

FINDING BUSINESS OPPORTUNITIES AND BUSINESS STRATEGY FROM ISLAMIC SOCIETY CULTURE

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ABSTRACT

This study aims to find out business opportunities and business strategies from the culture of society that is still maintained today. The research method used in this study is a qualitative research method. The data collection technique used was observation, interview, and documentation. This research was conducted on Haruku Island, Central Maluku, Eastern Indonesia. The results of the study show that cultural preservation provides an opportunity for the community to start a business by taking advantage of cultural celebrations to trade and introduce native local products. Other results show that culture can be used as a strategy in running a business. With a culture that preserves nature, natural products will continue to be of the same quality because nature is always taken care of. The results of this study contribute to management science, especially regarding environmental management due to the existence of a community culture that has been maintained to date. This research shows how the role of culture in its contribution to business opportunities and strategies in doing business. In developing this research, the researcher recommends to the next researcher to develop research using action research research methods or quantitative research methods.

Keywords: Culture, Business Opportunities, Business Strategy, Environment Management.

ABSTRAK

Penelitian ini bertujuan untuk mengetahui bagaimana cara menemukan peluang bisnis dan strategi bisnis dari budaya masyarakat yang masih dipertahankan sampai saat ini. Metode penelitian yang digunakan dalam penelitian ini adalah metode penelitian kualitatif. Teknik pengumpulan data yang dilakukan adalah dengan teknik observasi, wawancara, dan dokumentasi. Penelitian ini dilakukan di pulau Haruku Maluku tengah Indonesia Timur. Hasil penelitian menunjukkan bahwa kelestarian budaya

memberikan peluang kepada masyarakat untuk memulai bisnis dengan memanfaatkan perayaan budaya untuk memperjualbelikan dan memperkenalkan produk asli daerah setempat . Hasil lain menunjukkan bahwa budaya dapat dijadikan strategi dalam menjalankan sebuah bisnis. Dengan adanya budaya yang menjaga kelestarian alam, maka hasil alam akan terus sama kualitasnya karena alam selalu terjaga. Hasil penelitian ini memberikan kontribusi pada ilmu manajemen terutama mengenai manajemen lingkungan yang diakibatkan adanya budaya masyarakat yang dipertahankan hingga saat ini. Penelitian ini menunjukkan bagaimana peran budaya dalam kontribusinya terhadap peluang bisnis dan strategi dalam berbisnis. Dalam pengembangan penelitian ini, peneliti merekomendasikan kepada peneliti berikutnya untuk mengembangkan penelitian dengan menggunakan metode penelitian action research atau metode penelitian kuantitatif.

Kata Kunci: Budaya, Peluang Bisnis, Strategi Bisnis, Manajemen Lingkungan

A. INTRODUCTIONS

Community culture is something that is attached to the community and becomes the identity of the community. Culture consists of the values, beliefs, underlying assumptions, attitudes, and behaviors that are shared by each group¹ so that anyone can distinguish one cultural group from another because of its diversity. Cultural groups have several different customary rituals. Although not all cultural groups have certain characteristics² but basically every cultural group can be differentiated based on several things as explained in the meaning of culture.

¹Neeraj Kumari and Devi Singh, 'Impact of Organizational Culture on Employee Performance', *Indian Journal Of Management*, 11.6 (2018)

²Ruth Benedict, *Patterns of Culture*, *Patterns of Culture*, 2019

Community culture provides a lot of lessons in life today. Cultural influences are also opportunities and threats from all aspects of new things. Like with technology for example. Technology is not taken for granted by the cultural community,³ not all African students can accept something new that everyone call it technology. Cultural influences people there to not accept the technology, because basically people are used to living without technology. This is certainly threat and challenge for technology industry.

People on the island of Haruku have a diverse culture. One of the cultures that exist in the land of Kailolo, Haruku Island, is Manian tradition which is held at the time of every Maulid month commemorating birthday of the Prophet Muhammad SAW. Manian is a cultural celebration that is carried out for one month of Rabi'ul Awal. In that month, the people of Kailolo held a village meeting to discuss the procession of carrying out the Manian. The implementation of manian started from the Tuanany clan as the landlord clan to provide food to feed the village community. Villagers who are required to attend the Manian clan Tuanany are Malamait and Upuana. Malamait is a kailolo person or from outside the kailolo clan who is married to a woman who has the Tuanany clan. Meanwhile, upuana is a boy whose mother comes from the Tuanany clan. This is also done by other clans and the times have been arranged in village meetings. This culture has been carried out from the past and still exists today.⁴ states that the

³Janet Liebenberg, Trudie Benade, and Suria Ellis, 'Acceptance of ICT: Applicability of the Unified Theory of Acceptance and Use of Technology (UTAUT) to South African Students', *The African Journal of Information Systems*, 10.3 (2018), 1.

