hand in entrepreneurship, particularly when it comes to achieving an increase in the community's economic wellbeing. In economics, the term "opportunity" or "possibility" refers to a potential. This opportunity arises as a result of an event, such as entrepreneurship. According to Zimmerer (2008), a business opportunity is the use of creativity and innovation to solve issues and recognize opportunities. Entrepreneurs must be able to seize chances by modifying, converting, and/or offering new products and services (Robbins, 2012)

While motivation in entrepreneurship is a behavior that results from good psychological emotions associated with optimism on the advent of an opportunity. Successful entrepreneurs have a tremendous incentive to promote innovation. Motivation is a term that refers to an internal drive that motivates someone to act and do whatever in order to meet their requirements, including being an entrepreneur (Pujiastuti, 2013; Ruswanti, 2016). Numerous studies have revealed that motivation has a substantial effect on the emergence of an individual's entrepreneurial spirit and also on an individual's intention or desire to become an entrepreneur (Olakitan, 2014; Wirananda, M., Kusuma, A., & Warmika, 2016).

The tradition of wandering is also owned by the Bawean Tribe which is the result of assimilation from Java, Sulawesi, Kalimantan and Sumatra. Throughout the Bawean Tribe's literature, it is emphasized that the Bawean people's behavior patterns related to meeting economic demands are obtained through wandering, and that wandering is used to improve the standard of living welfare (Elfira, 2020; Sholik, 2016). Several tribes in South Sulawesi are likewise well-known for their wandering traditions. The Bugis tribe has a long history of entrepreneurship and trading, even in other lands. Apart from avoiding war during the royal era, one of the motives for the Bugis people to migrate in the past was to solve economic concerns through entrepreneurship and trading (Kesuma, 2012a) Migrating, or *sompe'* in the Bugis language, has become one of this ethnic group's ancestral cultures. Not to mention the propagation of the Bugis mentality, specifically "Kegasi monro sanre lophie, kositu tomallabu sengereng," which translates as "Where the boat is stranded, life is founded," providing another motive for the Bugis to migrate or *sompe'* (Kesuma, 2004). Thus, given the Bugis nomads' customs, it is vital to undertake this research to determine the Contribution of Local Cultural Values and Their Influence on the Spirit and Business Growth of MSMEs, particularly in metropolitan settings.

2. LITERATUR REVIEW

Entrepreneurship Concept

Motivation is one of the variables that contribute to business success. Motivation is required to instill excitement in one's work in order to achieve success. Suryana & Kartib (2011) define motivation as a fundamental psychological state that is one of the factors that contribute to the reflection of individual behavior. Motivation does not come from without; it originates within humans who are capable of becoming a driving force and directing others to do something in order to accomplish a goal (Yusuf, 2019). Entrepreneurial motivation is influenced by a variety of factors, one of which is welfare. Increasing the economic welfare of the family is one of the motivations for someone to enter the business field directly. Without motivation, a business will be unable to progress. As Alma, (2016) states, motivation is an encouragement or passion for action. Entrepreneurs use motivation to promote creative and inventive activities. This can be beneficial by developing current ideas and resources in order to identify possibilities to enter business competition, as well as a means of improving life.

An entrepreneur or business owner is extremely reliant on motivation, particularly in order to arrange, operate, and manage business risks in order to create a profit; motivation for them involves physical and mental activity (Nitisusastro, 2012; (Pintrich & Groot, 2012). By examining the various perspectives of experts on the idea of motivation in entrepreneurship, it is possible to infer that motivation in entrepreneurship is a driving force or reason for an entrepreneur to always improve and succeed. According to Saiman, (2009), various motivations might motivate an entrepreneur, including profit, freedom, the pursuit of a dream, and independence. A person is said to be driven to become an entrepreneur if they have the potential to manage their own future and meet their own needs.

