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PREFACE

Thanks to God Almighty for His blessings and grace so the International Conference on Economic and Information Systems Management (ICE-ISM) 2014 can be held by STIE MDP collaboration with STMIK / AMIK MDP and Dayeh University of Taiwan. The purpose of this conference organized as a forum to bring together academics, researchers and practitioners in the fields of economics, and Information Systems Management from various countries. ICE-ISM 2014 is expected to serve as a forum for discussion and dissemination of knowledge and information, especially about the economy and Management Information Systems. Expected results of ICE-ISM 2014 can contribute to the improvement of science in the future.

In ICE-ISM 2014, the committee received more than 90 papers. But after through a review process by committee of experts by field involved in the ICE-ISM 2014 corresponded to the topic ICE-ISM 2014, then not all selected articles would be presented in this conference. Papers accepted then categorized into two areas, namely Business Economic Accounting and Information Systems Management.

On this occasion, the committee would like to thank profusely to the reviewers:

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The committee would like to thank all the speakers and attendees as well as those who have helped support the implementation of ICE-ISM 2014 STMIK / AMIK / STIE MDP so these activities can take place smoothly and successfully. Especially we thank to Dayeh University of Taiwan who become Co Host. Hopefully, the ICE-ISM 2014 could provide benefits to all parties.

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Benteng Kuto Besak
Women Entrepreneurs in Minangkabau: Profile and Motivation

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Abstract—Entrepreneurial activity relating to women entrepreneurs has been the interest of many researchers, as they have become the main contributors to today’s economy. However, no much is known about what motivates and hinders ‘womenpreneurs’ in their entrepreneurial process. The purposes of this study are: 1) conduct the profile of women entrepreneurs in Minangkabau (personal and business characteristics), 2) identifying the internal and external factors that motivate Minangkabau women to become entrepreneurs, 3) explore the relationship between the Minangkabau culture with women entering entrepreneurial jobs. This research was conducted in West Sumatera Province. This study used a qualitative approach. Sampling was done by snowball sampling with respondents obtained as much as 88 people. The results showed that the Minangkabau women entrepreneurs age were between 20-55 years, mostly high school educated and have been in the business for 10 years in average. The businesses were home industries. Most of Minangkabau women entrepreneurs are classified as forced and chance entrepreneurs. The Minangkabau women ventured into business also have close relationship with the Minangkabau culture.

Keywords—Women Entrepreneurs, profile, motivation

I. INTRODUCTION

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Various kinds of micro, small and medium enterprises (MSME) have continued to grow until today. Based on the statistic data of small and medium enterprises during 2007-2008, the number of registered SME has increased up to 2.88% from 49,824,123 units in 2007 to 51,527,537 units in 2008. The contribution of MSME to Gross Domestic Product is also quite significant. In 2007, the contribution of MSME to GDP projection in terms of current price is Rp. 2,105,14 trillion or 56.23%. The rest of GDP which accounts to Rp. 1,638,84 trillion or 43.77% is contributed by big enterprises. Furthermore, in 2008 MSME contributes to GDP projection in terms of current prices to Rp. 2,609,36 trillion or 55.56% from the total GDP, and it increases as much as Rp. 504,23 trillion or 23.95% compared to year 2007. The rest of GDP which account to Rp. 2,087,12 trillion or 44.44% is contributed by big enterprises.

The role and the contribution of MSME clearly suggest that MSME plays important part in economy sector. The ownership and the management of MSME are not only reserved for men; women also own and manage MSME. Survey result from Global Entrepreneurship Monitor in 2004 reported that more than one-third of entrepreneurs are women (Raman, 2008). This reflects that women play active role in the country’s economic development.

West Sumatera is one among many provinces that has various MSME. Based on the data from Industry and Trade Office in 2011, there are 14,984 units of small and medium enterprises in West Sumatera. Among many types of business of MSME in West Sumatera, one of the businesses managed by women is needlepoint and embroidery business.

Why women, including Minangkabau women, want and choose to become entrepreneurs poses as an intriguing question. Traditionally, it is assumed that the nature of women creation is to accompany their husband in managing the household. According to Suryana (2001) there are several factors that can motivate someone to become an entrepreneur. The factors include external factors and internal factors. Internal factors consist of: a) the need for achievement, b) internal locus of control, c) the need for freedom, d) individual values, and e) personal experience. While the external factors consist of a) role model, b) family and friend support, and c) education.

More specific studies have been conducted by many researchers. Several researchers conclude that the factor that encourages women to become entrepreneurs is the wish to balance their personal lives, career and family lives (Scott, 1986; Kaplin, 1988; Buttner, 1993; Parasuraman, Purohit, Godshalk, & Beutell, 1996). A study by Hisrich (as cited in Raman, 2008) stated that there have been some differences in the factors that motivate women and men to become entrepreneurs. Men decide to become entrepreneurs because
of disagreement with their employers and the need for freedom in deciding their own future. On the other hand, women become entrepreneurs because of a certain disappointment in their workplace where they are not given opportunities to show their full potential based on their capabilities. Therefore, women choose to be entrepreneurs due to their needs for freedom and achievement.

