

## The Antecedents of Entrepreneurial Motivation for Micro-entrepreneurs in Jomboran Village Klaten Indonesia

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### Abstract

This study aims to test the model whether entrepreneurial competence, Islamic work ethic and local wisdom have a positive influence on entrepreneurial intentions of ultra micro entrepreneurs at Desapolitan in Klaten Regency. The research design was carried out using a quantitative method which explains the causal relationship between one dependent variable which is influenced by three independent variables. Hypothesis testing is formulated in the model using the multivariate test. The population in the research were all Desa politan entrepreneurs in the Klaten Regency area who had started the initial ultra-micro business. The sampling technique was carried out by purposive sampling as many as 40 respondents as initial business actors.

The final result of the quantitative model test using Structural Equation Modeling (SEM) shows that there is a positive influence on Islamic work ethic and local wisdom on entrepreneurial intentions. Meanwhile, one variable in the form of entrepreneurial competence does not significantly influence it. Future research can expand the model through testing the antecedents of intention to behavior by developing research designs through experimental research.

**Keywords:** *entrepreneurial competence, Islamic work ethic, local wisdom, intentions*

### 1. Introduction

Indonesia is currently facing a real threat with the number of people infected with the Covid-19 virus exceeding two million cases, so that Indonesia is included in the category of the top 20 countries in the world where people have confirmed the virus with 55,000 deaths (Wibisono, 2021). Although vaccination activities have started since early January 2021, in July-August 2021 an extraordinary pandemic occurred with the number of infected patients and deaths increasing significantly. This phenomenon can occur due to the spread of mutations in the new variant of the Covid-19 virus from India (delta variant) and other variants currently in early 2022 with Omicron in several major cities in Indonesia. This mutation of the new variant of Covid-19 has the characteristics of being very quickly transmitted and can be deadly. The spread of the virus that is still massive will certainly have an impact on the performance of ultra-micro business actors and the motivation of the lower middle class to become entrepreneurs.

The Muslim middle class market in Indonesia has undergone very significant changes and has undergone rapid changes in the last decade. This rapid change can be seen from the rapid growth

of the Muslim entrepreneurial sector, Islamic banking, the rapid development of the Zakat-Infaq-Shodaqoh institution, the increasingly widespread use of the hijab, sharia hotels, the Muslim cosmetic market, the rise of Umrah spiritual tourism activities, Muslim art products and Islamic education services. In addition, food, beverages and medicines with halal labels are a serious concern for Muslim consumers.

There is an interesting behavior regarding the behavior of middle class Muslim consumers and entrepreneurs in Indonesia. Gallup research (Cabtree, 2013) states that if consumers and Muslim entrepreneurs in Indonesia are more prosperous and smart, they will become more religious. Increased religiosity appears not only in the ritual of praying and taking prayer, but also in entrepreneurial activities and consuming products and services. They place the consumption of both products and services as an integral part of a series of worship activities (Machmud, 2020).

With this new trend, Muslim consumers are not only looking for emotional and functional benefits from products and services. Currently they are increasingly concerned and need to get spiritual benefits (spiritual value) from the products or services they use. Spiritual benefits are a series of how far products and services as well as entrepreneurial activities comply with values of Islamic teachings (Abdullah and Sahad, 2016).

Islam, the comprehensive religion governs all human affairs. In Islam, the economic empowerment of the people is an important component. Islam views that entrepreneurship is part of a comprehensive worship activity in the context of seeking blessings, achieving happiness in this world and the hereafter. At present, strong Muslim entrepreneurs have emerged that underlie their work through the spirit of Islamic entrepreneurship, maintain social responsibility for the community and actively maintain local cultural wisdom (Machmud, 2020). These entrepreneurs believe that if they work smarter, based on their awareness of increasing alms, dole and *infaq*, loving orphans, providing food for the poor and needy, being sincerely devoted to their parents, they will further facilitate sustenance and increase business success.

