

**School of Management**

**Local Wisdom of Indonesian Female Entrepreneurs  
in Creative Industries**

**Maya Irjayanti**

**0000-0001-7183-4924**

**This Thesis is presented for the Degree of  
Doctor of Philosophy  
of  
Curtin University**

**June 2020**

## **Declaration**

To the best of my knowledge and belief this thesis contains no material previously published by any other person except where due acknowledgment has been made.

This thesis contains no material which has been accepted for the award of any other degree or diploma in any university. The research presented and reported in this thesis was conducted in accordance with the National Health and Medical Research Council National Statement on Ethical Conduct in Human Research (2007) – updated March 2014. The proposed research study received human research ethics approval from the Curtin University Human Research Ethics Committee (EC00262), Approval Number HRE2017-0454.

Signature:      Maya Irjayanti

Date:            21/06/2020

## Acknowledgements

This thesis has been developed based on research fully funded by the Indonesian Government through the Indonesia Endowment Fund for Education from the Financial Ministry of the Republic of Indonesia and supported by the student's consumable allowance from Curtin University.

I would like to express my gratitude for those who supported me with patience and care in the challenging circumstances during this PhD journey to my supervisors, Niki Hynes, Linley Lord and Kerry Pedigo. I really value your input and support in making this work so well developed. You never let me down during this journey and that means a lot for me, especially for my wellbeing. With you as my supports, this PhD journey was not as stressful as I imagined.

To my research participants who gave their time and energy to provide me with valuable information during my data collection, I am truly grateful.

For my family, my husband, Ardian, thank you for always standing by my side during my studies, for your support and understanding. My children, Ratu and Richie, thank you for being good at home and at school, you are my true happiness. My parents, especially my mother who always prays for my life. My brother, who always makes me laugh. For all of my friends, your presence provides me with more energy to keep on working, thank you for your sincere support and motivation, you bring beautiful colour into my life.

Finally, this journey would not have been easy without the blessing from my God, Allah SWT, who guided me and placed me in such a supportive environment and made everything achievable. *Alhamdulillah*, I am truly grateful.

# **Abstract**

## **Introduction**

The creative industry is one of the sectors that provides more opportunity to be developed than many others to strengthen micro and small-medium enterprises (MSMEs) in Indonesia. Following the Asian financial crisis in 1998, MSMEs became the economic backbone of the country. The government has paid serious attention and run many empowerment programs to sustain this sector. This study contributes to the body of knowledge by investigating one further aspect that can be developed to support MSMEs, particularly in the creative industry sector. Indonesia is recognised for its local wisdom with many cultural aspects with hidden economic potential, especially in regards to the creative product. This study focused on female participants from several different ethnic groups located in three provinces; the female population of Indonesia is almost equal to the male, hence, their participation in economic activities has become a potential contribution to the national economy.

## **Research Question**

The overarching research question was to investigate the conditions for the success of female entrepreneurs to commercialise local wisdom in Indonesia. This is supported by the three research objectives shown.

## **Objectives**

The three research objectives for this research were:

1. To investigate the local potential, including the local wisdom, in the selected research areas relevant for creative business development.
2. To uncover the factors that became a barrier or challenge to female entrepreneurs in developing their products along with their expectations relevant to the success of their businesses.
3. To identify the support that these female entrepreneurs received and their actual expectations for growing their creative businesses.

## **Significance**

This research combined the three potential aspects of local wisdom, creative industry and female entrepreneurs into one research focus. The key elements of each were identified in order to understand their impact and potential economic value. This research also discovered the barriers the participants' encountered and potential solutions are provided.

## **Research method and design**

This research utilised a qualitative approach with a grounded research strategy to conduct the study. Grounded theory is considered suitable in this type of research, which builds a theory based on a social phenomenon that has not been identified yet. This study utilised interviews to gain depth and quality data. The study was based on the range of perspectives from three different ethnic groups located in three provinces: West Java, Central Java and South Borneo. Site visits were conducted in several areas of each province.

## **Brief summary of key findings**

In responding to the research gap, the combination of potential factors in local wisdom provided opportunities for the participants to run micro, small and medium scale businesses, especially in the sub-sectors of creative industry involving handicraft, fashion, and culinary. The most influential local wisdom elements of the participants were their traditions, beliefs, religion, and the resources available near to where they live. In several research locations, it was identified that religion is a significant influential factor in the business, particularly in aspects related to business funding decisions. Other business supports obtained by the participants had come from local governments, academics (through community service programs), and locally established entrepreneurs.

## **Conclusions**

The findings and discussion provided the theory is developed from the following conclusions of the study:

1. The local wisdom developed by the female entrepreneurs into creative products involved their authentic local potential that comes from their natural resources, traditional belief, culture and local knowledge. The combination of these elements of local wisdom produced genuine ethnic products not easily produced in other areas.
2. In order to gain business success, these creative businesses require potential solutions to eliminate the barriers that were discovered during the study. Culture, belief and the lack of effective business support hinder these female entrepreneurs in sustaining their business.
3. There are several conditions that may help these female entrepreneurs to promote their business success including effective government support that meets these entrepreneurs' needs.

# Table of Contents

<b>Declaration</b> .....	ii
<b>Acknowledgements</b> .....	iii
<b>Abstract</b> .....	iv
List of figures .....	xii
List of tables.....	xiv
<b>CHAPTER 1. INTRODUCTION</b> .....	1
1.1 Research background .....	1
1.2 Research questions .....	3
1.3 Research objectives .....	3
1.4 Research significance .....	4
1.5 Structure of the thesis .....	5
1.5.1 Chapter 2: The Indonesian context .....	5
1.5.2 Chapter 3: Literature review .....	6
1.5.3 Chapter 4: Research methodology and design .....	6
1.5.4 Chapter 5: Data analysis .....	7
1.5.5 Chapter 6: Research findings .....	7
1.5.6 Chapter 7: Discussion.....	8
1.5.7 Chapter 8: Conclusion .....	8
1.6 Summary .....	8
<b>CHAPTER 2. THE INDONESIAN CONTEXT</b> .....	10
2.1 Introduction .....	10
2.2 The geographical area .....	10
2.3 Population .....	11
2.4 Religion and ideology .....	11
2.5 Cultural groups.....	12
2.6 Major industries.....	13
2.7 Indonesian Economy .....	14
2.8 Creative industries in Indonesia.....	15
2.9 Female entrepreneur support in Indonesia .....	16
2.10 Summary .....	17
<b>CHAPTER 3. LITERATURE REVIEW</b> .....	19
3.1 Introduction .....	19
3.2 Local wisdom .....	21
3.2.1 Research into local wisdom.....	26

3.2.2	The importance of local wisdom .....	28
3.2.3	Utilisation of local wisdom.....	30
3.2.4	Cultural heritage as a creative value .....	32
3.3	Creative industries .....	37
3.3.1	The role of the creative industry .....	40
3.3.2	Creative industry framework .....	44
3.4	Entrepreneurship .....	46
3.4.1	Culture and entrepreneurship.....	49
3.4.2	Determinant of entrepreneurial success .....	51
3.5	Female entrepreneurs .....	53
3.5.1	The essential role of female entrepreneurs .....	57
3.5.2	The barriers to female entrepreneurs .....	59
3.5.3	The female empowerment program in business.....	62
3.6	Summary .....	63
<b>CHAPTER 4. RESEARCH METHODOLOGY AND DESIGN .....</b>		<b>65</b>
4.1	Introduction .....	65
4.2	Research paradigm and philosophy .....	65
4.2.1	Ontological approach.....	67
4.2.2	Epistemological approach.....	67
4.2.3	Methodological approach .....	68
4.3	Grounded research approach .....	69
4.3.1	Grounded research procedure .....	70
4.3.2	Grounded research analysis .....	71
4.4	Research procedure and method .....	74
4.4.1	Instrument design .....	74
4.4.2	Translation and back translation procedure .....	75
4.4.3	Sample selection and data collection .....	76
4.4.4	Interview guide.....	78
4.4.5	Data analysis .....	80
4.4.6	Validity and reliability in qualitative research .....	82
4.5	Research ethics.....	85
4.5.1	Participants recruitment and consent .....	85
4.5.2	Potential risk and mitigation .....	85
4.5.3	Publication.....	86

4.5.4	Data management .....	87
CHAPTER 5. DATA ANALYSIS .....		88
5.1	Introduction .....	88
5.2	Overview of analysis approach.....	88
5.3	The distribution of research participants.....	89
5.4	The identity of the participants .....	92
5.5	Interviews, transcription and back translation .....	93
5.6	Initial coding .....	95
5.7	Axial coding .....	101
5.7.1	The category of “local wisdom” .....	102
5.7.2	The category of “business motivation” .....	107
5.7.3	The category of “business barriers” .....	109
5.7.4	The category of “success factors” .....	111
5.7.5	The category of “business support” .....	112
5.7.6	The category of “business expectation” .....	116
5.8	Selective coding .....	117
5.8.1	The relationship between the categories .....	118
5.8.2	The core category .....	119
5.9	Summary .....	122
CHAPTER 6. RESEARCH FINDINGS .....		123
6.1	Introduction .....	123
6.2	Research question 1: What is the local potential including the local wisdom that is relevant for creative business development in selected area in Indonesia? .....	124
6.2.1	“Local potential and livelihood” .....	126
6.2.2	“Traditional belief” .....	133
6.2.3	“Religion context” .....	140
6.2.4	“Local wisdom-based products” .....	144
6.2.5	“Local knowledge” .....	150
6.3	Research question 2: What are the key success factors for local female entrepreneurs that can lead to the development of creative businesses in the selected areas? .....	156
6.3.1	“Business motivation” .....	157
6.3.2	“Business barriers” .....	162
6.3.3	“Success factors” .....	169
6.4	Research question 3: What conditions help to promote business success in the selected areas? .....	173

6.4.1	“Business support” .....	173
6.4.2	“Business expectation” .....	182
6.5	Local wisdom and its potential for creative industry development .....	187
6.6	Summary .....	193
CHAPTER 7. DISCUSSION .....		194
7.1	Introduction .....	194
7.2	The local wisdom of Indonesian female entrepreneurs .....	195
7.2.1	Cultural value .....	195
7.2.2	Collectivist society .....	196
7.2.3	Locus of control .....	198
7.2.4	Religious influence .....	201
7.3	Key success factors for Indonesian female entrepreneurs .....	205
7.3.1	Gender Barriers and Entrepreneurship .....	206
7.3.2	Self-efficacy .....	208
7.3.3	Work–life balance .....	212
7.3.4	Risk-aversion .....	214
7.3.5	Business supports .....	216
7.3.6	Information and communication technology (ICT) .....	217
7.4	Utilising the local wisdom for the creative industry products .....	221
7.4.1	The connection between local wisdom and creative industry products .....	221
7.4.2	Ethnic entrepreneurship .....	225
7.5	Conditions that help to promote creative industry development .....	228
7.5.1	Islamic banking approach .....	228
7.5.2	Eliminating the gaps .....	232
7.5.3	Capacity building .....	235
7.5.4	Integrated empowerment program .....	238
7.5.5	The role of government .....	241
7.5.6	Managing traditional knowledge .....	242
7.6	Research implications .....	244
7.6.1	Contribution to knowledge .....	244
7.6.2	Contribution to practice .....	245
7.7	Research limitations .....	247
CHAPTER 8. CONCLUSION .....		248
8.1	Introduction .....	248

8.2 Research overview ..... 249

8.3 Conclusions about research questions ..... 251

8.4 Further research..... 253

REFERENCES ..... 255

APPENDICES ..... 279

Appendix A. The emergent themes and responses of West Java participants ..... 280

Appendix B. The emergent themes and responses of Central Java participants ..... 292

Appendix C. The emergent themes and responses of South Borneo participants ..... 300

Appendix D. Consent Form ..... 307

Appendix E. Participant’s Information Sheet ..... 308

Appendix F. Ethics Approval..... 309

Appendix G. Interview Guide ..... 311

## List of figures

Figure 2. 1 Map of Indonesia .....	10
Figure 3.1 The literature and references databases .....	20
Figure 3.2 Theoretical model .....	21
Figure 3.3 The literature examination of local wisdom .....	22
Figure 3.4 The elements of local wisdom.....	24
Figure 3.5 Research mapping of local wisdom .....	26
Figure 3.6 The role of local wisdom in communities .....	30
Figure 3.7 Research into cultural-based products.....	35
Figure 3.8 The literature examination of creative industry.....	37
Figure 3.9 Creative industry clustering .....	40
Figure 3.10 Creative industry framework.....	45
Figure 3.11 The literature examination of entrepreneurship.....	46
Figure 3.12 The literature examination of female entrepreneurs .....	53
Figure 4.1 Research paradigm approach .....	65
Figure 4.2 The stages of a grounded research approach .....	72
Figure 4.3 The stages of the research analysis .....	81
Figure 4.4 The process of the research analysis .....	82
Figure 5.1 Coding concept model .....	89
Figure 5.2 Data collection map .....	90
Figure 5.3 The coding and categorising process.....	97
Figure 5.4 Emergent themes of West Java .....	99
Figure 5.5 Emergent themes of Central Java.....	100
Figure 5.6 The emergent themes of South Borneo .....	101
Figure 5.7 The model of the data structure.....	102
Figure 5.8 Category of “local wisdom”.....	103
Figure 5.9 Local wisdom in the three research areas .....	104
Figure 5.10 Category of “business motivation” .....	108
Figure 5.11 Category of “business barriers” .....	110
Figure 5.12 Category of “success factors” .....	112
Figure 5.13 Category of “business support” .....	113
Figure 5.14 Category of “business expectation” .....	116
Figure 5.15 The relationship between the categories constructed at the axial coding stage.....	118
Figure 5.16 The formation of the core category .....	121
Figure 6.1 The robust categories to identify the local potential for local wisdom that can be developed by female entrepreneurs into creative industry products .....	125
Figure 6.2 The codes for “local potential and livelihood” .....	126
Figure 6.3 The codes for “traditional belief” .....	134

Figure 6.4 The codes of “religion context” ..... 140

Figure 6.5 The codes of “local wisdom-based products” ..... 145

Figure 6.6 The codes of “local knowledge” ..... 151

Figure 6.7 Statements classified as “local wisdom” ..... 155

Figure 6.8 The robust categories used to identify the key success factors for female entrepreneurs that lead to the development of a creative business..... 157

Figure 6.9 The codes of “business motivation” ..... 158

Figure 6.10 The codes of “business barriers” ..... 163

Figure 6.11 The codes of “success factors” ..... 170

Figure 6.12 The robust categories to identify the conditions that help to promote business success ..... 173

Figure 6.13 The codes of “business support” ..... 174

Figure 6.14 The codes of “business expectation” ..... 183

Figure 6.15 Linkage of local wisdom with creative industry..... 190

## **List of tables**

Table 4.1 Research philosophy and approach .....	66
Table 5.1 The distribution of the research participants.....	91
Table 5.2 The nominated code and product sector of the participants .....	93

# CHAPTER 1. INTRODUCTION

## 1.1 Research background

This research was directed by the vital role small-medium enterprises (SMEs) play in Indonesia; SMEs have become the economic backbone of the country, especially since the Asian financial crisis hit in 1998 Utami and Lantu (2014). Although the role of SMEs is important, unfortunately the number of entrepreneurs in Indonesia is still below 4% of the total population, this number is below that of neighbouring countries such as Malaysia, Singapore and Thailand, where more than 5% of the population are entrepreneurs (Walter, 2017).

Creative industry is one SME sector that is able to absorb most of the Indonesian workforce and it contributes significantly to the gross domestic product (GDP) (Hendrayati & Gaffar, 2016). The creative industry has the capability to build the image and value of the national culture (Utami & Lantu, 2014); therefore, this research focused on what is known as “local value” or “local wisdom” products produced in Indonesia’s creative industries. Such work involves cultural understanding around certain patterns and meaningful symbols that require careful consideration in the product creation. Female entrepreneurs were involved in this research because most businesses engaged in the production of Indonesian creative industry products are run by females (Bekraf, 2018). Thus, this research aimed to explore how local wisdom could be translated into the making of ethnic products in the creative industry and the female entrepreneurs’ role in that industry.

According to the Ministry of Labour (Dhakiri, 2017), women in Indonesia represent almost 50% of the population, and most of women who become entrepreneur are running their business in micro and small scale 10% of the total population are entrepreneurs in micro and small businesses. This number is different from the data provided by the ministry of cooperatives and small-medium enterprises. They considered entrepreneurs who survive in their business at least 42 months (Imawan, 2014). Evidently, the different

data between the ministries showed that they did not include the number of businesses that were failing before 42 months as a part of the total number of entrepreneurs in Indonesia.

Currently, most women in Indonesia are involved in micro businesses that have a high failure rate, yet they have the potential to be developed into larger scale businesses. From this perspective, Indonesian female entrepreneurs are well positioned to exploit valuable creative industry products by utilising locally acquired wisdom when starting up their businesses. In this way, they can support not only their family but also economic growth in the local area.

This research examined the creative industry run by female entrepreneurs in selected locations in Indonesia. Creative industries are regarded by the Indonesian Government as one of its most successful and promising industries. It is likely to become a national force in the Indonesian economic sector. In Indonesia, the presence of indigenous values such as local wisdom cannot be separated from the culture of Indonesian society. In this condition, local wisdom could be a potential economical source to drive local economic development and effectively reduce the economic disparities between the regions (Affandy & Wulandari, 2012). Moreover, values, customs, attitudes and behaviour patterns affect the socio-economic system in the local community (Edelman, Manolova, Shirokova, & Tsukanova, 2016; Estrin, Mickiewicz, & Stephan, 2016; Hastuti, Oswari, & Julianti, 2015). The term “local” in Indonesia represents various ethnicities and includes how people think, act and produce particular creations (Meliono, 2016). This local value is important as many potential products are based on local wisdom. Unfortunately, local wisdom is still mainly in the form of tacit knowledge that is handed down from generation to generation (Affandy & Wulandari, 2012). The cultural creation based on local wisdom has a significant potential opportunity for creative industry development in Indonesia, since Indonesia has many cultures and traditions that could be used and developed for a range of creative products.

This research utilised a grounded research approach to explore three particular areas in Indonesia that have well-known aspects of local wisdom and natural resources that together provide the potential for the production of creative industry products. The target population for participants were indigenous local females seen as entrepreneurs in micro enterprises and SMEs operating in the creative products industry of Indonesia.

## **1.2 Research questions**

This study identified the local potential in three particular areas of Indonesia that can be developed by local female entrepreneurs into creative industry products utilising local wisdom. The research question investigated the conditions for the success of female entrepreneurs to commercialise local wisdom in Indonesia based on the following specific research questions:

1. What is the local potential including the local wisdom that is relevant for creative business development in selected area in Indonesia?
2. What are the key success factors for local female entrepreneurs that can lead to the development of creative businesses in the selected areas?
3. What conditions help to promote business success in the selected areas?

## **1.3 Research objectives**

Three research objectives were developed to address these research questions:

1. To investigate the local potential, including the local wisdom, in the selected research area relevant for creative business development.
2. To uncover the factors that became a barrier or challenge to the female entrepreneurs in developing their products along with their expectations relevant to the success of their businesses.
3. To identify the support that these female entrepreneurs received and their actual expectations for growing their creative businesses.

## 1.4 Research significance

Essentially, this research combined local wisdom, creative industry and female entrepreneurs into one research focus. The potential of local wisdom combined with elements of culture, arts and crafts that can be developed into creative products were explored (Chapain, Clifton, & Comunian, 2013; Marco-Serrano, Rausell-Koster, & Abeledo-Sanchis, 2014; Wagiran, 2012). Therefore, this research identified the key elements for using local wisdom in particular areas to develop creative industry products that have economic value. Creative industries have been shown to provide a significant economic contribution to both developed and developing countries (Daniel, 2014; Potts, Cunningham, Hartley, & Ormerod, 2008; Trimarchi, 2009). Specifically, the role of women was explored in this study because women are more relevant to matters involving ethnicity and culture in creative industries (Henry, 2009). In addition, women have a major role in the economic and social changes in the area where they live (Hewapathirana, 2011; Malach-Pines & Schwartz, 2008). This combination is illustrated in Figure 1.1.

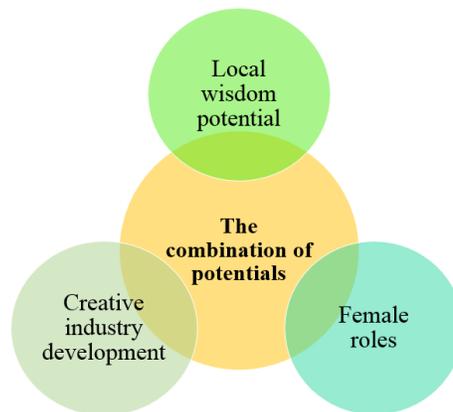


Figure 1.1 The combination of three potential elements

As a broader outcome, this research has the potential to help the Indonesian Government by providing insights into the local potential for creative industry based on local wisdom through the role of women. Using the female role to develop local potency-based enterprises from local wisdom results in a valuable economic contribution, not only to the area but also to national economic development. Therefore, Indonesia can increase its economic resilience in the future through the empowerment of local creative industries by

optimising women's economic capability to positively influence the economic growth and employment creation (Nearchou-Ellinas & Kountouris, 2004).

This research therefore provides a better understanding of the success factors and conditions that enable local wisdom to be developed into creative industry products in Indonesia by female entrepreneurs. It contributes to the theory regarding the relevance and linkage between local wisdom, creative industry and the female entrepreneurs' role in this economic activity. In practice, this research is also critical for helping society by optimising the economic potential through the engagement of women in micro enterprises and SMEs.

The limitations of this research included the number of female participants describing local wisdom that the author could access for the purposes of this research in Indonesia; the range of local wisdom products explored; and that the research cannot be generalised to all local wisdom products. The research results do not seek to represent all local cultures in Indonesia. However, outcomes from this research contribute to a better understanding of success factors and conditions that could enable local wisdom to be developed into successful creative industry products in Indonesia.

## **1.5 Structure of the thesis**

The thesis is organised into eight related chapters that are arranged according to the sequence of the research journey in building a theory with a constructivist grounded theory approach. The thesis builds on the candidacy and coursework undertaken as part of the thesis process. An overview of the chapters is provided below.

### **1.5.1 Chapter 2: The Indonesian context**

Chapter two provides a brief context to Indonesian geography and demography including its nature, population, cultural group, religion and major industry. This chapter illustrates the existing condition of Indonesia relevant to this research including female

entrepreneurs, creative industry and government policy, particularly the support programs to grow female-run businesses.

### 1.5.2 Chapter 3: Literature review

The literature review establishes the importance of maintaining local wisdom as a cultural heritage and its potential for the local community through the local females, especially in running a creative business. Previous studies have shown that local wisdom can have an important economic and wellbeing impact on the society. Local wisdom is also often connected to creative industries because several elements of local wisdom involve the traditional fashion, local cuisine and handicrafts that form some creative industry products (Wagiran, 2012). Of relevance to this research is that most often these activities are undertaken by females. Much of the literature confirmed the important role of female entrepreneurs in social change and economic growth in developing and developed countries, such as the studies conducted in Sri Lanka, Iran, Mongolia, Italy, Israel and the United Arab Emirates (Afza & Rashid, 2009; Aramand, 2012; Bianchi, Parisi, & Salvatore, 2016; Bodolica & Spraggon, 2015; Hewapathirana, 2011; Javadian & Singh, 2012; Malach-Pines & Schwartz, 2008). The three main topics of local wisdom, creative industry and female entrepreneurs drive the preliminary assumption that the combination of these three potentials will positively impact the local society, especially in economic terms. A theoretical model was built at the start of this chapter as a foundation for this literature examination.

### 1.5.3 Chapter 4: Research methodology and design

Chapter 4 describes the methodological approach used for this research including the research paradigm and philosophy, and the procedures of the grounded research approach. The data collection process was conducted by semi-structured interviews and underwent a back translation process before data analysis. Research ethics permission was obtained for this research to ensure there would be no unpredictable potential research risk in the future involving the participants, research location, data management or publication.