The researches above have revealed factors that motivate women to become entrepreneurs. However, they still analyze these factors based on individual point of view, its feminine and social factors. These studies have not thoroughly discussed the existing of women entrepreneurs in the cultural setting and background in which they exist. In this study of Minangkabau women entrepreneurs, the Minangkabau cultural elements will be integrated into the research approach since Minangkabau is famous as smart entrepreneur society. There are at least four cultural elements that are assumed give contribution towards the existing of women entrepreneurs in Minangkabau, namely the matrilineal kinship system, the tradition of diaspora, the Minangkabau people’s trading culture, and Minangkabau arts and craftworks, especially needlepoint and embroidery. This is in line with what is stated by Taner (as cited in Miko, 1991) in which the high participation of women in West Sumatra’s economic activity is partly caused by the kinship system practiced by the people, which is matrilineal. The centralized role of women is not limited only to the education of children; women are also in charge of fulfilling the family’s financial needs through the control they have on the inherited economic goods.

This research aims to produce a model for the framework of the Minangkabau women’s business development by integrating the element of local cultural wisdom. A more specific purpose of this research includes: 1) conduct the profile of women entrepreneurs in Minangkabau (personal and business characteristics), 2) to identify the internal and external factors that motivate Minangkabau women to become entrepreneurs, 3) to explore the relationship between the Minangkabau culture with women entering entrepreneurial jobs.

II. RESEARCH METHOD

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A. Design of the Research

This research utilized descriptive and qualitative designs. The qualitative design is research design that studies social, cultural phenomena and human interaction that happen naturally and not in a controlled condition or provide laboratory function. This research design starts by choosing a research project, formulating research question(s) related to the research problem, and then collecting and analyzing the data so that the research question(s) can be explained and formulated into research conclusion (Iskandar, 2009).

B. Location of Research and Data Collection

The regencies and cities that became research sample were chosen through purposive sampling technique which was narrowed down to regencies that own many centers for embroidery. Based on the research conducted by Faculty of Economy Universitas Negeri Padang in collaboration with Bank Indonesia in 2011, among 19 regencies and cities in West Sumatera, regencies/cities that have potential needlepoint and embroidery business are Agam Regency, Sawahlunto, Padang and Pariaman. As stated in the data released by Industry and Trade Office in 2011, the city with the most embroidery centers is Pariaman with its ten centers and 324 business units, followed by Agam Regency with its nine centers and 394 business units. While the other regencies/cities do not have business centers or only have one or two centers with a few unregistered business units. Therefore, this study decided to choose Agam Regency and Pariaman as the location of research sample. From 718 embroidery business units in Agam Regency and Pariaman, the sample used in this research was 88 units taken using Slovin formula. Data collection was done through observation, questionnaire, and in-depth interview. This study utilized secondary and primary data. The secondary data was collected by using observation method towards documents archived in Industry and Trade Office, Cooperative and SME Office, Central Bureau of Statistics, and other related institutions. The primary data was collected through interview with research respondents (Minangkabau women entrepreneurs).

C. Technique of Data Analysis

The research data was analyzed through descriptive, qualitative analysis and explorative study. The data analysis of this study is described in detail as follows:

1) To describe the profile of women entrepreneurs in Minangkabau, descriptive analysis was utilized. This is in accordance with Hasan (2004) who states that descriptive research design studies the problems in society in which a researcher develops a concept and collects facts without testing the hypothesis. This research tried to describe the profile of women entrepreneurs in Minangkabau both in terms of their individual and business characteristics.

2) Qualitative analysis was used to analyze the motivation of Minangkabau women to become entrepreneurs. The model used was Miles & Huberman’s model (2007) in which data analysis in qualitative research is done continuously and interactively until it reaches a point of data saturation. The activities done during data
analysis were data reduction, data display and conclusion drawing/verification. To guarantee the validity of research data, the data had undergone validity and reliability check. The technique of an extension of the researcher’s participation in the field, discussion with the colleagues and triangulation concept were also carried out to maintain the validity. Audit trail on the overall research procedure was used to check the reliability (Iskandar, 2009).

III. RESEARCH FINDINGS AND DISCUSSION

A. Research Findings

1) The Profile of Women Entrepreneurs in Minangkabau

The research findings tried to reveal the individual and business profile of women entrepreneurs in Minangkabau, especially for needlepoint and embroidery business. Individual characteristics include age, level of education, and work experience before starting as entrepreneurs, and participation in household management. This is due to the fact that Minangkabau women are viewed in adat and tradition as the one responsible in managing household duties which also include taking care of the husband, nurturing the children, and so on. The findings are described as follows:

In terms of age, the average women entrepreneurs are on their productive age. Based on the data collected on 44 respondents in Agam Regency and 38 respondents in Pariaman, the age range is as follows:

<table>
<thead>
<tr>
<th>No</th>
<th>Age Regency/City</th>
<th>&lt;=30 y.o</th>
<th>30-40 y.o</th>
<th>40-55 y.o</th>
<th>&gt;55 y.o</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Agam</td>
<td>4 people</td>
<td>17 people</td>
<td>6 people</td>
<td>44 people</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>9%</td>
<td>39%</td>
<td>13%</td>
<td>100%</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Pariaman</td>
<td>8 people</td>
<td>15 people</td>
<td>3 people</td>
<td>38 people</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>21%</td>
<td>32%</td>
<td>8%</td>
<td>100%</td>
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The table above showed that most of the needlepoint and embroidery businesswomen were on their productive age (20 – 55 years old). Most of the women are on their thirties or forties. This condition is almost similar in both Agam Regency and Pariaman. However, the level of education of these women is mostly high school graduates which constituted almost half of the total respondents being interviewed.

The total range of business lifespan and income were described in the table below.

<table>
<thead>
<tr>
<th>No</th>
<th>Year Regency/City</th>
<th>0-10 years</th>
<th>11-20 years</th>
<th>21-30 years</th>
<th>&gt;30 years</th>
<th>Total</th>
</tr>
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<td>44 people</td>
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<td>41%</td>
<td>5%</td>
<td>2%</td>
<td>100%</td>
</tr>
<tr>
<td>2</td>
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<td>11 people</td>
<td>2 people</td>
<td>1 people</td>
<td>38 people</td>
</tr>
<tr>
<td></td>
<td></td>
<td>58%</td>
<td>29%</td>
<td>5%</td>
<td>8%</td>
<td>100%</td>
</tr>
</tbody>
</table>

TABLE 2.
BUSINESS LIFESPAN AND INCOME OF EMBROIDERERS

From the table above it can be seen that the lifespan of the business of these embroiderers was 10 years or approximately 11 to 20 years. Only a few of them stays in the business for a longer time. In terms of income, most of the embroiderers receive quite low income. This is true to respondents from Agam Regency due to the limited marketing strategy or low production capability. Only a few of them receive income above ten million rupiah. The income also usually fluctuates. However, they feel that this amount of income is categorized as high and they are satisfied with this, even though statistically their business is still categorized as micro-sized enterprises.

When viewed from the occupation of the husband, it can be inferred that most of these women’s business are the main family income. Among 44 interviewed respondents in Agam Regency, there are only three respondents who have husbands working at private company employees or civil servants. The rest of the respondents’ husbands work as merchants, entrepreneurs, farmers, motorcycle taxi drivers, public car drivers and welding workshop workers with average income 50% lower than the income of the wives. A few husbands also work helping the wives. This case is also true in Pariaman.
In terms of workforce availability, all of these embroiderers employ temporary workers. This means that one worker could work for several embroiderers. These kinds of workers are called anak jai (literally means sewing workers) in Minangkabau. The number of sewing workers for each embroiderer on Agam Regency and Pariaman range from 5 to 30 people. Since these sewing workers are temporary workers, therefore it is common for the owners to change workers quite often. In Agam Regency, however, shortage of skilled sewing workers becomes a problem. As a result, a sewing worker sometimes has to work for several embroiderers. This affects the product of their embroidery; most often than not the stitches are inaccurately sewn and there are too many long spaces between stitches which then lower the quality of the embroidery. This condition is a disadvantage to the embroiderers. Their products could be unsold or purchased for lesser price, especially when the textile traders in Bukittinggi embark on embroidery. This condition is a disadvantage to the embroiderers. Their products could be unsold or purchased for lesser price, especially when the textile traders in Bukittinggi sell good quality products with competitive price. Thus, skilled sewing workers who produce good quality embroidery are of high demand.

This study found out that the profile of women entrepreneurs in Minangkabau specifically for needlepoint and embroidery business can be concluded as follows:

**TABLE 3.**
**PROFILE OF NEEDLEPOINT AND EMBROIDERY ENTREPRENEURS IN AGAM REGENCY AND PARIAMAN**

<table>
<thead>
<tr>
<th>Characteristics</th>
<th>Agam Regency</th>
<th>Pariaman</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>Mostly still in productive age of 20-55 years old</td>
<td>Mostly still in productive age of 20-55 years old</td>
</tr>
<tr>
<td>Education</td>
<td>Mostly junior and senior high school graduates dan a few are university graduates</td>
<td>Mostly junior and senior high school graduates dan a few are university graduates</td>
</tr>
<tr>
<td>Reproductive Household Duties</td>
<td>The embroiderers in general are still doing their own household chores and only a few who use the help of housekeeping service</td>
<td>The embroiderers in general are still doing their own household chores and only a few who use the help of housekeeping service</td>
</tr>
<tr>
<td>Husband</td>
<td>Most of the embroiderers' husbands are temporary workers or work together with the wives. The monthly income of the husband is averagely lower than the wives'. Only a few of the husbands have permanent jobs as civil servant or private employee</td>
<td>Most of the embroiderers’ husbands are temporary workers or work together with the wives. The monthly income of the husband is averagely lower than the wives’. Only a few of the</td>
</tr>
</tbody>
</table>