In addition to the importance of research by continuing to elaborate on the topic of Islamic Entrepreneurial competence, local cultural wisdom plus relatively limited research with the same theme, there is an opportunity for research to be carried out by submitting entrepreneurial behaviour models based on entrepreneurial competencies, Islamic entrepreneurial ethos and the values of local wisdom through factor measurement. -factors that motivate ultra-micro business actors in the villages of Jomboran, Jimbung, Krakitan Klaten as the basis for making research outputs. These three villages are rapidly developing small and medium micro enterprises, rice-fields café, traditional herbal medicine business, *takoyakiku* food, oyster mushroom business, bird cage, salted egg, etc.on an ultra-micro scale. Ultra-micro business scale is the lowest business scale under micro businesses that are eligible to be funded by a loan from financing institution of a maximum of IDR 10,000,000 per customer.

Based on the background as a reference, the formulation of the problem is drawn as follows: "Are attitude factors in the form of entrepreneurial competence, theological dimensions and local cultural wisdom able to significantly influence the entrepreneurial motivation of micro business actors at *Desapolitan* (rural development area) in Jomboran, Jimbung, Krakitan Klaten?"

In general, the aim of this research is to develop a model of entrepreneurship behavior for Muslim micro-enterprises in Klaten that can act as a strategy to achieve competitive advantage for entrepreneurs and to create a model of entrepreneurship learning textbooks.

The benefits that can be obtained from this research activity: for science, through entrepreneurial behavior models it can be given empirical evidence of the importance of the antecedents of entrepreneurial behavior. At the methodological level, through an antecedent approach to the basis of motivation, this research can provide a clear and complete picture of entrepreneurial motivation which is influenced by entrepreneurial competence, Islamic entrepreneurship values and local wisdom values.

By knowing the conceptual model, there is an opportunity to capture the Muslim consumer market so that the research target is known that the performance of Muslim ultra-micro businesses is increasing. The emergence of various new ultra-micro Muslim entrepreneurs through a quality entrepreneurship education model is important for the economic growth of Klaten Regency. The more advanced and developing the economic level of civil society will further increase regional competitiveness. The Indonesian people must be able to explore and practice the original character of the nation which has a polite character, noble character, friendly and mutual cooperation. Community independence in the economic sector is one of the goals to be achieved, namely the creation of regulation for a religious, just and prosperous Klaten society.

## **2. Literature Review**

### **Entrepreneurial Competence**

Entrepreneurship is a way of thinking and acting based on the ability to see and seize opportunities. An opportunity can only be seized by those who are prepared in the field. People who are able to prepare themselves are people who are willing to work hard and are able to build very broad relationships. That relationship must be built by visiting the doors, whether they are already open, half-opened or completely closed. An entrepreneur must dare to move and knock on the door and make the door owner open it for him (Kasali, 2012). From that act one will get new knowledge and opportunities in the future. Entrepreneurship is that determines whether small entrepreneurs are able to survive, grow into a middle class business or remain small and even get worse.

In entrepreneurship, values can be instilled in a person's personality through the process of socializing entrepreneurial competence through different sources, namely the family, the closest social environment, society, educational institutions, religion, mass media, traditions, certain peer groups and so on.

### **Theoretical Construction of the Islamic Entrepreneurial Ethos**

Religion has a big role in giving direction to the journey of human life. Islam stipulates that the relationship to the Deen, namely Allah SWT, must be carried out in a balanced manner through good deeds to fellow human beings. Islam views the importance of empowering the people. The values of Islamic entrepreneurship are found a lot in the Qur'an and Sunnah of Muhammad SAW (Anisah, 2017) such as some examples 1) Persevering in QS Ar Ra'd verse 11, 2) Pursuing

results in QS An-Nisa verses 9, 3) Dare to take risks in QS Al Jumuah verses 10, 4). There is a hadith narrated by Muslim: "Work for your world as if you will live forever and remember the hereafter as if you were going to die tomorrow morning."

Business success is not solely determined by economic factors. Non-economic factors such as moral and religious factors have a major role. Mental and spiritual factors have a big role such as be honest, intend to have business because of worship, have a strong will to move forward, do straight, adhere to Allah SWT, tolerate with fellow humans and have a sense of *qona'ah*/take it as it comes.

The theological dimension is the source of all elements of moral factors. Religious capital is material and non-material wealth that can be used to facilitate human efforts in creating the highest human value in the eyes of Allah, namely piety. The theological dimension includes elements of obedience to Allah, taking prayer, alms, fasting, hajj intentions and prayer (Samdin, 2018).

