

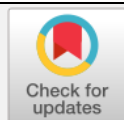
Determinant Factors of Entrepreneurial Spirits among the Minangkabau Migrant Merchants

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ABSTRACT

This research aims to reveal the dominant factors of Minangkabau (the ethnic group native to the highlands of West Sumatra, Indonesia) migrants mainly engaged in merchandise. The Minangkabau hold firmly their customs and traditions which founded upon Islamic law as described in the saying "adat basandi syara'; syara' basandi kitabullah" (tradition founded upon Islamic law, Islamic law founded upon the Holy Quran). This research was conducted in Ipuh sub-sub-district, Bengkulu province, Indonesia, those 150 respondents of Minangkabau merchants as the samples. The location was selected due to Ipuh sub-district is located near West Sumatra borders, so that the tradition strongly influence the Minang migrant merchants. To answer the research questions, the variables used were independent and dependent. The independent variable is the entrepreneurial spirit, while, the dependent variable is economic factors, adat (in this case, the term used is tradition), descendant, education, and independence. The research used a quantitative method by using multiple linear regressions. The result found that cultural variables influence the entrepreneurial spirits of Minangkabau merchant migrants because they uphold their traditions wherever they are. The insignificant influence of education, economic factor, heredity, and independence are insignificant. To conclude, matrilineal tradition has influenced the entrepreneurial spirits of Minang merchants and the matrilineal tradition can increase entrepreneurs among women.

Keywords: Entrepreneurial; Matrilineal; Merchant; Migrant; Minang; Tradition

1. Introduction

Entrepreneurial Spirit is the mindset of someone who has a spirit of innovation in himself (Qosja & Druga, 2015). The entrepreneurial spirit grows as the influence of cultural factors that develop in a society. Not all traditions affect one's entrepreneurial orientation, but in a certain area, some traditions affect the orientation of their community's members to entrepreneurship (Watson et al., 2019).

The traditions that have a strong influence on the growth of entrepreneurial incomes are usually in areas with high cultural relations, which male entrepreneurs get to benefit more in terms of revenue growth in terms of the breadth of the network, while female entrepreneurs are disadvantaged in this condition (Batjargal et al., 2019).

Culture is a collection of beliefs, values, behavior, customs, and attitudes that distinguish between one to another individual (Sagy et al., 2018). The values affect the tradition that develops in a society, so if you want to see the identity of a tradition can be seen based on cultural values. Certain traditions will show their character if they get attention from those who are not part of that tradition (Fitriyani et al., 2019).

President Joko Widodo when giving a speech at the Indonesian Young Entrepreneurs Association (Indonesian: Himpunan Pengusaha Muda Indonesia or HIPMI) Jamboree at ASEAN Universities on May 23, 2016, Telkom University Bandung, said that the number of entrepreneurs in Indonesia was still low. As of 2016, the number of entrepreneurs in Indonesia is still at 1.56% whereas in World Bank standards each country has at least 4% of the number of entrepreneurs. According to President Joko Widodo, if following a minimum of 4%, then Indonesia must have 5.8 million entrepreneurs (Tempo.co, 2016).

Entrepreneurship and innovation have important roles in increasing national growth and prosperity in a country (Baluku et al., 2018). Entrepreneurs who can innovate and have a wide network are needed for economic growth (Sajilan & Tehseen, 2019). So, the more entrepreneurs, there will be more opportunities for opening new jobs.

Jusuf Kalla in the Minang Entrepreneur Award forum said that no less than 1 million graduates in 4,500 universities throughout Indonesia, of which only 2 percent (around 50 thousand people) could be appointed as State Civil Apparatus (Indonesian: Aparatur Sipil Negara or ASN) (jurnalsumbar.com, 2019). From the statement, there is a 98 percent potential for jobless for bachelor graduates. Therefore, it is necessary to understand early on for young people to create a desire for entrepreneurship.

One of the ethnicities in Indonesia known for their entrepreneurial spirit and skills is the Minangkabau ethnic. The Minangkabau people are almost in every region in Indonesia, also their livelihoods are commonly merchants. Even in some foreign countries, there are also Minang people as merchants.

The word "*Minangkabau*" comes from the tale of the Enggang army arrival who will attack a country from the sea. But, Datuak Katumanggungan and Datuak Parapatiah Nan Sabatang found the idea to thwart the Enggang army attack by buffalo fighting match. The Enggang army used a very big buffalo, while based on Cati Bilang Pandai's advice, the Minang people only used buffalo baby which had only been a few days after giving birth. The buffalo baby was given an iron on its nose. When the fight day, the baby buffalo approached the big buffalo because the baby thought it was his mother and the iron attached to the nose stuck in the big buffalo stomach of the Enggang and wounded while splitting the stomach. Finally, the buffalo baby won the match. Based on the story, the word Minangkabau comes from two words; *Minang* which means victory and *Kabau* which means buffalo (Fahma, 2016).