Siri and Peace Values within Buginese Culture

One of the self-esteem values is termed siri, which has numerous meanings and is closely associated with motivation. For the Bugis, 'Siri' is a fundamental value of their culture (Mattulada., 2015). Entrepreneurship, as practiced by the Bugis in foreign places, cannot be disconnected from the concept of Bugis as previously defined. And one of their entrepreneurial reasons is none other than siri', which entrepreneurs in other places use as a source of motivation and life philosophy. The notion of Bugis human entrepreneurs, wherever they are, cannot be disconnected from the meaning of siri'. In a broad sense, siri' is a value strongly held of South Sulawesi, in which there are factors that encourage the Bugis people to work hard for a happy life (Kesuma, 2012) Thus, the execution of the meaning of siri 'is the desire to do good for oneself and other human beings in order to increase the dignity, integrity, and humanity at the foundation of morality. Within the framework of its role, it is viewed as a stimulant or push for life, and entrepreneurs are no exception (Kesuma & Murdi, 2015).

Business is also synonymous with other Buginese philosophies, particularly amaradekang (independence) and asogikeng (wealth), both of which can be realized through entrepreneurship. The Bugis community's entrepreneurial spirit is expressed in the statement and principle "*Resopa temmangingi, malomo naletei pammase dewata*" which implies that only efforts that are devoid of despair are eligible for the gods' blessings (Kesuma, 2006). Siri' is interpreted as shame in Mathes' dictionary (schande). Matthes admitted that the translations into Indonesian and Dutch did not capture the actual meaning (Mattulada, 2015). Then, in Abdullah (1985), Basjah and Mustaring provided a clearer conceptual understanding of its nature as follows:

- 1) Siri' means *isin* in Javanese, or *shame* in English.
- 2) Siri is the motivating force behind their efforts to eliminate (destroy), isolate, and deport anyone who offends them. This is a customary obligation, an obligation that has customary sanctions, which include punishment according to customary norms, if the obligation is not carried out
- 3) Siri 'is a motivating factor that changes according to the source of strength used to work diligently, to work diligently, for a job or business.

According to the numerous interpretations above, siri' is also a value maintained by the inhabitants of South Sulawesi, where certain factors motivate the Bugis people.

Pacce Values on Buginese Culture

Pacce (Makassar) and pesse' (Bugis) are the local Bugis wisdom values. Siri' na pacce is a dual notion that characterizes Bugis individuals, balancing disgrace and self-respect as defined by siri' and maintaining a feeling of community in the face of each member's anguish and suffering, as stressed by the concept of pacce (Hamid, Farid, Mattulada, Lopa, & Salombe, 2007). Pacce literally translates as "pain" and "discomfort that seeps into one's heart" as a result of witnessing others' suffering. Pacce acts as a catalyst for the development of unity, solidarity, connectedness, loyalty, humanism, and the will to try, even under extremely difficult and dangerous circumstances. This may be seen in one of the Bugis words, "Nare'ko de'na siri'mu, engkamupatu esse'bauamu" (if there is no more siri'mu, there must still be your agony and love). This is a form of friendship and pain that is engraved in the heart upon witnessing another's suffering, eliciting an outpouring of compassion and prompting someone to assist those in need (Abidin, 1999).

Pacce is a cry from conscience to exhibit social solidarity in defense of siri's dignity. Pacce fosters actions of assistance, defensive demands, and any other manifestations of the solidarity derived from the concept of siri'. Pacce is stated in the Makassar language as "abbulo sibatang" or in Bugis as "mali siparappe, rebba sipatokkong, malilu sibawange". The spirit of abbulo sibatang entails a strong sense of solidarity for one another in the face of adversity. This sense of camaraderie is accompanied by a spirit of mutual respect, dubbed sipakatau in Bugis. Sipakatau is a combination of siri' and pacce, which refers to a consciousness of the quality of what is referred to as a human being, which can only be realized through the existence of other humans. The concept of sipak, or embedded meaning, value, and all other suitable, qualitative standards, is strongly defended. Sipakatau encompasses all of a person's or group's genuine behavior in social interactions (Mattulada, 2015).