⁴Sanni Fitriyani Marasabessy, 'TRADISI MANIAN (Studi Bentuk Dan Dampak Tradisi Manian Dalam Perayaan Maulid Nabi Muhammad SAW Di Negeri Kailolo Kabupaten Maluku Tengah)', *Dialektika*, 1.1 (2018), 1–11.

manian tradition has existed from ancient times and provides many functions, one of its functions is a gathering of brothers and sisters between communities that has never been interrupted until now. Culture has the most prominent influence on behavior⁵ this can be seen from the behavior of gathering relatives in the country of kailolo to date.

Another culture found on the Haruku island is the fish sasi found in the Haruku village. Many studies have been conducted on the sasi found in Maluku.⁶ conducted a study on sasi as a culture of natural resource conservation in the Maluku islands with research results stating that sasi has an impact on ecology, socio-culture, and economy. Another study conducted by Sisinaru⁷ found that the implementation of this sasi has been carried out since the 1600 century which was carried out to maintain and preserve the natural resources that exist in the area.

. Research conducted by Persada in 2018 regarding sasi as a natural resource conservation culture⁸. Another research conducted by Kennedy in 2019 regarding the role of sasi in sustainable marine management⁹. Another research about culture on Haruku Island is

⁵Crystal D. Tran, Maria M. Arredondo, and Hanako Yosida, 'Early Executive Function: The Influence of Culture and Bilingualism', *Jurnal Manajemen Teknologi*, 22.4 (2019), 714–32

⁶Nadia Puteri Rachma Persada, Fachruddin M. Mangunjaya, and Imran SL Tobing, 'Sasi Sebagai Budaya Konservasi Sumber Daya Alam Di Kepulauan Maluku', *Ilmu Dan Budaya*, 41.59 (2018), 6869–99.

⁷S Y Sisinaru, V V Hattu, and M J Saptanno, 'The Local Law Instrument Based on Local Wisdom in Maluku', *Journal INX*, 6.6 (2020), 331–41

⁸Persada, Mangunjaya, and Tobing. 'Sasi sebagai budaya konservasi sumber daya alam di kepulauan Maluku', *Jurnal Ilmu dan Budaya*, 41.59 (2018), 6869–6899

⁹Posma Sariguna Johnson Kennedy, Anton P. W. Nomleni, and Santi Lina, 'Peranan Budaya Adat Sasi Dalam Pengelolaan Sumber Daya Laut Berkelanjutan Di Wilayah Perbatasan Maluku Barat Daya: Suatu Kajian Kualitatif', in *Prosiding Seminar Dan Lokakarya Kualitatif Indonesia*, 2019, pp. 103–14
<<https://doi.org/10.33510/slki.2019.103-114>>.

research on the implementation of aroha in Pelau village ¹⁰. The existence of culture on Haruku island has been investigated by many studies with a focus on culture and law but Rarely viewed from an economic perspective or focused on business. The results of the observation show that there is a difference with the standard culture of sweeping in the village of Mamala-Morela which has become a spectacle every time there is a celebration. So that a lot of tourism developed in the village of Morela which was detected and made income for the area. This can be seen by the many tourist attractions in the village of Morela which are weekly vacation destinations such as the crocodile hole beach and other beaches.

This research was conducted to look for business opportunities that can be applied by local residents due to the existence of cultural resilience in the area. This research is expected to provide an illustration that the existence of culture can have an impact on business development. Thus the culture will continue to be preserved because it has a real impact on the income of indigenous people. Another objective of this research is to map the strategies applied in culture into business strategies. Is the culture implemented a good strategy to answer future challenges or is it an obstacle or even a factor that hinders the progress of the region. This research is expected to make a real contribution to the scientific field of management.

¹⁰Yance Z Rumahuru, 'Religiusitas Dalam Ritual Aroha Di Pelauw', *Jurnal Studi Islam*, 9.2 (2020), 161–79.