Minangkabau is one of the 140 ethnics spread over 3,000 islands in Indonesia. The ethnic is located in the province of West Sumatra surrounded by Marapi volcano, Singgalang volcano and Sago volcano; many of these mountains indicate geographically this region is a fertile area. However, the tendency of Minang people prefers to migrate. Migration is an activity out of the area of origin to go to other regions in search of better lives, higher quality education, and deeper experience. Migration has become a living tradition in Minang tradition (Franzia et al., 2015). This tradition of migration has long been carried out by the Minang, Petru (2018) stated that one of the Malaysian ancestors is Minangkabau.

The Minangkabau uses Malay in communication. The ethnic is also known to have a high ethnic awareness compared to other tribes in Indonesia. The Minangkabau tribe is also known for its religiosity, which upholds Islamic values. The social life of the Minang tribe also upholds customary laws as the basis of social life (Murao, 2013).

Minangkabau people believe that nature is a good teacher (*alam takambang jadi guru*). The belief has affected the way of thinking in life. According to the philosophy, Minang people cannot be separated from nature and its elements because men cannot live alone, men but need a partner, such as daytime pairing with the night, heaven and earth, water and fire, and so on. As part of nature, men can learn and read the signs conveyed by nature (Hadijah, 2019). Minangkabau people (also known as Minang or *urang awak* means our own kind) are known for their migration traditions. Minang people are found in almost all regions in Indonesia, even overseas there are also many Minang migrants. Moving to other places are also mentioned in the Minang traditional saying; "*Karatau madang di hulu, babuah babungo balun, ka rantau bujang daulu, di rumah baguno balun*" ("*Karatau grows in upriver, not yet bearing fruit nor flowered yet, go moving to other places first, you have not been useful at home yet*"). This traditional saying advises young single Minang men to go to other places because they do not yet have a function in the Minang traditional structure, migration is expected to increase their knowledge and experience as a preparation to play a role in Minangkabau *adat* (tradition) structure (Munir, 2013).

Of all traditions in Indonesia, Minangkabau is categorized as a particular difference from others because it uses a matrilineal kinship system which is based on women (if pulled up from the maternal line and if pulled down from the daughter lineage). The system of the female lineage is still held firmly by the Minangkabau up to now even though there has been a current of globalization and modernization. This matrilineal kinship system is complex because it regulates all matters contained in the lives of indigenous peoples both in terms of inheritance and marriage (Tono et al., 2019).

The Minang migrants in some provinces in Indonesia mostly work as merchants. The phenomena arise two questions, what makes many Minang migrants work as merchants? And what are the factors trigger Minang migrants becoming merchants?

One of the areas where the migrants still hold fast to their *adat* is the Minang migrants in Ipuh sub-district, Bengkulu Province, Indonesia. In the sub-district, most of the Minang migrants work as clothing merchants, food, gold shops, and restaurants. The Minang migrants still hold fast to the Minang tradition because the sub-district was part of West Sumatra province before the founding of Bengkulu Province. In this area, Minang merchants do not have high educational backgrounds because they had migrated since school ages.

2. Literature Review

Heryanto (2011) found that the factors made Minang migrate and leave the *parak* (rice fields and other farming fields) were pressures of ecology, geography, demography, and

economy. Not only the pressures but low income in the agriculture sector, getting better education and living in big cities are also factors in their migration. Among these factors, the most dominant is the economic factor as the main reason of the Minang people to migrate and leave the agricultural lands.

Effendi (1999) in the research found that tradition was the biggest factor influencing the behavior of Minang merchants because the market economy principle was inseparable in understanding Minang tradition in general. Enthusiastic involvement in the market is supported by the tradition of the Minang people, Minang people maintain their local social lifestyle through involvement in the market and trade, and this is seen in the market organization in Minangkabau.

Another research about the process of learning factors towards students (including information about learning guides, student efforts, and educational processes) can mediate the relationship between psychological aspects (the need for achievement, internal control, and independence) with entrepreneurial intentions (Córcoles-Muñoz et al., 2019).

While, the relational support from family, friends and other parties played a role in fostering entrepreneurial intentions. Family and friends are two parties who have a big influence on one's career journey (Ambad & Damit, 2016).

Ramadhan et al., (2016) found that many Minang migrants as merchants are: (1) merchants has become the soul of the Minang people because it has been hereditary, (2) the independence factor that has been embedded since childhood for the Minang people, (3) the influence of cultural existence, and (4) economic factors.

Based on the previous researches, this research continues some existing research by adding several new variables that had not been conducted by the previous researches above.

3. Research Methodology

This is quantitative research. Quantitative research methodology has the stages of formulating research problems, conducting research model preparation, finding research data, obtaining solutions, testing solutions, analyzing research results and applying research results (Kuncoro, 2011).