This research used a qualitative approach to conduct the study because this allows for in-depth data to be collected and analysed in order to help explain complex phenomena. This approach is suitable for research study that plans to conduct individual interviews to gain depth and quality as part of the data collection process (Anyan, 2013). This study utilised a grounded research approach in that the theory is derived from the data. The research was based on the range of perspectives gathered through interview data and supported where possible by local archives or documents available as a secondary data. In order to achieve this, I stayed for short periods of time in each data collection location to gain as much information as possible in relation to the research questions (Creswell, 2013).

#### 1.5.4 Chapter 5: Data analysis

Chapter 5 describes the analysis procedure used in this research, which was conducted subject to the research rigour that followed the analysis process of a grounded research approach and involved three stages of coding: open coding, axial coding and selective coding (Corbin & Strauss, 1990). All interview manuscripts were back translated to ensure that the questions in English had the same meaning as in Bahasa Indonesian. In this procedure, a bilingual native translates the items into the target language then translates it back into the source language (Douglas & Craig, 2007), resulting in two versions of the instrument: the original language version and the back translated version (Cha, Kim, & Erlen, 2007). The data was organised using NVivo Pro software.

#### 1.5.5 Chapter 6: Research findings

Chapter 6 discusses the research findings from the three areas that formed the basis of the data collection. This chapter discusses the findings under the three research objectives to address the research questions. The themes identified in relation to the first research question included local potential and livelihood, traditional beliefs, religion context, the local wisdom-based product and local knowledge. For the second research question, there were three major themes consisting of business motivation, business barriers and business success factors. Lastly, two themes were identified in response to the third research question, which included business support and business expectation. In this chapter, a

model was developed to illustrate the connections between the local wisdom of female entrepreneurs and the creative industry.

#### 1.5.6 Chapter 7: Discussion

Chapter 7 discusses the relevant findings presented in Chapter 6 and compares them with existing literature to identify alignment as well as potential gaps. The most critical aspects are selected and described to provide the relevant connection between local wisdom, female entrepreneurs and creative industry development. This research was also able to propose new solutions that are important in overcoming the barriers identified.

The study showed that the aspects of local wisdom that significantly influence female entrepreneurs include cultural values, collectivist society, locus of control and religion. These influencing factors led to the female entrepreneurs' key success factors and suggested the conditions that may suit them in developing their businesses. The support received by these females, mostly coming from the local governments, was also identified, which indicated that there were many gaps between the type of support delivered and the actual needs of these females for their business success. Several of the support mechanisms provided by the local governments were not effective, the reasons for this are explored in this chapter.

#### 1.5.7 Chapter 8: Conclusion

Chapter 8 is the final chapter of the thesis. It provides a brief research overview and summarises the findings and discussion. This chapter also highlights the limitations of the study and identifies possible future research to address the research limitations of this study.

### **1.6 Summary**

This chapter provided an overview of the motivation and focus of this research. It outlined what this research presents in the following chapters to respond to the three main research questions. The qualitative research focuses more on the data analysis process because of its implications on the theory development. The literature review presented in Chapter 3

provides an overview and a better understanding of why it is important that this research is undertaken. Also, the literature review uncovered similar research that has been conducted in many other countries for comparison to the condition that was found in Indonesia in this research.

# CHAPTER 2. THE INDONESIAN CONTEXT

## 2.1 Introduction

This chapter provides a brief context to Indonesia including the geographical area, population, religion, cultural groups, major industry, creative industry and female entrepreneurial support, all relevant to the background of this research. This chapter also illustrates the important role of entrepreneurship and the creative industry sector in Indonesia.

## 2.2 The geographical area

Indonesia is the largest archipelago country in the world with more than 17,000 islands (see Figure 2.1). The five largest islands are Kalimantan (Borneo), Sumatra, Papua, Sulawesi and Java. Indonesia lies between two oceans and two continents with its water and land jurisdiction reaching 5.8 million square kilometres and the length of the coastline reaching approximately 81,000 kilometres (A. Haryanto, 2015, p. 136). This position supports Indonesia's position as a country with abundant resources and natural wealth.



Figure 2. 1 Map of Indonesia

Source: (Mendy, 2019)

According to the national disaster management agency of the Republic of Indonesia, natural disasters such as earthquakes, tsunamis and land movements are familiar events in Indonesia (BNPB, 2018). These often happen because Indonesia's geographical position is surrounded by three tectonic plates: the Indo-Australian plate, the Eurasia plate and the Pacific plate (Hafkenscheid, Buiter, Wortel, Spakman, & Bijwaard, 2001). When one of these three tectonic plates moves, it creates energy that may cause an earthquake, and subsequent disasters such as tsunamis and land movement. In addition, Indonesia is located in what is known as the Pacific ring of fire, where the most active volcanoes in the world run along the Pacific plate (Literasipublik, 2018). This zone contributes nearly 90 per cent of all earthquake events on earth and almost all of them are major earthquakes (Literasipublik, 2018). This geographical condition of Indonesia has strongly influenced many policies in economic and social welfare. For example, the government has a specific budget for recovery from natural disasters. Indonesia has a special body called the National Agency for Disaster Management where the chairman is directly appointed and responsible to the President for all activities relevant to disaster management, emergency response, rehabilitation, and reconstruction (BNPB, 2017).

### **2.3 Population**

According to the inter-census population survey, the population of Indonesia in 2019 is projected to be approximately 266.91 million (Databoks, 2018), of which 134 million are male and 132.91 million are female (Databoks, 2018). Indonesia is currently having a demographic bonus period where the population of people of productive working age (15–64 years old) is more than the unproductive age, at more than 68% of the total population (Databoks, 2018).

### **2.4 Religion and ideology**

Even though Indonesia is the country with the largest Muslim population in the world, there are six recognised religions in Indonesia: Islam, Protestant (Christian), Catholic, Hindu, Buddhist and Konghucu/Confucian (Indonesia.go.id, 2019a). Because of this diversity, Indonesia does not apply Sharia law (Islamic law), but implements the ideology

called Pancasila as the basic rules of law (UUD, 1945). Pancasila contains five principles: belief in the Almighty God; fair and civilised humanity; the unity of Indonesia; a democratic society led by wisdom in agreement or representatives; and social justice for all Indonesian people. Pancasila as the Indonesian ideology is also stated in the 1945 Constitution of the Republic of Indonesia (UUD, 1945).

## **2.5 Cultural groups**

Indonesia has more than 1,300 different ethnic and sub-ethnic groups (Jati, 2014). Almost every province has its local language; there are more than 300 local languages in Indonesia (Jati, 2014). However, the official language used in schools and other public sectors is Bahasa. The largest ethnic group in Indonesia is the Javanese, who originally came from Central Java and East Java, and the second largest ethnic group is the Sundanese, who are mainly located in West Java (Indonesia.go.id, 2019b). Participants in this research included several ethnic groups located in West Java, Central Java, and South Borneo which was known as a place for Banjar and Dayak people. South Borneo is the largest island in Indonesia.

The key characteristic among these ethnic groups can be distinguished from the language they use within the same community. They also have a unique local accent while speaking even if they use Bahasa. West Java is the location for Sundanese people and they use Sundanese language for speaking to each other in the same area. Central and East Java are the locations where the Javanese people live. In Indonesia, when people call someone “orang Jawa” or “Java people” it is not specifically because the person is living on Java Island, but because he/she is coming from Central and East Java, not West Java (Netralnews, 2017). The local language used by the Javanese is the same, Java language. Both Central Java and East Java, have a similar accent. People who live in South Borneo also have their own local languages. At this time, most Banjar and Dayak people who live in South Borneo communicate in what they called Banjar language. Besides the accent and the local language used, each ethnic group has different traditional wear and traditional culture (V. Haryanto, 2017). For example, the traditional wedding ritual, the

belief, the ethnic dress, the meaningful pattern of each local batik (a traditional sheet of Indonesia), and the traditional art.

Comparing the three locations in this research (West Java, Central Java and South Borneo), the more remote the research location, the stronger the people were in maintaining and protecting their traditions and way of life. South Borneo is located furthest from Jakarta, the capital city of Indonesia, and has fewer residents than the other two locations. Natural wealth and forests in South Borneo are more plentiful than in West Java and Central Java; South Borneo has a large area covered by tropical rain forest. Communities in South Borneo respect traditional beliefs as their valuable heritage handed down from their ancestors. Some of the descendants are still found deep in the forests in this area. Tribes who live in the forest live the traditional life of this region. Levine (1968) discussed the theory of primitive culture found by Linton (1936) where the theory highlights about the existence of “Specialties” in the most primitive culture that involves societies with certain traditions for limited and specialized communities. Related to this research, this theory is evident in terms of the participants in South Borneo, who cited supernatural activities in the area that were part of long held traditions particularly relating to healing.

## **2.6 Major industries**

Different areas in Indonesia have different natural potentials. This has resulted in a diversity of livelihoods in the various areas of Indonesia. Indonesia’s potential natural prosperity consists of its diverse flora and fauna (some of them are categorised as rare), tropical rain forests and mining (petroleum, gas, coal and other minerals). This potential allows Indonesia to produce high-value products such as gold and gemstones or other products of such quality that potentially meet the international market standard.

According to the Ministry of Industry, in 2018, industry sectors contributed greatly to the Indonesian economy (Kemenperin, 2018). The largest contribution was delivered by the processing industry, with a value of 19.66% in GDP in 2018. The “Making Indonesia 4.0”

program launched in 2018 aims to increase the competitiveness of industry by optimising the potential of five major industries: food and beverages, textile and clothing, automotive, chemical and electronics (Kemenperin, 2018). Two of these industry priority sectors, food (traditional cuisine) and clothing (ethnic fashion), were the sectors involved in this research. These two industries have high growth rates compared to 2017 (Kemenperin, 2018). Other industries that also make a positive contribution to GDP include transportation of equipment, rubber and plastic goods, and leather and footwear (Kemenperin, 2018).

## **2.7 Indonesian Economy**

As a developing economy country, Indonesia optimises its effort to maintain economic growth above 5%. Despite many challenges, the data of Worldbank (2020) shows that Indonesia (especially in Jakarta) continually improves its policies especially starting a business. Worldbank put Indonesia in the rank of 73 for the criteria of ease doing business from 190 countries (Worldbank, 2020). Even though in 2019 Indonesia was facing disappointment regarding its accomplishment in the economic condition, the gross domestic product per capita has increased to 5.5% higher than the previous year (2018) (BPS, 2020). This could be seen as a positive sign to stimulate entrepreneurial activity especially in micro and small-medium enterprises (MSMEs) which are considered as the national economic backbone since the global crisis in 1998 (Tambunan, 2019).

As stated -in the constitution, number 20 of 2008, there are four business classification in Indonesia: micro, small, medium, and large enterprise (UU, 2008). The classification is set as follows (UU, 2008):

- Micro-scale enterprise has liquid asset no more than IDR 50 million (approximately A\$ 5000), with maximum yearly revenue IDR 300 million (approximately A\$ 30,000).
- Small-scale enterprise has liquid asset no more than IDR 500 million (approximately A\$ 50,000), with maximum yearly revenue IDR 2.5 billion (approximately A\$ 250,000).

- Medium-scale enterprise has liquid asset no more than IDR 10 billion (approximately A\$ 100,000), with maximum yearly revenue IDR 50 billion (approximately A\$ 500,000).
- Large-enterprise has asset and yearly revenue higher than medium-scale enterprises

From the latest data of 2018, the total enterprises in Indonesia reached 62,928,077 units which included 62,106,900 units of micro enterprises, 757,090 units of small enterprises, 58,627 units of medium enterprises, and 5,460 units of large enterprises (Depkop, 2020b). Micro-scale enterprise is the largest number of businesses in Indonesia. This group is the focus for this research. These micro-enterprises also absorb the largest number of the workforce accounting for 105,509,631 workers of 120,260,177 total workforce (Depkop, 2020b). Micro, small, and medium enterprises (MSMEs) have been contributing 58 to 61% of gross domestic product (Tambunan, 2019), making these sectors vital for the economic development of Indonesia.

The government has realised the importance of their sustainability by providing many forms of MSMEs supports and empowerment programs through the Ministry of Cooperatives and SMEs and other relevant ministries (Depkop, 2020a).

## **2.8 Creative industries in Indonesia**

In Indonesia, creative industry is defined as an exploration of human creativity that can generate income through product creation (Purnomo, 2008). This concept is similar with other definitions which outline the creative industry as an industrial component of the economy where creativity is the input and content or intellectual property is the output (Potts & Cunningham, 2008).

The creative industry has made an important contribution to the economic climate in Indonesia through an increase in GDP; an increase in the number, participation rate and productivity of Indonesian labour; and an increase in Indonesia's export growth (Bekraf, 2016). According to the data from the Ministry of Industry, the contribution of creative industry to the economy of Indonesia was targeted to increase from 2015 (Kemenperin,

2015). The largest contribution to the creative industries at 40.9% was the fashion industry, creating jobs for 4.5 million people (Kemenperin, 2016). Other large sub-sectors are the culinary industry and craft products.

In Indonesia, creative industries have become one of most successful and promising industries (Murniati, 2009), helping to combat the low rate of post-crisis economic growth (4.5% per year); the high unemployment rate (9–10%); the poverty rate (16–17%); and the low competitiveness of industry in Indonesia. In 2017, the contribution of the creative industry grew by 7.28% of the GDP, which reached IDR 952 trillion, an increase of 5.06% compared to the previous year of 2016 (Bekraf, 2019). However, the Indonesian Creative Economy Body was not satisfied with this achievement because the contribution of the creative industry sector was still below the national GDP in general (Bekraf, 2019).

The importance of the creative industry is demonstrated by the release of Indonesia's Creative Economy Development Plan 2009–2015 and Development and Creative Economy Indonesia 2025. Through Presidential Instruction No. 6/2009, the President of the Republic of Indonesia required government agencies to make a plan of action to support the development of creative industry in Indonesia. However, this initiative did not successfully reach the target of at least 9% of contribution. Creative industry in Indonesia faces a variety of challenges that must be overcome to improve business productivity, including human resources, natural resources, business process and technology (Bekraf, 2019).

## **2.9 Female entrepreneur support in Indonesia**

Indonesian women are fortunate as there is a Ministry of Women Empowerment and Child Protection or Kementerian Pemberdayaan Perempuan Dan Perlindungan Anak (KPPPA), which implements a range of government programs to improve women's welfare, especially in economic and social aspects. One of the supporting programs prioritises women's economic productivity by strengthening female entrepreneurs and home industries (KPPPA, 2016b). This program is called the "Enhancement of women economic productivity" and it is expected to overcome issues of poverty and other

potential problems usually experienced by women. Some activities covered in this program include increasing productivity in many economic development aspects; increasing the awareness of local government in producing effective women empowerment programs in economic activities; encouraging the effective communication and networking for women; and developing the model of the independent village to solve local poverty (KPPPA, 2016a).

Based on a study conducted by the Ministry of Women Empowerment and Child Protection, around 42.11% of the female Indonesian population work in the formal sector (KPPPA, 2016a). To increase the productivity of Indonesian women, the Indonesian Government, through the Ministry of Women Empowerment and Child Protection, designed a home-industry development program to improve family welfare and the local economy. The impact expected from this program is not only for the benefit of the females but also for the surrounding community welfare as the female entrepreneur can recruit the workers she needs from her community.

Apart from the Ministry of Women Empowerment and Child Protection, other Indonesian ministries and bodies also have various programs for supporting small businesses that are accessible to female entrepreneurs; for example, the empowerment programs specifically intended for micro enterprises and SMEs from the Ministry of Finance, the Ministry of Cooperatives and SMEs, the Ministry of State Owned Enterprises, the Creative Economy Body and other relevant Indonesian Government bodies.

## **2.10 Summary**

Indonesia is an archipelago country with more than 17,000 islands, approximately 1,300 ethnic and sub-ethnic groups, and more than 300 traditional languages and six official religions: Islam, Catholic, Christian, Hindu, Buddhist and Confucian. The ideology of the Republic of Indonesia is Pancasila, which is stated in the 1945 constitution.

Indonesia's natural wealth has enabled many industries to develop in Indonesia, including the creative industry. The government has identified the creative industry sector as one

with significant potential to grow and has created many business empowerment programs to help such industries develop and produce a positive contribution to the economy. The Ministry of Women Empowerment and Child Protection has programs designed specifically for women, including women's empowerment in entrepreneurial activities as many of the micro businesses in the creative industry sector are run by women.

## **CHAPTER 3. LITERATURE REVIEW**

### **3.1 Introduction**

This chapter examines the three main potential elements of local wisdom, creative industry, and female entrepreneur based on their positive contribution to the communities. These three potential elements were analysed to strengthen the theoretical framework designed for this research. In Indonesia, only a few academic studies relating to local wisdom, creative industry and female entrepreneurs were found. Some of the relevant literature was written in Bahasa and published locally, whereas other papers were written in English and published in international journals. Local wisdom is not common terminology in many academic articles, especially those from developed countries. Most Indonesian studies have discussed local wisdom in the context of education, culture and the environment; no study has been found in relation to local wisdom in a business context. Based on a search of various academic literature databases, no similar studies investigating the combination of those three potential elements were found, either for knowledge or practical contribution purposes. The databases used to examine literature reviews included ProQuest, Emerald, Scopus, ScienceDirect, and Google Scholar using keywords such as “local wisdom”, “cultural product”, “creative industry”, “creative economy”, “entrepreneurship”, “female entrepreneur”, “women entrepreneur” and “business success”. EndNote X7 was utilised to organise more than 1,500 relevant references to support this study (see Figure 3.1).

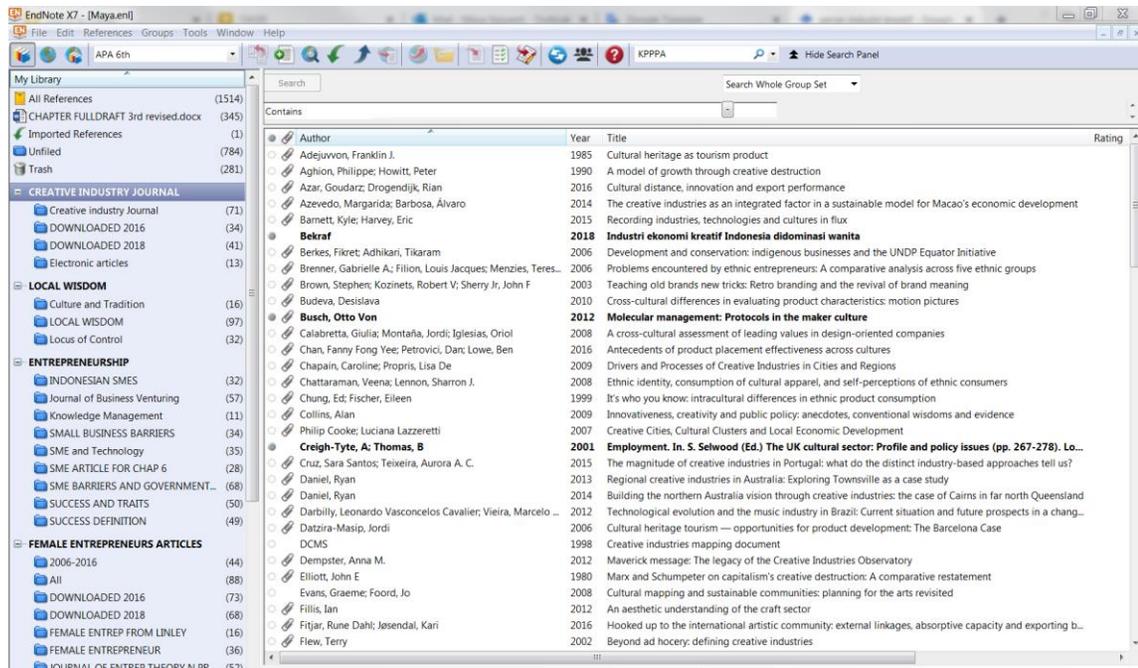


Figure 3.1 The literature and references databases

Many studies conducted in developing and developed countries concerned the essential roles of the creative industry or female entrepreneurs. Based on an examination of the relevant academic research on creative industry, local wisdom and female entrepreneurs, there is abundant potential to be developed in each of the three areas of study. Therefore, the original approach of this study is to research the combination of these three potentials. Although many researchers have embraced the concept of the creative industries as a field of study, teaching and research (Hartley et al., 2013), there is a paucity of knowledge and understanding in the context investigated in this study. In this chapter, the examination of the literature provides information on the important role of each element (local wisdom, creative industry and female entrepreneurs) to support the gap in this research. The aim of this research was to discover how the three prospective areas of local wisdom, creative industry and female entrepreneurs intersect. The limited research documenting the utilisation of local wisdom in generating creative industry products by female entrepreneurs is the gap that was investigated in this study. Figure 3.2 illustrates how this literature review was examined.

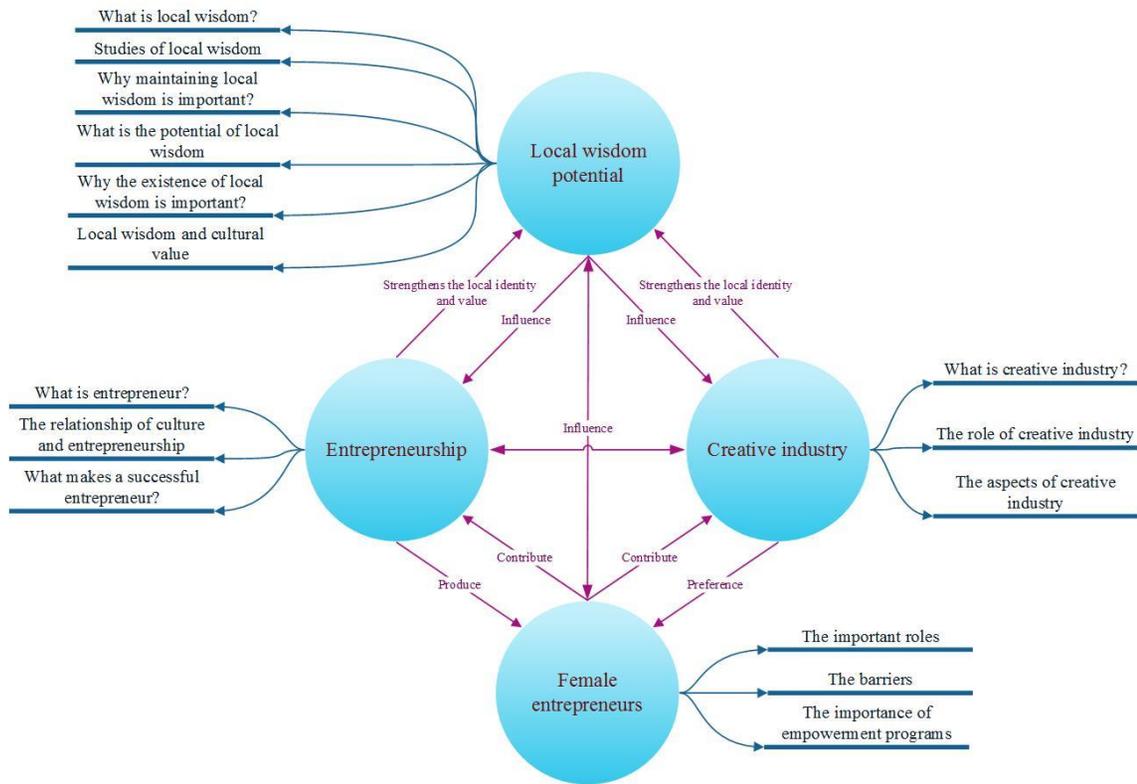


Figure 3.2 Theoretical model

### 3.2 Local wisdom

This section examines the literature in local wisdom studies conducted in many countries, including Indonesia. The term “local wisdom” was not used by many authors, which made this concept perhaps unfamiliar in the research that focused on cultural investigation. Therefore, the research examination started with the definition of local wisdom and continued to its potential for the business aspect, as illustrated in Figure 3.3.