B. RESEARCH METHODS

This study uses a qualitative research approach. Qualitative research is research with an iterative process where a better understanding of the scientific community is achieved by making new significant differences that result from getting closer to the phenomenon being studied¹¹. The approach in this study is an ethnographic approach. Generally, an ethnographic approach is used to understand other people's cultures¹². The data in this study are primary data. Primary data is data obtained directly from informants or respondents¹³. Data collection techniques in this study using observation techniques, interviews, and documentation. The table of data and data source is following below :

No	Data	Source
1	Primer Data	Observation to kailolo and Haruku Village
		Interview with local society in this village
		Documentation text or photo/videos

Table 1: Data source

Observations were made by visiting Kailolo and Haruku village to make observations. Interviews were conducted by asking several question with local customary actors. While the documentation is done by documenting the script or taking pictures and videos at the research site. Data analysis use miles and Huberman alternative start from data collection, data reduction, data serve, and verivication.

¹¹Patrik Aspers and Ugo Corte, 'What Is Qualitative in Qualitative Research', *Qualitative Sociology*, 42.2 (2019), 139–60 <<https://doi.org/10.1007/s11133-019-9413-7>>.

¹²Muhammad Siddiq and Hartini Salama, 'Etnografi Sebagai Teori Dan Metode', *Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam*, 18.1 (2018), 23–48.

¹³Trenggono Tri Widodo, Nanang Alamsyah, and Chandyka Bagus Utomo, 'Analisis Pengaruh Gaya Kepemimpinan, Disiplin Kerja Dan Pelatihan Kerja Terhadap Kinerja Karyawan Di PT Telkom Indonesia Cabang Batam', *Jurnal Industri Kreatif (Jik)*, 2.1 (2018), 97

C. RESEARCH FINDINGS

Observation results show that the manian culture in the Kailolo village still exists today. The results of observations show that this manian culture will be carried out in stages from every fam or clan in the country of kailolo. One of the things we encountered was manian lilin performed by a group belonging to the marasabessy putiiman clan. In addition, we also found a performance in front of the marasabessy putiiman heritage house by introducing the clans in the Kailolo village. We found that each introduced clan will be welcomed and has its own character from each clan.



Figure 1 : Manian Lilin **Figure 2 :** Usemahu clan welcoming dance

The results of an interview with one of the principals of the Madrasah Al-islah kailolo who is a native of Kailolo who was born and raised and even lives in the village is that there is indeed a culture in every birthday of the prophet every year. The first is the “manian lilin” belonging to Marasabessy Putiiman and “hala totuwi” and “pausah-usah” by Marasabessy Nurlembe. The cultural performances of these two clans involve all the clans in the Kailolo village. Manian Lilin is a

cultural celebration of carrying wax flowers marked by a procession of an artificial money tree to the Putiiman heritage house. hala totuwi is a process that begins with washing the rice on the beach and then bringing it to the marasabessy nurlembe heritage house to be cooked into yellow rice and will be eaten the next day by all residents present at the celebration. Pausah-Usah is a cultural celebration marked by the whole clan against the Marasabessy Nurlembe clan in front of the Nurlembe heritage house.



Figure 3 :Hala Totuwi



Figure 4 : Pausah-usah

The results of other observations made in the Haruku village found that this jumping fish sasi is still running today. we found that the culture that exists in Haruku village is managed or maintained very well. Haruku village has a Kewang who is responsible for the natural preservation of Haruku. We found a kewang place that held a maleo bird conservation area, besides that, a special kewang place was also made for everyone who wanted to come to know the culture in Haruku village.

The results of an interview with the head of the kewang there, named Opa Ely, found that his focus on this culture had been for a very long time, so that he was famous throughout Europe. He has also appeared on the news several times to discuss sasi. Before we left he always gave rhymes related to protecting nature and living in peace without fighting. Interviews with several newcomers who have visited Haruku's village stated that the construction of the kewang village in Haruku received assistance from European countries such as the Netherlands so that the nature in Haruku village can still be preserved.



Figure 5. Maleo Conservation Area

The main purpose of this research is to seek or find business opportunities from the existence of culture on Haruku island. This culture that is maintained must be exploited by creating new business opportunities. From the results of our observations, we did not find the creations of local children in making and marketing indigenous local products in every custom implementation on the Haruku island. We didn't find any typical souvenirs from Kailolo or Haruku village. In fact, with the cultural performances, ideas should start to make a business in the field of souvenirs or souvenirs native to the area.

Souvenirs are part of how to promote culture on Haruku Island. With souvenirs, people who visit Haruku Island will have a memento

to take anywhere. In addition, people who see these souvenirs have the opportunity to ask about the place or culture contained in the souvenirs. research conducted by Indah regarding pajung to on souvenirs as a tourism supporting capacity ¹⁴ can be used by Haruku Island youths to make manian or sasi as a carrying capacity for cultural preservation on Haruku Island.