Approximately 241 of respondents are Minang migrants merchants who live in Ipuh sub-district Bengkulu Province, Indonesia. Ipuh sub-district was selected because this sub-district was part of West Sumatra Province before joining Bengkulu Province. The Minang tradition is still inherent in some communities of Ipuh sub-district until today.

The research sample was selected using a purposive random sampling method to determine samples based on competencies traits related to the theme of research (Martono, 2012). In other words, purposive random sampling considers the competencies of samples related to the theme of research or specific purposes on certain research (Arikunto, 1998). The sample size of 150 respondents was calculated using Slovin as a result of 241 respondents with a 5% percentage.

The Instrument for collecting data used a questionnaire of Likert Scale. All responses were measured on a 5-point Likert scale ranging from 1 to 5 with the highest point 5 = strongly agree, 4 = agree, 3 = neutral, 2 = disagree, and the lowest point 1 = strongly disagree. The questionnaires were given to the Minang migrant merchants in Ipuh sub-district, Bengkulu Province, Indonesia.

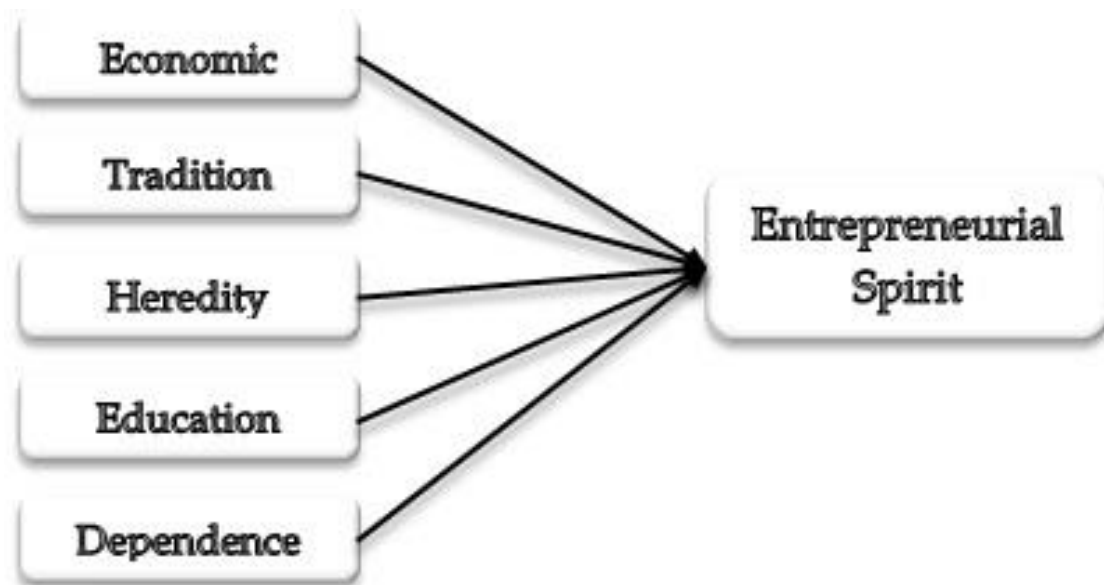
The analysis of data used was multiple regressions or Ordinary Least Squares (OLS) included regression model as follows:

$$Y = \alpha + b_1X_1 + b_2X_2 + b_3X_3 + b_4X_4 + b_5X_5 + \varepsilon$$

- Y = entrepreneurial spirit
- α = constant
- b_1 - b_5 = coefficient of determination
- X_1 = economic factor
- X_2 = tradition (*adat*)
- X_3 = heredity
- X_4 = education
- X_5 = independence
- ε = residual

The data were collected using a questionnaire instrument that was tested for validity and reliability test; classical assumption test consisting of normality test, multicollinearity test, autocorrelation test, and heteroscedasticity test, then hypothesis testing consists of F test, T-test and R2 test (coefficient of determination). The data processing tool used was the EViews 9 version. The research framework is as follow:

Figure 1
Research Framework

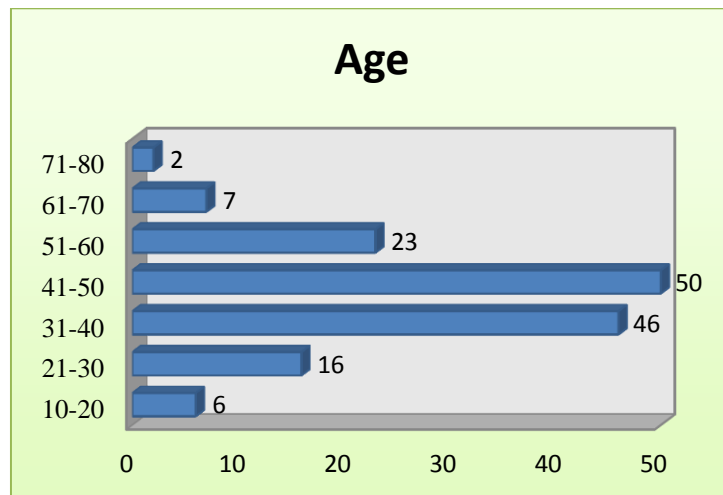


4. Results and Discussion

A. Results

Before the data were tested, the descriptive data of respondents who filled out the questionnaire are as follows:

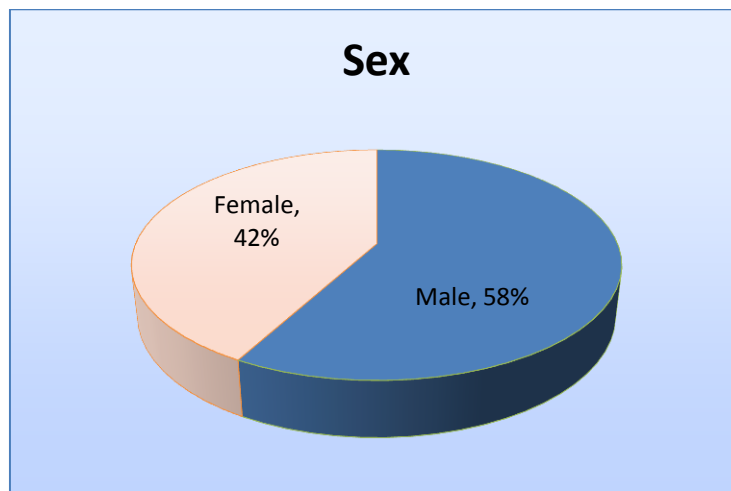
Figure 2
Respondents by Age Group



Source: (Research Data, 2019)

The majority of the age group that filled out the questionnaire data was the age range of 41-50 years of totaling 50 respondents. While the age range of 71-80 years were two respondents. The respondents by sex group are presented as follows:

Figure 3:
Respondents by Sex Group

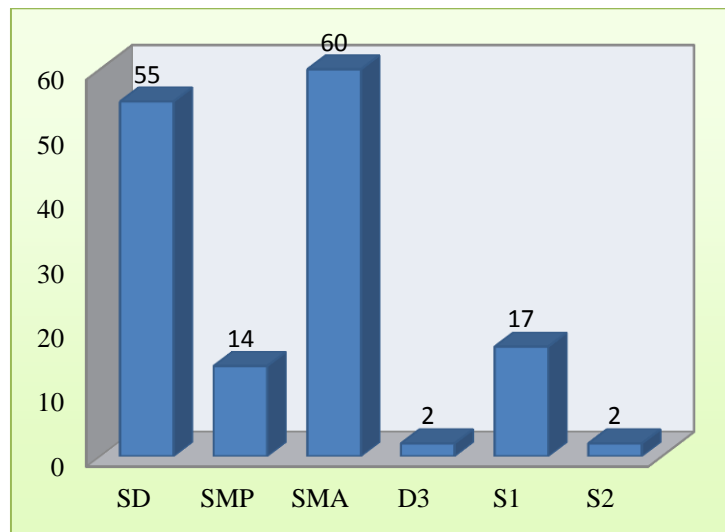


Source: (Research Data, 2019)

Based on the sex group, male respondents were 58% and female respondents were 42% which male and female respondents are almost equal proportion.

Based on the level of education, respondents are categorized as follows:

Figure 4
Distribution of Respondents by Education



Source: (Research data, 2019)

The majority of respondents had the high school level of education (SMA) filled this questionnaire (ie 60 respondents), other respondents had the elementary level of education (SD) who filled out this questionnaire (55 respondents).

After the descriptive data were submitted, then the validity and reliability tests were carried out on all statements contained in the questionnaire. The validity test results are shown as follows:

Table 1
Validity Test of Y Variable

	Pearson Correlation Score_Total	r table	Decision
S1	0,076	0,1603	Invalid
S2	0,46	0,1603	Valid
S3	0,354	0,1603	Valid
S4	0,469	0,1603	Valid
S5	0,157	0,1603	Invalid
S6	0,327	0,1603	Valid
S7	0,194	0,1603	Valid

Source: (Research data, 2019)

The variable of entrepreneurial spirit (Y) has seven statements. Of the seven statements, there are two invalid statements due to the value of r count < r table, which is the first and fifth statements. The calculated r-value of the first statement is 0.076 < 0.1603 (r table) and the calculated r-value of the fifth statement is 0.157 < 0.1603 (r table). Invalid first and fifth

statements on this Y variable cannot be used again in the reliability test, so only valid statements can be used in the reliability test.