*Salat*. Someone who has faith and piety by establishing prayer on time in congregation in the midst of busy trading feels that it does not reduce business profits and can even increase productivity. Prayer implies the presence of the servant directly in front of Allah, the Giver of Sustenance. A person by performing congregational prayers will create togetherness and a gathering place for each other with ease of sustenance.

*Zakat* is one of the elements of piety that has a dual role, the benefits of zakat in the form of assets issued from some of the wealth given to people in need are evidence of one's obedience to Allah's commands. Someone who is able to pay alms believes that his assets will be cleaner and more developed.

Fasting is a form of piety to Allah in the form of obligatory fasting for Muslims in the month of Ramadan. During the month of Ramadan, Muslims are used to feeling inflationary pressures, especially during the last two years of the Covid-19 pandemic. Someone who has an element of piety feels the Muslim dining table in the month of Ramadan, the volume and quality of food tends to be more abundant. There is a belief among Muslims that by carrying out sunnah fasting on Mondays and Thursdays, the door of fortune received from Allah SWT will be more open.

Intention is a statement that comes to the heart. Intention is the main factor for individuals starting a business, so the intention must be stated first before a business is run. Islam emphasizes that all deeds are highly dependent on intentions. Many Muslims intend to be able to save to pay for the costs of the Hajj-Umrah pilgrimage. A noble worship must be carried out by Muslims once in the course of the age of mankind who can afford it. Through hard work coupled with intention, Muslims are increasingly convinced of the swift sustenance that Allah SWT has given.

Prayer, is a direct human request to God Almighty. All activities that are intended through prayer and smart work are more certain of business success. Prayer is one of the hearts of worship,

where this activity is considered the most effective if it is carried out during the obligatory prayers, *tahajjud* prayers and *dhuha* prayers.

In running a business, Muslim entrepreneurs recognize three main goals to be achieved, namely creating value for business, conducting business sustainability and caring for the surrounding community. Through business success as evidenced by abundant material, a Muslim entrepreneur is increasingly concerned socially through alms, dole and *infaq*.

Muslims should be able to seek as much wealth as possible in a lawful manner to get richer. With the wealth owned, the sustenance should be used for the benefit of the community. Muslims must be able to become a generous entrepreneur (Fadli, 2010).

### **Theoretical Construction of Local Cultural Wisdom Values**

In the discipline of social anthropology, the definition of local genius is known. Sartini (2014) explains that local cultural values are cultural identity, the identity of the community's personality which causes people to have the ability to adopt and cultivate foreign cultures according to local characteristics and are able to tradition or be steadily believed in an area.

The values of local cultural wisdom are a combination of the sacred values of God Almighty and various existing values. Local wisdom can shape the cultural superiority of local communities as well as various geographical conditions, psychographics in a broader sense. Local wisdom is a cultural product of the past that continues to be the basis of life because the values possessed are considered universal values. Mulyani (1997) researched that the micro rattan business in Trangsan in Sukoharjo has the nature of dependence on paternalism and fatalism as a characteristic of the mental attitude of the traditional agrarian society to color the feature, behavior in managing the business.

### **Entrepreneurial Intention**

Planned behavior theory explains that a behavior with intense individual involvement requires belief and makes evaluations to grow attitudes, subjective norms and behavioral control with the intention of mediating various motivational factors that have an impact on behavior. The entrepreneurial decision is a high involvement intention because the judgment that is made involves internal dimension factors such as personality perception intentions, religiosity, attitude dimensions. External factors include neighbors, family friends (subjective norms). Then proceed with measuring perceived behavioral control (self-efficacy), namely the condition that a person believes the action is easy or difficult to do by understanding the various risks or obstacles that arise when taking the action (Azjen, 2008).

Intention is a strong tendency of individuals to choose to do something or not to take an action. Azjen (2008) explains that behavioral control plays a direct or indirect role in behavior through intention. The role of behavioral control on behavior, either directly or indirectly, is still a discussion in the realm of academic journals with various controversies in various contemporary social science studies (Wijaya, 2008). From the review of the various theories above, a research hypothesis can be proposed:

Ha: The values of entrepreneurial competence attitudes, theological dimensions and values of local wisdom will positively and significantly influence the entrepreneurial motivation of *Desapolitan* business actors.