3. RESEARCH METHODS

The purpose of this study is to characterize one of the Bugis tribes and their contribution to the growth of MSMEs through an ethnographic qualitative technique. As Spradley (2007) explains, ethnography is the portrayal of a culture in order to comprehend a residents' perspective on life. In this instance, ethnography underlines the critical role of culture in comprehending a group's way of life. This study collected data in three ways: (1) Observation; (2) through questionnaires distribution; (3) through in-depth interviews; and (4) through documentation. Meanwhile, to ensure the authenticity of the data findings, the researchers utilized the triangulation technique, which involves validating the data by comparing it to something other than the data. To ensure the validity of research findings, source triangulation was used to confirm findings about the implementation of Bugis wisdom values as a source of motivation and entrepreneurial prospects for numerous nomads in Malang City. The determinant of the sources used to verify this is a member of the nomad community who owns and establishes a business in Malang and does not abandon the regional character of the business they started.

4. RESULTS AND DISCUSSION

This research was qualitative in nature and used an anthropological methodology. Researchers take part in cultural activities organized by the Bugis tribe in urban areas throughout the world. The informants who were the subject of the research revealed in detail the environment, culture, and also the behaviors involved in achieving entrepreneurship while adhering to Bugis culture in the diaspora. The following notions have been established by the Bugis populations living abroad:

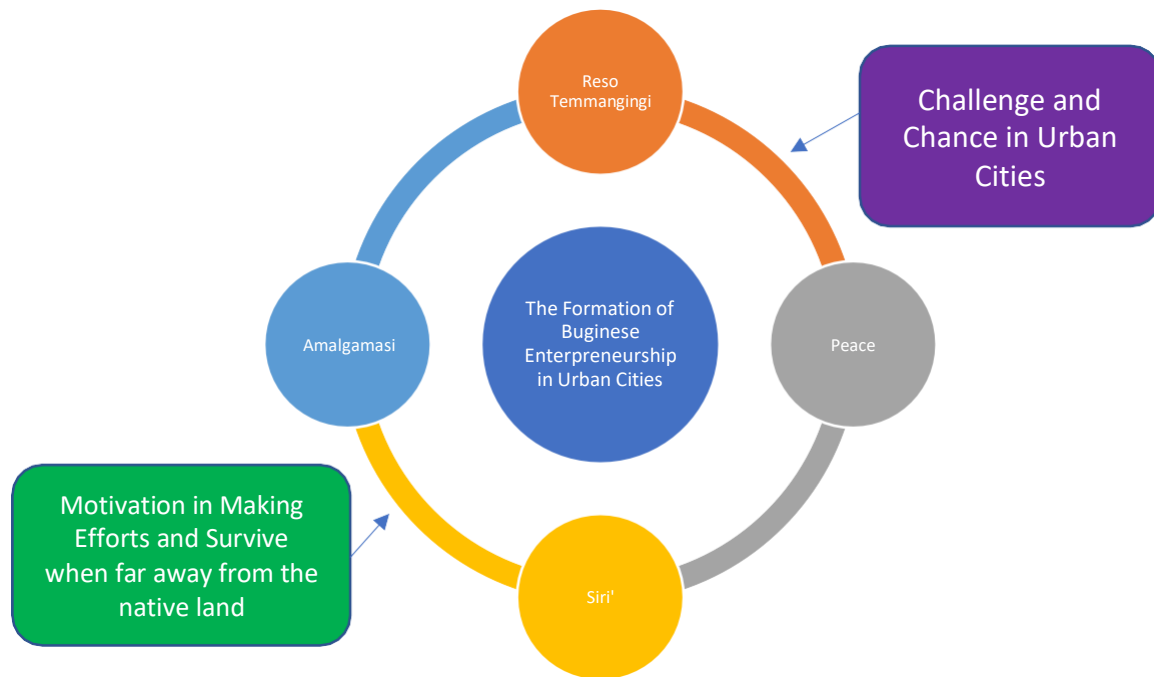


Figure 1. The Formation of Buginese Entrepreneurship Values

The Overview of Bugis Informants in Urban Areas

The city of Malang is the center of one of the descriptions of Bugis ethnic informants in urban areas in this study. The city of Malang was chosen as the topic of research since it is well known that a large number of urban originated from Bugis, allowing researchers to use an anthropological approach by familiarizing themselves with the activities, habits, and culture of the Bugis population they have. The informants in this study are people who own or start businesses in Malang on a micro, small, or medium scale. This is done on the basis that the informant is deemed capable of representing the emphasis of the study's difficulties.

Six informants participated in this study, all of them had a common culture and set of principles, notably siri, pacce, and reso temmangingi. The following information on the informants is included in this study:

Table 1. Informants Participated in This Study

No	Initial	Businessee
1	DR	Cullinary Business of Coto Makassar
2	SB	Doll Production, Drinking Water Distribution, Student-housing Rental and Cooperative economic enterprises
3	JI	Woodcraft Production
4	AE	South Sulawesi Cullinary Business
5	M	Barbeque Restaurant with Firepit Concept
6	R	Vehicle Workshop and South Sulawesi Cullinary Business

The Role of Buginese Culture in Entrepreneurship

The Bugis nomad community's guiding principles, which are still followed even in other places, include the value of *siri' na pacce*, which is seen as a fundamental value that every individual of Bugis descent must possess, as well as the principle of *reso temmangingi*. This is demonstrated by the fact that while not all informants begin with the purpose to migrate to entrepreneurship, the majority of informants acknowledge that values such as *siri' na pacce and reso temmangingi* might encourage people to become entrepreneurs. The Bugis people, particularly the nomads, have a strong entrepreneurial mindset, which serves as the primary informant in this study. This value is derived from a conviction that has been a way of life for generations. *Siri'* means broad, *siri'* implies that if we carry it with us wherever we go, it is believed to be successful; *siri'* has a variety of interpretations; they suppose that *siri'* is if our acts are bad, our *siri'* is for work, and our *siri'* is for play. When we travel abroad, our *siri'* attends school in order to become a handler; the community generally conforms to this philosophy, which serves as a guide. In addition to the principle of *siri' do not do mappakasiri* (do humiliating things), be ashamed if we fail, behavior must also be maintained, because apart from success, there are other aspects inherent in us, namely identification, such as a person's good name. If you've done anything embarrassing, the Bugis element of their name has undoubtedly been tarnished, that would be *Siri'*.

Additionally, the findings indicate that the *siri'* value embedded in the Bugis people can help a person become more resilient, particularly when living abroad, by preventing them from easily complaining about their problems and from revealing what the problem is to those around them, as this will only result in embarrassment and lower self-esteem. The way he handles employees exemplifies the implementation of the *pacce* value held by the Bugis community, particularly the informants in this study, with his compassionate approach making employees feel at ease while performing their jobs. This is also evident in the strong fighting spirit, motivation, and stubborn attitude carried by every ethnic Bugis descendant, particularly those who choose the route of success by abandoning their village and starting a new life abroad. In the field of entrepreneurship, excitement for innovation and the capacity to seize chances are critical components of a business's success. Thus, the cultural values upheld by the nomads in Bugis civilization are used as real-world guides through the process of genetic inheritance. Each ethnic group in Indonesia has developed its own set of cultural values; these values are frequently used as customs or guidelines for behavior, particularly in the Bugis society, which is biologically descended from an ethnic group and whose ideology reflects itself as a society founded on cultural principles.