Table 2
Validity Test of X₁ variable

	Pearson Correlation Score_Total	r table	Decision
S1	0,238	0,1603	Valid
S2	0,522	0,1603	Valid
S3	0,352	0,1603	Valid
S4	0,516	0,1603	Valid
S5	0,666	0,1603	Valid
S6	0,393	0,1603	Valid
S7	0,572	0,1603	Valid

Source: (Research Data, 2019)

In the variable of economic factor (X₁), the seven statements tested for validity are declared valid due to the value of r count > 0.1603 (r table). So then it can be decided that the seven statements contained in variable X₁ could be used in the reliability test.

Table 3
Validity Test of X₂ Variable

	Pearson Correlation Score_Total	r table	Decision
S1	0,577	0,1603	Valid
S2	0,599	0,1603	Valid
S3	0,702	0,1603	Valid
S4	0,704	0,1603	Valid
S5	0,591	0,1603	Valid
S6	0,562	0,1603	Valid
S7	0,447	0,1603	Valid

Source: (Research Data, 2019)

The seven statements contained in the variable of tradition (X₂) are also valid and can be used in the reliability test.

Tabel 4
Validity Test of X₃ Variable

	Pearson Correlation Score_Total	r table	Decision
S1	0,424	0,1603	Valid
S2	0,352	0,1603	Valid
S3	0,428	0,1603	Valid
S4	0,476	0,1603	Valid
S5	0,564	0,1603	Valid
S6	0,515	0,1603	Valid
S7	0,558	0,1603	Valid

Source: (Research Data, 2019)

The variable of X₃ is variable of hereditary that all of the seven statements tested for validity are declared valid and can be used in the reliability test.

Table 5
Validity Test of X₄ Variable

	Pearson Correlation Score_Total	r table	Decision
S1	0,325	0,1603	Valid
S2	0,343	0,1603	Valid
S3	0,258	0,1603	Valid
S4	-0,082	0,1603	Invalid
S5	0,444	0,1603	Valid
S6	0,442	0,1603	Valid
S7	0,512	0,1603	Valid

Source: (Research data, 2019)

The variable of X₄ is an educational factor. Of the seven statements tested for validity, the fourth statement is invalid because the value of r count is $-0.082 < 0.1603$ (r table). While the other six statements on the X₄ variable are valid and can be used in the reliability test.

Table 6
Validity Test of X₅ Variable

	Pearson Correlation Score_Total	r table	Decision
S1	0,304	0,1603	Valid
S2	0,266	0,1603	Valid
S3	0,459	0,1603	Valid
S4	0,562	0,1603	Valid
S5	0,462	0,1603	Valid
S6	0,519	0,1603	Valid
S7	0,534	0,1603	Valid

Source: (Research Data, 2019)

The variable of X₅ is the independence factor. After having tested the validity of the seven statements, everything is declared valid.

A total of six variables were tested one dependent variable (entrepreneurial spirit) and five independent variables (economics, tradition, heredity, education, and independence). From the six variables, each variable contained seven statements which in the questionnaire, so that a total of forty-two statements were tested in the validity test.

After validity testing, there are three invalid statements, namely statements one and five (from the entrepreneurial spirit variable), and one from the independent variable (education); which is the thirty-two statement. The invalid statements one, five and thirty-two are not used in the reliability test. After validity testing, the next test is the reliability test, the test results are:

Table 7
Reliability Test

Cronbach's Alpha	r table	N of Items
0,898	0,1603	39

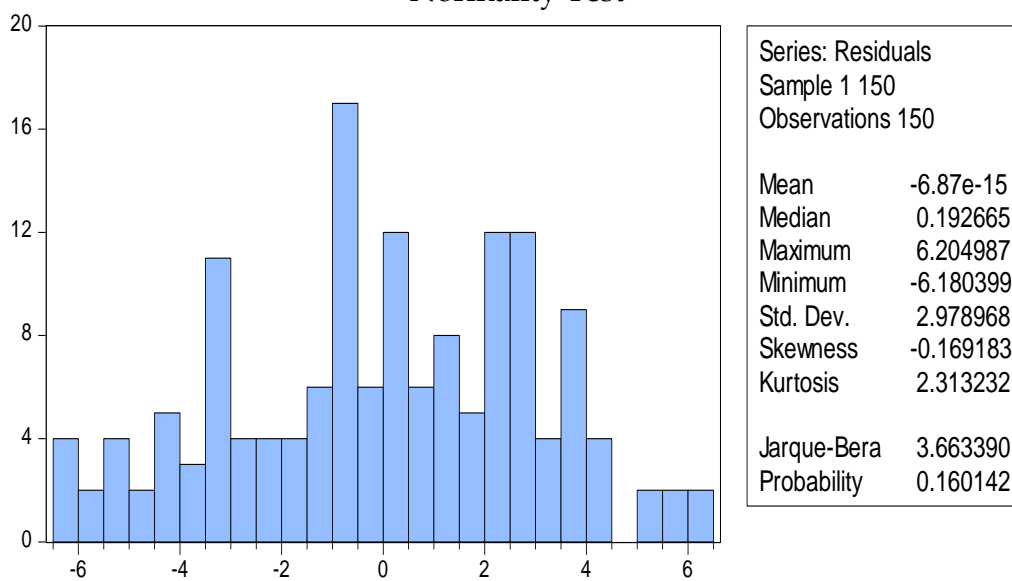
Source: (Research Data, 2019)