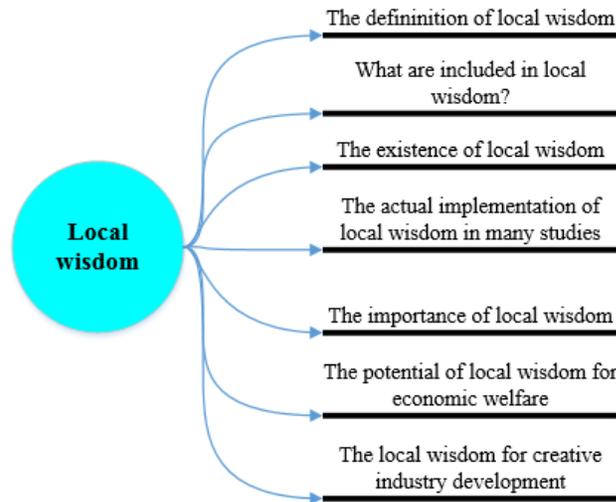


Figure 3.3 The literature examination of local wisdom

The term "wisdom" in this study refers to the concept explained by (Birren & Svensson, 2005) where "wisdom" has a meaning with an "ancient" connotation that transcends time, knowledge, and culture through myths, stories, songs, or ancient paintings from generation to generation. Sungkharat, Doungchan, Tongchiou, and Tinpang-nga (2010) defined "local wisdom" as local knowledge and local rule derived from the experience of a community handed down from generation to generation (Sungkharat et al., 2010). Substantially, local wisdom involves culture, belief, philosophy and custom that distinguishes one community from another. Local wisdom can include various activities such as herbal treatment, cultivation, natural resource management, customs, culture, religion, beliefs, arts, local language, philosophy and traditional cuisine (Wagiran, 2012). The term "wisdom" from Birren and Svensson (2005) and the "local wisdom" definition by Sungkharat et al. (2010) have been adopted for this research as they bring together the various aspects under investigation.

Maintaining local wisdom as a value is important since the typical Asian entrepreneur has moved away from some of the values they inherited from their ancestors (Dhaliwal & Kangis, 2006). Whereas, there was a potential opportunity that the new generations could inherit from their ancestor in entrepreneurial activity (Dhaliwal & Kangis, 2006). Many

ethnic products created by the previous generations become an artistic creation with certain philosophical value and offered with a worthy selling price in the art and tourism business (Mongkholkaw & Monthon, 2014). Traditionally, there has been a relationship between culture and creative activities as a solution for economic failures, although this may require particular regulation to combine culture with creativity in ways that avoid cultural conflict (Marco-Serrano et al., 2014; Stephan & Pathak, 2016). It is important to preserve the local wisdom and knowledge, especially when it has the potential for the development of local economy, because creativity, entrepreneurship and innovativeness can be taught by the predecessor (Roper, Love, & Bonner, 2017).

Local wisdom has existed in the life of society since ancient times, ranging from prehistoric times to the present (Rosile & Claw, 2016; Sungkharat et al., 2010). Local wisdom was seen as a positive human behaviour. It provided a way of dealing with nature and the surrounding environment that could be adopted from religious values, customs, ancestors or local culture, which built naturally in the community to adapt to the surrounding environment (Wagiran, 2012). Local wisdom is formed as a cultural dominance of the local community and is a product of the ancient culture that is used to guide a society's life (Wijayanto, 2015).

Studies of local wisdom are closely linked to the positive values, customs and traditions of a society from a social, cultural or environmental perspective. As noted above, the ideas of local wisdom can be manifested in various forms, ranging from customs, rules, values, traditions and even the religion of the local community (Wijayanto, 2015, p. 7). Other examples of forms of local wisdom in society include norms, ethics, beliefs, customs, customary law and particular rules. Essentially, local wisdom can also be formed as institutional and social sanctions, spatial use and seasonal estimates for cultivation, conservation, protection of sensitive areas, adaptation and mitigation of shelter on extreme climate (Wijayanto, 2015, p. 7). Figure 3.4 summarises the elements involved in local wisdom based on the literature examined.

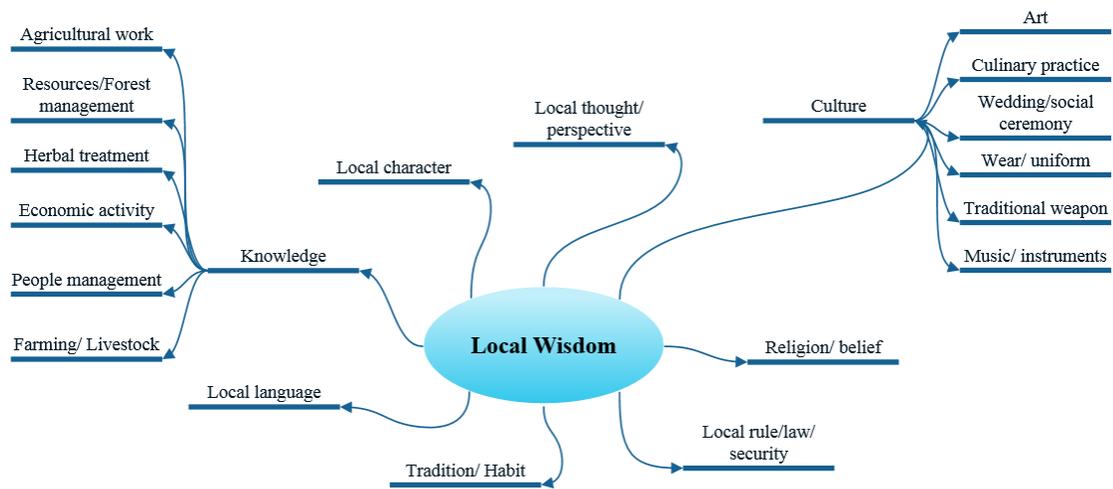


Figure 3.4 The elements of local wisdom

Local wisdom can be interpreted as an empirical and pragmatic system of local communities' knowledge or indigenous knowledge systems (Affandy & Wulandari, 2012). Empirically, local wisdom is imparted by the activities that occur in the life of a community. Local wisdom is also pragmatic because the concepts built as a result of thinking in the knowledge system are aimed at daily problem solving. Local wisdom relates specifically to a local culture and reflects the way of life of a local community. In other words, local wisdom resides in local culture (Sungkharat et al., 2010).

In Indonesia, the term “local wisdom” is often synonymous with ethnic or sub-ethnic cultures. The term “local” in Indonesia represents various ethnicities, and includes how people think, act and produce particular creations (Meliono, 2016). This local value is important since many potential products are based on local wisdom. However, local wisdom is still mainly in the form of tacit knowledge that is handed down from generation to generation (Affandy & Wulandari, 2012). Ethnicity in a culture includes several elements such as language, knowledge system, social organisation, technology and living equipment system, livelihood system, religious system and arts (Wagiran, 2012). An ethnic group has a distinct cultural background that is usually visually characterised by the way they dress (Chattaraman & Lennon, 2008). Some forms of traditional knowledge

arise through stories, legends, songs and rituals, and also local rules or laws. Local wisdom becomes important and useful only when local people who inherit the knowledge system accept and claim it as part of their lives. In that manner, local wisdom can be called the soul of the local culture (Sungkharat et al., 2010).

In general, indigenous, local, traditional people are a community that preserves their cultural heritage by implementing it in daily life (Wijayanto, 2015). They are a community who lives on the basis of their hereditary origins over the local territory, and have sovereignty over the land and natural wealth. Their socio-cultural life is regulated by customary law and customary institutions that manage the survival of society.

This dependence and non-separation of resource management with local social systems in the community can be explicitly seen in everyday life in rural areas, both within indigenous communities as well as in other local communities that still implement some of the social systems based on traditional knowledge and way of life. What is meant by indigenous peoples here are those who are traditionally dependent and have close socio-cultural and emotional spiritual ties to their local environment (Ma, Wang, & Hao, 2012). Traditional communities, for example in Indonesia, Thailand or China, have been maintaining their social systems and way of life over an extended period (Liu, 2005; Sungkharat et al., 2010; Wijayanto, 2015) through a focus on the existing system of local wisdom, rules and mechanisms that are capable and tested to create legal rules for community-based management and utilisation of long-term dimensions (Wagiran, 2012). In this way, local wisdom is one of the cultural manifestations of a system that tends to hold closely to tradition as a means to solve the problems faced by local communities. Therefore, local wisdom has an important role in the development process of a community; for example, by establishing and maintaining how things such as land is managed, decisions are made and the roles people undertake (Hastuti, Julianti, Erlangga, & Oswari, 2015; Kandari, Rianse, Iswandi, & Arafah, 2017; Liu, 2005; Maretta, 2016; Mongkholkaew & Monthon, 2014).

### 3.2.1 Research into local wisdom

Research related to local wisdom discusses mainly ethnic community way of life where the local wisdom is implemented in several aspects of daily life. Based on a search of various accessible databases including ProQuest, Emerald, Scopus, ScienceDirect and Google Scholar, Figure 3.5 illustrates a map of recent studies from various countries discussing local wisdom. This research used the terms “local wisdom” and “local value” as key search terms to identify these studies.

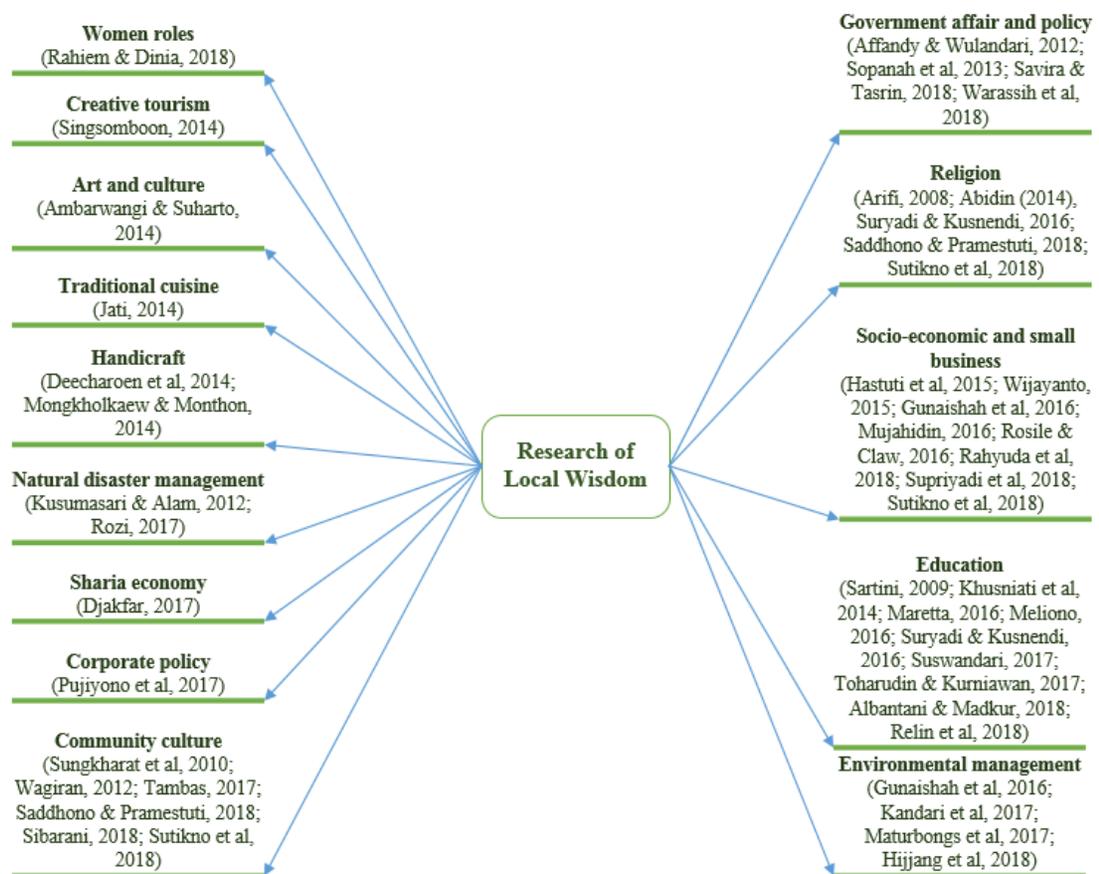


Figure 3.5 Research mapping of local wisdom

This research found an interesting phenomenon when putting the exact term “local wisdom” in the search engines of these databases. Evidently, much of the research focusing on local wisdom was mostly conducted by Indonesian researchers and published in Bahasa in local journals or written in English and published in international journals. The discussion about culture and local wisdom has attracted many Indonesian researchers.

This is most likely due to the numerous traditional cultures and diversity of ethnic communities in Indonesia. As noted in Chapter 2, Indonesia is archipelago country with more than 300 ethnic communities spread over its many islands.

Nevertheless, the aspect most of the research on local wisdom conducted in Indonesia focused on was education (Albantani & Madkur, 2018; Ambarwangi & Suharto, 2014; Meliono, 2016; Relin, Rasna, & Binawati, 2018; Sartini, 2009; Suryadi & Kusnendi, 2016; Suswandari, 2017; Toharudin & Kurniawan, 2017). These studies involved students as research participants and examined the extent to which aspects of local wisdom influenced the learning process or learning materials.

Other local wisdom studies in Indonesia related the potential of local wisdom to business (Hastuti, Julianti, et al., 2015; Rahyuda, Rahyuda, Rahyuda, & Candradewi, 2018; Wijayanto, 2015). The discussion of local wisdom in business examined specific characteristics of certain ethnic communities and the way they run their businesses. The research conducted by Rahyuda et al. (2018) focused on the competitive advantage that resulted from local wisdom as an opportunity to develop the business. This research observed the specific behaviour influenced by local wisdom in certain communities, which had positive implications for their entrepreneurial spirit. Rahyuda et al. (2018) described how the value embedded in Balinese local wisdom affected the way they ran their businesses. Rahyuda et al. (2018) called this the *catur paramitha* concept, which involves certain entrepreneurial behaviours such as competition within a partnership, empathy and sympathy towards customers, maintenance of product quality and trust, and tolerance in partnership collaborations.

Indonesian women also participated in the local wisdom research conducted by Rahiem and Dinia (2018). The topic of discussion emphasised more the importance of local wisdom education for the females of the Pasemah tribes to protect them from any potential domestic violence. However, the study conducted by Rahiem and Dinia (2018) focused only on how local wisdom influenced the females' perspectives of their rights and their roles instead of the from the female entrepreneurs' point of view. In all the research

literature related to local wisdom in Indonesia or in other countries such as Thailand and China, no study was found that specifically discusses the potential of local wisdom being utilised by indigenous local females to produce ethnic products in the creative industry sector. As previously discussed, local wisdom studies in Indonesia focused more on education, natural preservation, environmental management, culture, ethnicity, religion, values, traditions, traditional food and government policy. In Thailand, the local wisdom studies examined the culture, process of production and tourism. A study from China described ethnic identification as one aspect that influences their behaviour, especially in product consumption.

### 3.2.2 The importance of local wisdom

Indigenous values such as local wisdom have an important role to play in the daily life of local people. Cultural differences and perspectives become local potential that can be developed into local economic resources and serve as solutions to reduce economic disparities between regions (Affandy & Wulandari, 2012). Therefore, maintaining the sustainability of local wisdom is important because it has potential that can be developed for the economic improvement of the area.

There is valuable knowledge in local wisdom such as creativity, innovation and ways of doing business that can be taught by predecessors to current generations intending to utilise local potential to develop their businesses (Roper et al., 2017). Valuable knowledge in local wisdom requires special handling, given many Asian entrepreneurs have left behind the cultural values they inherited from their ancestors (Dhaliwal & Kangis, 2006). However, culture and creative activity can be a potential combination to produce creative products that have trade value in economic activity. In these circumstances, government regulation plays an important role in avoiding cultural conflict in the practice of community creative activities (Marco-Serrano et al., 2014).

With proper management, local culture and its core values, which are part of local wisdom, can be a lucrative strategy for the development of a community, especially for economic and marketing aspects (Banerjee, 2008). Previous research findings show that local

characteristics of each country will influence the decision of the creative industry product (Kumar, Ganesh, & Echambadi, 1998) because different regions have their own local value, which affects their insight (Banerjee, 2008). This, and the availability of resources, will stimulate the diversity of cultural products created with a high value that are able to contribute to their prosperity. The values, customs, attitude and behaviour patterns that are included in local wisdom affect the socio-economic system in the local community (Edelman et al., 2016, p. 432; Estrin et al., 2016, p. 450; Hastuti, Oswari, et al., 2015, p. 27).

Research, as noted above has discussed the role of local wisdom in various contexts including education (Khusniati, Parmin, & Sudarmin, 2014; Meliono, 2016; Relin et al., 2018; Sartini, 2009; Suryadi & Kusnendi, 2016); literature (Sartini, 2009); traditional art (Ambarwangi & Suharto, 2014); way of life (Hastuti, Julianti, et al., 2015); humanities (Sibarani, 2018; Wagiran, 2012); religion (Abidin, 2014; Arifi, 2008; Saddhono & Pramestuti, 2018); natural environment (Hijjang et al., 2018; Kusumasari & Alam, 2012; Maturbongs, Cahyanti, & Fitriani, 2017; Rozi, 2017; Tambas, Hidayat, Abadi, & Kepel, 2017); and government policy (Pujiyono, Wiwoho, & Sutopo, 2017; Savira & Tasrin, 2018; Sopanah, Sudarma, Ludigdo, & Djamhuri, 2013; Warassih, Sulaiman, & Fatimah, 2018). Other research in Indonesia connected local wisdom with business practice; for example, how local wisdom affects the socio-economic and competitive business advantages (Gunaisah, Saleh, Nayan, & Caropeboka, 2016; Mujahidin, 2016; Rahyuda et al., 2018; Sutikno, Hakim, Batoro, & Riniwati, 2018), influences the business policy (Pujiyono et al., 2017), stimulates the Sharia economy idea (Djakfar, 2017), links to the general business practice (Wijayanto, 2015), and enhances the tourism business (Tambas et al., 2017). Figure 3.6 shows the roles of local wisdom as summarised from the various literature findings. Local wisdom covers many roles in a broad scope that are related to the way of life of its people.

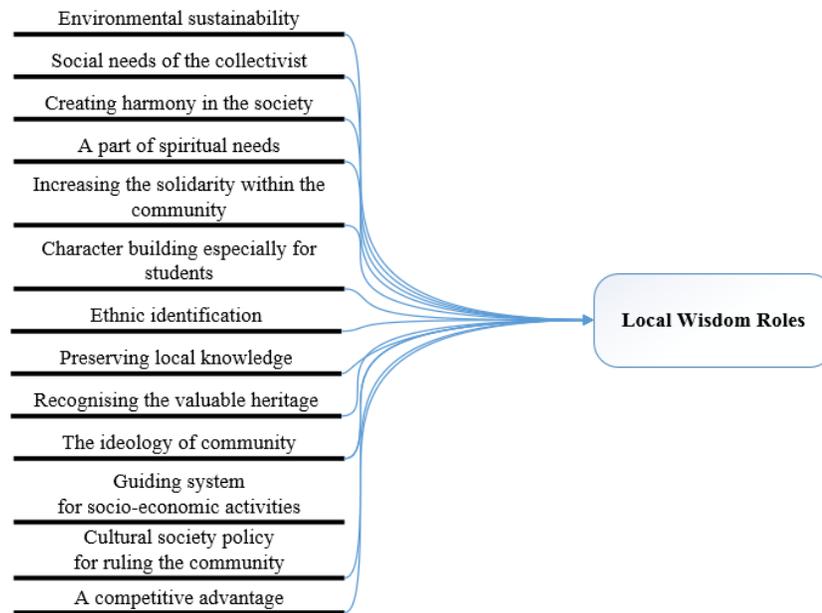


Figure 3.6 The role of local wisdom in communities

### 3.2.3 Utilisation of local wisdom

Local knowledge and local potential as a part of local wisdom can be utilised to create business opportunities. Nowadays, many consumers appreciate authentic products with cultural elements, especially products of fashion, art, food, drink, furniture, music and tourism (Brown, Kozinets, & Sherry Jr, 2003). Further, cultural apparel has been found to have a significant influence on the consumer's attribution of emotions (Chattaraman & Lennon, 2008). In some studies, consumer's preferences in purchasing products were influenced by several moderating variables such as product importance (Ma et al., 2012), product necessity (Bahaee & Pisani, 2009) and the product being associated with the country of origin (Jiménez & San Martín, 2010). This provides an opportunity for cultural products because consumers with different cultural backgrounds or countries of origin may have their own preferences, which makes them unwilling to purchase products that do not meet their values or expectations for local products. Cultural value is usually embodied no matter where people live; for example, Indian women have their own dress style, or Chinese people tending to purchase Chinese food even though they may live far away from their country of origin. Therefore, people have the tendency, in a cultural context, to be reluctant to buy a product that is not familiar to them (to eat, to wear or to

decorate). This happens because of judgement based on their personal ethnocentrism (Suh & Kwon, 2002). Therefore a challenge in building entrepreneurial businesses is to produce goods that others will find attractive.

As an essential part of local wisdom, culture is responsible for the way a community behaves. The cultural value embedded in the community usually presents as habits, customs, rituals, beliefs, symbols or unique characteristics within the members of a community. Usually, community members let the cultural values control their way of life without any coercion. Culture will give a prospective opportunity if members successfully identify the essential elements that contribute to influencing consumer behaviour. These can include: cultural history, tradition, novelty, authenticity, ethnicity, philosophy or artwork. This is also implicitly supported by Hofstede (2001), who describes various challenges caused by traditional culture; however, proper cultural management can enable the culture to have high competitive advantage through the creation of a captive market.

Culture is also a system of community livelihood that includes equipment, knowledge, natural resources and artwork. Therefore, through culture, the community is able to produce ideas and actions that lead to the creation of authentic works with artistic value. This happens because of the nature of culture and its particular characteristics. The culture embodied through meaningful symbols is often only understood by the cultural community itself. Most importantly, culture is a legacy of ancestors where the present existence can be represented as high appreciation by the successors of the community (Datzira-Masip, 2006; Widdowson & Howard, 2008).

Cultural diversity holds potential that can be an advantage or that can provide challenges. Many studies have interpreted culture as a determining component of product creation, and to be accepted by the target market, some adjustments are made to ensure that the products created meet the criteria of the cultural community or ethnic consumers who will consume the product (Budeva, 2010; Calabretta, Montaña, & Iglesias, 2008; Chattaraman & Lennon, 2008; Fontaine & Richardson, 2005; Morris, Schindehutte, & Lesser, 2002; Urban & Ratsimanetrimanana, 2015). The cultural variation makes the producer select the

appropriate content for their product to meet the diverse background with a certain characteristic of their consumers.

Cultural diversity can provide various benefits, especially in creative businesses. Culture triggers creative and innovative ideas through, for example, art products, which are generally successful in gaining a positive response from the market, or traditional fabrics, which can be modified in such a way as to become modern apparel with ethnic nuances and so attract the attention of fashion lovers. In addition, many agree that culture has specific values that must be respected and preserved (Chan, 2018; Klimaszewski, Bader, Nyce, & Beasley, 2010; Widdowson & Howard, 2008). By demonstrating the importance of cultural preservation through ethnic product creation, people in the potential target market contribute to preserving the culture by accepting local cultural products as part of their shopping products. In other words, people would feel value in buying locally made cultural products.

In developing cultural products, the necessity for innovation is increasing (Hovgaard & Hansen, 2004). Many factors have an influence on innovation including business scale, geographical location, local culture and economic environment (Rujirawanich, Addison, & Smallman, 2011). Innovation is one of the key competitive advantages that a small business must acquire (Gudmundson, Tower, & Hartman, 2003). It allows a business to capitalise on the market opportunities around them (Rujirawanich et al., 2011). With innovativeness, an ethnic group could utilise their local potential to develop authentic products. In addition, to achieve business success, knowledge and learning processes are also perceived as essential to developing an entrepreneurial culture (Rae, 2007).

