

Integration Of Local Wisdom And Islamic Entrepreneurship: Building Opportunities And Motivation For Makassar Migrants In Surabaya

Rofiqotur Riskiyah¹, Nur syam², Achmad Room Fitrianto³

^{1,2,3}Faculty of Economics and Business, Sunan Ampel State Islamic University

¹Corresponding Author: rofiqohriskiyah@gmail.com

Abstract

This study aims to examine more deeply how the Makassar ethnicity implements local wisdom values to create opportunities and motivation in entrepreneurship in accordance with Islamic teachings in the city of Surabaya. This study uses a qualitative approach with the type of ethnographic research. In this study, the data used was obtained from interviews, documentation, and in-depth observations. The results of the study show that the value of local wisdom that still exists in the Makassar ethnicity, especially in the immigrant community, is the value of siri', pacce, and reso temmangingi. This motivation was born because of the need so that the Makassar ethnicity decided to migrate or migrate to meet the needs of life, Known for its adaptability, the Makassar ethnicity is not easily influenced by the new culture that is present, including global culture, the emergence of globalization is actually used as an opportunity to develop a business, as for the form of adaptation that is carried out to adapt With the demands of the times, namely always innovating the business that is run. Islamic entrepreneurship provides an ethical framework that guides Muslim entrepreneurs in conducting business with regard to moral and social aspects. With a combination of Islamic values, local culture, and technological innovation, Makassar migrants can continue to grow and create sustainable business opportunities.

Keywords: The Value of Local Wisdom, Motivation Opportunities, Islamic Entrepreneurship

806

IJEBIR, Volume 04 Issue 02, 2025



Copyright at authors some right reserved this work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

INTRODUCTION

Currently, entrepreneurship is one of the alternatives for those who want to improve economic welfare, especially for those who are observant of business opportunities, but caution in seeing opportunities without motivation is also meaningless. According to Edward, those who are entrepreneurs are definitely based on a motive, without a motive, there is nothing that moves them to be entrepreneurial (Suparno, Sudarmiatin, 2022). So in this case, it can be concluded that opportunities and motivation in entrepreneurship always go hand in hand, especially in realizing an improvement in the economic welfare of the community.

The word opportunity or opportunity in economics is interpreted as an opportunity. This opportunity occurs in an event, including entrepreneurship. According to Zimmer, business opportunities are the application of creativity and innovation to solve various problems and see the opportunities faced. In the world of entrepreneurship, an entrepreneur must be able to pursue opportunities by changing, transforming, and/or introducing new products and services (Kaiser, 2017).

Several previous studies have identified the importance of opportunities for an entrepreneur. The process of identifying opportunities is the starting point of the entrepreneurial journey that must be passed. In research conducted by Dewantoro, it is explained that the identification of opportunities in entrepreneurship is influenced by optimism and curiosity, both of which are useful in providing motivation and allowing an entrepreneur to struggle in identifying existing opportunities, evaluating and utilizing processes in business (Dewantoro, 2019).

Motivation in entrepreneurship is a behavior that arises because of positive psychological emotions from a sense of optimism towards the emergence of an opportunity in entrepreneurship. A person who succeeds in the world of entrepreneurship has a strong motivation that encourages innovation. Motivation itself means an internal impulse that encourages a person to behave and do anything to meet their needs, including to become an entrepreneur (Faizatul Husna & Holilur Rahman, 2024). From several studies, it was found that motivation tends to affect the emergence of a person's entrepreneurial spirit and entrepreneurial motivation has a significant effect on a person's intention or desire to be entrepreneurial (Suparno, Sudarmiatin, 2022).

Entrepreneurship is one of the most widely used ways to improve their well-being. Especially entrepreneurship that adheres to Islamic principles such as justice, transparency, and social responsibility (Aziz & Zakir, 2022). All forms of entrepreneurial activities that adhere to Islamic principles are used as a means of driving a country's

807



economic growth, which in recent years has become the focus of research and also the focus of problems for policymakers (Muhammad Ardiansyah et al., 2024). Islamic entrepreneurship itself is a concept that integrates values and principles into business practices, emphasizing ethical behavior, social responsibility and environmental sustainability. In the context of the Makassar ethnic group, Islamic entrepreneurship is firmly rooted in the value of local wisdom, which includes traditional practices, cultural values and community-based approaches.

The efforts made by most of the people are by maximizing motivation and taking advantage of the opportunities that exist even though they have to leave their homeland. Migrating has become a cultural habit for the Indonesian people. Migrating can be interpreted as the process of moving or leaving from one area to another or migrating like *sunnatullah*, there are usually various reasons for a person to decide to leave, especially to achieve success and to be able to arouse courage to be more confident and independent (Ampa et al., 2023).

Migrating for most ethnicities in Indonesia, such as in Haris' research which found that the factors that encourage the Minangkabau people to migrate include cultural factors, social factors, to seek knowledge, to accompany their husbands (Maiza Putra et al., 2022). Likewise, the Bawean ethnicity also has the habit of migrating which is the result of the assimilation of the Javanese, Sulawesi, Kalimantan, and Sumatran ethnicities. In various literatures related to the Bawean ethnicity, it is emphasized that the behavior pattern of the Bawean people is obtained by migrating, by making nomads as a means to improve the standard of living (Sholik et al., 2016). However, there are still very few previous studies that discuss the relationship between merantau and the values of local wisdom, and Islamic entrepreneurship of certain ethnicities. Therefore, this study will focus on how the concept of entrepreneurship in accordance with Islamic teachings and the value of local wisdom can be a source of motivation and opportunities in entrepreneurship, especially for the Makassar ethnic group in the land of the Surabaya region.