### Research Roadmap

Research by looking at various aspects of intention has received considerable attention from many researchers. Some studies show mutually supportive results, while other studies provide complementary results regarding the pattern and relationship of the variables studied in relation to intentions.

A holistic approach to entrepreneurial research by combining aspects of Islamic religiosity can enrich entrepreneurial theory at the empirical and methodological levels. Nugroho et.al (2015) examined the factors that Muslim entrepreneurial values have a positive and significant influence on intentions. This activity is continuous in modeling and has proven the effectiveness of entrepreneurial learning models for students based on spiritual experiences (Nugroho, 2020). Innovation, persistence of micro-entrepreneurs with the Covid-19 pandemic disaster in Jomboran Klaten Village made researchers interested in continuing the research theme based on the ethos of Muslim entrepreneurs by adding variables to the values of local cultural wisdom.

Through the application of a well-established theory, namely the Planned Behavior theory, researchers are interested in developing behavioral models through the antecedents of entrepreneurial motivation for Muslim ultra-micro business actors. The results of previous studies and models can present findings that are not necessarily in accordance with current conditions, especially the entrepreneurial motivation of ultra micro business actors in Jomboran Klaten village in the Covid-19 pandemic situation.

### 3. Method

#### Model frame

The research is made of a model framework in Figure 1 as follows:

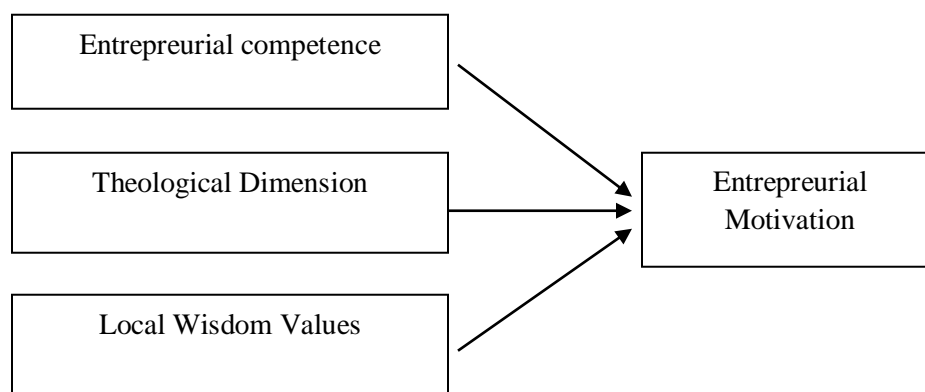


Figure 1. Model Framework

From the model image, it is researched whether the dependent variable in the form of entrepreneurial motivation is directly influenced by three independent variables in the form of entrepreneurial competence, theological dimensions and values of local cultural wisdom.

## **Research Framework**

### **Activity Purpose**

The research objective is to examine entrepreneurial competencies, theological dimensions and local cultural wisdom, which significantly influence entrepreneurial intentions.

### **Activity Target**

The target of the activity is to identify the intention model through the integration of antecedent variables in the form of entrepreneurial competence dimensions, theological dimensions and local wisdom values that have a significant impact on entrepreneurial motivation as the basis for making quality entrepreneurial learning models.

### **Item data requirement**

From one dependent variable in the form of entrepreneurial motivation, three independent variables were proposed as a variable construct covering *entrepreneurial competence*: the values of creativity, innovation, honesty, responsibility, trustworthiness, discipline, hard work, gratitude, pursuing results, daring to take risks (Anisah, 2018); *theological dimensions of entrepreneurship*: alms for the poor, obeying to pay alms, supporting orphans, expanding Islamic ethics-based businesses, opening up job opportunities for the people (Yazimilmati & Azmi, 2012); *local wisdom values*: paternalism covering the role of parents, the role of religious leaders, the role of community leaders; fatalism covering supernaturalism, *situational-fatalism* covering luck (Mulyani, 1997); *entrepreneurial motivation*: Choosing the path of entrepreneurship, the intention of not wanting to work for other people's subordinates, choosing the main career as an entrepreneur, having a plan and execution of starting a business (Ramayah, 2005 ).