**Business**

| The start of business | Mostly started by the embroiderers and only a few are inherited from the parents | Mostly started by the embroiderers and only a few are inherited from the parents |
| Products            | Needlepoint/handwoven embroidery (terawang/cutwork embroidery and suji/surface embroidery for clothes, prayer dress and veil), machine embroidery | Machine embroidery (mostly for prayer dress) and goldwork embroidery for decoration of bridal podium and Minangkabau bridal dresses |
| Business Ownership  | Sole proprietorship | Sole proprietorship |
| Business Entities   | All respondents do not own legal business entities | All respondents do not own legal business entities |
| Business Size       | Mostly micro-sized enterprises with annual revenue less than Rp 300,000,000,00 and only a few have annual revenue more than Rp 300,000,000,00 | Mostly micro-sized enterprises with annual revenue less than Rp 300,000,000,00 and only a few have annual revenue more than Rp 300,000,000,00 |
| Business Management | Managed by the women embroiderers or with the help of the husband | Managed by the women embroiderers or with the help of the husband |
| Target Market       | West Sumatera province, Java Island and Malaysia | West Sumatera province, Bangka Island, Riau province, Java Island, Borneo Island and Malaysia |
| Distribution Strategy | Through wholesale order system, sold in shops in Pasar Atas traditional market (Bukittinggi) | Mostly through wholesale order system, sold in self-owned shops and shops in Bukittinggi |
| Work Training Service | Held intensively by the local government and association of embroidery houses in Agam Regency | Rarely held in Pariaman |
| Achievements        | Participated in various local and international exhibitions | Participated in a few exhibitions |
2) The Motivation of Minangkabau Women in Becoming Entrepreneurs

Based on the data collection, the motivation of Minangkabau women in becoming entrepreneurs in Agam Regency and Pariaman is as follows:

a. Almost 85% of interviewed respondents stated that the reason for starting business is to fulfill the family financial needs (financial factor). It is also inferred from the profile shown above that 50% of the husbands of these women do not have permanent jobs. Most of them are farmers or private employees with monthly income lower than the wives’. Due to this financial need, these women decide to earn money through needlepoint and embroidery business. The husbands usually take the role of co-partner in the business. The husbands deal with the management and the making of equipments needed for needlepoint and embroidery work, such as wooden embroidery hoops and thread rolling machines. The husbands also help in delivering embroidered fabrics to and from the workers.

b. The next factor is the family factor. The tradition of needlepoint and embroidery has long been bequeathed from generation to generation in Minangkabau. Almost every young girl used to be able to embroider fabrics. As a result, the skill in embroidering becomes their choice of business since they have more or less understood the concept of needlepoint and embroidery business. There are also a few among the respondents who carry on the family business.

c. Peer influence. Some of these embroiderers are interested to start the business after seeing a friend succeeds in running needlepoint and embroidery business. The friend in turn gives advice on how to run a successful needlepoint and embroidery business.

d. Government support. The embroiderers from Agam Regency stated that the government is quite attentive towards their business. Agam Regency officials even require civil servants to wear embroidered clothing. In addition, the Agam Regency administrative has built an embroidery house. This house functions as an exhibition venue for embroidered products of Agam Regency and for embroidery training center. The embroiderers receive trainings on embroidery products innovation. Besides, the local government facilitates the embroiderers to take part in many local exhibitions and break a MURI record for the creating the longest embroidered fabrics. They also collaborate with renowned designers to design clothes with embroidered motifs. The selling price for these designer clothes could escalate up to two billion rupiah when exported to customers in Australia. Agam Regency also received an award during International Embroidery Exhibition held in Jakarta which was attended by countries from Southeast Asia. Furthermore, the embroiderers received financial support in the form of funds and facilities from the local government. Several state-owned companies such as Perusahaan Gas Negara and PT Taspen also take part in providing soft loans. This kind of support does not really apparent in Pariaman. Trainings are rarely held and opportunities to contribute their works in local or national exhibitions are limited.

e. Confidence in business. Another factor that encourages these women to become entrepreneurs is the self-confidence that they are able to start a business. The successful story from their relatives and peers establish the confidence that they too can run a successful business. This belief also motivates some of them to quit their former job.

f. The need for freedom. 10-15% respondents admitted that they preferred opening their own business to working for companies. The rest of the respondents (±85%) start the business because they are jobless and/or not educated enough to be hired as private or government employees. As told by one respondent, Ibu Yulia Fatma from Agam Regency:

“I used to work as a private employee in Jakarta, and I felt that the work pressure was hard to handle. I started working from early morning until midnight, not to mention the unhealthy work...”
environment and demands. If I work with companies in West Sumatera, I think the salary is too small. When I embroider, back then when I could finish even one piece of selendang (scarf), I could earn as much as dua emas or two gold (one gold equals to 2.5 gram of gold).”