Of the many ethnicities in Indonesia that have the habit of migrating, some of the ethnicities in South Sulawesi are also very famous for their marriage habits. The Makassar ethnic group has long been known for their entrepreneurial spirit and trade, even to overseas lands. In the past, in addition to avoiding wars in the royal era, one of the reasons for the Makassar ethnic group to migrate was economic problems achieved by entrepreneurship and trade (Sembiring, 2023). Merantau or in the Makassar language is said to be a cultural descendant of this nation's ethnicity. Not to mention the meaning of Makassar ethnic philosophy, namely "*Kegasi monro sanre lopie, kositu tomallabu*



sengereng"Which means where the boat is stranded, that's where life is upheld, further motivating the Makassar ethnicity to migrate or *sompe'* (Rahman, 2021).

If we talk about entrepreneurship or entrepreneurship based on the context of cultural heritage, it must be done with a new social system that they have created. The social system in Makassar ethnic wisdom includes philosophical values that are adhered to. In general, in every society that has a set of socio-cultural values, the Makassar ethnic group wherever they are always uses the concept of inherited values. *Siri'* is one of the values related to self-esteem but contains a double meaning and is closely related to motivation (Yamin & Sari, 2020). Meanwhile, *Pacce* It is an idea that leads to activities that write togetherness in the joys and sorrows of every citizen of the community. In addition, the evidence of entrepreneurship owned by the Makassar ethnicity has the principle of "*Resopa temmangingi namalomo naletei pammase dewata*Which means that only efforts that do not know despair may get divine blessings (Yamin & Sari, 2020). This principle also encourages the Makassar ethnic group to trade and entrepreneurship in their homeland and even take the road of migration like those who do not know the word despair to improve the economic welfare of their families.

There are many values in Makassar ethnic philosophy that can foster many positive things in entrepreneurial activities, especially entrepreneurship in accordance with Islamic principles, it emphasizes the importance of ethical behavior in all business affairs and strives to create value not only for individuals but also for the community and the environment. Unfortunately, research or studies that observe entrepreneurial life, especially entrepreneurship based on local wisdom so that it can form Islamic authority in certain ethnic groups in Indonesia, are still very minimal, including the Makassar ethnic group. This is the background for the implementation of this research to conduct a more in-depth study of how Makassar ethnic nomads implement local wisdom values to create opportunities and motivation in entrepreneurship in the city of Surabaya.

LITERATURE REVIEW

Islamic Entrepreneurship

Islamic entrepreneurship is a business concept based on sharia principles, such as honesty, social and environmental responsibility, justice and blessings. Islamic entrepreneurship is not only profit-oriented, but also ensures a balance between economic aspects and ceremonial values.

Ashraf also explained that Islamic entrepreneurship has five components, namely intention, empathy, moral obligation, self-efficacy and social support. These five

809

IJEBIR, Volume 04 Issue 02, 2025



Copyright at authors some right reserved this work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

components play a role in shaping ethical and sustainability-oriented Muslim entrepreneurial behavior (Ashraf, 2021). In the context of Makassar Migrants, this concept becomes relevant because their entrepreneurship not only aims to make profits, but also upholds cultural and religious values in the Surabaya region.

The role of local wisdom in entrepreneurship

Local wisdom plays an important role in shaping people's economic and business behavior (Mujahidin, 2017). The cultural value system in a particular society often affects the way individuals run business, especially in terms of trust, social networks and adaptation to the business environment.

In the context of Makassar migrants, there are three main values that are the guideline in Makassar ethnic entrepreneurship:

1. Siri' (self-esteem) as the main motivation in working hard and maintaining family honor through successful ventures.
2. Pacce (Social Solidarity and Care) shows that businesses must have social responsibility and be based on the principle of togetherness.
3. Reso temmangingi (perseverance and hard work) this concept encourages Makassar ethnic entrepreneurs not to give up easily in facing business challenges.

This concept of local wisdom is in line with the results of Mujahidin's research which states that ethnicities in Indonesia that have a strong tradition in traveling, such as the Makassar ethnicity which tends to have cultural values oriented towards resilience, flexibility and innovation in entrepreneurship (Kayed, R. N., & Hassan, 2019).

RESEARCH METHODE

This study uses a qualitative approach so as to produce qualitative descriptive data in the form of written or spoken words from people and observed behaviors (Muhammad Rizal et al, 2023), the type of research used is ethnography, in this study the researcher plays a key instrument, carrying out actions starting from data collection through interviews, documentation and in-depth observation of the Makassar ethnicity in the city of Surabaya as an informant.

This study does not choose people domiciled in South Sulawesi as the origin of the Makassar ethnicity, but the researcher focuses on the immigrant community in the city of Surabaya because the life of the Makassar ethnic group in meeting their living

810

IJEBIR, Volume 04 Issue 02, 2025



Copyright at authors some right reserved this work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

needs through entrepreneurship is considered more challenging because the Makassar ethnicity struggles and competes with native Javanese business actors so it is hoped that new ideas will emerge regarding the implementation of local wisdom values as a source of opportunities and motivation in entrepreneurship so that it can answer the focus of the results of this research.

The location of this research is in the city of Surabaya, which is located in East Java, more precisely in several areas where there are businesses pioneered directly by Makassar ethnic nomads. The primary data source in this study is the results of interviews from several Makassar ethnic nomads who have owned businesses or decided on an entrepreneurial path in the city of Surabaya. As for obtaining the Makassar ethnicity in Surabaya, the researcher asked for directions through the South Sulawesi Family Harmony Community or KKS in Surabaya who already have a business with territorial considerations including representatives of various types of business ladders and the length of time traveling.