#### 3.2.4 Cultural heritage as a creative value

Culture is a dimension that is generally understood as a set of shared values and beliefs. Hofstede (Hofstede, 1991, 2001) defined culture as the mental programming of a society that produces an interactive aggregate of the common characteristics that influence the way a community responds to its environment. Most research deals with the culture of a country in general terms, with many authors specifying the culture with the name of a

particular nation to distinguish one culture from another. For example, Chinese culture (Barmé, 2000; Fan, 2000; Shenkar, 2003), American culture (Sollors, 1986; Williams, 1990) or African culture (Browning, 2013; Ogunniyi, 1988). Many researchers made comparisons to explain cultural concepts among countries as if the culture within a country is uniform (Hong, Ip, Chiu, Morris, & Menon, 2001; Kim, Pan, & Park, 1998; Tinsley, 1998). Levine (1968) described that traditional culture internally explains similarity with the image of uniformity. However, this does not represent the entire human population living in the same country, as, for example, in Indonesia. Levine (1968) also disagreed with the use of generic terms such as Asian culture or Western culture. Indonesia is an example of a multicultural society that cannot be categorised singularly as an Asian culture.

According to Hofstede (1991), culture can be defined as a tool that programs the human mind to behave in particular ways that distinguish one group of humans from another. Hofstede (2001) identified five cultural dimensions: power distance, individualism–collectivism, masculinity–femininity, uncertainty avoidance and long-term orientation.

The dimension of power distance identifies two aspects: high power distance and low power distance. In high power distance, there is a clear gap of power between people; for example, a formal relationship between superiors and subordinates, which shows a clear gap between them. In low power distance the level of power is distributed more equally; for example, in certain organisations or communities, a leader becomes friendly with their subordinates, they socialise and have open discussions.

The dimension of individualism–collectivism describes the tendency of the behaviour of the community; this dimension distinguishes those who prefer to act for their own benefit (individualist) compared to those who act in the best interests of the group (collectivist).

The dimension of masculinity–femininity relates to the expectations within a society; a masculine society is one that is considered to be more focussed on dominance or power, whereas, a feminine society is cooperative and has a high sympathy to others.

The dimension of uncertainty avoidance indicates how much uncertainty or ambiguity a community is comfortable with. High or low levels of uncertainty avoidance are indicated by their need for security and a certain level of risk and tolerance for the uncertainty itself.

The last dimension, long-term versus short term orientation, reflects the community's ability to analyse problems, deal with change and prepare for the future based on long-term or short-term orientation (Beugelsdijk, Kostova, & Roth, 2016; Hofstede, 1991).

Many entrepreneurs are inspired by their cultural heritage when starting creative home industries. The products created represent the entrepreneur's ethnic identity based on their culture or history. Ethnic products possess distinct characteristics of the traditional culture and demonstrates a unique identity as they were created for a particular purpose (Jati, 2014). Despite the intention of its creation, an ethnic product can successfully attract many people, especially those who value the concept of art and ethnicity embedded in the product.

Some authors discuss the importance of being adaptive through an innovation strategy in anticipating environmental changes and market tastes (Azar & Drogendijk, 2016; Calabretta et al., 2008). This innovation includes changes to the product design itself, without eliminating any potential cultural value in the product. Maintaining innovation activity provides an effective solution for addressing uncertainty in changing business environments. Being innovative, especially in the production of cultural products, is essential for business performance (Ismail, 2016). Eventually, the bargaining power of consumers will force many producers to redesign their creative products.

Over time many entrepreneurs in cultural products have utilised the potential of cultural heritage to generate economic value, especially in their local area. Cultural heritage is mostly offered in a package of tourism products (Adejuvvon, 1985), which are offered to visitors (especially tourists). These local souvenir products are often integrated with other

intangible goods in the service industry such as attractions, facilities, transportation and traditional cuisine.

Another potential use of cultural value often found in local creative products includes traditional apparel, fashion items, handicrafts and local cuisine. The ethnic and cultural elements contained in these products become a significant predictor as a value-add (Chattaraman & Lennon, 2008; Ko & Lee, 2011; Littrell, Paff Ogle, & Kim, 1999). Figure 3.7 summarises some supporting evidence regarding the utilisation of culture into a creative product.

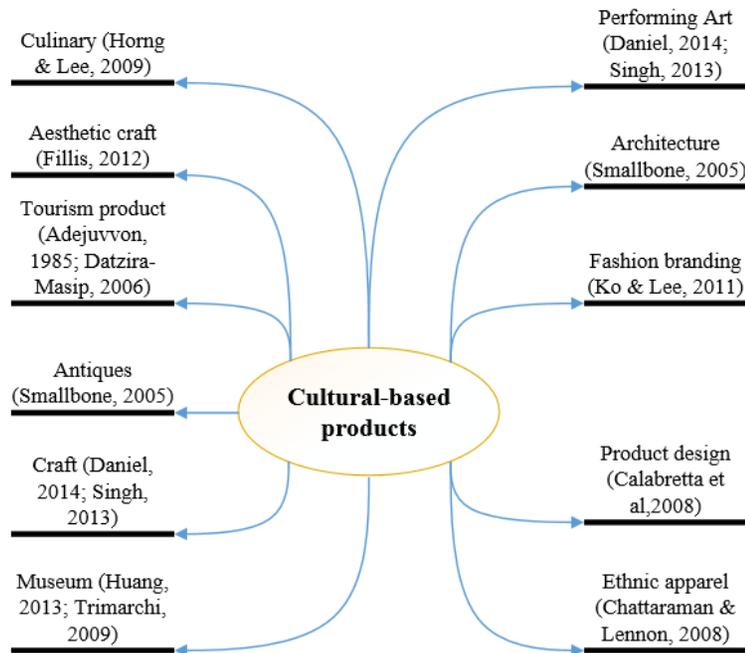


Figure 3.7 Research into cultural-based products

Figure 3.7 shows a number of studies that demonstrate how local wisdom in the culture has an essential value to be offered as commercial products, which are surprisingly successful in certain markets. The study conducted by Chattaraman and Lennon (2008) revealed that products with ethnic elements proved to have an influence on consumer behaviour. This means that ethnic entrepreneurs should value their creative products more

by emphasising the important value embedded in the product rather than just offering them as goods for sale.

The combination of human resources, natural wealth and the many aspects of local wisdom can provide economic value through creative industries (Ismail, 2016). Indonesia has astonishing diversity in its ethnic and sub-ethnic groups, all with unique characteristics that can be developed into many creative products. This potential, supported by plentiful natural resources, is a prospective opportunity to build economic resilience.

One example that represents how local wisdom can be a value-added product is Luwak coffee (also known as palm civet coffee). Luwak coffee has a particular reputation and is well known by coffee lovers in the global market (Onishi, 2010). This coffee bean is produced by an animal called the Luwak (civet). The Luwak is a cat-like animal that swallows the coffee beans as their food. The excreted beans are collected and go through a series of processes to ensure the coffee bean is appropriate for human consumption. Luwak coffee is considered one of the most expensive types of coffee bean in the world. The process of making Luwak coffee is one example of local wisdom utilisation in commercial products; this rare and authentic process was invented by traditional Indonesian farmers during the colonialism era, approximately 200 years ago (Jumhawan, Putri, Marwani, Bamba, & Fukusaki, 2013; Marcone, 2004).

In Indonesia, cultural creations based on local wisdom present a significant potential opportunity for creative industry development. Indonesia has a wide variety of cultures and traditions that could be used and developed for a range of creative products. This would provide the opportunity for increased cultural products development, as many Indonesian communities place a high value on their cultural identity (Jati, 2014; Rahyuda et al., 2018). Also, the value of the cultural product is well accepted in the broader art market; the art lover will often respect the value embedded in the ethnic product (Pantano, 2011; Park, Javalgi, & Wachter, 2016; Rodríguez-García, Mora, & Yáñez, 2014). In addition, the Indonesian Government has also paid serious attention to the creative industry by establishing the Indonesian Creative Economy Body to provide creative

entrepreneurs with various support programs for creative industry development (Bekraf, 2019; Hamdan, 2016).

### 3.3 Creative industries

This section examines the concept of creative industry and its important role in economic activities and entrepreneurship. Figure 3.8 illustrates the flows of the literature examination in this section.

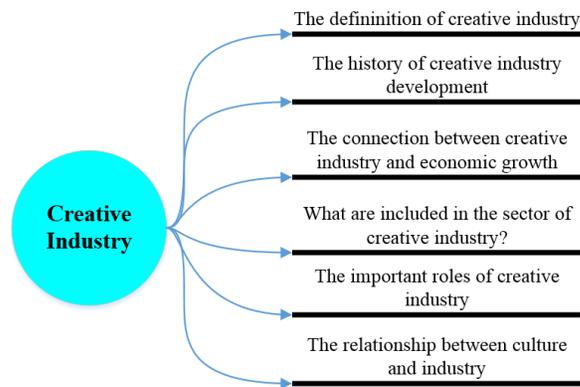


Figure 3.8 The literature examination of creative industry

There are a range of definitions relating to creative industries. However, most of them are associated with creative pursuits and new ideas instilled through academic, scientific and technological skills (Pitts, 2015). As previously noted in chapter two, the creative industry is defined as an industrial component of the economy where creativity is the input and content or intellectual property is the output (Potts & Cunningham, 2008). A similar definition is outlined by Purnomo (2008) who describe creative industry as an exploration of human creativity that can generate income through product creation. In general, there are at least 16 business sectors that are classified as a creative industry, including handicraft, fashion, and culinary that become this research limitation. In a creative industry, creativity is a key determinant that can be utilised for economic growth. Evidently, most of the creative industries run as micro businesses, SMEs or sole traders (Creigh-Tyte & Thomas, 2001).

According to the literature, the study of the creative city began in the United Kingdom (UK) and was later expanded by cultural theorists Landry (2005) and Florida (2002) (Florida, 2002; Landry, 2005) with their focus on the creative class in the United States (US) (Hospers, 2006), which then expanded to Australia (Daniel, 2014). Chapain and Propriis (2009) associated this creative concept with the cultural industry as it produces various images in people's thoughts. According to Landry (2005), creativity is a complex concept involving the ability to think about the beginning of creation and then conducting the experiment to make it a genuine outcome. From Landry (2005) it can be concluded that creativity is a sharpening competence to produce innovative works. This way of thinking began in the UK, especially in London with plans to develop it into a creative city (Landry & Bianchini, 1995). Landry (2005) argued that stimulating creative thinking will solve many problems that are connected to each other. For example, creative people will create new innovative products or services that will have an impact on wealth creation, so the prosperous city will be able to improve technical difficulties such as infrastructure and transportation management, which would then improve the social welfare of the society. A creative city is defined by Landry as a city that is able to provide supporting conditions and facilities where creativity can flourish (Landry, 2005, p. 5).

Some analysts and politicians have argued that the main source of economic growth is a combination of knowledge, competition and technology (Hospers, 2006). However, another theory claims that those three factors are not fundamental elements of economic growth (Florida, 2006). Florida (2006) stated that economic growth is closely associated to human creativity, especially for an urban society where most of the economic activities are built on the human creativity of engineers, consultants, writers, architects, designers, artists and scientists. Therefore Florida concludes that economically prosperous cities are those that capable of collaborating the 3Ts: talent, technology and tolerance (Florida, 2006).

Some studies show a difference in how the terms creative industry, cultural industry and creative economy are defined (Hesmondhalgh, 2008; Howkins, 2002a; Rodgers, 2015). The creative industry has been defined as a group of economic activities related to the

creation or use of knowledge and information (Hesmondhalgh, 2008; Rodgers, 2015). The creative industry is also often called the creative economy (Howkins, 2002a), which is an industry derived from the utilisation of creativity, skills and individual talents to create welfare and economic activity by generating and exploiting the individual creativity. This creative economy is believed to have a strong influence on the economy and to encourage innovation-driven growth (Potts et al., 2008). However, the creative economy is also challenged by social value, environment, policy and cultural sense for creativity to emerge (Trimarchi, 2009). Trimarchi (2009), who conducted a study in Italy, concluded that creativity would impact the local economy only if it was supported by social and entrepreneurial factors, public institutions and individual action that were combined and reinforced by the legislation and laws to make an opportunity for the development of the creative process (Trimarchi, 2009).

The creative economy is a new idea involving an economic system that places human information and creativity as the most important factor of production. This idea is a vital item in the creative economy because these creative ideas will encourage the creation of innovations that then become new solutions in accordance with market needs (Barnfield, 2002). The creative economy has the potential to replace conventional industry products and to provide new solutions that are more appropriate for market needs (Barnfield, 2002). At least 15 sectors of activities have been identified from the literature: Advertising; Architecture; Art products; Craft products; Design; Fashion; Video, Film and Photography; Games; Music; Showbiz; Printing and Publishing; Computer and Software; Broadcasting; Research and Development; and Traditional Cuisine. Figure 3.9 illustrates the creative sectors discussed in particular countries.



Figure 3.9 Creative industry clustering

Sources: (Azevedo & Barbosa, 2014; Barnett & Harvey, 2015; Bell, Adhikari, Chambers, Cherdchu, & Suwonsichon, 2011; Brabazon, 2012; Chapain & Propriis, 2009; Darbilly & Vieira, 2012; Deecharoen, Mongkholkaw, & Monthon, 2014; Fillis, 2012; Gatut & Aryanto, 2010; Hauge, 2012; Hendijani, 2016; Henry, 2009; Jati, 2014; Kanada, 2016; Ko & Lee, 2011; Lee, 2012; Pan, 2015; Propriis & Wei, 2009; Smallbone, Bertotti, & Ekanem, 2005; Trimarchi, 2009)

The creative industry is perceived as significant in supporting prosperity in the economy because human creativity is a major economic resource (Florida, 2002) and future industry will depend on the production of knowledge through creativity and innovation (Landry & Bianchini, 1995). Further, creativity can play an important role in building and enhancing social quality through its ability to influence both the cognitive and the functional profiles of various heterogeneous goods and services (Trimarchi, 2009). Creativity is also considered a powerful solution to economic problems through generating social value to original and interesting products (Trimarchi, 2009).

### 3.3.1 The role of the creative industry

The role of creativity in economic development has been predicted since the early 1940s when Austrian economist Joseph Schumpeter put forward the term known as “creative destruction” (Elliott, 1980). According to Schumpeter, entrepreneurial creativity as outlined in destructive innovation by the existence of a creative process is a form of evolutionary practice of the capitalist system. Schumpeter argues that creative destruction is the beginning of the entrepreneur’s discovery of a radical innovation that leads them to another form of power that supports economic development in the long term. This radical

innovation by entrepreneurs could extinguish the values and principles that many capitalists had at the time of conventional monopoly economies (Elliott, 1980).

The creative economy is the result of work from creative and intelligent humans. Many creative works receive high appreciation and enthusiasm, especially a creative work that provides an interesting feature, is unique or is genuine (Hospers, 2006). These creative works can lead to activities that affect the social welfare of the community. One example is the creative industry of cinema. In this industry, a successful filmmaker can make significant money on every film they create.

Further, creative industry can also stimulate the acceleration of innovation (Cooke & Lazzeretti, 2007). Internet technology has penetrated various layers of society, and this has triggered more diverse technology and faster innovation. Nowadays, people are able to enjoy innovations in services (Cooke & Lazzeretti, 2007) such as online buying and selling of transportation tickets, hotel reservations and various forms of e-commerce. In many countries, the phenomenon of innovation acceleration impacts changes in human behaviour, especially when a technology application is simpler to use. People tend to be more interested in reading local news or entertainment using technology, provided through their devices (Cooke & Lazzeretti, 2007). Even the advertising industry prefers to use online as their medium of choice rather than other forms such as television, printed advertising or radio. Innovation in advertising could give many advantages to business such as decreased advertising costs and the potential area that can be reached through the online adverts (Zinkhan & Watson, 1996).

This is supported by Elliott (1980), who stated that creative industry is one of the foundations of new business emergence. Trends and lifestyles are impacted by technological developments, which play an important role in the social life of society. The presence of technology provides easy, quick access to information, thus people know more quickly about developments in the world. This allows people access to knowledge that can stimulate creative thoughts and create new solutions or ideas or products.

People see problems from different perspectives and when supported by technology they can find a more appropriate solution that is in accordance with their customers' needs, allowing their business to develop. The presence of start-up businesses brings new changes in product offerings and these will form part of the creative economy; when new businesses flourish, competition will increase (Elliott, 1980). An increase in information through accessible technology will also create an essential opportunity for businesses to offer their products to the broader area. People have more choice via online retailing and it provides an opportunity for another similar businesses to operate in the same market, increasing business competition. More businesses will compete to become a market leader by offering the advantages of their products to the public. To become a market leader they need to know the precise needs of the people interested in their product; the deployment of the people who need the product; the level of competition in a similar business; and how to utilise more information technology to gain such knowledge.

Reaching a broader area is no longer an impediment for many businesses, allowing them to be the best in creating their product. The increase in competition increases innovation, ultimately creating better quality products than currently exist in the market (Rao, Ahmad, Horsman, & Kaptein-Russell, 2001). The resulting situation certainly has a positive impact on the availability of more quality products (Rao et al., 2001). Many businesses will put serious effort into improving their product quality to win their market share. This is advantageous to the consumers, who will benefit most from this competition; they will become more selective and have more options when choosing products.

However, developing the creative economy is not as simple as this, because obstacles emerge that interfere with the development of the creative industry itself. Creative industry barriers come not only from particular forms of policy but also from the person who runs the business. These barriers of creative economy potential include lack of protection of intellectual property rights for a new creation. The creative industry produces products derived from new ideas, so the protection of intellectual property becomes a protection for creative and novelty work (Hartley et al., 2013). There has been correlation

between the intellectual property infringements and the economic failure of creative industry (Rob & Waldfogel, 2007) so this matter requires serious attention.

Another barrier that has been identified is the limitation of the infrastructure of media and information and communication technology (ICT), where a lot of creative businesses, especially in rural areas, have not fully appreciated the importance of ICT in supporting their business process. This fact is ironic since computers and digital technology are a part of creative industry products. Many entrepreneurs especially in small businesses do not utilise the ICT because they lack the skill to operate and implement these technologies (Mitev & March, 1998).

Technological changes are also responsible for many crises in the creative industry such as in the music industry, particularly when the industry maintains the traditional way of creating the product (Darbilly & Vieira, 2012). Entrepreneurs in the creative industry who fail to adjust to technological developments will find it more difficult to survive (Darbilly & Vieira, 2012).

Creative industries are also significant drivers of economic growth across other industries (Potts et al., 2008). Basically, creative industry can be thought of as transferring innovation into the knowledge base of the economy (Hearn & Rooney, 2008). In Indonesia, in 2016 the total revenue from the creative industry economy reached more than USD 50 million. The creative industry sectors that contributed most were fashion, culinary and handicraft. If the Indonesian Government could drive the potential of other creative industries, this would encourage faster economic growth of Indonesia. This condition is also applied in various countries that are concerned with creative industry potential.

In order to support creative industries' contribution to GDP, the government, as a policy maker, can have a significant influence, particularly through by reducing bureaucratic processes (Wong, Choi, & Millar, 2006). In Australia and the UK, creative industries' contribution to GDP is growing at more than twice their national GDP averages (Higgs,

Cunningham, & Bakhshi, 2008). Other research has shown a significant contribution of creative industry to economic growth in many countries such as noted above in Australia (Daniel, 2014), the UK (Pitts, 2015; Schulz, 2015), China (Azevedo & Barbosa, 2014), Italy (Trimarchi, 2009) and other European countries (Marco-Serrano et al., 2014). Other examples show that creative industries in South Korea have grown at greater rates than the manufacturing sector since 2005. In Singapore, the creative economy accounted for 5% of the GDP, equal to USD 5.2 billion. Moreover, in Europe, many localities and regions were inspired by the concept of sustainable development, creativity and innovation to foster a culture of creativity for their image and economies (Petridou & Ioannides, 2012). In addition, creativity can play an important role in building and enhancing social quality through its ability to influence both the cognitive and the functional profiles of various heterogeneous goods and services (Trimarchi, 2009).

Therefore, government support is essential to increase the number of self-employed people in creative industries. This support will have a great impact on innovativeness and commercial potential for the area (Collins, 2009).

### 3.3.2 Creative industry framework

Creative industry is derived from the utilisation of creativity, skills, resources and individual talents to create welfare, exploiting the individual creative power and creativity. The concept of a creative industry developed from the creative economy and extends beyond certain sectors considered as creative industries and is integrated throughout industry rather than as separate sectors (Rodgers, 2015). This creative economy is believed to have a strong influence on the economy to encourage innovation-driven growth (Potts et al., 2008). However, the economy must also be challenged by social value, environment, policy and cultural sense for creativity to emerge (Trimarchi, 2009).

The concept of creative industry has attracted the attention of many developed or developing countries as a promising sector that has the potential to contribute to the economic value to the region (Daniel, 2014). Creativity is considered a powerful solution to economic problems through generating social value to produce an original and

interesting product (Trimarchi, 2009). Furthermore, creative industries are also significant drivers of economic growth across other industries (Potts et al., 2008). Basically, creative industry can be thought of as transferring innovation into the knowledge base of the economy (Hearn & Rooney, 2008). Figure 3.10 shows the creative industry framework, which sums up findings and concepts from the literature reviewed regarding the creative industry.

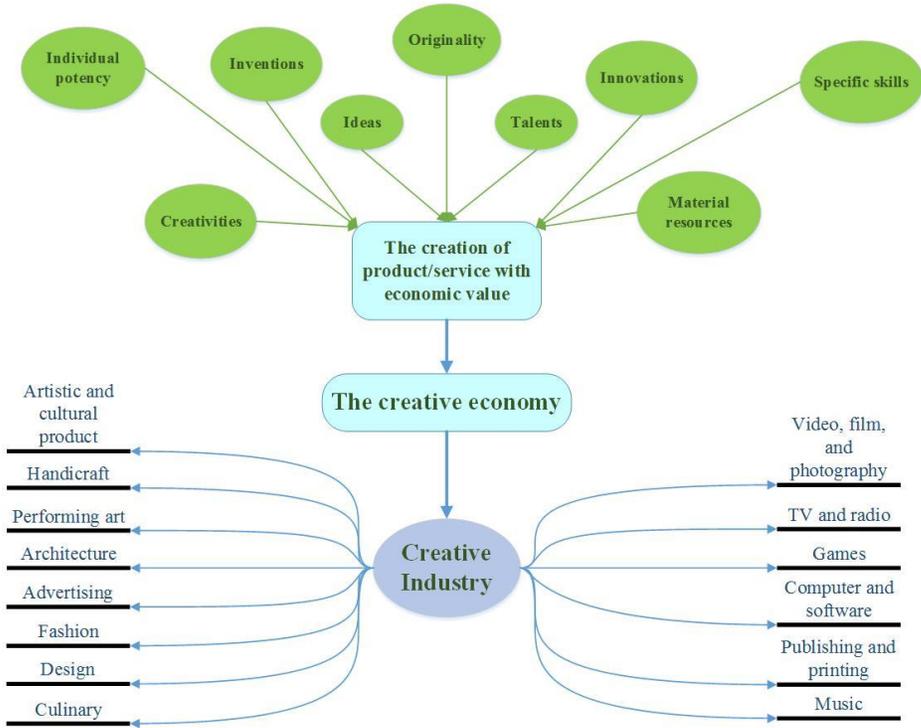


Figure 3.10 Creative industry framework

Sources: (Bell et al., 2011; DCMS, 1998; Fillis, 2012; Hartley et al., 2013; Hendijani, 2016; J. S. Hornig & Lee, 2009; Huang, 2013; Singh, 2013)

The capability to manage creativity is fundamental to future economic prosperity and social welfare, making creativity the basis of the creative industry (Galloway & Dunlop, 2007); any activity that includes creativity is categorised as part of the cultural and creative industry.

According to Galloway and Dunlop (2007), there are five basic concepts of the creative and cultural industries required for an area or product to be defined as an industrial

segment: creativity, intellectual property, symbolic meaning, use-value and joint goods. The creative industry must consist of intellectual property, whether it was created by individual knowledge or shared utilisation of intellectual property (Howkins, 2002b). This means creative industries should apply originality, which leads to an outcome of intellectual property. Further, the creative industries need a symbolic meaning embodied in products that have an economic value derived from their cultural values (Galloway & Dunlop, 2007). This means all trade products that have cultural values embedded in them are included in the category of creative industry products. The meaning of the next concept, use-value, differs from its symbolic meaning. Use-value tends to be seen from the aspect of benefits to the user, while its symbolic meaning relates to the cultural content contained in the product (Pitts, 2015). Joint goods is the combination of the products and culture. This means the products should have not only a symbolic value but also a functional value (Galloway & Dunlop, 2007). In this concept, the creative industry product must be the product needed by the user, with a cultural value attached to the product.