g. For self-development. If these women only work monotonously as housewives, they feel outdated by the younger generation. Being an entrepreneur gives them opportunities to expand their business network, to travel to many places, and to build business relationship with government officials. For these women, the business is their pride and joy. Such was what was stated by respondent Ibu Ridhawati:

“I once made a dress for Ibu Mufidah Jusuf Kalla (wife of former Vice President of Indonesia) and now I’m making dresses for Ibu Yeni Santoso (Chairwoman of Komunitas Pecinta Bukittinggi Berbunga). This makes me feel proud of myself and I can also be acquainted with important and famous government officials. Not everyone can meet them face to face. The business makes this possible.”

h. To fill in the time. Respondents who are retired civil servants open needlepoint and embroidery business to spend their retirement life doing active works and to prevent them from suffering from the mental shock of sudden transition from busy work life to less active retired life.

i. To preserve Minangkabau embroidery tradition.

Based on the explanation above, there are several factors that motivate Minangkabau women to be entrepreneurs, especially as embroiderers. These factors are further classified into internal and external factors. Several factors that can be categorized as internal factors are: confidence in business or also known as locus of control, the need for freedom, the need for self-development, to fill in the time, and the urge to preserve the Minangkabau culture. The external factors are financial factor, family and peer factor, and government support.

Among the factors above, the only factor that does not significantly included in the factors motivating them to become entrepreneurs is educational background (formal education). When being asked about the benefit of learning at school for their business, they seemed confused. One of respondents joked that “school only taught them how to do simple mathematics and that skill is important in doing business”. On the other hand, non-formal and informal educational backgrounds, such as needlepoint and embroidery skill learned from the family or from government/institutional training, indeed encourage them to run a business. This fact indicates that formal education are still lacking in content and learning experience that can nurture entrepreneurship character traits.

3) Minangkabau Women Involvement in Entrepreneurship connected to Minangkabau Culture

Needlepoint and embroidery are one of Minangkabau culture heritage which still exists today. According to some respondents, the ability to work on needlepoint and embroidery has been taught to Minangkabau girl since their early age. As one respondent, Ibu Zulfa, said:

“In the past, Minangkabau girls were not allowed to go out of their homes, to travel to other places. Most of them were asked to stay at home. Their only job was doing the needlepoint works and embroidery. They sat at the pavilion of their houses and filled their days with the needlepoint and embroidery works. That is the reason why most of Minangkabau women at that time were able to work on the needlepoint and embroidery”.

In this research, Minangkabau women entrepreneurs are connected to the setting of Minangkabau culture as their matrilineal lineage, diaspora tradition, cleverness in trading, and Minangkabau art and craftworks. The result of this research can be explained as below.

When respondents are asked about the relation of their business to Minangkabau culture, most of them have never thought about their relation with their culture and entrepreneurship. They do their business because that the only skills they have or because the business is inherited from their parents. They need to work to make ends meet and they are able to do it. This condition describes that in reality Minangkabau people are deeply aware of their cultural heritage, their custom and habit which have long started to fade. People tend to be busy with their lives and activities. They do not understand matrilineal terms, the meaning of hereditament and others.

Based on the in-depth interview with the respondents, it was found out that Minangkabau culture plays a significant role in the business activities of Minangkabau women, especially in managing of the needlepoint and embroidery business. In the term of matrilineal culture point of view, the hereditament is inherited by daughters and when the daughters get married, they continue to stay living with their parents. The husbands move into the wives’ houses. This culture has made it easier for the parents to bequeath the needlepoint and embroidery business to their daughters. Therefore, the daughters are the ones in charge to continue the parents’ business.
In addition, since the women are busy handling the business, the household activities are usually neglected or left uncared for. The dual role of being an entrepreneur and housewife at the same time is very difficult to fulfill. It is easier for the women to ask for help from their parents to take care of the household and their children than to ask the in-laws (if they lived with their in-laws as in the patrilineal culture). In matrilineal kinship system, these women have more freedom in using the house as place of business.

In terms of the hereditament, none of the respondents has stated that they sell the hereditament for business purpose. Most of them argue that it is too difficult to be used because it will involve many people, either the parents, siblings, uncles or other relatives and there are also certain requirements needed in order to use it. The benefit they get from the hereditament is only in the form of agricultural products such as rice to fulfill daily needs, because most of the hereditament is in the form of land.

When it is related with the tradition of diaspora, most of these women entrepreneurs have never migrated somewhere else. Some of them have ever migrated but it is only because they have to follow their husband, and they do not work as shopkeepers or as company employees. As a result, the diaspora tradition has little contribution to their business motivation.

However, there is another implication of the tradition. Most of the embroiderers have family or friends who migrated to other places such as Java. This connection has helped them to target their market in those places. This arrangement really helps these embroiderers, especially if the customers like their work and government officials or private company employees ordered it in big numbers. This includes the needlepoint works on bride and bridgroom costume and bridal podium decoration of Minangkabau wedding ceremony produced in Pariaman. These needlepoint works have been distributed to places outside West Sumatra.