The data analysis used by the researcher used a grand theory proposed by Ali Ashraf, namely about Islamic entrepreneurship, where the researcher analyzed the data through three steps, namely data reduction, data presentation and withdrawal of conclusion data after verification

RESULT AND DISCUSSION

Result

From the findings of field data, several points were obtained that answered the focus of the research on how the migrant community implements the values of local wisdom of the Makassar ethnic group so that it can give birth to opportunities and motivation in entrepreneurship as well as a form of adjustment of the migrant community to the implementation of local wisdom values in entrepreneurship in the era of globalization and the efforts of migrants in maintaining the existence of local wisdom values of the Makassar ethnic group in entrepreneurship Especially in the region, the findings in question include:

1. The value of local wisdom of the Makassar Ethnic Group that is still carried out by the people even to overseas lands is the value of *siri'*, *pacce* and *reso temmangingi*.
2. The value of *'siri'* is a symbol of self-esteem that must be upheld by the Makassar ethnicity, the *pacce* value is a symbol of responsibility and tolerance, and the *value of reso temmangingi* is a symbol of hard work, persistence and tenacity of the

811



Makassar ethnicity.

3. Annyomba Ri Karaeng is Behavior refers to self-control; Leaders can use power wisely. Leaders use power based on faith and piety to God Almighty. The form of value is piety and faith in God Almighty.
4. Forms of motivation born from the implementation of local wisdom values include the motivation to leave, the motivation to be entrepreneurial, and the motivation to work hard.
5. The forms of opportunities that are utilized by the Makassar ethnic nomadic community in overseas lands include opportunities based on imitation and opportunities based on creation.
6. In its implementation, the value of local wisdom influences the community in terms of thinking, from this thought gives birth to a motivation to take an action, one of which is by taking advantage of opportunities, and in the end the action slowly produces results for the community.
7. Migrant communities tend to take advantage of the era of globalization, by not closing themselves to the changing times.
8. Migrant communities take full advantage of the ease of access offered by globalization, are more helped and easier to run a business after digital technology as part of globalization begins to be known and implemented in daily life.
9. The form of innovation carried out can be seen from the modification of the marketing mix, namely production and promotion.
10. The value of local wisdom is a filter for the influence of globalization.
11. The practice of local wisdom values on a daily basis is an effort to maintain the existence of existing values.

DISCUSSION

Implementation of Makassar Ethnic Local Wisdom Values

The value of local wisdom is something that is considered important because it is part of customs that are also used as a set of beliefs that also affect the attitudes and behaviors of individuals in community life (Alfian, 2013). The value of local wisdom is a unique identity for each ethnicity in Indonesia which is known as a pluralistic country with various ethnicities, local wisdom represents the uniqueness of each ethnic culture in Indonesia. The value of local wisdom is present as a form of local identity that is considered



good for life, which is often used as a life principle that is strongly attached to every descendant of an ethnicity (Yamin & Sari, 2020).

The Makassar ethnic community is one of those known for its local wisdom values that are still firmly held and applied in daily life wherever the ethnic descendants are. In addition, the ethnic descendants of Makassar are also known for their high mobility, in the sense that almost all regions in Indonesia have ethnic descendants of Makassar, this is because they have a nomadic culture or in the regional language it is called *someone*. As for Makassar ethnic character is known as a tough and hardworking person, competitive and adaptive, in addition to having a leadership spirit and loyal friends, also known for its high mobility (wandering), this is shown by the discovery of the Makassar ethnic lineage (Mujahidin, 2017).

Known as a tough, hardworking, tenacious, and diligent person, this seems to be a form of implementation of local wisdom values that have been used as a guideline in living the life of the Makassar ethnic people (Rahman, 2021). As one of the focuses of this study, namely the implementation of local wisdom values and Islamic entrepreneurship by the Makassar ethnic nomadic community as a source of motivation and opportunities in entrepreneurship, the findings in the field show that the value of local wisdom that is used as a guideline for life by the Makassar ethnic group is the value of *Siri' na pacce* and *reso temmangingi* (Rahmawati, 2022)

According to (Yamin & Sari, 2020) These values contain a philosophy of life that encourages the Makassar ethnicity to engage in the world of entrepreneurship. Value *Siri'na pacce* and *reso temmangingi* it is the basis for the emergence of the motivation and work ethic of the Makassar ethnicity which directly or indirectly influences them in establishing a business or entrepreneurship as a form of implementation of motivation and work ethic sourced from local wisdom values. This is in line with what was conveyed by (Anggraini et al., 2025) that wisdom or local wisdom is believed to be the right answer and solution to entrepreneurial problems faced by the community.

In the cultural cognition of the Makassar Ethnicity, 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 precepts which read: *Respa temmangingi namalomo naletei pammase dewata* (only efforts that do not know despair, which bring blessings from Allah SWT), for the Makassar ethnicity this expression contains a meaning related to hard work (*reso temmangingi*) which is a source of entrepreneurial motivation, especially for the Makassar ethnic group (Jannah et al., 2021).



In addition to the principle of hard work, the basic concept of Makassar ethnic entrepreneurship is the value of *Siri'na pacce*. According to (Kusuma & Lutfiany, 2019), Makassar ethnic entrepreneurs in Malaya using *Siri'na pacce* as a source of motivation and philosophy of life. For Makassar Ethnicity, the meaning of this value is more about their desire to do good for themselves and fellow humans, the value of *Siri'* symbolizes self-esteem and self-esteem that must be upheld, on the contrary *pacce* It is a manifestation of humanity with a moral core. If you look at the context of the function of these values, which are interpreted as a driving force or incentive in carrying out daily life, including in terms of entrepreneurship, not only the Makassar ethnicity is known for entrepreneurial practices that are sourced from local wisdom values, there are also several ethnicities in Indonesia that are famous for business practices that are oriented to local wisdom values, including the Madura ethnicity, Sundanese, Minang, Javanese (Lilis Karwati & Mustakim, 2017).