In the midst of the global world's development, it is clear that it is capable of eroding cultural values and colliding with the development of a more modern era today. To preserve culture, each individual must play a part in order to keep his or her knowledge of the need to preserve and maintain culture. According to the results of questionnaires provided to prior informants, the majority of them admitted that their firm had changed in order to adapt to the times; the changes they referred to were more focused on marketing tactics and also on innovation. Naturally, in the world of business or entrepreneurship, stakeholders must be able to constantly innovate, capitalize on existing opportunities, and maintain motivation in entrepreneurship in order to survive and not be easily eroded by

new entrants. Innovation is critical for business actors, particularly if the business they run is oriented around indigenous wisdom. As a strategic move toward adapting to changing times, business actors frequently make modifications to their products, promotion, and marketing methods. The existence of demands arising from the implementation of the value of *siri' na pacce* and the nature of *acca* owned by Bugis business actors can be used as guidelines for remaining adaptable and not easily abandoning and maintaining the business in which they are engaged in order to avoid being eroded by changes in more modern times.

The Bugis' cultural values, particularly *siri'*, *pacce*, and *reso temmangingi*, continue to influence motivation and opportunity for entrepreneurship. *Siri'* is a symbol of self-esteem that must be upheld in the Bugis community, *pacce* is a symbol of responsibility and tolerance, and *reso temmangingi* is a symbol of the Bugis community's hard labor, endurance, and tenacity. Motivations that result from the implementation of indigenous wisdom principles include the desire to migrate, the desire to become an entrepreneur, and the desire to work hard. The Bugis nomads in the abroad lands take use of both copy-based and creation-based chances. Cultural values influence people from birth in terms of thinking, generating a desire to act, one of which is by seizing opportunities that are then thought to be capable of producing outcomes in the shape of livelihoods in community engagement.

The Bugis tribe's traditional values have been applied by the community, based on the *Lagaligo* book, which contains *pappaseng lontaraq*. This value is passed down through socialization in the family environment, community environment, or through the process of enculturation. Parental inheritance is critical in transmitting values associated with educational trends throughout the family. However, "amalgamation" or inter-ethnic marriage is a barrier to the descendants of nomads born and raised in the outside area adopting Bugis values. Assimilation strengthens culture's hold on the nomad community surroundings, eroding the nomads' sense of origin. In order for the child to inherit the entrepreneurial spirit, parents, in this case the nomadic community, serve as modeling agents. The transmission of the nomads' entrepreneurial values and spirit to their successors occurs more naturally and is less compelled.

According to (Ahmadin, 2015), the term "*siri*" refers to a source of drive and passion that encourages the Bugis tribe's practice of roaming as a commercial opportunity and economic strategy. As mentioned in Umar (2018) research, *siri'* is one of the reasons for the Bugis to migrate; this is done in order to maintain self-esteem, which plays a significant role in the Bugis community; on the other hand, the value of *pacce/pesse* serves as a source of inspiration. Entrepreneurship attracts urban since this value is visible as an expression of a sense of responsibility for themselves and their family while living abroad. The Bugis ethnic group is well-known for its mobility, with Bugis descendants living in practically every province of Indonesia. This is due to their traveling culture, or *sompe'* in their native language. According to Cangara, (2014), the Bugis character is known for being tough and hardworking, competitive and adaptable, as well as having a leadership spirit and loyal friends. They are also known for their high mobility (migrating), as evidenced by the presence of ethnic descent in nearly every region of Indonesia; indeed, Kesuma, (2004) states that there is no country that is not inhabited by the Bugis. According to Kesuma, & Murdi, (2015), these characteristics embody a way of life that encourages persons of Bugis heritage to pursue entrepreneurial endeavors. The

values of *siri' na pacce and reso temmangingi* serve as the foundation for the development of the Bugis people's motivation and work ethic, which influence them either directly or indirectly in establishing a business or entrepreneurship as a manifestation of their motivation and work ethic derived from the value of indigenous wisdom. This is consistent with (Pratikto's, 2015) assertion that indigenous wisdom or wisdom was regarded to be the correct answer and solution to the community's entrepreneurship concerns.