### **Data collection method/ Model development**

The survey method was through the distribution of questionnaires to Muslim entrepreneurs in the three villages of Jomboran, Jimbung, Krakitan, Klaten, as many as 40 ultra micro respondents using purposive sampling.

### **Analysis/operational model**

The validity and reliability of the model were tested, confirmatory factor analysis was done through the SPSS program correlation multivariate regression test 23.

## **4. Results**

### **Characteristics of Respondents**

Characteristics of respondents are used to view the profile of respondents in the study.

#### **1. Age of respondent**

The distribution of respondents from *Desapolitan* ultra micro business actors based on age is described in table 1

Table 1. Age distribution of respondents

No	Age	Absolut frequency	Relative frequency
1.	18 to 23	5	12.5 %
2.	24 to 27	10	25 %
3	28 to 65	20	50 %
4.	> 66 years	5	12.5%
	Total	40	100%

Source: primary data 2022

The research findings show the age categories of respondents aged 28 to 65 years (50%) and 24-27 years (25%). They have enough experience running a business.

## 2. Respondent's line of business

Distribution of respondents by line of business is described in table 2.

Table 2. Distribution of respondents' business fields

No	business fields	Absolut frequency	Relative frequency
1.	Culinary/agribusiness	14	35 %
2.	trading	8	20 %
3	Service	10	25%
4	small industry	8	20 %
	Total	40	100%

Source: primary data 2022

From the research findings, the majority of respondents are in the business sector of culinary/food/agribusiness (35%) followed by services (25%), trade (20%) and small industry (20%). This is relevant to the respondent's domicile in Klaten Regency where the ultra micro, agribusiness and service sectors dominate the regional economy of rural areas.

## Research Instrument Test

### 1. Validity test

Validity test was conducted to determine the reliability of the questionnaire in measuring what should be measured. The measurement of validity in this study shows the amount of variance of the indicators extracted by the latent variables/constructs developed. The acceptable extract variance value is 0.50. The complete validity test results are presented in Table 3.



Table 3 Validity Test Results

No	Variable	Variance extract
1.	Entrepreneurial Competence	0.58
2.	Theological Dimension	0.56
3.	Local Wisdom Values	0.57
4.	Entrepreneurial Motivation	0.59

Source: primary data 2022

The results of the validity test in the table above show that the variance extract values for all research variables can meet the required criteria. This shows that the variance of the indicators extracted by the latent construct/variable has been able to measure what it should measure.

## 2. Reliability Test

Reliability test aims to test how far the measuring instrument is reliable or trustworthy. It can also be said that this test shows the extent to which a measuring instrument can provide relatively the same results when repeated measurements are made on different objects. In this research, the reliability test uses the reliability construct value. The minimum reliability value of the dimensions/indicators forming an acceptable latent variable is 0.70. The complete reliability test results are presented in table 4.

Table 4 Reliability Test

No	Variable	Reliability
1.	Entrepreneurial Competence	0.95
2.	Theological Dimension	0.86
3.	Local Wisdom Values	0.90
4.	Entrepreneurial Motivation	0.85

Source: primary data 2022

The results of the reliability test show that the value of the reliability construct for each latent variable is above 0.7. The findings of this data can be concluded that the measuring instrument for each latent variable is reliable/trustworthy.

## 3. Data Analysis

The test results on the feasibility of the SEM model are described in table 5.

Table 5 Full Model Feasibility Test Results

No	GFit Index	Cut off values	Results	Model Evaluation
1.	Chi square	small < 385.058	355.97	Good
2.	Probability	>0.05	0.068	Good
3.	RMSEA	<0.08	0.047	Good
4.	GFI	>0.90	0.951	Good
5.	AGFI	>0.90	0.936	Good
6.	CMIN/DF	<2.00	1.080	Good
7.	TLI	>0.95	0.955	Good
8.	CFI	>0.95	0.965	Good

Source: primary data 2022

Based on the feasibility analysis of the causal relationship model of the independent variables of entrepreneurial competence, theological dimensions and local wisdom values, it can be concluded that the model fits the existing data test as seen from the significance level of the chi-square value.