For the Madura ethnicity, they are also known for their adventurous spirit (nomadic) and the spirit of hard work which is believed to come from the local wisdom of the ethnicity. The existence of a high work ethic in the Madurese ethnicity is believed to have originated from a regional proverb, namely *Attonggul To'ot* (hugging the knee) and *Tight garbage* (supporting the chin), where the two sayings are cynical expressions stigmatized by lazy people, to dismiss the stigma of the community, Madurese people must *Billets* (tough) and *Junel* (entrepreneurial spirit) in order to become a more respected human being, considering that this ethnicity also upholds self-esteem (Faqih et al., 2023). Madurese ethnicity is known to be very sensitive when it comes to self-esteem, even their work ethic is driven by many factors, one of which is self-esteem, this is reflected in the proverb (proverb) "*Etembang noro' oreng, ang'o'an alako dhibi' make lane'kene*." Which means that instead of following others, it is better to try on your own even though you are still young. This saying is a symbol of ethnic independence who prefer to work alone because it is considered an honor (Widowati et al., 2023).

In the Sundanese ethnic community, work ethic is influenced by motivation that comes from the way of life. Ajip Rosidi stated that the work ethic of the Sundanese people is influenced by educational experience, beliefs and motivation. In addition, the work ethic owned by the Sundanese ethnicity is sourced from the values of ethnic local wisdom, which include *sharpening*, *compassion*, and *Foster Care* which is a Sundanese philosophy that has become a foothold, especially in *interacting*, as well as *cageur*, *bageur*, *true* and *Singer* which in turn contains the meanings of health, goodness, righteousness and self-awareness. These values as revealed in research conducted by (Widowati et al., 2023)



about the work ethic of the Sundanese ethnicity which is sourced from the local ethnic philosophy.

Meanwhile, in Javanese society, a popular expression that is considered to have economic nuances is also known, namely "*alonalon* which comes from a play" which implies the value of local wisdom of the ethnic community, this value is considered to contain meaning related to decision-making which is one of the important functions of business leadership (Ashraf, 2021). In addition, according to (Kristanti et al., 2023) the Javanese people interpret entrepreneurship as a form of honesty and *nerimo*, while as a guideline for the hard work of the Javanese people is contained in the expression *Sopo Ubet Ngliwet* which means that whoever works hard will cook rice.

In contrast to the Minangkabau ethnicity who find the meaning of entrepreneurship in the expression *The Essence of Takambang* as a teacher which means the importance of nature and the universe as a teacher of life, for the Minangkabau ethnicity they interpret it as an entrepreneurial trait that is instrumental, flexible and hardworking (Mochlasin & Budiharjo, 2024). According to (Dharwiyanto Putro, 2021) Chinese entrepreneurs are also known as 'where there is water, there are Chinese', the meaning contained in it is that Chinese people must be able to develop and survive in any hemisphere. This proverb is the local wisdom of the Chinese ethnicity which is their main capital to be successful in entrepreneurship, this value also affects the tenacity and willingness to work hard in running their business.

The conclusion is that each ethnicity in Indonesia has its own meaning for the world of entrepreneurship, not to mention that all ethnicities studied each have their own local wisdom values that are used as a reference in entrepreneurship, while each ethnicity implements existing values according to their respective portions, including according to the Makassar ethnicity found in Surabaya.

Findings in the field indicate that the execution of *Siri'na pacce*, which serves as a motivation source for the Makassar ethnicity in entrepreneurship, primarily revolves around fulfilling the family's economic needs. The primary motivation for the Makassar ethnicity to migrate or engage in some'one is to enhance their economic standard of living, which forms a part of the values that must be maintained. According to (Rahmawati, 2022), *Siri'* signifies a wellspring of motivation and enthusiasm that turns the migration habit of the Makassar ethnic group into an opportunity for business and economic strategy. Research conducted by (Yamin & Sari, 2020) has explained that *Siri'* is one of the reasons prompting the Makassar ethnic group to travel, as this is done to uphold their pride of holding an important position within the Makassar ethnicity; concurrently, the

815



value of PACCE/PESSE also plays a role in motivating migrants to pursue entrepreneurship, as this value manifests as a form of responsibility for supporting themselves and their families while abroad.

Entrepreneurial motivation, as a manifestation of the value implementation of Siri'na pacce within the Makassar ethnicity, indirectly compels the nomads to seek and discover suitable opportunities for growth, especially within the regional lands. It is considered that the presence of motivation and opportunity is interrelated, which aligns with the research findings (Hamid et al., 2024) that explain culture bolsters individual entrepreneurial motivation. Based on the field findings, the types of motivation arising from the application of these values include achievement motivation, motivation to fulfill economic needs, and motivation to work diligently; all these motivational forms stem from the necessity to excel (Ridha, 2020), in accordance with McClelland's theory regarding the need for achievement (N-Ach) as a crucial factor in motivating entrepreneurship. A deeper examination into N-ach reveals that its core description pertains to rationality, since there is a strong positive correlation between achievement motivation and individual success in entrepreneurship. Conversely, low entrepreneurial achievement results from a minimal or low N-Ach (Kusuma & Lutfiany, 2019).

The increasing motivation among migrants must be paired with their capacity to identify opportunities in entrepreneurship. Research indicates that such entrepreneurial motivation fosters significant behaviors linked to the initiation and expansion of businesses, as noted (Anggraini et al., 2025). Their study reveals that a driving force exists which prompts individuals to establish businesses, closely tied to their family's economic situation, thereby motivating them to pursue entrepreneurial opportunities. Based on the findings concerning the types of entrepreneurial opportunities utilized by most informants, these include both imitation-based and creation-based opportunities. The Makassar ethnic migrants operating businesses in Surabaya predominantly engage with these two categories of opportunities. This aligns with the research conducted (Faizatul Husna & Holilur Rahman, 2024), which identifies several factors influencing the emergence of entrepreneurial opportunities, such as existing knowledge, social capital, environmental conditions, personality traits, and systematic searching elements that accelerate the development of these opportunities.