In Bugis cultural cognition there are several values of local wisdom that are believed to be a source of motivation and opportunities for the community in entrepreneurship, one of which is contained in the principle that reads *resopa temmangingi namalomo naletei pammase dewata* (only efforts that do not know despair, allow the gift of blessings from Allah SWT), for the Bugis community, this expression implies hard work (*reso temmangingi*) which is a source of motivation for entrepreneurship, particularly for Bugis descendants (Safriadi, 2020).

Along with the notion of maximum work, Bugis entrepreneurs adhere to the value of *siri 'na pacce*. According to (Kesuma,2012), Bugis entrepreneurs in the Malay countries rely on *siri 'na pacce* for motivation and life philosophy. For the Bugis, these values are more about their desire to do good for themselves or their fellow human beings; *siri'* represents the dignity, worth, and self-respect that must be upheld; *pacce/pesse*, on the other hand, is a moral embodiment of humanity. When the context of the value's purpose is considered, it is viewed as a motivator or stimulant in daily life, including business. Not only are ethnic Bugis well-known for their entrepreneurial practices based on indigenous wisdom values, but several other ethnic groups in Indonesia, including ethnic Madurese, Sundanese, Minang, Javanese, and even other ethnic groups such as Chinese, are well-known for their entrepreneurial practices based on indigenous wisdom values.

They are also recognized in Madurese for their adventurous character (nomads) and attitude of hard work, which are thought to stem from the ethnic group's indigenous wisdom. The existence of a strong work ethic among the ethnic Madurese is believed to have originated from local proverbs, specifically *attonggul to'ot* (hugging the knee) and *nampah cangkem* (supporting the chin), in which the two proverbs are cynical expressions stigmatizing lazy people in order to avoid social stigma. Madurese must be *billet* (tenacious) and *junel* (entrepreneurial) in order to develop into a more respectable human person, particularly given that this ethnic group values self-esteem (Djakfar, 2010). Ethnic Madurese are known to be extremely sensitive to issues of self-esteem; their work ethic is influenced by a variety of elements, one of which is self-esteem, as expressed in the *parebasan* (proverb) "*etembang noro' oreng, ango'an alako dhibi' create lane'kene'.*" Which suggests that rather than following others, it is best to make an attempt on your own, even if it is tiny. This proverb embodies the ethnic group's independence, as working alone is regarded as an honor (Djakfar, 2012).

The Sundanese ethnic community's work ethic is also affected by their philosophy on life. According to Ajip Rosidi, the Sundanese work ethic is impacted by their educational experiences, beliefs, and motivation. Additionally, the Sundanese work ethic is based on ethnic local wisdom values such as *silih honing*, *silih asih*, and *silih asuh*, which are Sundanese philosophies that serve as a foundation, particularly when interacting, as well as *cageur*, *bageur*, *bener* and *singer*, which sequentially mean

healthy, good, right, and introspective. These qualities, as revealed in a study conducted by Gumilar & Sahidin (2019), are related to the Sundanese work ethic, which derives from the ethnic group's indigenous ideology. The presence of growing motivation must be accompanied by urban ability to seek and find entrepreneurial opportunities, as Mrożewski & Kratzer, (2017) conclude that entrepreneurial motivation promotes critical behaviors associated with business initiation and growth, which is consistent with Fox, & Wade-Benzoni, (2017) findings in their research on entrepreneurial motivation.