When it is related with the trading culture of Minangkabau people, some of the respondents said that they started their business by trading. Some of the respondents started their business by helping other craftsmen to sell their work. Based on this skill, they can start their own business. But in general, respondents believe that the skills to be traders are not only because they are Minangkabau people, others can also do the same.

Lack of relation between the trading tradition with Minangkabau women entrepreneurs can be due to the fact that most of them never experience diaspora and this business is born because of financial needs or because it is inherited from their parents. The development of Minangkabau trading tradition is actually more apparent in migration areas than in the homeland.

Cultural factor like arts and needlepoint and embroidery tradition is one of the most dominant factors. Needlepoint and embroidery work have been taught from generation to generation for years. It is taught to the daughters by their mothers, aunts, or grandmothers. Everyone who wants to start a business needs to have a skill. It is impossible to manage a business if one does not understand the skills or do not have the skill to do it. The needlepoint and embroidery skill and the knowledge on the business have opened up business opportunities for Minangkabau women. They only need to learn about the business and marketing management. This will be a difficult task because finding ideas is not easy. They are also familiar with the product; it will be different if the product is something new, because they need to learn everything from the beginning.

B. Discussion

Minangkabau women entrepreneurs’ profile, especially for needlepoint and embroidery works, can be grouped into personal characteristics and business characteristics. From the personal characteristics, these women are high school graduates, are in productive age and married. This finding is in accordance to Alam’s research (2012) that women entrepreneurs are middle-aged and married.

Das (2000), Seymour (2001) and Sinha (2003) stated that there are three categories of women entrepreneurs which are chance, forced and created entrepreneurs. These categories are based on how they started their business. Chance entrepreneurs are the people who started their business without a clear outcome. They started their business as hobby which then developed into business. Forced entrepreneurs are women who started their business because of a certain situation such as the death of their husband, or family financial problems. While created entrepreneurs are people who become entrepreneurs after taking part in a training program.

Most of the respondents in this research - Minangkabau women entrepreneurs are forced entrepreneurs. They become entrepreneurs due to their bad financial condition. Most of them stated that they become entrepreneurs because they want to earn money to help fulfilling their family needs, especially the ones whose husbands have low income or inconsistent income. The rest are chance entrepreneurs. These women entrepreneurs started their business because they have the ability to do the needlepoint and embroidery works to fill in their time. Their husbands are also entrepreneurs, employees or are going to retire. They do these activities to avoid staying at home and doing nothing. They said it is better for them to have the business as hobby and meeting new people refreshes them.

The businesses are usually micro scale business and only a few of them are in form of small business. Small and micro enterprises are kinds of business scale managed by many of women entrepreneurs in general, including in Indonesia. This is in line with Tambunan’s opinion (2009):

Due to their characteristics such as easy entry, flexibility in working hours and production processes that make women able to combine between running a firm and doing their traditional domestic duties, less capital requirement, and no
need for highly educated persons, micro, small and medium enterprises (MSMEs) are generally believed to be the right place for women to become entrepreneurs, especially in rural areas. Of course, the degree of these characteristics of MSMEs varies by type of economic activities or industry. MSMEs in food and beverages industries need less capital and less educated individuals to run a business than, for instance, in industries producing electronics or manufacturing automobile components. It is not a doubt from time to time, seeing their successful peers in turn motivates them to do the same. In addition, the needlepoint and embroidery skills inherited from their family becomes an internal factor (known as internal locus of control) which makes a person believe and confident that success or failure solely depends on the works being done. A person has to believe in his/her capability and the hard works he/she has done to reach the goals (Riyanti, 2003). Based on Rotter’s research (Hisrich and Peters, 2008) about entrepreneurs, it is found out that internal locus of control is related to entrepreneurship motivation and has positive correlation to the success of a career.

The dual role of these women also becomes the driving force to become an entrepreneur. Women need freedom and will feel depressed with the working hours and demand as employees. If they work as an employee, they will have less time for their children and family; on the other hand, doing household chores is their main task and it is “the calling” of women. By doing the business they have the freedom to decide their working hours and to manage their household at the same time. Ascher (2012) further stated that:

- Women having a motherhood role are less satisfied with their careers and perceive entrepreneurship as a tool to adjust their career needs to their family obligations. Men perceive entrepreneurship as a business decision while women perceive it as an integrating and balancing tool between family and career needs.

Nguyen (2005) suggested that “women entrepreneurs often leave the corporate world to become entrepreneurs because (by starting their own business) to provide additional flexibility and life balance in managing traditional responsibilities as wife and primary caretaker of children. Women entrepreneurs often leave the corporate world to become entrepreneurs because (by starting their own business) to provide additional flexibility and life balance in managing traditional responsibilities as wife and primary caretaker of children”. Helms (1997) who did a study on workers in United States also stated that women started to be entrepreneurs for three reasons. The reasons are personal freedom, security and/or satisfaction. This research has explained that the personal freedom is in form of dissatisfaction to their works as workers, whether it is related to the salary, gender-discrimination, the freedom to choose kinds of work they want to do (such as work hours, environment, and the people they want to work with). Freedom in entrepreneur for women means flexibility of working places (working from home or closer to home) and working hours.