The Cronbach's Alpha value of this research (0.898) > r table (0.1603), then the research data was decided to be reliable and could be used to test classical assumptions and hypothesis testing.

The classic assumption test of this research is done through the normality test, multicollinearity test, autocorrelation test, and heteroscedasticity test. These four classical assumption tests use EViews version 9 as the data processing application.

The normality test of this research data can be seen in the following figure:

Figure 5
Normality Test



Source: (Research Data, 2019)

The data were concluded normal, due to the probability of the Jarque-Bera value was $0.160142 > 0.05$ (significance value). When the research data is normal, then in the next stage this research data can be used to test classical assumptions (parametric statistics).

The next test included in the classic assumption test series is the multicollinearity test. The test results are as follows:

Table 8
Multicollinearity Test

Variance Inflation Factors

Date: 10/29/19 Time: 22:39

Sample: 1 150

Included observations: 150

Variable	Coefficient Variance	Uncentered VIF	Centered VIF
Economy	0.006670	90.89451	1.686392
Tradition	0.006095	91.46105	2.125951
Heredity	0.005547	51.26423	1.538321
Education	0.002766	17.92628	1.189164
Independence	0.006321	99.63890	1.433278
C	6.125285	100.0604	NA

(Source: Research Data, 2019)

Multicollinearity test results showed the value of Centered Variance Inflation Factors (VIF) none of the five independent variables whose value is above 10, then it was concluded that the research data did not have multicollinearity problems.

The third test in the classic assumption test series is the autocorrelation test. The autocorrelation test results are in the following table:

Table 9
Autocorrelation Test

Breusch-Godfrey Serial Correlation LM Test:

F-Statistic	2.309487	Prob. F(2,142)	0.1030
Obs*R-Squared	4.725488	Prob. Chi-Square(2)	0.0942

Source: (Research Data, 2019)

The autocorrelation test used the Breusch-Godfrey theory or the Lagrange Multiplier Test. Decisions do not occur autocorrelation if the probability value $\text{Obs}^*\text{R-Squared} > 0.05$.

$\text{Obs}^*\text{R-Squared}$ probability value of this research amounted to $0.0942 > 0.05$, then it was concluded that the research data contained no autocorrelation problems. The fourth test in the classical assumption stage is the heteroscedasticity test. The test results are as follows:

Table 10
Heteroscedasticity Test

Heteroscedasticity Test: ARCH

F-statistic	0.294839	Prob. F(1,147)	0.5880
Obs*R-squared	0.298253	Prob. Chi-Square(1)	0.5850

Source: (Research Data, 2019)

The ARCH theory was used in the heteroscedasticity test. The research data were concluded with no heteroscedasticity problem if the probability of Obs*R-Squared > 0.05.

Obs*R-Squared probability value of this research was 0.5850 > 0.05, so it was concluded that the research data had no heteroscedasticity problem. The hypothesis test of this research is as the following table:

Table 11
The Result of F test, T-test and Coefficient of Determination

Dependent Variable: Entrepreneurial Spirit
Method: Least Squares
Date: 10/30/19 Time: 05:11
Sample: 1 150
Included observations: 150

Variable	Coefficient	Std. Error	t-Statistic	Prob.
Economy	-0.029170	0.081671	-0.357168	0.7215
Tradition	0.341610	0.078072	4.375544	0.0000
Heredity	0.097712	0.074475	1.312000	0.1916
Education	0.034473	0.052592	0.655476	0.5132
Independence	-0.113559	0.079503	-1.428351	0.1554
C	20.29859	2.474931	8.201677	0.0000
R-squared	0.217027	Mean dependent var		29.14667
Adjusted R-squared	0.189841	S.D. dependent var		3.366608
S.E. of regression	3.030245	Akaike info criterion		5.094342
Sum squared resid	1322.263	Schwarz criterion		5.214767
Log-likelihood	-376.0756	Hannan-Quinn criter.		5.143267
F-statistic	7.982898	Durbin-Watson stat		1.656844
Prob(F-statistic)	0.000001			

Source: (Research Data, 2019)

The table 11 above, F-test results show the probability value F is 0.000001 < 0.05, then it is decided simultaneously all the independent variables of this research (economic factor, tradition, heredity, education, and independence) affect the dependent variable (entrepreneurial spirit). When it is compared to the calculated F value of 7.982898 > 2.28 (F

table value), then all the independent variables also influence simultaneously on the dependent variable.