### 3.4 Entrepreneurship

Before examining the concept of the female entrepreneur, this section describes the basic concept of entrepreneurship itself to provide a better understanding of entrepreneurial activities in general (see Figure 3.11).

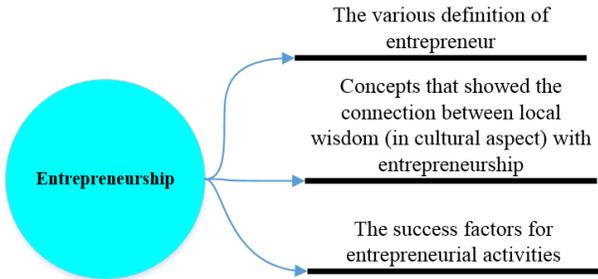


Figure 3.11 The literature examination of entrepreneurship

The terms of “entrepreneurship” and “small-medium enterprise (SME)” are often mentioned in business literature. Despite the similarity in their aim toward the business objectives, their definitions were considerably different (Lucky & Olusegun, 2012). However, many authors and general communities use the terms interchangeably in their research work (Lucky & Olusegun, 2012; Schaper, Volery, Weber, & Lewis, 2010). The definition of an entrepreneur is an individual who is able to develop new ideas, identify opportunities, then combine them with the necessary resources to produce a creation (Schaper et al., 2010). Most entrepreneurs have similar characteristics, especially in their capability to identify the opportunity combined with innovative ideas to create products (Carton, Hofer, & Meeks, 1998; Korsgaard, Berglund, Thrane, & Blenker, 2016). SME’s managers do not always fit with the definition of entrepreneurs since they do not necessarily invent new ideas or identify new or different business opportunities while establishing their firm (Schaper et al., 2010). Another distinguishing factors between entrepreneur and SME manager are in their vision for growth and their individual attributes (Schaper et al., 2010). An entrepreneur tends to have a high level vision for growth, persistency, and commitment to innovation compared to the SME managers (Schaper et al., 2010). Also, an entrepreneur has a higher internal locus of control than the SME’s manager who tends to be at a moderate level of individual attributes (Schaper et al., 2010).

According to the Global Entrepreneurship Monitor (GEM), an entrepreneur is motivated to start a business because of the two major factors: opportunity and necessity (Afza & Rashid, 2009). Opportunity entrepreneurship is where the entrepreneur successfully identifies various potentials and then selects a business as an opportunity (Korsgaard et al., 2016). Necessity entrepreneurship occurs mostly because of inadequate career options available to the individual, thus they choose to become an entrepreneur as the last resort (Afza & Rashid, 2009). In a recent study, Pimentel, Couto, and Scholten (2018) identified three components of entrepreneurial orientation especially for an entrepreneur who is involved in a family firm: innovativeness, risk-taking, and proactiveness. Being innovative and risk-taker is often mentioned in the literature that discusses the entrepreneurial traits.

Entrepreneurship is seen as being generated by self-reliant individuals who successfully not only identify, but also evaluate opportunities to create something new (Urban & Ratsimanetrimanana, 2015; Uygur, 2017). An entrepreneur is described as a person who is willing to work under uncertain conditions (Uygur, 2017). This means that an entrepreneur is an innovator who requires certain abilities to create new combinations in economic activity, which includes introducing new products, finding new production methods, finding new market places to distribute the product, acquiring new resources to strengthen production, or running a new organisation within an industry (Carton et al., 1998, p. 1). Therefore, the basic activity of an entrepreneur is to create something by adding value to the product. This includes consideration of the need for business capital, risk and reward, and both financial and personal satisfaction (Jaskiewicz, Lutz, & Godwin, 2016). In conclusion, an entrepreneur should be creative and innovative and willing to dedicate their time and effort to finding new opportunities, and they must be prepared to face the challenges of the business in the future (Littunen, 2000; Woldesenbet & Worthington, 2018).

In starting a business, an entrepreneur goes through several stages to ensure that the business runs successfully (Santos, Curral, & Caetano, 2010). The stages can be summarised as starting the business, doing the business and maintaining the business (Santos, Curral, & Caetano, 2010).

At the initial stage, starting the business, the prospective entrepreneur prepares everything necessary for starting the business such as studying business opportunities and choosing the type of business to run. A lot of effort is usually put into the business starting stage, especially for a small family firm where the worker/labour should be socially and emotionally attached to the business (Miller, Steier, & Le Breton-Miller, 2016). This effort mainly involves money, time, energy and all the resources needed to create the best result. At the next stage, doing the business, entrepreneurs begin to manage the various aspects related to business operations, including financial management, human resources, organisation, business administration, marketing and evaluation. Usually, the

entrepreneur begins to realise the importance of a well-documented business as a part of establishing their business credibility and the feasibility of the business since the entrepreneur may involve other people as potential future partners or investors. Finally, when the entrepreneur feels settled with establishing their business, then they need to find a way to maintain business growth including through innovation, especially when the business reaches maturity level (Santos et al., 2010).

Once business results are obtained and provide satisfaction for the entrepreneur, successful entrepreneurs conduct ongoing analysis of the business conditions in order to adapt to changes in market conditions (Santos et al., 2010, p. 30).

#### 3.4.1 Culture and entrepreneurship

A number of conceptual models have been established to show that there is a relationship between culture and entrepreneurship (Urban & Ratsimanetrimanana, 2015). This is also supported by various studies, which have shown that individual beliefs, values and motives have an effect on entrepreneurial behaviour (Hayton & Cacciotti, 2013; Morris et al., 2002; Urban & Ratsimanetrimanana, 2015; Urban, Van Vuuren, & Owen, 2008). The influence of cultural values on entrepreneurial intentions differ between regions depending on the level of development of the region. This is because the culture reflects the ethnic group, which influences the social, economic, ecological and political activities (Mitchell, Smith, Seawright, & Morse, 2000). The ethnic group's diversity is also one of the factors affecting entrepreneurial intention (Urban et al., 2008). Ethnic groups are formed by a group of individuals who share the same culture, common language, traditions and customs, which are passed on from generation to generation (Urban & Ratsimanetrimanana, 2015).

The cultural background of the ethnic group will have an impact on individual values, habits and decision making in the business selection and operation. In other words, the personal desires and perspectives of an entrepreneur are influenced by the cultural environment, which will stimulate the intention to behave entrepreneurially (Hayton & Cacciotti, 2013).

In some countries, culture strongly influences a person's decision to become an entrepreneur. In the Middle East (Arabian countries) and Africa, culture and religion are the main reason for the higher number of male entrepreneurs than female (Cheraghi, Setti, & Schøtt, 2014). This also affects the type of business undertaken in these countries. This is as a result of the religious background, which expects men to finance all household expenditure and makes females less ambitious and to have less opportunity to become an entrepreneur. However, for some, limitations in the family economy forces females to help their husbands earn money by establishing start-up businesses that they can run without having to be away from home and their children.

Many research works claimed that entrepreneurship does not only have an economic objective but is also influenced by non-economic objectives (Dana, 2015). This type of entrepreneurship, often found in indigenous entrepreneurship enterprises that work with their cultural values. These often become non-economic causal variables when they decide to become involved in entrepreneurial activity. In general, indigenous people live close to nature and tend to utilise the resource available around them. As a result the indigenous entrepreneur engages in more holistic decision making including for their business (Dana, 2015; Lindsay, 2005). Lindsay (2005) defines indigenous entrepreneurship as people who are creating, managing and developing a business for the benefit of other indigenous people that include the preservation of heritage and the ways of communities' life. They run the venture in a certain way that is controlled by indigenous rule and culture (Lindsay, 2005). However, a study conducted by Foley (2003) found that urban Indigenous Australian entrepreneurs were more willing to alter their traditional patterns of behaviour if it led to better opportunity for their economic sustainability.

The research on indigenous entrepreneurship by indigenous researchers is required to provide further understanding in this area as much of the research to date has been undertaken by non-indigenous researchers (Foley, 2008). Foley (2008) identified that indigenous entrepreneurship is important in Australia as it stimulates intrinsic motivation to provide for their family as well as for larger communities purpose. Many authors

believe that the participation of indigenous communities even in the grass-root level of entrepreneurship will result in financial independence and contribute to the Australian economy (Foley, 2008).

In general terms, the indigenous entrepreneurs put their culture, norms, and other variables as a significant consideration and to show their respect for the indigenous community's values (Hindle & Moroz, 2010). In their research work in Australia, Hindle and Moroz (2010) develop some principle themes related to the indigenous entrepreneurial actor that include culture, social norms, entrepreneurial capacity, land and resources. This defines the indigenous entrepreneurship is an activity focused on an economic opportunity through creation for the benefit of the community.

#### 3.4.2 Determinant of entrepreneurial success

In gaining entrepreneurial success, an entrepreneur should start since the formation of the enterprise. This early stage of the enterprise establishment is crucial to determine future success as it allows the entrepreneur in highlighting the barriers ahead especially for start-ups business (Volery, Doss, Mazzarol, & Thein, 1997). The intention and the characteristic of the entrepreneur should also be considered as pre-decision stage as this will influence many effective business decisions (Volery et al., 1997). Business success is gained when the entrepreneur occupies a certain profile that satisfies the investor, this will provide an essential opportunity for future sustainability.

Successful entrepreneurs can be defined through multiple perspectives. The definition of a successful entrepreneur is uncertain, but there is some agreement that successful entrepreneurs are individuals who benefit the society (Casson, 2005), while others define entrepreneurial success as the phenomenon that seems to be understood by implication or context (Fisher, Maritz, & Lobo, 2014). That is, in some cases, entrepreneurial success is informed by cultural norms or is perceived by an individual's view (Rauch & Frese, 2000). This indicates that there will be a variety of individual perspectives on the definition of entrepreneurial success. Cultural orientation is one of the factors that may influence the

individual perspective (Rauch & Frese, 2000). One view proposes that financial wealth and prosperity become the variable that can be a standard of success (Black, Burton, Wood, & Zimbelman, 2010). Further, a gender-based perspective indicates that men consider prestige and accomplishment to be a success variable, while women assume that they succeed after they achieve what they had set as their goal (Fisher et al., 2014). Other terms of entrepreneurial success refer to various dimensions such as social power, wealth, prestige, accomplishment recognition, financial performance, goal achievement, company growth, managing risk ability, networking, learning ability and decision-making ability (Aguinis, Ansari, Jayasingam, & Aafaqi, 2008; Fisher et al., 2014; Paige & Littrell, 2002; Ramadani, Dana, Sadiku-Dushi, Ratten, & Welsh, 2018; Tipu & Arain, 2011).

Gaining success in entrepreneurship requires certain abilities to built effective and efficient business. Based on many research findings, being innovative is the main fuel to become an entrepreneur, but earning business success demand other personal capabilities. Despite the gender diversity, leadership is another key to business success that will lead to effective decision making (Hayfaa A Tlaiss & Kauser, 2019).

Many studies confirmed that since the digital technology era, ICT has become one of the main strategic approaches for maintaining business success (Mitev & March, 1998; Smith, 1999). However, most small businesses do not include internet-based technology to help them build their business (Fleet, 2012). Some have argued that this type of technology is pricey and only afforded by those who have settled into their business. They are also reluctant, since they assume technology will require time and energy for learning how to practice it and utilise it in the business (Fleet, 2012; Mitev & March, 1998). Whereas, by utilising ICT, new processes in production, for example, can be identified and implemented without such difficulties. More money can be saved because a business no longer needs to hire experts to tell them how to create better processes. ICT has been increasingly successful in providing many platforms, especially social media applications that have become familiar to many people. This can provide opportunities for small business owners to grow their businesses.

### 3.5 Female entrepreneurs

This section examines the literature relevant to the concept of female entrepreneurship, illustrated in Figure 3.12.

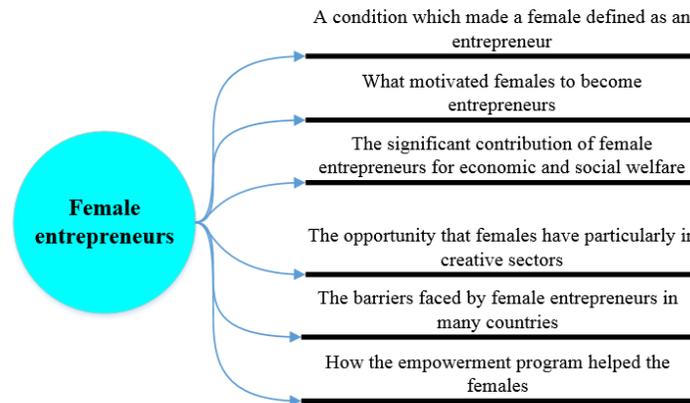


Figure 3.12 The literature examination of female entrepreneurs

The basic definition of entrepreneurship is how opportunities lead to the creation (Korsgaard et al., 2016). Hence, to become an entrepreneur, people need to see the opportunities that exist in the vicinity combined with the resources they have to create the product needed. One definition describes a female entrepreneur as a female who owns at least 1% of the company and is actively involved in the business activity as a manager (Popovic-Pantic, 2014). However, the study conducted by Estrin and Mickiewicz (2011) identified a female as a female entrepreneur when she is involved in entrepreneurial activities.

Research on female entrepreneurship has been discussed by many scholars for more than two decades (Brush, 1992; Brush, Carter, Gatewood, Greene, & Hart, 2001). The special issue on female’s entrepreneurship research published in the journal *Entrepreneurship Theory and Practice (ET&P)* over 10 years characterized this field at the stage of “early childhood” (De Bruin, Brush, & Welter, 2006; Hughes, Jennings, Brush, Carter, & Welter, 2012). Female entrepreneurship research is important as it can provide the essential knowledge and insight for shaping the social and economic equity, also, it should lead to

a better direction with a wider and non-discriminatory perspective (Ahl, 2006). This finding is also emphasized in many studies within business literature where gender-related debate was left for further discussion (Marlow & McAdam, 2015; Welter, Baker, Audretsch, & Gartner, 2016). Despite their roles as one of the vehicles of economic and social development (D. Hechavarria, Bullough, Brush, & Edelman, 2019; Wilson, Ahl, & Tagg, 2010), some studies revealed that females face challenges due to stereotyping and discrimination regardless of their capability as entrepreneurs (Davidson, Fielden, & Omar, 2010; Javadian & Singh, 2012; Yacus, Esposito, & Yang, 2019), therefore self-efficacy and risk-aversion impact significantly on their entrepreneurial success (Javadian & Singh, 2012; McGee & Peterson, 2017). Female entrepreneurs are perceived to treat their roles as non-serious activities compared to males. In this comparison females were constructed as “the lesser” (Wilson et al., 2010).

The interface between entrepreneurship, gender, and development is explored in the emancipatory entrepreneurship literature where findings reveal that females in developing economies still need support to overcome their challenges in running their business (Al-Dajani, Carter, Shaw, & Marlow, 2015). Despite its constraints, the intermediary organisation is one potential approach in helping the females to access the emancipatory potential of entrepreneurship (Al-Dajani et al., 2015). Marlow and McAdam (2015) added empirical evidence noting that the involvement of technology in business may help more women and encourage them in entrepreneurial legitimacy and performance.

The growth of female entrepreneurs is essential to a nation's economy (Ngoasong & Kimbu, 2019). Female participation in business has increased, which encourages some countries to make new economic policies regarding this potential (Afza & Rashid, 2009; Ngoasong & Kimbu, 2019). Statistically, in the US, female-owned businesses were the fastest growing segment, especially for new start-up businesses (Mattis, 2004). In the UK, females are seen as better suited to creative work (Henry, 2009), as it provides a potential opportunity for those who want to work without abandoning their family responsibilities. In many developed countries, small firms owned by females represent one of the fastest growing small business segments (Malach-Pines & Schwartz, 2006). Furthermore,

females tend to see social identities as a self-motivator to maintain excellence in quality standards. Thus, they tend to be more confident with their small business process (Hewapathirana, 2011).

The decision by females to become entrepreneurs is motivated by a variety of reasons such as to fulfil the family daily needs because of inadequate household income (Bruni, Gherardi, & Poggio, 2004; Ngoasong & Kimbu, 2019), personal health considerations (Walker, Wang, & Redmond, 2008) or the flexibility to also take care of their family (Walker et al., 2008). Some of the females replace their role as a working female to make a business that is based at home, to balance their work and family life (Walker et al., 2008). Raising children remains primarily a mother's responsibility in most developed and developing economies (Walker et al., 2008).

Many females who seek the opportunity for self-fulfilment have found start-up businesses as a win-win solution for their work–life balance (Duflo, 2012; Walker et al., 2008). According to Duflo (2012), once a female marries, she has a tendency to allocate less time to the paid working environment. There are also cultural and social pressures on women to prioritise family responsibilities (Itani, Sidani, & Baalbaki, 2011).

In some developing countries, community empowerment efforts focus on women's role in the community (Ritchie, 2016), supporting the development of women in the community can result in increased economic development for the whole community. The study conducted by Hindle (2010) discovered community factors as an intermediate environment to propose entrepreneurial process where human is one of the factors. Hindle (2010) claims the community context as a key determinant to encourage the entrepreneurial initiative also the possibility to bring it into success.

The involvement of females in economic activity means that females no longer rely entirely on their husband in meeting the economic needs of the family. Females have started thinking of their personal income as another form of responsibility and caring for the family survival (Afza & Rashid, 2009; Ndemo, Adcroft, & Wanjiku Maina, 2007).

This condition can be interpreted as helping the family economy. For that reason, some of the females decide to help the family economy by creating revenue (Walker et al., 2008). But they are expected not to forget their roles as a mother and a wife.

Especially in developing countries, the role of females in small business is significant to foster social change. Previous research has shown that the role of female entrepreneurs has a major influence on improving the economic and social life in an area. Nevertheless, females still face various impediments such as cultural orientation, market access, finances (Afza & Rashid, 2009; Eddleston, Ladge, Mitteness, & Balachandra, 2016) and the ability to balance business and family life (Walker et al., 2008). Until present time, the female entrepreneurs suffer from such difficulties as they are minorities in urban economic life (Salloum, Jabbour, & Mercier-Suissa, 2019).

Particularly in Indonesia, the informal sectors absorb a larger number of workforce compare to formal sectors (Tambunan, 2019). Micro and small-medium enterprise plays important roles, especially for rural economic development. They do not contribute much for the export transaction as a large counterpart, however, their contribution to gross domestic product reach more than 50% of the total contribution (Tambunan, 2019). From the total of micro and small enterprise level in Indonesia, 42.84% are owned by women, where most of them are involved in a micro-scale business (Tambunan, 2019). The entrepreneur who runs in a micro and small enterprise in Indonesia generally is a self-employed individual who has several casual workers that depend on the sales revenue for the wages. Although the number of MSMEs in Indonesia is large, the rate of business mortality is potentially high due to various business issues (Hapsari, 2014). Therefore, the Indonesian government has been supportive in accommodating the Indonesian business entities through a various empowerment programs starts from micro-level (Suci, 2017). Besides MSMEs empowerment programs, financial support is also provided for micro and small enterprise with affordable interest (Suci, 2017).

In terms of the female entrepreneur, cultural issues are still not well identified. For example, females tend to face a greater gender risk because of their expected gender role,

especially when they establish a start-up business (Brindley, 2005). Thus, social support plays a significant role for female entrepreneurs, especially in terms of positive self-efficacy (Akin, Anh, & Vincent, 2013; Javadian & Singh, 2012; Ritchie, 2016), as well as with their innovativeness and competitiveness (Popovic-Pantic, 2014).

Although female entrepreneurship is still significantly lower than male entrepreneurship, this difference tends to be higher in developing countries. Often females do not have any other income to support them, thus engaging in entrepreneurship can be a necessity as well as an opportunity (Malach-Pines & Schwartz, 2008). It has been suggested that the potential solution to supporting female entrepreneurs should be addressed by the government in the form of policies minimising the barriers currently faced by them (Farr-Wharton & Brunetto, 2007). Also, government support through financial policies for female entrepreneurs has been found to be effective in supporting female entrepreneurs and improving the social welfare (Siringi, 2011).

### 3.5.1 The essential role of female entrepreneurs

Females have a major role in the economic and social change in the area where they live (Hewapathirana, 2011; Malach-Pines & Schwartz, 2008). They have the potential to become a major contributor in a nation's economic growth (Afza & Rashid, 2009). Increased female participation is considered to enhance income growth, create greater business opportunities and encourage competitiveness with other companies. To increase the role of women in the economy of the nation, a strategy to support female entrepreneurs, especially those who have business in the micro to SME range, is required. One of the strategies that has been identified is to provide particular training to improve the competency needed by females and to introduce digital marketing as a strategy to penetrate the larger market. In addition, the role of government through business capital assistance is also significant, especially for micro-entrepreneurs in small areas that usually have some obstacles in business financing (Brindley, 2005; Elahi & Danopoulos, 2004).

The population of females for most countries in the world is on average 50% (CIA, 2015); however, only one-third of businesses in developed countries are owned by females

(Riebe, 2003). Therefore, female empowerment activities are important in fostering local economic activity, especially in the creative sector, which requires a confluence of natural skills in the production process (Kerrigan & Rentschler, 2007) in sectors such as art, culinary, fashion, crafts and other relevant sectors.

Female participation in economic growth not only reduces the poverty level among females but is also as an important foundation in other sectors. In the world economic growth, females reinvested more than 90% of their income into the health, education and family welfare sectors (CGI, 2012). Women are great assets and have the potential to reduce poverty and to promote development, peace and security. Furthermore, to empower females economically and intellectually is effective in the development of the society and the nation (Duflo, 2012). However, to overcome the increasingly complex issues relating to female empowerment, the government cannot work alone. As part of the efforts to improve female welfare, it is necessary to empower women by conducting various training and guidance programs to create independence among females as female entrepreneurs, which can be started in the local society and be supported by the local government (Brindley, 2005; Duflo, 2012).

While there are many opportunities in creative industry businesses, many females have not explored their abilities or opportunities in this field (Henry, 2009). Ethnic and cultural factors in female entrepreneurship have become a popular concept in modern multicultural society and this plays a significant role in the local economy (Levent, Masurel, & Nijkamp, 2003). For this reason, females are more relevant to matters involving ethnicity and culture in creative industries (Henry, 2009) such as in fashion, handicraft, art products and culinary practices. Supported by Henry (2009), female entrepreneurs who are strongly related to cultural or ethnic products mostly have a role in the fashion industry (Henry, 2009). Therefore, females in developing economies have the opportunity to develop their business intuition in sectors related to culture and ethnic products.

### 3.5.2 The barriers to female entrepreneurs

Despite the fact that 10% of all types of business worldwide are owned by females, the research related to female entrepreneurship is still limited (Akin et al., 2013). Nevertheless, there are some references that illustrate the problems females generally face when starting a business. Most females in many underdeveloped and conservative nations decide to become entrepreneurs based on necessity (Afza & Rashid, 2009). Females still face more obstacles than their male counterparts in starting their business. In developing countries, the challenges faced by females include limited access to finance, cultural orientation, family management, market access and social barriers, which limit the opportunities for females to become entrepreneurs (Afza & Rashid, 2009). Other studies also identified obstacles such as gender issues driven by social norms where men are expected to provide for the family (Brindley, 2005; Eddleston et al., 2016; Malach-Pines & Schwartz, 2006, 2008; Sarri & Trihopoulou, 2005; Thébaud, 2016; Woldie & Adersua, 2004); financial access barriers (de Bruin & Flint-Hartle, 2005; Eddleston et al., 2016; Mattis, 2004; Sarri & Trihopoulou, 2005; Still & Walker, 2006); limitations for business networking (Farr-Wharton & Brunetto, 2007); and a lack of motivation (Segal, Borgia, & Schoenfeld, 2005).