Drawing from the findings of the research, bolstered by the examination of various scientific works, it can be inferred that the local wisdom values serving as a source of motivation and entrepreneurial opportunities for the Makassar ethnic nomads are siri'na pacce and reso temmangingi, among others. These values manifest as motivation and



entrepreneurial prospects for the nomadic community of the Makassar ethnic group, driving the need for achievements that inspire migration, economic sustenance, and diligent effort. In addition to enhancing their existing motivation, the nomads are compelled to seek out and identify opportunities for development, particularly in entrepreneurship. The predominant types of opportunities that have been effectively leveraged include imitation-based opportunities derived from established knowledge and businesses, as well as creation-based opportunities arising from systematic exploration aimed at generating new business ventures.

Application of Local Wisdom Values in Entrepreneurship in the Era of Globalization.

The presence of a wave of globalization, especially in Indonesia, brings its own concerns, considering that the era of globalization presents a new culture that is considered more modern and global than the local values owned by the Indonesian people. This, of course, has the potential to slowly shift local cultural values that have been a view of life for certain ethnicities. According to Pratikto (2015), the entry of the globalization era had caused concerns from various parties, especially about the potential for the fading of existing local values, but this was immediately denied because there are still many people in various countries, especially in Indonesia, who still hold tightly to the values of local wisdom. The Makassar Ethnic Community is one of the ethnicities in Indonesia that still holds fast to the values of local wisdom in the midst of the entry of the globalization era.

This is shown by the results of field findings related to the implementation of local wisdom values of the Makassar ethnic nomadic community in entrepreneurship in the era of globalization. The majority of informants actually consider the entry of globalization in Indonesia as an opportunity considering the many positive aspects offered, especially in the business world, although at the beginning of the emergence of this global culture it was still difficult to be accepted and applied by the community, but gradually with the process of adjustment and adaptation, this culture became a promising opportunity, especially in developing one's own business. In line with what was conveyed by Winarningsih & Martadinata (2006) that we do not need to reject globalization, the most important thing to do is to face it with careful preparation as a form of preparation made by the Makassar ethnicity in facing globalization, in addition to adapting they also take the path of innovation so that the business they run can continue to exist. As also found from research in the field, the innovations carried out by the informants starting from adding variants of products sold, if the business is engaged in the food sector, the innovation is in the form of adding menus

817



that are felt contemporary and in accordance with consumer desires, not only that, the informants also take advantage of the ease of access to technology marked by promoting using social media, Utilizing the services of influencers and other multimedia tools to promote products to maximize the role of online motorcycle taxis that have started serving food delivery services.

This is in line with the findings of Setiawan (2017) in his research on the digital era and its challenges, where one of the points is explained that the positive impact of digitalization as a product of globalization is the growth of innovations from various fields oriented to digital technology which is considered to be able to facilitate the process in every job, especially those engaged in the business world. The role shown by the value of local wisdom for Makassar ethnic nomads today is more to be used as signs to minimize the negative impact that will be caused by globalization, the value of local wisdom such as *siri' na pacce* seems to provide limitations on the use of technology and does not take advantage of the convenience offered to be able to do as they please so as to violate local values that have been taught. These local wisdom values still exist, especially in influencing the actions of people who still act locally, the entry of global culture does not necessarily make the Makassar ethnicity lose its identity which comes from local culture, on the contrary, in the Makassar Ethnicity itself, the values of local wisdom are still considered relevant to be implemented in a more modern era of life like today (Abbas, 2013; Pratikto, 2015).

The existence of elements of local wisdom values that still exist in the midst of the presence of global culture is not only shown by Makassar ethnic business actors, several ethnicities in Indonesia are also trying to maintain their localization, as happened to the Minangkabau people whose economic traditions are still maintained and preserved. It's just that in the face of a more modern era, the descendants of the Minangkabau ethnic group have more or less modernized their businesses, they try to keep up with business and technology developments by improvising and associating them with pre-existing business values (Hastuti, Oswari, & Julianti, 2015).

What is done by the Minangkabau ethnicity is slightly different from the Balinese ethnicity which emphasizes the form of self-adjustment to global culture from an early age, by trying to teach and instill local wisdom values to form the identity of the younger generation in the midst of the onslaught of global culture. According to Suwardani (2015) many local wisdom values of the Balinese people are considered to be able to fortify the younger generation in facing the impact of globalization such as the philosophy of "*ilang luhu ebu ke katah*", "*innovation*", "*wiyadin ririh, anak liu masig pelajahin*", which gives a

818

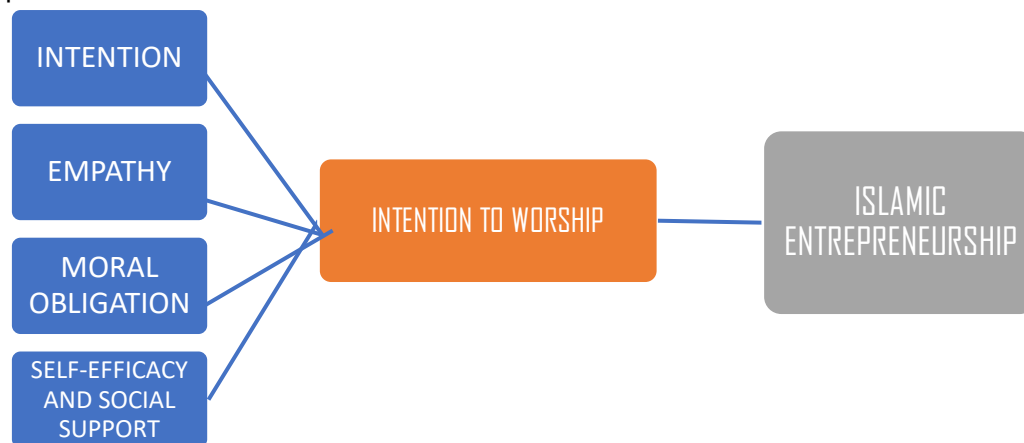


mandate to the younger generation that success is only temporary and will arise new problems that are more complex, new breakthroughs are needed symbolized by innovation, To innovate, they are required to be smarter and continue to learn something new.