Apart from souvenirs, there are still many business opportunities that can be done by marketing local food to be used as souvenirs or traded during the implementation of culture. So that the identity of Haruku island becomes stronger not only from its culture but also from the original products of the region. These business opportunities need to be written in scientific writings to be a reference for the wider community. We found the original product from Kailolo village, namely babongko. However, this food is not traded, even though every time someone go back from Kailolo, many people ask about babongko. Traditional food needs to be developed and attention to packaging. because packaging affects the attractiveness of the food. hantoro in his research explored packaging designs using bamboo materials so that traditional Jember food can be used as premium souvenirs ¹⁵

Another business opportunity that can be developed in the village is by utilizing cultural performances as a means of learning and adding insight. In my opinion, this business opportunity needs to be developed for every region that has a culture. Businesses don't always have to be

¹⁴Nurul Indah and others, 'Penerapan Konsep Pajung To Luwu Pada Souvenir Sebagai Daya Dukung Pariwisata Di Kabupaten Luwu', *VIVABIO: Jurnal Pengabdian Multidisiplin*, 2.2 (2020), 26 <<https://doi.org/10.35799/vivabio.2.2.2020.30791>>.

¹⁵Maulana Rizky Hantoro and Bambang Mardiono Soewito, 'Eksplorasi Desain Kemasan Berbahan Bambu Sebagai Produk Oleh-Oleh Premium Dengan Studi Kasus Produk Makanan UKM Purnama Jati Jember', *Jurnal Sains Dan Seni ITS*, 7.1 (2018) <<https://doi.org/10.12962/j23373520.v7i1.30041>>.

products of innovation or collaboration, business can also be developed into the service sector. Opportunities to open cultural learning tours to be introduced and preserved by future generations. Although the region has other opportunities, namely in the field of tourism because it has beaches that are no less beautiful than beaches in other areas.

Finding business idea opportunities is not an easy thing. There needs to be motivation and aspiration¹⁶. These motivations and aspirations are factors in finding business opportunities. Many factors influence a person in finding business opportunities, especially for a woman¹⁷. Advances in technology can also provide information to find business opportunities. This is indicated by the emergence of data-based entrepreneurial trends¹⁸.

The *sasi* culture in Haruku is one way to protect the environment from damage caused by humans. The natural environment of Haruku's country can be maintained with this *sasi* system. This *sasi* system is in line with the science of business strategy. One of the functions of business strategy is to survive in all conditions that attack a business. Sari¹⁹ states that business strategy affects quality. A business will

¹⁶Jose Carlos Sánchez-García and others, 'Opportunity Finding by Nascent Entrepreneurs: Accidental or Purposeful?', 2021 <<https://doi.org/10.3389/fpsyg.2020.592994>>.

¹⁷Bechir Mokline, 'The Recognition of Business Opportunity in Female Entrepreneurship: State of Play in a Tunisian Context', *Journal of Entrepreneurship and Innovation in Emerging Economies*, 7.2 (2021), 118–46 <<https://doi.org/10.1177/23939575211010614>>.

¹⁸Ethem Canakoglu, S. Sinan Erzurumlu, and Yaman Omer Erzurumlu, 'How Data-Driven Entrepreneur Analyzes Imperfect Information for Business Opportunity Evaluation', *IEEE Transactions on Engineering Management*, 65.4 (2018), 604–17 <<https://doi.org/10.1109/TEM.2018.2826983>>.

¹⁹Nur Zeina Maya Sari, 'Pengaruh Strategi Bisnis, Metoda Pengembangan Sistem (System Development Life Cycle), Terhadap Kualitas Sistem Informasi Akuntansi (Survei Pada Pt Len Industri Persero-Bumn Industri Strategis Di Indonesia)', *Sosiohumanitas*, 20.2 (2018), 39–53 <<https://doi.org/10.36555/sosiohumanitas.v20i2.110>>.

survive if it has a good strategy as research conducted by Hardilawati²⁰ regarding the MSME survival strategy during the Covid-19 pandemic.

The *sasi* system that is run continuously shows that the jumping fish business can last a very long time. This system shows the control function that is run with the system for a long time. Controlling is used in the management function to ensure that planning can be realized. The *sasi* system implemented is a control effort so that the planning for the preservation of natural habitats can be properly maintained. These results show that the people in Haruku village have carried out business management functions in preserving their natural environment so that it continues to run in a sustainable manner.