The culture that binds the position of females in the role of the household indirectly influences their way of thinking, which stimulates various barriers to entrepreneurial activity specifically relating to the work–life balance (Walker et al., 2008). However, some of the females have decided to help the household economy as a result of increasing economic pressure (Ford, Heinen, & Langkamer, 2007), even though they may face gender inequality. Socio-political factors are one of the key determinants of gender risk perception (Brindley, 2005). In many situations, females often experience limitations and access to authority and influence (Slovic & Peters, 2006). This is because the females' position in the social structure places them in different and less powerful roles to men, thus prompting a level of social mistrust in their activities (Brindley, 2005). This gender gap means that females receive different treatment and opportunities than men, ranging from education, work, political rights and personal decisions (Brindley, 2005; Duflo, 2012).

In certain countries where businesses are still dominated by men, females are given limited access to business networks (Cheraghi et al., 2014), whereas networking is an important indicator of business performance. In Arab countries, there is still a conservative view of females who act as entrepreneurs because they are considered unusual since social and cultural norms dictate that females should not interact with men in most circumstances (Ghazaleh, 2004). Countries that are constructed on religious norms require a husband's consent when a married female decides to engage in a business that will potentially see them mixing with different communities. This rule granting man full authority in financial responsibility within marriage (Duflo, 2012), results in females having a lack of independent rights to own land, manage property or empower themselves economically (Duflo, 2012). This situation makes culture and religion further obstacles to females running a business.

Many researchers have identified the potential gender risks faced by female entrepreneurs (Brindley, 2005; Bruni et al., 2004; Swers, 2016; Timberlake, 2005); such risks have a critical influence on the position of females who decide to become entrepreneurs (Brindley, 2005; Swers, 2016; Timberlake, 2005). Timberlake (2005) describes various females and their weaknesses primarily in taking and maintaining decisions compared to men, which has an impact on their performance both in their work environment and on the management of their business. Essentially, the author states that the emotional tendency of females leads them to a confusion of professionalism between personal affairs and work matters (Timberlake, 2005). This characteristic can affect the quality of an entrepreneur, who is required to run the business operations with full commitment and high orientation. However, other research claims that women are perceived to be equally effective as men as long as they were positively motivated to be involved in the entrepreneurial world (Bianchi et al., 2016).

Economic pressures have prompted many females to play the role of breadwinner for their families along with their husband, even though they were confronted with a critical situation involving the balance of their caring and breadwinner roles (Walker et al., 2008).

This imbalance between their role as an employed person and as a mother often leads to family conflicts, especially for those who have young children (Posig & Kickul, 2004). In other circumstances, females with a certain level of formal education have self-actualisation needs such as having a formal career to give them an income that meets with their educational standards. Nevertheless, they still encounter personal disputes when entering a dual role in married life (Doherty, 2004). This is one of the explanations for the emergence of the gender gap in income received by males and females in the workplace (Doherty, 2004). Many females work not only to meet their own needs for self-actualisation but also to better support the financial stability of their families.

Many factors influence the perception of female entrepreneurs, which indirectly leads them to other challenges in the process of self-empowerment (Ritchie, 2016). Stereotypes, culture, personality, norms and family support affect perceptions of their credibility, especially for investors who assist in business financing. Credibility is critical for entrepreneurs to access financing sources that are beneficial for their business development. Studies have found that females are perceived by finance institutions as less entrepreneurial than men; in general they were evaluated lower from a business risk aspect and in managerial ability (Buttner, 1999). Financial institutions or banks prefer male borrowers because they are considered more competent and credible in managing the business than females (GPFI, 2011; Hattab, 2011). Even when female entrepreneurs pursue access to financial resources, their spouses must act as guarantor to gain trust from the bank. This results in females tending to run traditional, home-based, and easy-to-handle businesses (Haan, 2004) that do not require external financing.

As noted above, there is still a difference in treatment between prospective male and female borrowers by financial institutions (Brush et al., 2001; Eddleston et al., 2016). However, research suggests that females have a better ability to contend with structured financial management compared to men (Eddleston et al., 2016). Despite this, business loan providers still prefer to trust male entrepreneurs, as long as their business manages to meet the assessment standards (Arenius & Autio, 2006; Becker-Blease & Sohl, 2007;

Eddleston et al., 2016; Orser, Riding, & Manley, 2006; Wilson, Carter, Tagg, Shaw, & Lam, 2007).

Nevertheless, there are now fewer obstacles to obtaining finance for female entrepreneurs compared to previous years. Some financial institutions now facilitate business lending based on the business assessment standards applied equally to either female or male business owners (Eddleston et al., 2016).

The various barriers faced by female entrepreneurs indicate the importance of female empowerment programs that enable them to overcome these difficulties as well as the need to address structural issues such as access to finance and cultural issues relating to the roles women and men play in society. Female empowerment programs must be adapted to the challenges that arise in the local surroundings where the female entrepreneurs live for the program to be implemented effectively and reliably.

### 3.5.3 The female empowerment program in business

Female empowerment programs involves a systematic and planned effort aimed at achieving gender equality and fairness for both the family and the society. Female empowerment is beneficial in supporting females stimulate their potential to achieve an adequate level of welfare and gender equality (Duflo, 2012; Hashemi, Schuler, & Riley, 1996; Thierry, 2007).

There is a close relationship between female empowerment programs and economic development (Duflo, 2012). The reason being that female empowerment programs typically include better access to education, health, business opportunities and political rights that will directly benefit local economic development, which significantly affects quality of life, gender equality, social security and community welfare (Duflo, 2012). Therefore, female empowerment programs will be effective for small business management training (Duflo, 2012; GPFI, 2011; Roomi & Harrison, 2008) and consequently females workers can help drive the local economy. Female empowerment programs should also include capacity building and character development training to help

females with the initiative and creativity to develop their business networks (Farr-Wharton & Brunetto, 2007) so that the business will be sustainable.

Thus female empowerment programs are a key factor in exploring the potential of females, particularly in economic activity. To stimulate females' ability to do business, females must be empowered through improving their skills and knowledge in identifying opportunities and resources around them (Rajput & Ali, 2009). Female empowerment programs should begin by building a critical awareness that improving the welfare of life is essential to getting a better quality of life. In many developed countries there are significant social changes in the world where the role of females has begun to shift the position of men in workforce competition (Afza & Rashid, 2009). This provides wider opportunities for females to make an increased contribution to the economic sector.

### **3.6 Summary**

The potential of local wisdom with elements of culture, arts and crafts can be developed into creative products (Chapain et al., 2013; Marco-Serrano et al., 2014; Wagiran, 2012). The success of female entrepreneurs refers to various dimensions of recognised entrepreneurial success such as social power, wealth, prestige, accomplishment recognition, financial performance, goal achievement, company growth, managing risk ability, networking, learning ability and decision-making ability (Aguinis et al., 2008; Fisher et al., 2014; Paige & Littrell, 2002; Tipu & Arain, 2011). In some cases entrepreneurial success is influenced by cultural norms or is perceived by an individuals' view (Rauch & Frese, 2000).

The literature review has shown that female entrepreneurs remain relatively under researched in the developing world including in Indonesia. However, their contribution to the economy at both a local level and to contribute to national economies has been recognised as important in countries such as Indonesia. For these reasons, this study aims to identify the key elements for using local wisdom in particular areas to develop creative industry products that have economic value. Specifically, the role of females is explored in this study because females are more relevant to matters involving ethnicity and culture

in creative industry (Henry, 2009). In addition, females have a major role in the economic and social changes in the area where they live (Hewapathirana, 2011; Malach-Pines & Schwartz, 2008).

This research focused on the three largest sectors of the creative industries based on their contribution to GDP in Indonesia. These sectors are the culinary, fashion and handicraft sectors. Culinary practice usually contains elements of the uniqueness that represents a particular area. The culinary industry is included in the creative industry because it involves elements of creativity and culture in the processing and serving the food. Some areas complement certain rituals that were believed will affect the taste of food (Bell et al., 2011; Hendijani, 2016; J.-S. Horng & Lin, 2009). Fashion is creative activity that relates to the creation of clothing design, footwear, accessories, clothing production and accessories, and the distribution of fashion products (DCMS, 1998; Hauge, 2012; Henry, 2009; Propriis & Wei, 2009). The handicraft industry relates to the creation, production and distribution of products made by craftsmen from the initial design to the completion of their products, which are made from precious stones, natural or artificial fibres, leather, rattan, bamboo, wood, metal (gold, silver, copper, bronze, iron) wood, glass, porcelain, fabric, marble, clay and lime (Fillis, 2012). Handicraft products are usually produced in relatively small quantities, not mass production.

As a broader outcome, this research aims to help the Indonesian Government by providing insights into the local potential for creative industry based on local wisdom through the role of females in entrepreneurial activity. Utilising the female role to develop local potency from local wisdom may result in a valuable economic contribution, not only to the area but also to national economic development. Therefore, Indonesia can increase its economic resilience in the future through the empowerment of local creative industry by optimising its females' population potency to positively influence the economic growth and employment creation (Nearchou-Ellinas & Kountouris, 2004).

# CHAPTER 4. RESEARCH METHODOLOGY AND DESIGN

## 4.1 Introduction

This chapter describes the methodology used in the study. The chapter starts by explaining the paradigm for this research. This details the ontology, epistemology and methodological approach taken that is appropriate for use in this study (Creswell, 2007) to provide a better understanding of the nature of this research. Furthermore, it explains why a grounded theory approach strategy is appropriate for this research and how this informs the research procedure and the analysis.

## 4.2 Research paradigm and philosophy

The research rigour involved certain procedures to ensure the soundness of this study starting from the philosophy, choice, approach, strategy, time horizon, research instrument and the process of data analysis. Figure 4.1 illustrates the research paradigm approach.

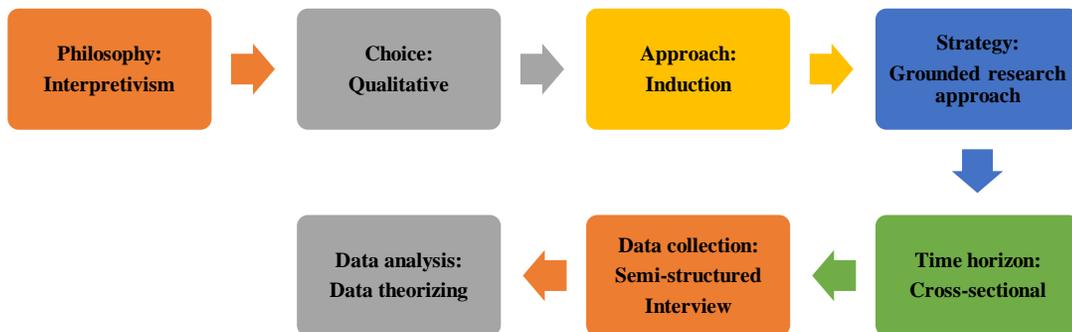


Figure 4.1 Research paradigm approach  
Source: Adapted from Saunders, Lewis, and Thornhill (2016)

As a social study that involves people with different cultural backgrounds, this research cannot be conducted in the same way as studying physical phenomena. In understanding the research paradigm, Table 4.1 describes the research philosophy and approach.

Table 4.1 Research philosophy and approach

	<b>Perspective</b>	<b>Reason</b>
Ontology	Social constructivism	In this research, theory was constructed through observing human interaction and meaningful actions, listening to stories of their experiences and the meaning they described.
Epistemology	Interpretivist	As the researcher, I was not separated from the research subject and viewed reality as subjective based on meanings given by the participants and where the goal of the research is understanding the phenomena from their perspective.
Approach	Inductive	I did not create any hypotheses, but relied entirely on the research results originally derived from observation, exploration and interviews with the participants. In this inductive study, the data obtained was developed into theories to be compared to existing theories and relevant literature.
Methodology	Qualitative	Based on the ontology, epistemology and inductive approach, qualitative methods were utilised to identify the conditions for success of female entrepreneurs in commercialising local wisdom.
Strategy	Grounded theory	I aimed to develop a theory. The concepts that were related to the phenomenon in this research were not yet identified.
Technique and procedure	Small samples, in-depth investigation	I conducted research in Indonesia where there were multiple cultural groups, and these different groups tended to focus on different cultural products and artefacts.

Source: Adapted from Saunders et al. (2016)

#### 4.2.1 Ontological approach

The concept of ontology used by this research is social constructivism, which is used to discuss challenging questions in order to build a theory or model. The ontological status emphasised the perspective for a better understanding of all aspects studied, as it relates to the nature of reality and its characteristic (Creswell, 2007, p. 16).

The ontological approach used in this study was subjectivism. This social constructivism perspective examined the contribution of indigenous local females in utilising their local potential to produce creative industry products. In this study, theories were built based on the interviews during their activities in creating a product. The people in this study were indigenous local females living in areas with local potential. The purpose was to combine local potential and local female roles to create a creative product that has a commercial value.

#### 4.2.2 Epistemological approach

With the epistemology approach that aligns with a Social Constructivist ontology, a researcher conducting qualitative research must get close as possible to the participants being studied (Creswell, 2007, p. 18) to obtain valid and legitimate knowledge. In this research, I was not separated from the research subject and viewed reality as subjective based on meanings where the goal of the research is understanding the phenomena.

The epistemology approach utilised in this research was subjective interpretivist, where a theory would be built on attributed meanings, individual interactions and social context. Individual opinions collected in this study were interpreted in accordance with the reality presented; this research did not direct or intervene in the process of documenting individual opinions, experiences, attributed meanings, context of ritual, religion or other customs.

As an interpretivist, this research treated the social reality as a subjective matter rather than objective. Reality is designed by opinions of people's perceptions (Bryman & Bell,

2015), which encourages an interpretivist to interact with the object being observed. An interpretivist will commit to exploring social phenomena in order to formulate a theory.

#### 4.2.3 Methodological approach

This research utilised a qualitative approach because the fact that was constructed from this research was the result of an interactive social experience and interpreted differently by each individual in the interview. Further, the qualitative research allows for in-depth data to explain complex phenomena. This approach is appropriate for the researcher who plans to conduct individual interviews regarding the depth and the quality of data collection (Anyan, 2013). I was close to the participants and stayed in the field for several weeks to gain as much information as possible in relation to the research questions. The evidence of the research is presented based on the range of perspectives gathered through interview data and supported where possible by local archives and documents as secondary data.

This qualitative research was an inductive study to identify the successful conditions for female entrepreneurs in commercialising local wisdom. In understanding social phenomena, the results of this research were derived from the point of view of the participants, thus I did not make any hypotheses but presented the results based on the outcome of interviews, observations and exploration with the participants. Furthermore, this perspective was suitable for me to be directly involved with the research participants. I played a social role to collect data and relative information for the purpose of understanding the way the participants built their belief, permitting any explanation of the situation and the events context. By taking this approach, I gathered data through interviews as well as through observation. In this study, I became a part of the study through making meanings, interpretation and realities (Saunders et al., 2016). I then developed the results and theory and compared these with existing relevant literature.

### **4.3 Grounded research approach**

A grounded research approach is an appropriate method to be used for research investigating varying experiences and cultural differences, which is supported by Dunne (2011) when he described the nature of grounded theory. This approach encourages research participants experienced in the process to describe their experience (Creswell, 2013). Grounded theory is suitable for research with some questions aimed at understanding a process by which social actors construct meaning out of intersubjective experience (Suddaby, 2006). Therefore, from my perspective, the most appropriate strategy for use in this inductive study was a grounded research approach. My motive for selecting a grounded research approach was because this study planned to build a theory based on a social phenomenon that had not been identified yet. In understanding local wisdom, and to exploit its economic potency, I utilised a grounded research approach adapted from the grounded research methodology of Charmaz (2006), known as constructivist grounded theory research (Charmaz, 2006). In this method, the data is co-constructed by the researcher and the participants who have particular perceptions and are not as highly structured in the analysis procedure (Breckenridge, Jones, Elliott, & Nicol, 2012).

According to Charmaz (2006), constructing grounded theory provides a more flexible space for researchers to capture the views, values, beliefs and assumptions of individuals as they go through a process. Therefore, the researcher can explain the feelings of each participant as they experience a phenomenon through a constructivist design that emphasises the meaning expressed by the participants. Constructing grounded research will explain the facts, beliefs and values based on the categories found during the observation so that the research report will be described in terms of logical explanation, assumptions and meanings expressed by each of the participants being studied (Charmaz, 2006).

Further, the grounded research approach is an appropriate method to be used for this research as it is investigating varying experiences and cultural differences. This approach encourages research participants experienced in the creative process to describe their

experiences. As an interpretivist, I conducted interviews to be able to create an understanding of the social environment, in this case local wisdom and the local female perspective. This strategy also explicitly reveals information about the object to be studied and focuses on the process and action that appears in the local wisdom implementation.

Theory generated from the grounded research approach was built based on the analysis obtained through interviews and observations, including perspectives, facts, direct statement, process, action and my interaction with the participants in the research sites. Therefore, local wisdom and local potential for creative business were identified and documented based on findings from local habits, local knowledge, local culture, rituals, symbols or sayings from indigenous people in the area.

#### 4.3.1 Grounded research procedure

The grounded research method in this research was the result of the remodelling of the classic grounded theory created by Glaser and Strauss (1967). Grounded theory research is a highly structured procedure but eminently flexible (Corbin & Strauss, 1990). Data collection and analytical procedures in this method are conducted explicitly and simultaneously in a structured method. The theory obtained is a set of grounded concepts organised through an integration process of different categories (Corbin & Strauss, 1990).

The grounded research approach conducts a series of systematic data collection by identifying the categories, then relating those categories to formulate a theory (Charmaz, 2006). Therefore, the theory generated by a grounded research approach results from a process that describes the stages of process, action or interaction identified by the researcher in the research area. In initiating the grounded research approach, the researcher needs to plan carefully how the data will be collected. In this research, the methods of data collection applied included interview and field observation. When all the necessary data had been collected, the coding procedure was performed. The data was then scrutinised to establish a theory that explained the phenomena found by using interpretations thus the research result could be constructed systematically.

The grounded research method has a systematic, emerging and constructivist design (Charmaz, 2017). This research method has research characteristics directed at processes related to a substantive topic. This research is required to demonstrate theoretical sensitivity and is fully involved in the process of collecting data and performing data collection simultaneously with the data analysis (Lawrence & Tar, 2013). During the process, I did a theoretical memo activity to capture all the codes obtained from the participants' answers or statements. Then I did a constant comparison and made inquiries about the data obtained. The statements of the participants that had similarities were grouped into one data category so that all statements collected from all participants would cover several categories. The data was classified into categories that were constantly being developed when new information was discovered during the interview and observation process (Charmaz, 2006; Jones & Alony, 2011).

In this constant comparative procedure, I compared dataset to dataset, dataset to category, and category to category. When all the relationships between categories had been identified, I began to design the initial theory. From all the categories acquired, I built one category as the core phenomenon that was used to formulate the final theory. The core category was the central result of all the major categories derived from the data. The core category often appeared in the data, with many indicators referring to the category.

With a grounded research method, the theory is assumed to be hidden in the data. Theory in grounded research was prepared when conducting selective coding because it included an analysis of the interconnectedness of all the categories found (Auerbach & Silverstein, 2003). The formulation of the theory also included the refinement of the paradigm contained in axial coding and presented as a model or theory for the process under study. Therefore, I analysed cautiously to formulate the theory. The theory was written in a narrative form describing the interconnectedness of all categories.

#### 4.3.2 Grounded research analysis

Data analysis in grounded research is an interrelated process and should be carried out simultaneously (Corbin & Strauss, 1990). Analytical activities in grounded research are

done in the form of coding, which is the process of data decomposition, concept-creating and readjustment in a certain way (Corbin & Strauss, 1990). The purpose of coding in grounded research is to ensure the accuracy of the meaning from the participant's statement to be developed and constructed as the theory.

Data analysis in a grounded research approach includes three stages, as detailed in Figure 4.2: open coding, axial coding, and selective coding (Corbin & Strauss, 1990). Open coding was the first stage of analysis where I read the transcript and determined the different categories in the data. In this stage, I formed the initial categories of information about the phenomena studied by sorting through the data obtained from interviews, observations, notes and memos into relevant themes. I performed open coding by highlighting text from the manuscript and then labelling it with the name of the appropriate theme. The next step was constant comparative analysis to determine the consistency in the coding of the data. In addition, I wrote memos about how the categories were beginning to explain the process and how these categories formed the theoretical models, as suggested by Auerbach and Silverstein (2003). These categories were organised based on nature, characteristics or attributes. Open coding was finished when there were no new categories coming from the data.

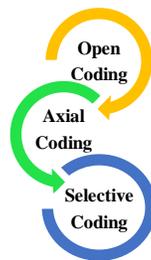


Figure 4.2 The stages of a grounded research approach  
Source: Adapted from Auerbach and Silverstein (2003)

The next stage of the analysis was axial coding, where the themes developed in the open coding stage are categorised with a new label. At this stage, I rebuilt themes into categories by selecting every relevant theme to be integrated into one particular category. Many categories were developed in the axial coding stage. The relationships between these themes may stand as causal conditions, strategies and consequence factors in response to the category (Auerbach & Silverstein, 2003).

The third stage, selective coding, involved various stages such as repeating the data arrangement into the subject, then identifying the data by writing down the core of the data (Creswell, 2007). The research conclusion could be made by coding the core category that includes all existing data or phenomena then determining the core category as the central theme of the research. Selective coding is conducted after the researcher discovers the core variable that explains the behaviour under study. At this stage of data analysis, I conducted a process analysis, which was important for sharpening analysis in coding. This action was useful to know the chronology of an event and to find the connection between cause and effect.

This research can then be used to develop a theory of all categories connected in the axial coding stage. The selective coding stage is built when the researcher writes a story about how the theory explains the process and how each category is related; this becomes an overall explanation of the theory Charmaz (2006). This theory is an explanation of the process under study, thus selective coding is the process of unification and refinement of theories through the stages of writing the storyline, which makes the whole category interrelated (Creswell, 2007). Memoing activity, as suggested by Auerbach and Silverstein (2003), can be used to help the researcher create theoretical ideas. During this activity, I observed how some factors influenced the phenomena that required a particular strategy, including the impact it produced.

In conclusion, using a grounded research approach, open coding was conducted based on any term, quote, statement or symbols collected by the interview. This coding was mostly derived from the original term from the local society to avoid misinterpretation of quotes and meanings. The codes were then categorised into particular groups. For example, symbols and specific statements were allocated to the ceremonial group, interesting quotes were allocated to the formal conversation or meeting group, and certain gestures were allocated to the ritual group. Furthermore, the data was analysed and expanded to make it relevant to the research questions.

## **4.4 Research procedure and method**

This qualitative research used interviews and observation and it was considered appropriate to be directly involved with the research participants. I was collecting the data and relevant information for the purpose of understanding the way the participants built their belief, permitting an explanation of the situation and the events context. According to the qualitative research approach as explained by Saunders et al. (2016), the researcher should be a part of the study through making meanings, interpretation and realities, as I did in this study.

To construct a structured study, the research procedure needs to be adhered to and implemented systematically to minimise any indiscretions during the research process (Auerbach & Silverstein, 2003; Saunders et al., 2016). The research procedure guided the research to ensure that the research objectives would be accomplished. This research was conducted in Indonesia where there were multiple cultural groups and these groups tended to focus on different cultural products and artefacts.

### **4.4.1 Instrument design**

The primary data was collected using semi-structured interviews (Wimpenny & Gass, 2000) and secondary data from various local documents and archives, pictures, traditional arts, local heritage and other sources available in the field was used to support the statements from the participants. Interviews are intended to record the opinions, feelings, emotions, facts and other related issues of the participants (Opdenakker, 2006). Data obtained from interviews is generally formed as statements that describe the experiences, knowledge, opinions and personal feelings of the participants (Qu & Dumay, 2011). Through these forms of data, I was expecting comprehensive results with supporting local evidence.