It can be concluded that each ethnic group in Indonesia has its own way of dealing with the impact of globalization, they have their own way to be able to continue to exist without having to forget their identity which comes from the value of local wisdom. The important thing is that globalization exists as a new culture that is not easy to reject, its presence has positive and negative impacts depending on how society responds and adopts these values, but what should be proud of people who are still strong in holding fast to their local values is that they are able to anticipate the negative impacts of globalization while still balancing and adjusting the application of values with its local culture

Analysis of the Application of Local Wisdom Values in Islamic Entrepreneurship Carried out by the Makassar Ethnic Group in Surabaya

In this study, the author uses a grand theory proposed by Mohammad Ali Ashraf about the components contained in Islamic entrepreneurship. In this theory, there are five components that can form Islamic entrepreneurship, namely intention, empathy, moral obligation, self-efficacy and social support. as shown below



The explanation of some of the components above that the researcher uses as an analysis tool is as follows:

a) Intention

From the aspect of shari', Umar Sulaiman explained that intention contains the same meaning as the meaning of intention in language, namely a person's desire to do something that is accompanied by deeds. However, what is enlightening is that in sharia intention includes a person's desire to do a person's desire to do a good deed that aims to get the pleasure of Allah SWT. As Abdullah Qari' salaried explained that the aniat according to sharia is the purpose (*Qasad*) who moves people to the work that they want to do with the will to seek pleasure from Allah SWT (Mochlasin & Budiharjo, 2024).

Meanwhile, in the context of entrepreneurship, in addition to aiming to achieve the goals that have been set, intention is also very important as an element of surrender to Allah SWT. This is to ensure that the business activities carried out are not only work but also valuable as worship. If viewed from the determination and intention of the Makassar ethnic group to migrate to Surabaya with a strong intention or determination to achieve a goal, which before the Makassar ethnic group migrated to Surabaya was equipped *tegi monro tallettung ajeku, konatu leppang* (where my foot tapped, there I stopped). This principle has a negative meaning (R et al., 2023).

Where with this suggestion, the Makassar ethnicity before migrating must be accompanied by certainty of the destination place, what to do, even prospective nomads must convince their souls and souls to already exist and merge with the region they want to go to so that *Engkakotu Manguju Malle, aja'mutabbangkakengngi on the Peneki Gymnasium, Tenggenne Widow Namele Soro* (Towards the Great Beat, don't be jumawa because you can be like the market in Peneki, the market with sellers and the goods for sale are very few so that in the middle of the market the market has dissolved) According to the Makassar ethnicity firm intention, unanimous determination, burning spirit must be maintained, must not fade on the way to the country of the region itself, every nomad must adhere to the intention, determination and enthusiasm, if not worried that he will retreat or recede long before he achieves what he dreams, he can even retreat before arriving in the country of the region (Puspita Puji Rahayu & Isti Mayasari, 2021). This is a teaching of philosophy literally. The philosophy adopted by Enis Makassar is in accordance with the teachings of the Qur'an in QS. Al-'Ankabut: 69

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

Meaning: Those who strive earnestly to (seek pleasure) We will indeed show them Our ways. Indeed, Allah is truly with those who do good.



b) Empathy

In this case, the empathy of a seller of goods or services in running his business by putting himself in the position of a customer. This aims to enable business people to understand the various difficulties and needs of customers. To realize empathy. It takes a mutual understanding between service providers and service recipients in order to create a harmonious relationship.

In Islamic entrepreneurship, the value of empathy can be seen from several aspects *First*, in production activities are regulated with environmentally friendly systems such as the use of good raw materials and do not cause destructive waste. *Second*, maintaining friendship with the community, such as doing good and not harming others, neighbors, sharing with neighbors, and empowering local residents. *Third* allocating business results to be distributed in the form of zakat, alms, infaq, and waqf (Kayed, R. N., & Hassan, 2019). We need to understand that the command to pay zakat, alms, infaq, and waqf as a form of empathy and social concern taught in Islam was long before the theory of CSR (Corporate Social Responsibility) developed and this is in accordance with philosophy *Siri'na pecce* which has been embraced by the Makassar ethnic group when they are overseas, both for fellow ethnicities and with the surrounding community who are more in need.

c) Moral Obligation

Michaelson said that a person's negligence to perform a moral obligation can certainly harm others and can be categorized as a mistake regardless of the obligation to be a moral individual or not, if we are a person who has influence for others like an entrepreneur, we should do a moral obligation because a moral entrepreneur will give life to others or help others in improving their lives (Kaiser, F.G, 2006). In the context of Islamic entrepreneurship, moral obligation is one of the important factors that must be fulfilled by a person in entrepreneurial activities because with the feeling of having a moral obligation, it can create business ethics that are in accordance with religious teachings such as self-control, creating healthy competition, and implementing the concept of sustainable development. As contained in the verse of the Qur'an. Ash-Shu'ara : 183

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ

Meaning: Do not harm man by diminishing his rights and do not cause damage on the earth.