Barriers to the Implementation of Buginese Cultural Values in Urban Cities

The manifestation of Bugis cultural values in metropolitan areas outside of the homeland is a goal that can be accomplished through continued social engagement between indigenous cultures. The Bugis people who chose to leave their own place in Bugis are undoubtedly prepared to overcome all hurdles. Due to the existence of differences in culture, values, and habits, migrants, as well as Bugis urban in Java, must be proficient at aligning their needs with the differences in values between the Bugis and Javanese people, particularly in Malang. This requires urban to be able to adjust to the prevailing values. The existence of migrants' self-awareness of their cultural minority status offers the drive to constantly adapt to new cultures, particularly Javanese culture. The diversity of society's traits, particularly between cultures, appears to be one of the impediments to social contact. The traits of the Bugis ethnic population, who are known for their rough personalities and a loud tone of voice due to their adherence to the value of *siri' na pacce*, appear to be at odds with those of the Javanese, who are better recognized for their gentle demeanor and softer tone of voice. Additionally, the Bugis community's courage as a manifestation of the *siri'* principle is one of the reasons they are able to preserve the business they established. Along with communication challenges and differences in community features, it appears that urban who choose to create a culinary enterprise centered on indigenous specialties that are transported to the foreign area face difficulties adapting to client demands. Although some Bugis believe there are barriers to adapting Bugis culture to new cultures, particularly Javanese, some of the urban they meet do not take these barriers seriously, believing there are none, particularly when it comes to adopting the new culture to their own. The Bugis nomads did not require much time to adjust to the new culture in the area to which they migrated. The community has a variety of issues, both in terms of the social environment and business activity. To address the difficulties that exist, the community makes many efforts, both environmental and business-related.

Cultural shock or cultural difference induced by disparities between the old culture and the new culture in the foreign nation is a possibility with such various forms of culture. Oberg, (1960) coined the term culture shock to refer to a psychological state that results from the loss of a familiar sign or symbol in the social order; this state is typically triggered by an individual's entry into a new culture that is perceived to be distinct from the one they previously possessed (Elfira, 2020: Mulyana, 2006). According to the findings of the field analysis, the challenges faced by Bugis people in urban areas include the difficulty of effective communication due to language differences, the socialization process in the community has not been maximized due to differences in characteristics, and other perceived challenges, such as the existence of stereotypes against Bugis. Juliani, Cangara, & Unde, (2015) explain in their article on intercultural communication that

cultural aspects of communication such as signs, language, beliefs, attitudes, values, character, and mental orientation are all factors that influence differences and cause distortions in the communication process, particularly between different ethnic groups.

The difficulties encountered by Bugis migrants are not always encountered by other ethnic urban of any ethnic group, in line with Putra, Darmawan, Rochim (2018) findings that there are several types of obstacles shared by every urban experiencing culture shock. These obstacles include communicative difficulties.

Language differences are one of the obstacles to the Bugis ethnicity's communication process in Malang. Despite the presence of Indonesian as a unifying language, the Bugis ethnicity is still hampered by regional dialects, which occasionally result in divergent interpretations of the communication's central points. Not to mention, the field finding demonstrates that the Javanese ethnic group in Malang City is unable to adapt to the language used by urban; even when the Bugis ethnic group attempts to use Indonesian, they are frequently redirected to using the Javanese regional language, creating an initial barrier for Bugis urban in Malang due to their limited knowledge and mastery of the Javanese regional language. This is what contributes to the inefficient communication between Bugis nomads and Malang inhabitants, in keeping with Sapir-premise Whorf's in his book on linguistics that language structure affects a person's way of thinking and acting, as well as the existence of cultural differences. Differences in manner of thinking are frequently the result of language differences; without language, no human being can have a way of thinking at all (Wedasuwari, 2020).

Along with language barriers, disparities in community traits and misconceptions about the Bugis ethnic group are an initial barrier for nomads in Malang. This is, of course, because communication has been limited, and both the nomads and the local population have not socialized adequately. As a result, the possibility exists for the creation of negative prejudice against one another. Of course, the existence of hurdles as indicated previously arises naturally in Indonesian society, which is characterized by its multiculturalism. According to Parekh (2008), multicultural communities are made up of diverse cultural communities, each with its own distinct advantages, which result in minor disparities in a system of meanings, values, organizational forms, habits, history, and even worldviews. Indonesia's multicultural society is defined by a diverse ethnic composition and distinct cultural frameworks for each ethnic group.