Financial security issue is another reason why women become entrepreneurs, since being an entrepreneur enables them to stand on their own feet when misfortunes hit them, such as when their husband lost their jobs, died, or when they get divorced. The women become entrepreneurs because they have to maintain or to increase their family financial stability with or without getting married. While in terms of satisfaction factors, the women’s wishes to be able to work and prove themselves or to the community. Thus, they can stay doing productive works and can contribute to others without necessary specific skills or appropriate working experiences.

For Minangkabau embroiderers, the dominant factor is financial security reason. The main reason which becomes a driving force for them to be entrepreneurs is to save or increase family financial condition. These women faced
misfortune in their lives, as Helms (1997) has stated above. Their husbands have no jobs or have inconsistent income. Because of this condition, these women as wives must participate in saving or increasing family financial and social status.

An external factor which motivates Minangkabau women entrepreneurs is financial needs, family and peer factors and government support. Financial factor is the most dominant factor and it becomes most of respondents’ reasons and driving force. This condition arises because the husbands have not yet able to support all the family financial needs since they do not have regular works or have low income. The wives decided to participate to help the family financial matter by becoming entrepreneurs.

This is in line with Vijaya’s and Kamalanabhan (1998) research findings, that to “get over shortage of money is one of the important motives of the middle-class small-scale entrepreneur and also the rural entrepreneur. To make money to clear debts and the need to supplement the family income are also similar motives.” Ascher (2012) furthermore stated that women become entrepreneurs because they have some motivation to generate income. The motivation to earn money can be divided into three levels of economic condition, as economic motivation in developed countries, economic motivation in countries in transition and economic motivation in developing countries. Women in developed countries become entrepreneurs to achieve things that the applied system has failed to provide. Women of countries in transition become entrepreneurs because of limited choices in economic activities. On the other hand, women in developing countries women become entrepreneurs because they are driven by poverty.

External and internal factors that motivate Minangkabau women to become entrepreneurs especially in needlepoint and embroidery business can be categorized into pull factors and push factors. Simomin (2006) stated that the pull factors are freedom, prestige, freedom to initiate, ability to earn money, social status and power. While the push factors are low family income, difficulties to get a job and the need to get a job that can put household chores and job in balance. Based on this research on Minangkabau women, it was found out that push factors are more dominant than pull factors. This finding is in accordance to Walker and Webster (2007) opinion that women tend to be pushed rather than pulled into the business world.

The involvement of Minangkabau women, especially the respondents in this research cannot be set apart from Minangkabau cultural setting. The most dominant cultural aspect based on the interview and research finding is the habit of Minangkabau women doing needlepoint and embroidery works. This habit is inherited in the family from generation to generation of daughters, and it functions as ready-to-use and economically useful skills. This is also explained by Edrie (2012) who stated one prominent form of creativities born from the philosophy of Alam takambang jadi guru (nature as the teacher) is needlepoint arts found in Minangkabau women circle. Minangkabau women from various places are taught to learn needlepoint skills (in some places it will be continued by weaving). Every time a girl is ready to get married, the parents and the uncles (as a customary authority in the family) are responsible for her skills. The prospective in-laws will ask them whether the girl is already able to sew, do needlepoint work and cook. This means that the skills to manage the clothing and household chores have been an integral part of Minangkabau women duties. In the past, Minangkabau women even prepared and did their own needlepoint work for her bridal costume.

The diaspora and trading tradition are the next culture to be discussed. In terms diaspora, this research found out that only a small number of these craftswomen have experienced living away from their hometown, even when the experience is because of their husband, not because of needlepoint and embroidery business. Diaspora gives no significant contribution as a driving force for entrepreneurship. On the contrary, diaspora tradition of Minangkabau people seems to have an impact towards needlepoint and embroidery business. Women entrepreneurs who have family, relatives or friend who live away from their homeland, make use of this connection as their product marketing distribution channel. The migrated people will help the embroiderers to distribute their product in the migration area, especially when they come home together in Eid al-Fitr day which is called “Pulang Basamo” (literally mean “coming back home together”). During Eid al-Fitr day the people who return home will buy a lot of the homeland products, especially needlepoint and embroidery works, and bring the products back to the migration place as souvenirs.

The tradition of diaspora has insignificant direct contribution to women entrepreneurs. This is due to the fact that in Minangkabau culture the need to migrate is prioritized on men, as stated by a proverb “ka rantau bujang dahulu, di kampuang paguno balun” (young men should travel far away from home first, for you have no function yet at home). The word bujang (young men) refers to male members of the family. Even when the women join the migration, it is because she follows her husband. Her function is more as her husband helper or as housewife. This is in line with Naim’s (1984) opinion that in an interview result in West Sumatra it was found out that there are not enough men in the homeland now to work on the paddy field or to do community works. There are only three kinds of citizen in the village now: the ones who are growing up (children), the ones who had stopped growing up (elderly) and the ones that raise people to be grown up (which jokingly means women).