This is in accordance with the philosophy embraced by the Makassar ethnic nomads, *siri'na pecce*, where in essence emotional awareness is to instill ethics that are in harmony with the natural order of the earth and human nature as a creation of God.

d) Self-efficacy and social support

One of the things that plays an important role in entrepreneurial activities is social support that comes from the social environment which includes friends, family members and members of groups or communities (Jannah et al., 2021).. Social support can be used as a person having the belief that they have the belief that they have adequate abilities and are worthy of teaching a career as an entrepreneur. An entrepreneur who receives received social support can make him have a sense of calm, feel cared for, and loved, which ultimately leads to a high sense of confidence and competence. In addition, social support is also very effective in overcoming psychological pressure in difficult and stressful times such as when experiencing failures or losses in business activities (Suparno, Sudarmiatin, 2022). Therefore, the Makassar ethnic group migrated to take opportunities in a new place as well as to calm down to create a more stable economy.

Based on the results of the above research, Islamic entrepreneurship based on local policies is a very strong approach to create sustainable and ethical business opportunities in the community. By integrating Islamic values with traditional practices, Makassar entrepreneurs are able to promote economic empowerment, social responsibility, and environmental sustainability.

Table 1: Key Aspects of Islamic Entrepreneurship Based on Local Policies

NO	ASPECTS	DESCRIPTION
1	Ethical Business Practices	Emphasizing honesty, transparency, and fairness in all business transactions.
2	Social Responsibility	Businesses contribute to the well-being of society.
3	Environmental Sustainability	Promote the use of eco-friendly materials and sustainable practices.
4	Collaboration and partnership	Encourage profit sharing and mutual benefit between investors and workers.



CONCLUCIONS

The values of local wisdom that are a source of motivation and entrepreneurial opportunities in the Makassar ethnic nomadic community in Surabaya include the value of *siri'*, *pacce* and *reso temmangingi*, the embodiment of the implementation of these values that give rise to the need for achievement in order to uphold *the value of siri' na pacce* and the encouragement to work hard to realize the needs that are the implementation of *the value of reso temmangingi*. The implementation of the values of *siri' na pacce* and *reso temmangingi* directly forms a tough, hardworking and competitive person in the Makassar ethnicity, these values contain a philosophy of life, for the descendants of the Makassar Ethnicity which is the basis of their motivation and work ethic. This motivation directly encourages Makassar ethnic nomads to seek and take advantage of existing opportunities, so it can be concluded that the implementation of these values is a source of motivation and motivation encourages migrants to look for opportunities that can be used for entrepreneurship. In addition, during the period of globalization, it does not necessarily erode the value of local wisdom owned by the community. The presence of these global values is actually used as an opportunity to develop businesses run by people abroad. The presence of these global values is still accepted by the community but must go through a screening process, while the role of local wisdom values that are still upheld in the midst of the entry of global culture is used as a filter or shield in anticipating negative impacts that may attack society, Islamic entrepreneurship provides an ethical framework that guides Muslim entrepreneurs in running a business by paying attention to moral aspects and social. With a combination of Islamic values, local culture and technological innovation, the Makassar ethnic group can continue to develop and create sustainable business opportunities. Therefore, both the values of local wisdom, the concept of Islamic entrepreneurship and global culture should be balanced in their application so that people can follow the demands of changing lives that are increasingly modern.

REFERENCES

- Alfian, M. (2013). The Potential of Local Wisdom in the Formation of Identity and Character of the Nation. Proceedings of The 5th International Conference on Indonesian Studies: "Ethnicity and Globalization," 424–435.
- Ampa, A. T., Widjaja, S. U. M., Wahyono, H., & Utomo, S. H. (2023). Structural Model Effect of Entrepreneurship Education and Entrepreneurial Motivation on Business Success for Mompreneurs in the City of Makassar. Journal of Higher Education Theory and Practice, 23(2), 83–99. <https://doi.org/10.33423/jhetp.v23i2.5826>

823



- Anggraini, M., Bagis, F., Tubastuvi, N., & Arofah, R. U. (2025). Student Entrepreneurial Intention : Entrepreneurial Motivation and Individual Entrepreneurial Orientation as Mediation. IJEBIR, 04(01), 580–607.
- Ashraf, M. A. (2021). Determinants of Islamic entrepreneurial intentions: an analysis using SEM. Journal of Islamic Marketing, 12(1), 20–40. <https://doi.org/10.1108/JIMA-05-2019-0116>
- Aziz, A., & Zakir, S. (2022). Entrepreneurship Education Management Based on Aceh Local Wisdom in Elementary Schools in North Aceh Regency. Indonesian Research Journal on Education, 2(3), 1030–1037.
- Dewantoro. (2019). The Effect of Optimism on the Ability to Identify Opportunities for Strata One Students in Higher Education in Surabaya. Agora, 7(1), 6. <https://media.neliti.com/media/publications/287040-pengaruh-optimisme-terhadap-kemampuan-id-f17b17dc.pdf>
- Dharwiyanto Putro, B. (2021). Critical Review: Singapore: a 'NewAlexandria'of the Par East" and " Cruel Temtation": A Case Study of a Korean Drama and its Reception in the Singaporean Community". Library : Journal of Cultural Sciences, 21(1), 82. <https://doi.org/10.24843/pjiib.2021.v21.i01.p11>
- Faizatul Husna, & Holilur Rahman. (2024). Entrepreneurship in Islam (Foundations and Motivation for Entrepreneurship in Islam). Al-Fadilah: Islamic Economics Journal, 2(1), 61–69. <https://doi.org/10.61166/fadilah.v2i1.20>
- Faqih, Hasanah, S. N., Hasanah, U., & Zamroni, T. (2023). Analysis of Differences in Motivation and Work Ethic of Rantau Madura Traders and Indigenous Traders (in Nyeloh Village, Kedungdung District, Sampang Regency). Journal of Economics and Sharia & Islamic Law, 1(3), 1–19.
- Hamid, A., Ritonga, S., & Nst, A. M. (2024). Dalihan Na Tolu Local Wisdom as a Pillar of Religious Tolerance in the South Tapanuli Community. Journal of Social Sciences and Humanities, 13(1), 132–143.
- Jannah, M., Hermawan, A., & Winarno, A. (2021). Implementation of Local Wisdom Values: Create Opportunities and Motivation in Entrepreneurship of Bugis-Makassar Ijbel.Com, 24(2), 118–124. <https://www.ijbel.com/wp-content/uploads/2021/04/IJBEL24-565.pdf>
- Kaiser, F.G. (2006). A moral extension of the theory of planned behavior: norms and anticipated feelings of regret in conservationism",. Personality and Individual Differences ., 41(1), 71–81.
- Kaiser, F. (2017). A moral extension of the theory of planned behavior: norms and
- 824