A business must run sustainably, therefore it requires management to run healthy²¹. Management carried out in Haruku village will give consideration to politicians in making decisions²². This environmental management is expected to provide resistance²³ to lompia fish to exist continuously. This environmental management needs to utilize technology in the form of social media in order to

²⁰Wan Laura Hardilawati, 'Strategi Bertahan UMKM Di Tengah Pandemi Covid-19', *Jurnal Akuntansi Dan Ekonomika*, 10.1 (2020), 89–98 <<https://doi.org/10.37859/jae.v10i1.1934>>.

²¹Carmen Păunescu and Ruxandra Argatu, 'Critical Functions in Ensuring Effective Business Continuity Management. Evidence from Romanian Companies', *Journal of Business Economics and Management*, 21.2 (2020), 497–520 <<https://doi.org/10.3846/jbem.2020.12205>>.

²²Annachiara Longoni, Davide Luzzini, and Marco Guerici, 'Deploying Environmental Management Across Functions: The Relationship Between Green Human Resource Management and Green Supply Chain Management', *Journal of Business Ethics*, 151.4 (2018), 1081–95 <<https://doi.org/10.1007/s10551-016-3228-1>>.

²³Carmen Păunescu, Mihaela Cornelia Popescu, and Laura Blid, 'Business Impact Analysis for Business Continuity: Evidence from Romanian Enterprises on Critical Functions', *Management and Marketing*, 13.3 (2018), 1035–50 <<https://doi.org/10.2478/MMCKS-2018-0021>>.

increase the strength²⁴ of the lompa fish cultural identity in Haruku country. Environmental management with this sasi system has become a value-creating culture²⁵ for the country of Haruku itself.

From the explanation of the results and discussion above, the model in the study was found as shown in the following figure 1:

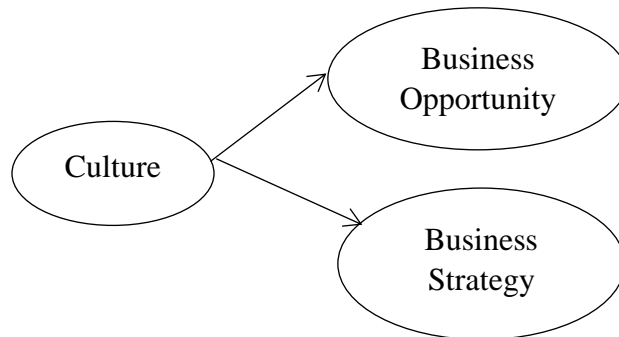


Figure 1 : Model research that found by researcher

D. CONCLUSSION

The results of the study show that the culture that still survives in of Kailolo and Haruku Island provides room for business development. Culture provides opportunities for local people to run several businesses such as souvenirs and/or special foods. Besides that, people there can also run a business in the form of cultural education tours so that the culture of the land of Kailolo and Haruku can be sustainable and can be enjoyed by future generations.

The sasi system that run in Haruku village is provides an overview of the implementation of environmental management. It's

²⁴Chris Archer-Brown and Jan Kietzmann, 'Strategic Knowledge Management and Enterprise Social Media', *Journal of Knowledge Management*, 22.6 (2018), 1288–1309 <<https://doi.org/10.1108/JKM-08-2017-0359>>.

²⁵Richard Vidgen, Sarah Shaw, and David B. Grant, 'Management Challenges in Creating Value from Business Analytics', *European Journal of Operational Research*, 261.2 (2017), 626–39 <<https://doi.org/10.1016/j.ejor.2017.02.023>>.

related to business strategy in the science of business management where a business is expected to be able to run continuously. This sisi system is also an added value to Haruku village as a business that must have added value in order to differentiate it from other products and be able to excel in the market.

The results of this study can contribute to the science of management in particular. This research contributes to each region in order to preserve its own culture. The results of this study are expected to be developed using action research methods in order to understand the community about entrepreneurship. The results of this study can also be used as a reference for academics to do community service as a form of real contribution to society. The results of this study are also expected to be developed using other research methods such as a quantitative approach to test the model found in this study.

With this research, it is hoped that culture will be preserved and elaborated with other sciences so that it has economic value benefits in the future. We recommend future research on the elaboration of culture and entrepreneurship. In this case we give the term “culturepreneurship”. while still maintaining culture and creating local products to become entrepreneurial activities for rural communities. This research may has many drawback, so author give recommendation to next researcher to use different methodology like quantitative or research and development.

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