On the other hand, in relation to matrilineal culture, many respondents confessed that they are not aware of the existence and the role of matrilineal culture in Minangkabau. From the interview with needlepoint and embroidery businesswomen, it was found out that they are not familiar with matrilineal terms. The impact of matrilineal lineage for them includes becoming the heir of the family inheritance, inheriting the family business, and living in their family house
even though they are already married. This happens because the husband in Minangkabau is the one who move into his wife’s house after they get married. The women entrepreneurs stated that none of them use family hereditament for their business, and only a few of them inherited the business from their parents. One factor that really helps them in business is the fact that they live with the parents, not with the parents-in-law. If they live with the in-laws there will be awkwardness which can lead to unpleasant situation, especially if they have to ask for help in doing household chores. Thus, living with the parents will prevent those problems from happening.

The implication of matrilineal culture is not only for the Minangkabau women but also for the men. Syahrizal (2012) stated that Minangkabau men have interesting and unique roles and function. It is metaphorized that his feet stand on two poles. One foot is in his mother’s or sisters’ house and the other foot is in his wife’s or children’s house. Ideally, Minangkabau men in his mother’s house function as the guardian of his big matrilineal family, he is responsible for his mother, sisters and sister’s children or his nieces and nephews. He bears not only moral but also economic responsibility. He grows profitable plants in the family estate to fulfill his mother and sisters financial needs.

On the contrary, a man does not hold an important function and position in his wife’s house, as he is only a visitor in his wife house. There is a terminology for a man in his wife’s house – abu di atas tunggal (like dust on a stump) - his role is really insignificant, just like dust that can be easily blown away by the wind. He does not have a big role and responsibility towards his children, both economically and morally. Children’s needs are supported through the matrilineal family estate inheritance.

Furthermore, Syahrizal (2012) stated that the men’s role as an uncle and as a father has shifted these past decades. The tendencies are the role of man as a father is stronger than as an uncle (or mamak). Men spend more time in his wife’s house than in his matrilineal family. This phenomenon can be found out in the embroiderer’s family. The husbands together with his wife run the business and are involved in household chores.

This research also reveals some interesting findings. In general, the main reason for women respondents in this research to become entrepreneurs is their family financial matter. Their husbands are not able to fulfill all the family needs. There are some possibilities of this phenomenon. First, the possibilities of the diminishing or lessening of matrilineal family estate, the function of uncle have disappeared or getting lessened and the family estate no longer support Minangkabau women’s daily needs. The interviews result shows that only small number of them still receives the benefit from the matrilineal family estate. Other possibility is the loose responsibilities of a father to fulfill his family needs in matrilineal culture. The research findings have shown that many of the husbands do not have regular jobs or most of them have lower income than their wives. The husbands seem to remain in this condition for quite a long time, even though the responsibility of family financial matter actually lies on their shoulders. The possibilities of matrilineal family system which place women as the main access of the family estate, limit the men’s access to the estate. If the men do not have appropriate education background or specific skills, they have tendencies to live in difficult condition and limited economic resources to earn adequately. It is interesting to continue the research about economic implication of matrilineal culture especially to Minangkabau family economic management, specifically between husband and wife. This study has never been discussed in this research, because it is not its main target. However, this problem can be further explored in the next researches in the future.

IV. CONCLUSIONS

It can be concluded from the result of this research that: a) data collection has shown that needlepoint and embroidery businesswomen in Minangkabau is still a micro-scale enterprise, does not have business entities, is managed personally and receive relatively small revenue, b) there are two factors that motivate Minangkabau women to be entrepreneurs which are internal and external factors. Internal factors are the confidence to work (known in term of locus of control), the need for freedom, the need to develop themselves, to fill in the time and to preserve Minangkabau cultural heritage. External factors can be financial factor, family and peer factors and government support, c) needlepoint and embroidery business does not really pay attention to custom and tradition factors even when their business are related to Minangkabau culture preservation, diaspora tradition and matrilineal lineage.

ACKNOWLEDGMENT

It can be suggested from the research findings that: 1) management and accounting skill are crucial to be taught to increase the knowledge and prowess of needlepoint and embroidery businesswomen in Minangkabau, because most of them are only high school graduates. It is highly suggested that government and other related institutions facilitate the women to acquire these skills; 2) these women have low motivation because most of them become women entrepreneurs due to financial pressure. They do not dare to set higher life goals. They only set low standard on life and have little courage to expand their business. Achievement motivation training is recommended and some role models of successful women entrepreneurs are needed to be introduced to motivate them; 3) Needlepoint and embroidery culture bequeathed to the daughters in Minangkabau is useful as ready-to-use skills and as an “embryo” of women entrepreneurs. This culture needs to be preserved in the family of Minangkabau people through intra-family education or through intensive relevant formal education in order to face the challenge of modern era.
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