- anticipated feelings of regret in conservatism. *Personality and Individual Differences* 41, No. 1., 41(1), 71–78.
- Kayed, R. N., & Hassan, K. (2019). Islamic Entrepreneurship: A Literature Review and Research Agenda. *International Journal of Islamic and Middle Eastern Finance and Management*, 11(3), 385–409.
- Kristanti, P., Prasetya, A., Prayogo, A., Anshori, M., & Safrizal, H. (2023). Cross-Cultural Challenges in Indonesian Workplaces: A Systematic Literature Review of Chinese Expatriate Adaptation in Companies in Indonesia. *Scientific Journal of Unit Management*, 11(3), 897–904. <https://doi.org/10.37641/jimkes.v11i3.2210>
- Kusuma, I. C., & Lutfiany, V. (2019). MSMEs' Perception in Understanding Sak Emkm. *Journal of Akunida*, 4(2), 1. <https://doi.org/10.30997/jakd.v4i2.1550>
- Lilis Karwati & Mustakim. (2017). The Community Empowerment Model is Integrated with Wisdom and Local Cultural Values through the Social. *VISION OF PGTK PAUD DAN DIKMAS*, 13(2), 157–164.
- Maiza Putra, H., Ahyani, H., & Abdurrohman, D. (2022). Ushul Fiqh School (Historical Basis of Classical and Contemporary Scholarship). *Journal of Islamic Economics and Business*, 3(2), 194–204.
- Mochlasin, M., & Budiharjo, B. (2024). Islamic Work Ethics, Local Wisdom, and Spirit of Capitalism: Insight from a Minangkabau Nomad. *Indonesian Journal of Islam and Muslim Salatiga*, 14(2), 96–98.
- Muhammad Ardiansyah, Léo-Paul Dana, & Vanessa Raten. (2024). Entrepreneurship of Islamic Business Management Students in Post-Graduation Business Practices. *Involvement International Journal of Business*, 1(3), 223–233. <https://doi.org/10.62569/ijjb.v1i3.40>
- Muhammad Rizal et al. (2023). Qualitative Research Methodology. In *Kollegial supervision*. <https://doi.org/10.2307/jj.608190.4>
- Mujahidin, A. (2017). The role of local wisdom in the development of the Islamic economy and banking in Indonesia. *JURIS (Sharia Scientific Journal)*, 15(2), 153. <https://doi.org/10.31958/juris.v15i2.496>
- Puspita Puji Rahayu, & Isti Mayasari. (2021). The Meaning of Entrepreneurial Luck for Javanese, Chinese, and Madurese Ethnic Groups in Semarang City. *Applied Research in Management and Business*, 1(2), 37–43. <https://doi.org/10.53416/arimbi.v1i2.41>
- R, A. R., Jubba, H., Abdullah, I., Hasan, H., Tangngareng, T., & Mirna Yusuf. (2023). Local wisdom in economic practice: An empowerment Fiqh analysis of the tesang



- tradition of the Buginese and Makassarese. *Cogent Social Sciences*, 9(1), 66.
- Rahman, A. (2021). Habituation of the Main Values of Bugis Culture for Farmer Families in Bulutellue Village, Sinjai Regency. *Balale' : Journal of Anthropology*, 2(2), 154. <https://doi.org/10.26418/balale.v2i2.49664>
- Rahmawati. (2022). The Implementation of Siri Na Pacce Culture in The Implementation of Siri Na Pacce Culture in Bugis-Makassar Wedding in Bissoloro Village, Bungaya District, Gowa Regency (Overview in Islamic cultural values). *Journal of Research and Multidisciplinary*, 5(1), 545–551. <http://journal.alhikam.net/index.php/jrm>
- Ridha, M. (2020). Mcclelland's Motivation Theory and Its Implications in PAI Learning. *Palapa*, 8(1), 1–16. <https://doi.org/10.36088/palapa.v8i1.673>
- Sembiring, F. A. (2023). Minangkabau nomadic migration in the land of Toba, Tarutung City. *Journal of Sociology of Religion*, 1(1), 28–33.
- Sholik, M. I., Nus, Rosyid, F., Mufa'idah, K., Agustina, T., & Ashari, U. R. (2016). Migration as culture (exploration of social system in bawean island community). *Horizons*, 10(2), 143–153. <http://www.cakrawalajournal.org/index.php/cakrawala/article/view/39/37>
- Suparno, Sudarmiatin, I. M. (2022). Open innovation in Aida Furniture UKM in Pasuruan : A Study on The Influence of Entrepreneurial Founders on Open Innovation Practices. *IJEBIR*, 01(01), 169–178.
- Widowati, T. W., Sinaga, R. M., & Herpratiwi, H. (2023). The work ethic of nomadic Madura ethnic traders in Natar Market is reviewed from business ethics. *EKOMBIS REVIEW: Scientific Journal of Economics and Business*, 11(1), 685–694. <https://doi.org/10.37676/ekombis.v11i1.3304>
- Yamin, M. N., & Sari, N. (2020). Ethics of Regional Leadership with Local Wisdom of Siri 'Na Pacce in Makassar Ethnic Society. *Ad'ministrare Journal*, 7(1), 173. <https://doi.org/10.26858/ja.v7i1.14558>