According to Suddaby (2006), interviews in grounded research may start with a phenomenological interest in subjective understanding, but the primary interest is in eliciting information on the social situation under examination. Thus, in this grounded

research approach, the participants were questioned about their cultural experience including their habits, symbols, patterns, quotes and sayings, and rituals, as well as the beliefs that they would consider as their local wisdom, which they have applied in their life and that has been handed down through generations. They were also asked about their interest in their local wisdom. The questions identified how important this local wisdom was to their culture, and how strong their motivation was in maintaining it through the generations. Furthermore, the questions explored how this local wisdom led the female perception in engaging in economic activities such as entrepreneurial businesses associated with some of the local creative industry products.

Generally, the questions in the interview were open-ended questions to obtain as much information as possible (Creswell, 2013). In addition, according to Charmaz (2017), conducting the interview in grounded research aims to explore rather than to interrogate. Thus, the questions explore the topic and fit the participant experience. In this research, the questions explored the local potency based on the local wisdom that could be developed as a creative industry product.

The questions might be expanded into explorative questions, and any findings were documented as a foundation to create specific coding and categorising (Auerbach & Silverstein, 2003; Charmaz, 2017). The number of participants interviewed would be based on data saturation. For this study, it was anticipated that approximately 10–12 interviews would be conducted for each area being studied.

#### 4.4.2 Translation and back translation procedure

This research included the back translation procedure to ensure that the questions in English would have the same meaning as in Bahasa Indonesian. In this procedure, a bilingual native translated the items into the target language and then translated it back into the source language (Douglas & Craig, 2007), resulting in two versions of the instrument: the original language version and the back translated version (Cha et al., 2007). In this research, I conducted the back translation, assisted by the field coordinator, a native English speaker. I am a fluent Bahasa speaker, proficient in English with relevant

knowledge of the research topic. As a result of this procedure I was assured that the questions had the same meaning in both languages. The back translation procedure is performed before any data analysis is undertaken.

#### 4.4.3 Sample selection and data collection

In grounded research, the main data is extracted from the phenomena or ongoing behaviour (life history) to identify the process and to capture causal factors (Corbin & Strauss, 1990). The research sampling in this case was not based on population numbers, but on the representation of concepts. The objective was to take samples of participant's stories of events or phenomena that demonstrate categories, causality and measurement relevant to the research problem.

Sampling activity should be conducted until the theoretical fulfilment for each category is accomplished. Sampling is finished when it reaches the data saturation point where no new relevant information is discovered. The data saturation point for this research was 36 research participants, that is, the point where I had finalised compiling and defining the themes, categories and relationships between categories coming from the data and no new data were emerging.

Given the limitations of time for travel to the sites in Indonesia it was not possible to follow a grounded theory theoretical sampling procedure. The technique of sampling used was purposive or judgemental sampling, with a homogeneous sampling strategy that focused on one particular sub-group in which all the sample members are similar, as suggested by Etikan, Musa, and Alkassim (2016). Accordingly to the purposive homogeneous sampling developed by Etikan et al. (2016), the researcher focuses on the participants with similar characteristic for example in terms of ages, cultures, jobs, or experiences. In this research, I chose and set criteria for participants involved in data collection. This research focused on women with the same cultural background in the selected areas and they were actively involved in craft businesses. . Research questions were prepared before the interviews were conducted, so the selected participants must be people who can understand the purpose of the research and the research questions. This

approach is different from theoretical sampling where the researcher determines participants during the initial process of data collection then systematically expands the interview to the next participant identified for confirming purposes.

This research focused on the three areas of West Java, Central Java and South Borneo, each of which have a local cultural potential that could be developed for creative industry. This research had some specific considerations in selecting the research areas including the local potential of the area, the availability of the research resources and the accessibility of participants to the researcher.

As the Javanese tribe constitutes 60% of the Indonesian population, West Java and Central Java were selected as representing to capture the stories and insights from tribal groups that form the majority of Indonesian population. Also, the former mayor of Bandung city, the capital city of West Java, was at the time of the research declaring Bandung city to be a creative city with a specific creative hub and various creative programs. South Borneo is located in the biggest island in Indonesia, and was considered a research area as it is well known, with much local wisdom and abundant natural resources.

The participants were female entrepreneurs of the local areas in these regions. This research aimed to discover information regarding their local wisdom and their perspective on the creative industry business. Furthermore, since this research needed to explore culture and local wisdom, I visited a local role model as a reference person in the society in order to gain a broader perception of local wisdom. This local role model was the person who was known well and respected by the other local people within the same area because of her knowledge or her important roles in the community. For example, the person who became the intermediary between the visitors and the community or the person who usually gathered the people for a certain community purpose.

For the access strategy, this research utilised accessible networking in the area. I first went to a person I knew, then this person introduced me to participants who met the sampling criteria. The snowball technique was applied after some participants had been interviewed;

they referred other participants who were willing to participate in this research. Also, I visited the local reference person to assess the cultural potential in the area. Meeting with this reference person was important to gain trust from the local community, and based on their recommendation, I visited the female participants and started the individual interviews or multiple interviews with a group of participants to gather data based on individual and group perspectives. With the participant's consent the interviews were audio recorded to ensure all statements were captured.

#### 4.4.4 Interview guide

Questions in the interview covered aspects relevant to the purpose of the study (see appendix G). These questions were structured and systematically designed to enable participants to respond in a sequence relating to the research objectives, which included exploring the potential of the selected area for local wisdom that could be developed by women into creative industry products, identifying the key success factors for women that lead to the development of creative businesses, and identifying the conditions that might help to promote creative business success in the local area.

The research objectives were the basic guidelines used in compiling the list of interview questions. These were divided into five topics: local potential; creative industry product profile; success criteria; support for the business; and open questions relevant to the research objectives. The questions were prepared with consideration of their effectiveness in addressing the research questions and objectives. For each interview topic, the questions were constructed so as to produce data that would help to answer the research objectives.

In the initial questions, this research identified the participants' profile and the potential of the area. The questions were compiled to find out a short profile of the participants as indigenous local females, then to explore their knowledge of the customs, culture, beliefs and religion prevailing in the area. In addition, this research explored information related to the local potential, uniqueness and natural resources of the area to be utilised as a creative business, especially in the culinary, fashion and handicrafts creative industry sectors.

Furthermore, this research identified the products that were created or selected by participants as creative businesses. The information identified relating to the creative product included the product's name and its meaning, the participant's knowledge of the product's history, the materials of the production, and the process of creating the product, which included local beliefs, attitudes and cultures. Knowledge of local customs and its uniqueness were also important to identify, thus maintaining the local originality. Also, this research explored the possibility of the availability of written documents, books or archives documenting the product. Discovering the local potential knowledge that could be utilised and developed by indigenous local females was an important component of the questions. Moreover, this research investigated the specific practices or traditions in creating unique products that have been handed down from generation to generation.

Finally, to identify the success factors of local female entrepreneurs, several questions were developed to identify the success factors from the participants' perspective. The successful terms found in grounded research were compared with the definitions of success found in various literature studies. Based on participants' views, this research explored the conditions expected to help local women run their businesses well. This included their expectations for solutions that would able them to overcome the various problems faced when running a business.

Before initiating the interview, a pilot study was conducted to ensure that the research instrument built was feasible to use. A pilot study is a small version of the main study or a trial run, also sometimes called a feasibility study (Arain, Campbell, Cooper, & Lancaster, 2010; Van Teijlingen & Hundley, 2002). A pilot study can be conducted as preliminary testing or experimental attempts on research instruments in preparation for a larger study (Arain et al., 2010).

This research needed to carry out pilot study to reduce the risk of failure when conducting the data collection in the main study. In addition, the pilot study would be useful to provide guidance on any unnecessary questions and approaches that could be then be eliminated

at the outset. Further, through the pilot study, an estimate of the important areas that needed to be included in the interview for the main study could be made.

The pilot study involved two participants who were Indonesian women with business experience. The questions in the interview instrument were the same questions that would be given to the actual research participants. The data obtained in the pilot study was not analysed as part of the main study because the purpose of the pilot study was to analyse the level of the participants' understanding of each question. When the sentence in the question was difficult to understand, I made a note of the need to improve the instrument to ensure that it would be simple, reliable and clear. In addition, based on the participants' answers, I improved some questions so that they were more directly linked to the research objectives.

#### 4.4.5 Data analysis

Following the data collection in the main study, I analysed the interview manuscripts as primary data and compared the result with the secondary data gained at the research sites. In the primary data analysis, I highlighted the significant statements, quotes and sentences that provided an understanding of how the participants perceived their local wisdom as an important part of their life and how it influenced their behaviour in daily life, as well as their perceptions regarding local wisdom as a valuable intangible asset that could be developed as a creative industry product through maximising the local potency.

In order to obtain individual subjective analysis, I documented a written description of the context regarding the reaction of the participant to certain cultural phenomenon, what experience they have had and how they perceived it. Also, I involved participants in open discussion to collect more information based on their personal experiences, judgements and their life in general, so that I could make a comparison result between individual and group perspectives. Based on the description, I presented the essential concept of local wisdom and merged it with local potency, so the potential creative industry product could be suggested. I brought philosophical assumptions in at the beginning of the research as a preliminary understanding of the local wisdom based on written documents (current and

archived) related to the field location, but this activity did not impact the data collection and data analysis. This preliminary research did not influence the participants' responses to the interview questions as I remained open to their understanding and perceptions.

The concepts were provided with particular codes, which included identifying the procedures involved in implementing the local wisdom activity. The coding of the data enabled it to be put back together in new ways by making new connections between categories (Auerbach & Silverstein, 2003). The purpose of coding in this study was to develop a theory based on the themes identified in the interviews, provide accuracy in the research process, to avoid bias and false assumptions and to provide the foundation in making meaning. In this grounded research approach, the main aim was to make sure that this research captured the participants' views, which would then be used to answer the research questions; that is, the research undertaken would have the ability to answer the research questions (Suddaby, 2006). Figure 4.3 describes the stages of this research analysis.

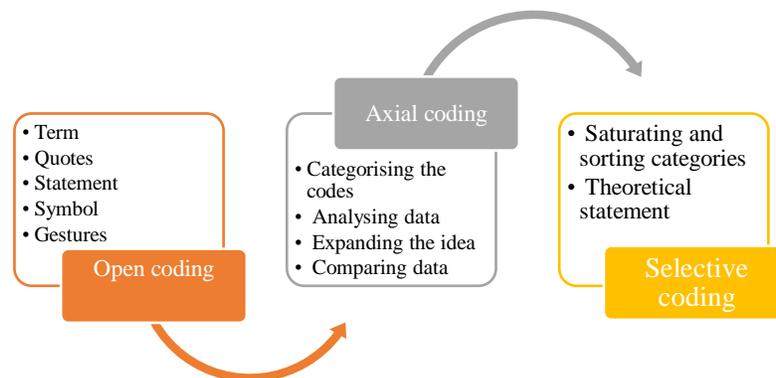


Figure 4.3 The stages of the research analysis  
Source: Adapted from Auerbach and Silverstein (2003)

In conducting open coding, this research captured various words, phrases and statements relevant to the research topic being explored. In this case, the participants' answers to the research questions would be a collection of codes that were then classified into various categories.

The next stage was the analysis of axial coding in which I used codes and memos to show how the categorised groups related to each other. At this stage, a theory began to take shape when I looked for categories that might be the core of phenomenon, causal condition, strategies or consequences. These categories were then reviewed and connected to each category. Finally, the selective coding phase was conducted when I wrote a story as to how the theory explained the process and how each category was related and this became an overall explanation of the theory, based on the suggestions provided by Charmaz (2017).

In the selective coding stage, I developed one core category that could produce a theory that represented the potential of local wisdom that could be utilised by local females in a creative industry business in the area studied. The process for the research analysis that I undertook is detailed in Figure 4.4.

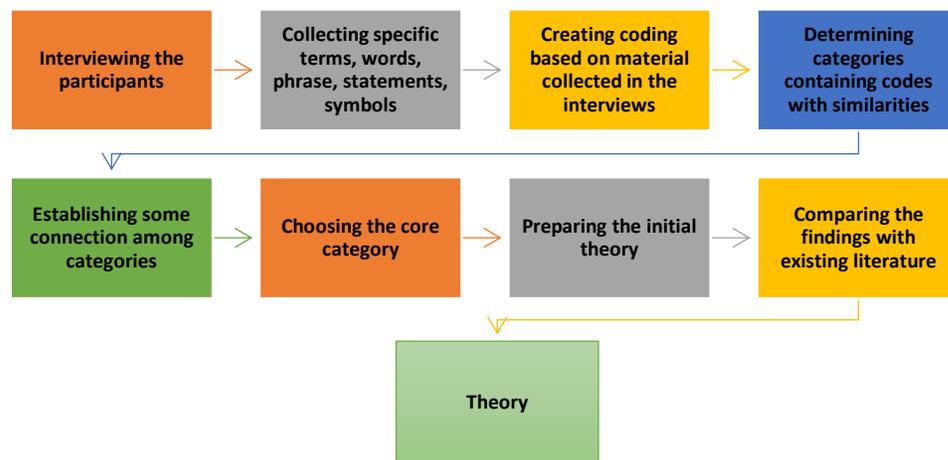


Figure 4.4 The process of the research analysis

#### 4.4.6 Validity and reliability in qualitative research

Validity and reliability are important criteria for evaluating the objectivity of the data (Auerbach & Silverstein, 2003; Saunders et al., 2016). In quantitative research, validity and reliability are intended to ensure the objectivity in the measuring scale (Saunders et al., 2016). However, in qualitative research, objectivity is difficult to precisely define since it does not involve any measurement of the research participants. A scale for

qualitative research cannot be defined as there will be many interpretations of the data. Therefore, there should be supporting conditions, explanations, descriptions or expressions to validate the participants' answers.

Auerbach and Silverstein (2003) suggested the researcher evaluate the data collected based on the concept of justifiability of interpretations. The researcher should define how they have ensured representative sampling, commonly known as purposive homogeneous sampling approach. In this research, the purposive homogeneous sampling involved indigenous local females in the selected area with experience in a creative industry business that utilised their local potential. Further, Auerbach and Silverstein (2003) identified several criteria to validate the qualitative data: transparency, communicability, coherence, and transferability.

**Transparency:** The interpretation of a qualitative research must be transparent. Auerbach and Silverstein (2003) explained the research procedure steps in detail, including how the themes were generated. The theoretical construct in this research followed the grounded research approach as previously explained. NVivo Pro data analysis software was utilised (Saunders et al., 2016) for organising all interview manuscripts to help in managing the data into themes and categories. Examples are shown in Chapter 5.

**Communicability:** To ensure the data analysis is justifiable, Auerbach and Silverstein (2003) stated that the data should be communicable. This means that the themes and categories in the data analysis should be easily understood by the reader and make sense to the other researchers. The data analysis chapter will present all the data organised into the relevant categories and themes generated by the repeated ideas gathered from the participants. This has also been tested through presentations of the data analysis to peers as part of doctoral student conferences and at academic conferences to gain feedback on the analysis undertaken at that stage and its clarity.

**Coherence:** The theoretical construct that the researcher builds should fit together when organising the data, thus giving a coherent story (Auerbach & Silverstein, 2003) The

themes gathered from the research data provide the narrative description leading to the development of the theory. By using a grounded research approach, every step ensures the coherence of the data analysis, starting with the open coding stage. As explained above for communicability, coherence was tested through presentation to peers.

**Transferability:** This is similar to the concept of generalisation in quantitative research regarding how reliable research findings can be implemented in another case (Auerbach & Silverstein, 2003). Transferability is assessed by another party who reads and uses the research result in another setting. If the researcher has selected the participants using a purposive homogeneous sampling approach, then the research is considered to have met the transferability criteria and it may be possible to apply it in other similar groups.

I chose the participants and developed the interview guide carefully to ensure that the validity and reliability of this research were achieved. In locations where the participants could not understand Bahasa (those who spoke only the local language), I was accompanied by a local guide to ensure that the participants understood the questions and that I understood their answers. In the research location, the local facilitator helped me to meet with participants who fulfilled the criteria for purposive homogeneous sampling.

For data triangulation purposes, government officials who were able to confirm the data provided by the participants in relation to support provided and potential to develop local products were interviewed. These government officials were research participants that were interviewed, one female in West Java, one female in South Borneo, and one male participant in South Borneo, all of them were directly involved in the business development thus I utilised the same interview guide. In addition, any local documents were examined as secondary data for supporting the research findings. This research reported any findings identified in the participants' local area.

## **4.5 Research ethics**

### **4.5.1 Participants recruitment and consent**

Participants in this study were indigenous females from selected areas in Indonesia with local potential that could be developed as a creative industry product. The total sample size for all locations was 36 participants. The study areas were West Java, Central Java and South Borneo. In selecting the sample, I limited the sample type to those appropriate to the research objective, which was that of indigenous local females with knowledge about their local culture and who have the desire to develop themselves as entrepreneurs. Under these circumstances, the participants were females with business experience.

The identity of the participants was kept anonymous to protect their privacy. Participation in the study was voluntary. Consent forms were signed by the participants, agreeing that they could be interviewed and observed. Any information or personal details gathered in the study will remain confidential. No individual will be identified by name in any publication of the results.

I explained every statement in the consent form verbally in the local language (Bahasa in most instances) and assured myself that the participants understood their rights associated with the research process before they signed the consent form. If the participant had any objection during the research process, the participants could file a complaint with the reference person or local authority, or directly with the researcher; my contact details were included on the consent form along with those for Curtin University. A copy of the consent form is attached in Appendix D.

### **4.5.2 Potential risk and mitigation**

There was no potential harm or discomfort to the participants. I adapted to the participant's conditions when conducting the research. I received consent from the research participant through the signed consent form, so the risk of conflict during the interview and observation was expected to be low.

I have Indonesian citizenship, which is the country where the research was conducted. Therefore, I had sufficient knowledge of the characteristics of the local people to know how to perform and express myself while communicating with them. I ensured that the local residents received the respect they deserve and would be expected. In addition, I was assisted by a local reference person who was aware of the local culture and who the participants trusted, so I gained the local peoples' trust without difficulty.

For the research sites, I selected three sites with large populations and adequate facilities such as telephone networks, internet, regional police station, hospital, hotels, restaurants and public services; therefore, the selected cities were not in remote areas. In addition, there was no travel warning either from the Australian or Indonesian government regarding the areas that I visited.

Meanwhile, risks that I could not anticipate included virus epidemics and natural disasters. If the risk arose, I could change the location of the research to a more secure but still representative location of observation. If during the study I required a vaccine to prevent infection, then I would be subject to application of the local rules. The weather at the research site was not extreme; the estimated temperature at the site was 25–30 degrees Celsius. I do not have any specific allergies, but if I needed a medical treatment, I had health insurance from the Indonesian Department of Health.

I did not use any hazardous materials, unsafe transportation or dangerous vehicles during the research, and I was accompanied by a trustworthy local person during the interviews and observations.

#### 4.5.3 Publication

The preliminary research findings have been presented at conferences and will be published in reputable journals. Nevertheless, I will protect the identity of the participants in this research. I will ensure there will be no double publication of the same article. The

papers to be published will be discussed with my supervisors, who will be named authors, where relevant on the research articles.

#### 4.5.4 Data management

The interviews were recorded by an audio recorder and I then created a manuscript for each interview. All the data obtained in the research was organised per source name. The electronic data was stored on Curtin University's networked computer I-drive. The data was password protected. I kept backup files on my own external hard drive and cloud drive (google drive). The data was reformatted to avoid media obsolescence. According to the Curtin University data management policy, this data will be kept for seven years after the completion of the study. This data was made available to me and my supervisors.

The next chapter discusses the data analysis undertaken for this research.

## **CHAPTER 5. DATA ANALYSIS**

### **5.1 Introduction**

This chapter describes the data analysis undertaken to identify the key themes and categories relating to the research question and the research objectives. Data was obtained from research participants in three locations: West Java, Central Java and South Borneo. The interview manuscripts in Bahasa were translated into English and organised using NVivo Pro software. Coding and categorising were conducted to identify the concept relevant to the research questions.

### **5.2 Overview of analysis approach**

According to the research procedure detailed in Chapter 4, using a constructivist grounded theory approach, all the data obtained passed through three stages of coding: initial (open) coding, axial coding and selective coding (Charmaz, 2006; Corbin & Strauss, 1990). All relevant statements to the research purpose were coded in this way and grouped into themes appropriate to the group of statements.

Figure 5.1 shows the coding stages from the first to the final stage in this research as an illustration of the research protocol in the grounded research approach. The first stage was open coding derived from the general idea collected from the participants' related statements and also the saturation. These general ideas were collected and grouped based on the similarity condition and relevant statements.

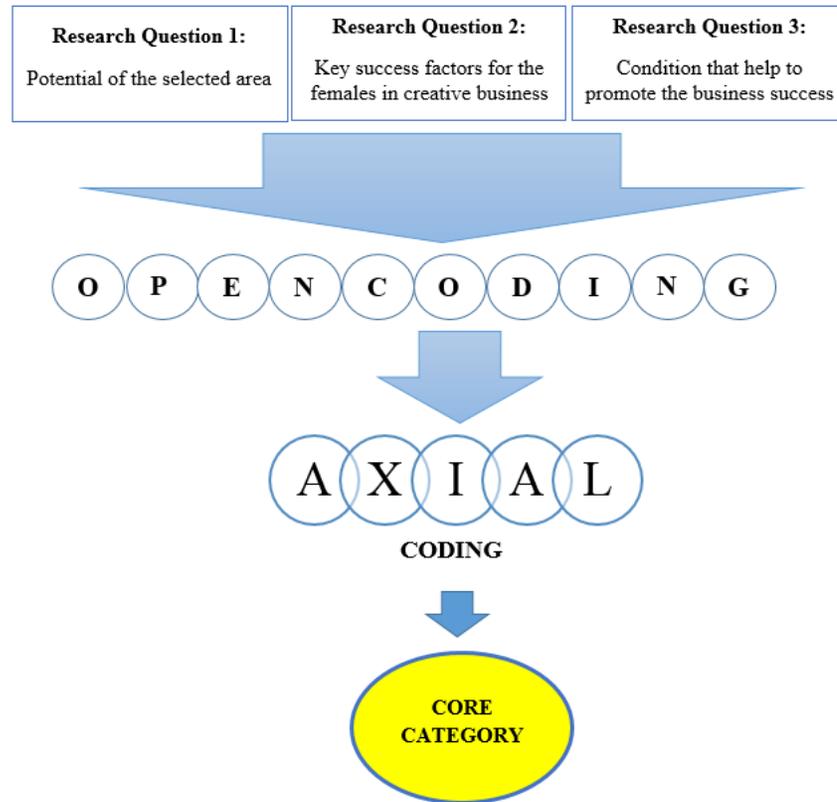


Figure 5.1 Coding concept model

After the relationship between categories was established, the last stage of the analysis was selective coding, where I began to develop early theories based on the description of the relationships between categories that had been recognised. Further, all categories identified with a relationship that connects them are discussed in depth and presented as findings in the next chapter.

### 5.3 The distribution of research participants

The research participants in this study were selected based on purposive homogeneous sampling where the participants were identified as meeting the requirement to extend and refine the theory. As noted earlier purposive homogenous sampling is a method for selecting the participant with similar background such as cultures, jobs, life experience for research that utilises in-depth exploration of constructs in certain contexts (Etikan et

al., 2016). This method accommodates the researcher who aims to construct a theory relevant to the research concern.

Participants in this research were mostly local indigenous females from three different areas in Indonesia: West Java, Central Java and South Borneo. The areas were selected based on the distribution of the Indonesian population – 60% of the total population live on Java Island (West Java and Central Java), while South Borneo represents the largest island in Indonesia. I had access to the participants in all three areas. The data collection areas are detailed in Figure 5.2.