#### 4. Hypothesis test

Hypothesis testing in this study was conducted based on the value of the Critical Ratio (CR) of a causality relationship. The results of the research hypothesis testing are presented completely in table 6.

Table 6. Hypothesis Test

No		Std Est	Est	SE	CR	P
1.	Competence -> Motivation	0.581	0.882	0.309	4.645	0.805
2.	Theolo Dim -> Motivation	0.354	0.399	0.228	2.750	0.005
3.	Local wisdom -> Motivation	0.288	0.256	0.215	2.350	0.035

Source: primary data 2022

#### Hypothesis Testing 1

The parameter estimation for testing the influence of attitude on entrepreneurial motivation shows a CR value of 4.645 with a probability of 0.805. Because the probability value > 0.05, it is concluded that entrepreneurial competence has no significant influence on entrepreneurial motivation.

#### Hypothesis Testing 2

The parameter estimation for testing the influence of theological dimensions on entrepreneurial motivation shows a CR value of 2,750 with a probability of 0.005. Because the probability value is < 0.05, it is concluded that the theological dimension has a significant influence on entrepreneurial motivation.

### **Hypothesis Testing 3**

The parameter estimation for testing the influence of local wisdom values on entrepreneurial motivation shows a CR value of 2.350 with a probability of 0.035. The probability value  $< 0.05$ , it is concluded that the values of local wisdom have a positive and significant influence on entrepreneurial motivation.

### **5. Discussion**

The results of research that prove that two independent variables influence entrepreneurial intentions contradict the research of Pratopo et.al, (2021) but are in line with the findings of Yazilmiwati & Azmi (2012). These findings explain that ultra-micro entrepreneurs in *Desapolitan* Klaten Regency still have low entrepreneurial spirit competencies so that this variable does not yet have a significant influence on entrepreneurial motivation. Weak infrastructure, entrepreneurial motivation mentoring model, university training, Klaten Regency Government, the role of educated human resources can affect the insignificant influence of entrepreneurial competence on entrepreneurial motivation.

The characteristics of the Klaten Regency area are still dominated by agrarian, religious, and *abangan* (a term for a group of Javanese Muslims who practice Islam in a more syncretic version when compared to the more orthodox santri group) people. People who have an agrarian, religious, *abangan* custom still adhere to the theological dimensions and local wisdom in farming or entrepreneurship. They still hold *tahlilan* (a ritual/ceremony of salvation carried out by some Muslims, mostly in Indonesia and possibly in Malaysia, to commemorate and pray for the dead which is usually carried out on the first day of death until the seventh day, and then carried out on the 40th, 100th, the first, second, third and so on. There are also those who do *tahlilan* (together to pray for the dead), *yassinan* (read Yasin's letter together, either every Friday night or certain nights in the mosque, mushalla or in homes), *wiwitan* (traditional Javanese ritual offerings before the rice harvest is carried out. The ritual is carried out as a form of gratitude to the earth as intimate relative, and Dewi Sri (Dewi Padi) who they believe grows rice before harvest), *nandur* (planting rice), *sadranan* (a series of cultures in the form of cleaning the ancestral graves, sowing flowers, and the climax is a celebration of salvation at the ancestral graves) as acculturation of theological values and local wisdom expressing gratitude to God Almighty in their daily culture. This phenomenon is in accordance with Razak's (2017) findings that Malaysian society which is identical to Malay culture is still relevant to theological values and local cultural wisdom for entrepreneurial behavior.

### **6. Conclusion**

Based on the results of the study, it is concluded that the theological dimensions of entrepreneurship and the values of local wisdom have a positive and significant influence on entrepreneurial motivation. The entrepreneurial competence variable has no significant influence on entrepreneurial motivation.

For higher education institutions and the Klaten Regency Government, in the future, they should provide more training and assistance as an effort to improve the ethos and entrepreneurial

competence in a measurable and sustainable manner. Enrichment of educational materials through entrepreneurial competency courses must be further improved and adapted to the current conditions of learners in order to produce graduates who are reliable, capable of entrepreneurship and able to create jobs in the village.

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