T-test results in table 11 above show that:

1. The variable of economic does not have a significant negative effect on the entrepreneurial spirit variable because the probability of T is $0.7215 > 0.05$ and the value of T is $-0.3357168 < 1.97658$ (T table). Then it was decided the results rejected H_{a1} .
2. The variable of tradition has a significant positive effect on the entrepreneurial spirit variable because the probability of T is $0.0000 < 0.05$ and the calculated T value is $4.375544 > 1.97658$ (T table). Then it was decided the results of this study received H_{a2} .
3. The variable of heredity does not have a significant positive effect on the entrepreneurial spirit variable because the probability of T is $0.1916 > 0.05$ and the value of T is $1.312000 < 1.97658$ (T table). Then it was decided the results of this study rejected H_{a3} .
4. The variable of education does not have a significant positive effect on the entrepreneurial spirit variable because the probability of T is $0.5132 > 0.05$ and the value of T is $0.655476 < 1.97658$ (T table). Then it was decided the results of this research rejected H_{a4} .
5. The variable of independence does not have a negative effect on the entrepreneurial spirit variable because the probability of T is $0.1554 > 0.05$ and the calculated T value is $-1.442351 < 1.97658$ (T table). Then it was also decided the results of this research rejected H_{a5} .

The five independent variables tested for their significance relationship with the variable of entrepreneurial spirit. It is only the variable of tradition that had a significant positive effect on the variable of entrepreneurial spirit. It means that the more Minang merchants implement their tradition or their life; their entrepreneurial spirit also will increase.

B. Discussion

The regression results of this research differ from the previous researches of Ramadhan et al., (2016) which stated that heredity, independence, tradition, and economic variables affect many Minang who work as merchants.

Also, this research is different from the finding of Heryanto (2011) who found that the Minang people migrate and trade are caused by factors of ecological pressure, economic pressure, geographical pressure, a small income from the agricultural sector and because of educational factors. However, the results of this research are relevant to the results research of Effendi (1999) which stated that cultural factors as the most influential factor for the marketing behavior of Minang merchants. The results of this research are also relevant to the results research of Qosja & Druga (2015) which found social and cultural factors are the most important factors in the formation of entrepreneurial attitudes.

Tradition is the most influential factor in the Minang lifestyle, including the spirit of working as merchants cannot be refuted, due to the people uphold their customs and tradition wherever they are. Customs and religion are always held in high esteem by the people.

Ethnic Minang is also well known for the ability in business and commerce fields. The ability to sell merchandise is influenced by the tradition of migration which is ingrained for the Minang people. Mostly Minang people run their ethnic culinary (Padang restaurants).

Since Minang lineage is based on matrilineal, women have important roles in Minangkabau tradition. The consequence of this condition is to get men migrating to other areas to find experiences that will forge men to maturity and migrate to success. Even the tradition of migration into prestige for the Minang people and increase one's self-esteem. Usually, the

tradition of migration is done to big cities in Indonesia, usually to Java Island (Hastuti et al., 2015).

Several factors causing different ratios of men and women entrepreneurs in some provinces in Indonesia. One of the dominant factors that play a role is the cultural and traditional factors of a tribe. Minangkabau is one of the ethnic groups whose dominant cultural role is implemented in daily life. In Minang tradition, the owner of the wealth is women, while the men play only the role of protector of property, wife, and children. In Minang tradition, women do not just stay at home, but also work to generate income even though men or their husbands also work. Entrepreneurs who are employed by Minang women are usually weaving, trading clothes and opening Padang restaurants (Tambunan, 2019).

The findings of this research are the influence of matrilineal tradition on the entrepreneurial desire for Minang people. The young single men (youth) have not been considered to have a role in the tribe, therefore, migrating by working as merchants is a good solution to gain knowledge and experience that will be useful in traditional structures for the future. Another finding is that matrilineal tradition can also increase the number of women entrepreneurs, this can be seen in Figure 3, where the number of respondents who are also female merchants is 42%.

The tradition also has forged the entrepreneurial women of Minang to have the ability and entrepreneurial skills. As the results of the T-test in table 11 shows that the level of education does not affect the entrepreneurial spirit of Minang merchants, also the women entrepreneurs of Minang. This is different from the findings of Brixiová et al., (2019) which states that higher education, entrepreneurship training, and non-cognitive skills play an important role in the performance of women entrepreneurs.

The urge to migrate and trade that is motivated by matrilineal tradition arises because of the assumption that men can live anywhere and they do not need a place to live like women. So with this condition, many Minang youths who have not finished their education in school go to trade overseas, and some even do not return to their hometowns and some migrate indefinitely (Fahmi, 2014).