Constraints on the Bugis migrant community, particularly in social life, as previously mentioned, did not endure long due to efforts to quickly adjust to environmental conditions. Efforts made by Bugis to eradicate stereotypes about the Bugis ethnic group are necessary to overcome ethnocentrism and cultivate a more tolerant attitude, given that urban here act as guests, and it is critical for them to be able to adjust to and submit to the customs and habits of the community. As one of the ethnic groups living in Indonesia's multicultural culture, Bugis migrants must be conscious of the importance of developing a tolerant pattern of social relations and be willing to accept the fact that they can coexist peacefully (Nurhayati & Agustina, 2020). This is consistent with Juliani, Cangara, & Unde's (2015) findings that the factors that facilitate the Bugis ethnic community's assimilation with other ethnic groups in the overseas land are the existence of upheld tolerance, the existence of trust and honesty, the nature of openness toward one another, and the belief that it is better to give in than to win.

Along with challenges in the social environment, field research indicates that Bugis urban operating businesses in Malang City face a number of additional obstacles, including business sabotage, fraud committed by business partners, stereotypes against urban, and differences in taste, which are the primary impediments to development culinary business in this city. According to a literature review that incorporates field findings about the challenges faced by the Bugis nomad community in conducting business, it was discovered that Bugis urban s have long been known for their ability to capitalize on opportunities, including those in business; the majority of previous urban, if they did not work as fishermen, would choose to trade, but their success in running a business was limited (Robinson, 2014).

Sabotage and fraud, which were once accepted by Bugis nomads in urban areas, became an implication of the stereotypes they received, known for their tough and courageous abilities in any case, prompting Bugis urban to always attempt to strengthen the foundation of their business, which is not always the case. This results in competition between the urban and indigenous communities. Similar incidences were also encountered by Bugis urban in other locations of Indonesia, as documented in Robinson (2014) research on Bugis urban in Ambon. It was discovered that local people have an unfavorable opinion of the Bugis community due to their perceived importance. Local people employed in specific sectors, such as vehicle drivers, pedicab drivers, and the market trading sector, give rise to the perception that local people have been evicted from these employment. However, from the perspective of Bugis migrants, they only seek employment opportunities that are deemed unfilled by the local community; the Bugis ethnic group attributes their migration process to their business activities and the suffering they endure; they are willing to make personal sacrifices to improve their social status.

Constraints faced by Bugis migrants are actually contingent on the local community's acceptance process. In several destination areas for Bugis urban with community characteristics that are generally receptive to urban, Bugis migrants are able to demonstrate their presence, maximize their role, and contribute significantly to the place to which they migrate. According to field observations, acceptance of the Bugis ethnic group by the Javanese community in urban areas does take time, but so far, nomads who own businesses, particularly in the city of Malang, have been able to contribute to the local community through the employment opportunities provided by Bugis urban and populated by local community and a variety of other ethnic migrants.

5. CONCLUSION

The embodiment of Bugis cultural values in the globalization era is a promising opportunity for nomads in urban areas, particularly in terms of supporting business growth. Cultural values act as principles that enable a person, regardless of where he is, to realize business opportunities based on the heritage of the cultural principles adopted. Bugis urban in urban areas are motivated and have entrepreneurial prospects as a result of cultural beliefs that serve as rules for behavior. The implementation of values such as *siri'*, *pacce*, and *reso temmangingi* takes the form of meeting economic requirements, which is one manifestation of cultural values that can be created. Inheritance of cultural values occurs through the process of family socialization, the community environment, and the process of enculturation, in addition to the process of inheriting entrepreneurial character mediated by parents. The function of parents becomes a role model

implications of the process of cultural acculturation in the Overseas Bugis people in metropolitan settings.

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