Minang men have no place in the Gadang house, therefore Minang men are required to migrate and increase their rank. Through migrating, Minang men will gain experience through learning religion, science, and economics. After being successful overseas, Minang men are welcome to go home and contribute to increasing their ethnicity (Meiyanti & Afrida, 2018).

The tradition for the Minang people is highly respected even though they are distorted by foreign traditions (Li, 2014) because adat or tradition is related to religiosity through the adage "*adat basandi syara', syara' basandi kitabullah*". It means that the Minang tradition is based on sharia and sharia is based on the Book of God (the Quran) (Wanto, 2017). Minangkabau people are known as people who uphold the Minangkabau religion and tradition wherever they are. Another saying that also states the strong influence of religion in Minang tradition is "*syara' mangato adat mamakai*", is what is conveyed in Islamic sharia is used by adat (Revita et al., 2018). This strong relationship between religion and Minangkabau customs makes awareness of the religious values of the Minang community very close (Azwar, 2018).

Adat (tradition) of Minang has three different levels, they are:

1. *Adat nan Sabana Adat* (*Adat* as a core)

Adat has been the root of the Minang in daily life. At this level, *adat* is associated with the Islamic religion. What is prohibited and allowed by *adat* is what is prohibited and allowed by Islam. It is also related to matrilineal bloodlines in daily life.

2. *Adat nan diadatkan* (Adat as a customary law)

At this level, the reference of *adat* is the ancestors, Datuak Perpatih Nan Sabatang and Datuak Katumanggungan. This custom has continued to be passed down through generations and has not changed.

3. *Adat nan teradat* (Adat as life activities)

Daily life activities that accidentally also become customary. For example wearing jeans, wedding ceremonies, and other ceremonies such as welcoming the birth of a baby (Stark, 2013).

The insignificant influence of education, economy, heredity, and independence implies that to become an entrepreneur does not have to have a tertiary educational background, do not have to have entrepreneurial parents as well, not necessarily because of economic pressures making entrepreneurial desires arise.

The development of technology in the 4.0 industrial revolution era now makes everyone can be entrepreneurial without having to go through higher education. Through financial technologies (fintech) all business transactions can be done (Manta, 2018). The existence of this fintech makes financial transactions more efficient (Leng et al., 2018). As shown in Figure 4, the education level of respondents who mostly filled out this questionnaire was high school and elementary school levels. Although the majority of the education level of Minang merchants in Ipuh sub-district does not reach the tertiary level, in terms of merchandise marketing they also follow technological sophistication by utilizing fintech and social media.

The digitalization of business is now becoming a public concern even though it is not new (Ritter & Pedersen, 2019). The existence of digitalization in this case information technology can increase flexibility in service and facilitate synergy for business cooperation, it cannot be denied that this presence is currently able to influence economic development (Khuntia et al., 2019).

The hereditary factor also has no significant effect on the entrepreneurial spirit of the Minang trader as listed in table 11. But what Minang people have done by migrating to gain life experience is the key to success. Because experience is the key to success, experienced people can develop the skills and expertise they have (Koster & Andersson, 2018). In addition to experience, psychological capital is also the most important factor for entrepreneurship sustainability (Wang et al., 2018).

Economic factors are also not a factor that makes Minang people trade overseas. Because traditional advice states *syara' mangato adat mamakai*, so that in trading Minang people are not only oriented to worldly benefits but also oriented to worship *ukhrawi (falah)* (Nofianti & Okfalisa, 2019) as conveyed in Islamic law. This principle is in line with the spiritual values contained in Islamic economics (Abdul-Rahim, 2018). This spirituality value in a moral-based Islamic economy is implemented through the form of paying zakat after reaching haul and nishab (Saleem et al., 2018).

5. Conclusions

Cultural factors play an important role in the emergence of entrepreneurial spirit among the Minang migrants (in this case for Minang migrants in Ipuh sub-district, Bengkulu Province, Indonesia) because their parents and uncles (*mamak*) educate tradition to them since childhood; moreover the Minang tradition is closely related to Sharia (Islamic Law). The saying "*basandi syara', syara' basandi Kitabullah*" is a guideline for the Minang people to behave in everyday life.

The factors such as economic factors, heredity, education, and independence do not influence on the emergence of their entrepreneurial spirit. When the Minang decides to migrate

to other places, they are commonly going without assets; both financial and education. The condition is not a factor that causes Minang migrants becoming merchants.

This research implies that the entrepreneurial spirit must be instilled in young people through the tradition of the local community since it is a basic education that builds the behavior of people.

Another finding implies that Minang tradition as matrilineal characterization and the third-largest matrilineal tradition in the world must be preserved because it can have an impact on increasing the entrepreneurial spirits for both men and women.

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