Data collection area

Figure 5.2 Data collection map

Source: GoogleMaps, 2018

The sampling involved local females in the three specific areas identified above who run a small business based on a creative product, especially in the craft, fashion or culinary industry. These are the largest contributors to the creative sectors in Indonesia and utilise local wisdom and local potential as the main ingredients for the product. However, in one interview session conducted in South Borneo, two local males (the husband of the female being interviewed and the head of the village) were involved in the session and also responded to my question. I, with approval from the supervisors who were considered the chief investigators for this research, decided to include these local males' statements as their information was relevant to the research question and the woman indicated her

consent to them being part of the interview. Three interview sessions in West Java and South Borneo consisted of groups of females, based on their request to be interviewed together. Following advice from the chief investigators, I decided to accommodate this request and continued the research procedure by interviewing the females one by one within the same session. I analysed the data separately as each participant was questioned separately even though they sat together and listened to each other's responses. The participants were able to respond differently in their statements, with unique stories specific to them. In total there were 34 female and two male participants in this research located in three different provinces in Indonesia. These participants including the government officials (two females and one male participants). The male participants were known to the women and they appeared comfortable in having the men participate. It was not possible to determine the exact relationship between the two male participants and women being interviewed. Table 5.1 details the distribution of the participants.

Table 5.1 The distribution of the research participants

Category		West Java	Central Java	South Borneo
<b>Number of participants</b>		15 female	8 female	11 female 2 male*
<b>Age</b>	20–29	3	4	-
	30–40	5	-	2
	40–49	2	2	6
	50–60	4	1	4
	> 60	1	1	1
<b>Age when initiated the business</b>	< 20	-	-	2
	20–29	7	6	3
	30–40	7	1	7
	40–49	-	-	1
	50–60	1	1	-
	> 60	-	-	-
<b>Creative sector</b>	Craft	13.3%	50%	45%
	Fashion	20%	25%	54%
	Culinary	66.7%	25%	1%

\*The two male participants involved themselves during the interview and the women participants indicated their approval for them to continue. I decided to include them as they provide contextual information to the women's stories.

The data provided in Table 5.1 of the percentage distribution by creative sector does not represent the overall small business population in that location. However, the percentage of cases illustrates the tendency of the business interests of local women in each of the areas studied.

#### **5.4 The identity of the participants**

In total, as noted above, 34 females and two males participated in this research as interviewees. Despite their diversity, these participants were not specifically asked about their religious views nor their relationship status. All participants signed a consent form indicating their approval to take part in this research by answering the interviewer's questions and sharing their life experience associated with this research.

The identity of the participants was anonymous, as stated in the consent form. I assured participants, in line with the ethical requirements for this research, that their identity would remain confidential. Therefore, I quote all relevant participant statements using the participant's code as the source of each statement. However, to identify the source of the statements cited in the next chapter, the nominated code and the business sector for each participant is detailed in Table 5.2.

The nominated code is based on the name of the location, that is, the initials WJ represent the participants located in the West Java area, CJ represents Central Java and SB represents South Borneo, and the sequential numbers represent the sequence in which the participants were interviewed.

Table 5.2 The nominated code and product sector of the participants

<b>West Java</b>	<b>Product sectors</b>	<b>Central Java</b>	<b>Product sectors</b>	<b>South Borneo</b>	<b>Product sectors</b>
WJ01	Culinary	CJ01	Craft	SB01	Fashion
WJ02	Culinary	CJ02	Culinary	SB02	Craft
WJ03	Culinary	CJ03	Craft	SB03	Craft
WJ04	Culinary	CJ04	Fashion	SB04	Fashion
WJ05	Craft	CJ05	Fashion	SB05	Fashion
WJ06	Culinary	CJ06	Craft	SB06	Fashion
WJ07	Craft	CJ07	Culinary	SB07	Fashion
WJ08	Culinary	CJ08	Craft	SB08	Craft
WJ09	Fashion			SB09	Fashion
WJ10	Culinary			SB10	Craft Culinary
WJ11	Culinary			SB11	Craft
WJ12	Culinary			SB12 (male)	
WJ13	Fashion			SB13 (male)	
WJ14	Fashion				
WJ15	Culinary				

No record identified regarding their business transactions, in-out flows, or business turnover as the businesses were running in traditional fashion without proper documentation available.

## 5.5 Interviews, transcription and back translation

The interviews were conducted in the participants' local language as described below. This enabled the participants to describe their experiences fully. The challenge for this research was that some of the terms or explanations used do not translate easily into English. Where this occurred I translated the meaning as closely as possible. The process used is described in detail below.

All interviews, either individually or in groups, were recorded using an audio recorder with the aim of ensuring that no statement was missed during the interview session. I then transcribed all the interviews conducted. The interviews ranged from 30 to 90 minutes per

session. It took three to six hours to transcribe each interview depending on the length of the interview session.

I did not recruit a professional transcriber or consider the use of transcribing software for various reasons including the limited access to reliable professional transcribers able to work in both the Indonesian language and dialects and English, and financial constraints considering the number of interviews conducted. Also, the most important reason why I undertook the transcription was my capability to understand the diversity of the participants' stories. Although all the participants were Indonesian citizens, they come from several different ethnic groups. Each have their own local language, which is difficult to understand by people who are only fluent in Bahasa (the national language of Indonesia). I am a native Indonesian, not only fluent in Bahasa but also in the Sundanese language, a local language from the West Java area. I was born in the Sundanese tribe and lived in the area for more than 20 years. I also understand the local language of Javanese, which is often used by the local people who live in the Central and East Java areas, where I spent more than ten years. Therefore I have immense expertise and experience in communicating in the Javanese language in daily life.

In addition, for the participants who live in South Borneo, I hired a local guide who speaks the local language, the Banjar language, and could therefore translate some of the unique expressions to the local language into Bahasa Indonesian. However, the official language used in every interview session was Bahasa; the local language was only used by the participants for some specific expressions. Thus, my decision to conduct the transcription was significant since some expressions could have a different connotation. For example, the Islamic expression of gratitude in the Arabic language, that many females express, did not necessarily mean that they were in a state of satisfaction with their current conditions. Therefore, it was essential for me to personally transcribe the interviews and listen to the intonation of each participant's expression and then make a personal note in memo separate from the interview transcription. At least 80% of the participants' statements were utilised and transcribed into the English language. Another consideration was the elimination of statements based on their relevance to the research objectives. As suggested

by Strauss (1987, p. 266): ‘There may or may not be the need – for your particular research purposes – to transcribe all of your taped materials, or indeed, every paragraph or line of each interview or taped field note. The actual transcribing (which can involve considerable time, energy, and money) should be selective.’ Therefore, those statements not relevant to the research questions and objectives were not translated for the purposes of this research.

Transcripts were not able to be returned to participants as I had to return to Australia as soon as data collection was finished and the translation and transcribing of the data occurred in Australia. Also, most of the participants did not have access to email so it was not possible within the timeframes available to return the transcripts to the participants. Following discussion with my supervisor, it was agreed that I would not be able to return the transcripts to the participants.

In this research, open coding was the first stage of analysis where the transcripts were reviewed to determine the different categories that emerged from the data. The data was coded initially by circling and highlighting text from the manuscript and then labelling it with a name that aligned with the appropriate category. Open coding was finalised when there were no new categories emerging from the data. I used open coding based on any term, quotes, statement or symbols that were collected by the interview. This coding was mostly derived from the original terms used in the local society to avoid misinterpretation of quotes and meanings. For the next stage, I categorised the groups of codes into broader groups or categories. Furthermore, I analysed the data and expanded the concept to make it relevant to the research questions, then determined the particular local wisdom that has the potency to be developed as a creative industry product.

## **5.6 Initial coding**

After the interviews were transcribed, I utilised the qualitative data management tool NVivo Pro to manage the coding and categorising of the data. All manuscript interviews that had been translated into English were saved into NVivo Pro and organised according to the three research areas of West Java, Central Java and South Borneo. Figure 5.3 illustrates three examples of how 31 coding themes at the open coding stage were

established. The themes formed in the open coding stage were grouped based on their relevance to the larger categories at the next stage. At the open coding stage, 31 themes were identified, which were then assembled into six categories at the axial coding stage. I used several approaches for the open coding stage, including:

1. line by line coding
2. sentence by sentence
3. several phrases or sentences
4. paragraph by paragraph.

These different approaches determined how significant the data was to be coded and organised in a particular category.

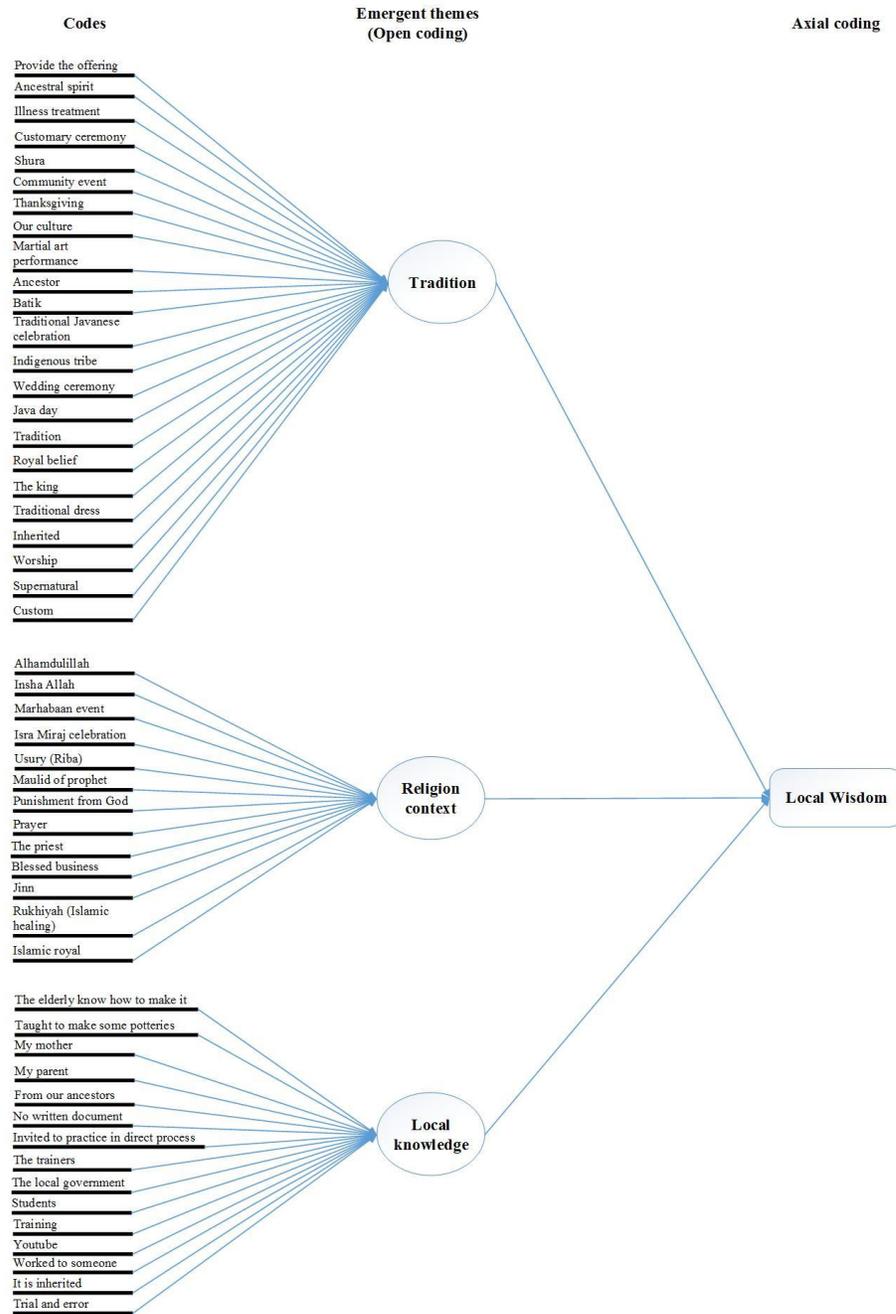


Figure 5.3 The coding and categorising process

The entire dataset was compiled and arranged based on the similarity of content of the participants' statement and the relevance to the purpose of this research. I examined the text and utilised a comparative approach until the data was saturated. The interview questions used in this research were prepared and discussed with the chief investigators as a guidance tool to explore the information needed to construct the theory. The questions

were tested in pilot interviews with Indonesian nationals living in Australia to ensure relevance and clarity. Therefore, all responses coded were relevant to the research objectives, which includes:

- Local wisdom consisting of local value, experiences, tradition, culture, religion, characters, customs, manners, art, local creativity, local product, traditional treatment, local language, philosophy, perspectives, environmental management, traditional culinary, knowledge, customary law and other local activities handed down over generations (Affandy & Wulandari, 2012; Ambarwangi & Suharto, 2014; Collins, 2009; Hastuti, Julianti, et al., 2015; Liu, 2005; Meliono, 2016; Wagiran, 2012).
- The local potential that can be developed into a creative product.
- Success factors for the local female entrepreneurs in creative business development.
- The condition that helps to promote business success.

While obtaining the data, I looked for further examples and explored new themes raised in additional interview sessions until no new information provided further insight to the research. This approach aligns with the grounded theory research to construct a theory after data saturation is reached (Auerbach & Silverstein, 2003). After the data collection was finished, I identified at least 68 categories that included the participants' demography and background information. Each category was comprised of the responses that were congruent. I separated the data based on the research areas with the aim of making comparisons that would be beneficial for identifying research gaps in literature and building theories. All categories built in each area were part of the open coding activities. I did the coding of all the data with consideration of the relevance of the statement and expression to the research questions. More than 80% of the participants' statements were coded and collected into categories and themes based on the suitability and similarity of statements. Before continuing to the next step of data analysis, I presented all emergent themes in each area to show the entire coding based on the particular themes and similarities. This decision was undertaken as a part of the analysis protocol using a

grounded research approach to ensure that all preliminary findings observed and analysed are then categorised in the next stage (Whiteley & Whiteley, 2006).

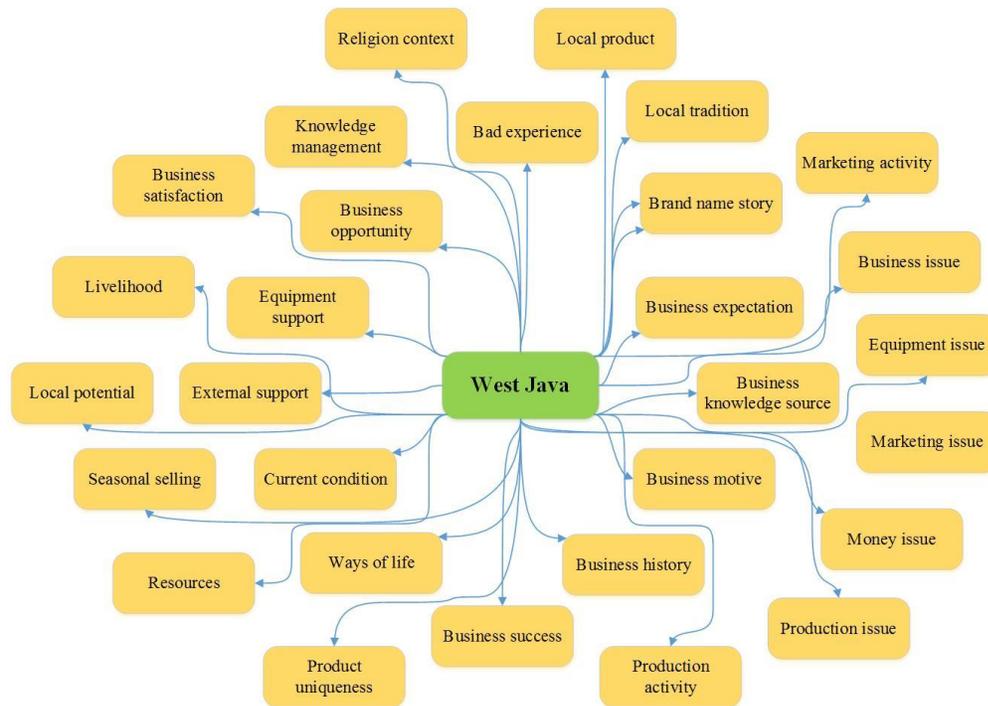


Figure 5.4 Emergent themes of West Java

Figure 5.4 shows the 29 categories (themes) that were initially coded for the West Java area. The categories were based on the participants’ statements. This step was the initial stage of the grounded theory approach. Linkages between these categories was determined in the next stage – selective coding. Each of the 29 categories developed in the West Java area are detailed in Appendix A.

I considered eliminating one or more categories that involved minimal responses based on how vital the information was to this research. Thus, the statement provided would not have any substantial impact on further analysis. However, the category of “seasonal selling”, which only has a few codes, was not eliminated because of its relevance to the research objective, particularly in local wisdom as seasonal selling applies to the whole community in that area.

Meanwhile, for the Central Java area, I identified 19 categories (themes) collected from the female participants in several locations (see Figure 5.5 and the appendix B). These themes were similar to those collected in West Java. In Central Java, I did not uncover any further themes than were identified in West Java. Nevertheless, on the local wisdom and tradition aspects, more detail and depth regarding local wisdom was identified that had not been discussed in the West Java area. This local wisdom appears to be influenced by the existence of the royal family, which has become the centre of the government located in the city of Jogjakarta and it makes this city unique in Indonesia. In accordance with the tradition and laws in Indonesia on the Special Region of Jogjakarta, Central Java, the Governor of Special Region of Jogjakarta is the Sultan (King) of Jogjakarta. Therefore, the community in the city of Jogjakarta, Central Java, greatly respects and obeys their Sultan, including the preservation of customs that have been running for many centuries in the area.

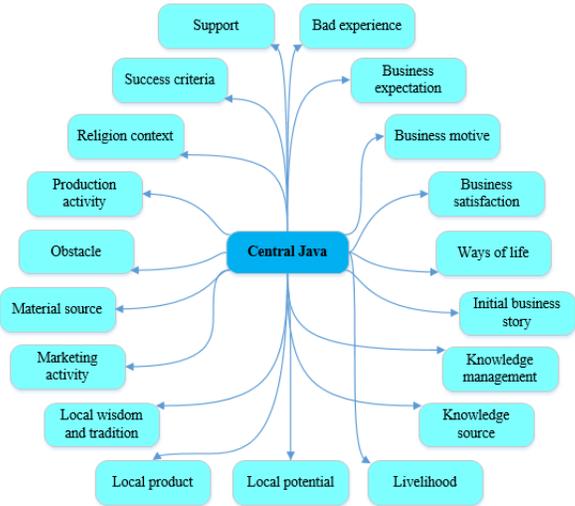


Figure 5.5 Emergent themes of Central Java

In South Borneo, 20 categories (themes) were identified from the participants interviewed (see Figure 5.5). This was slightly larger than that collected in the Central Java area, with new findings that potentially identify a research gap within the literature, especially on local wisdom and creative industry. Nevertheless, there were similarities in the content of some categories from West Java and Central Java. Each category composed is detailed in

the appendix C based on the similarity and appropriateness of the statement of each participant.

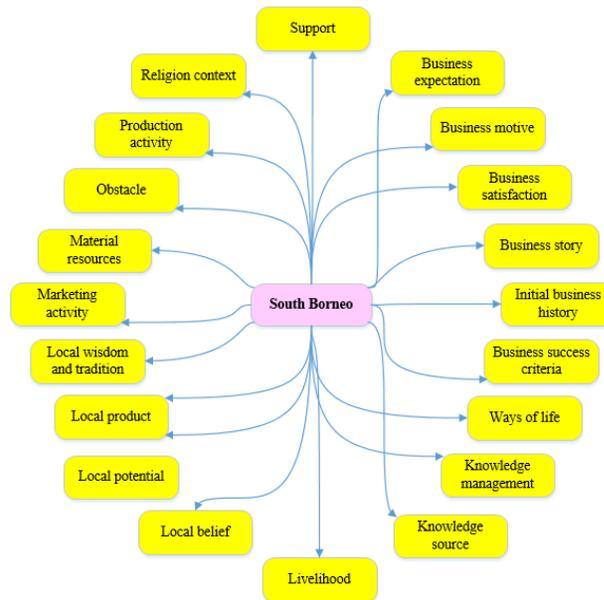


Figure 5.6 The emergent themes of South Borneo

### 5.7 Axial coding

According to Strauss (1987), the next stage of data analysis after initial coding in grounded research is axial coding. Here I explored the relationship between categories (themes) and made connections between them based on the causal condition that becomes a part of the main category selected. The purpose of axial coding is to sort and organise a large amount of data and then reassemble the data in a new way (Charmaz, 2006). This section explains how the categories were systematically developed and linked. For new categories, I considered either using the same name for the category as in the initial coding or creating a new category to link the themes identified. All themes developed in the initial coding stage were assembled into new categories based on their relevance to the themes that composed the new category in this axial coding stage. The axial coding stage is essential because the themes built in the initial coding stage are classified into several new categories, which are necessary for the foundation of the theory in the outcome of this research. The model of the data structure is detailed in Figure 5.7.

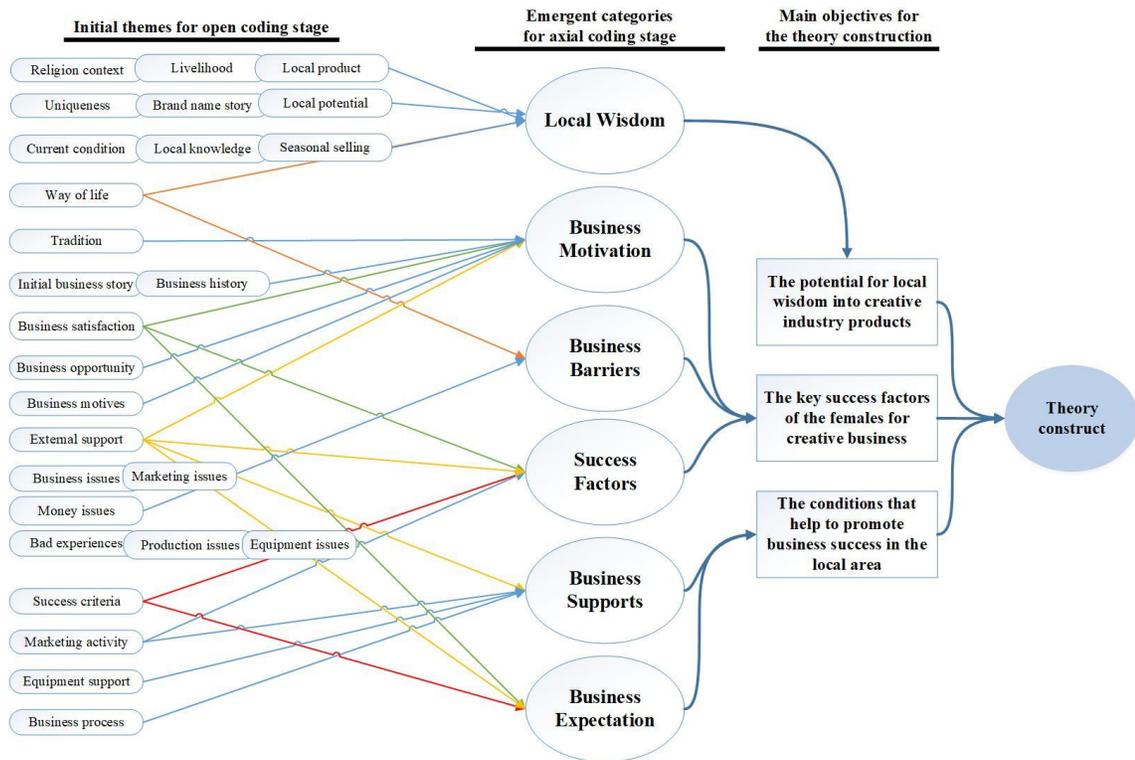


Figure 5.7 The model of the data structure

### 5.7.1 The category of “local wisdom”

Local wisdom is a group of values in a specific area handed down from generation to generation and includes traditions, customs, local potential, way of life, religion, character, environmental management, customary law and other distinctive traits in the area (Ambarwangi & Suharto, 2014; Hastuti, Julianti, et al., 2015; Sungkharat et al., 2010). Therefore, the category of “local wisdom” was derived from information gathered through various relevant statements and facts from the participants in all three research areas and is a combination of 12 themes that were created at the open coding stage of the research. These 12 themes are “brand name story”, “way of life”, “current condition”, “livelihood”, “local product”, “tradition”, “product’s uniqueness”, “religion context”, “seasonal selling”, “local potential”, “local knowledge” and “business story”.

The theme of “local knowledge” was built based on the information as to where the participants’ business knowledge comes from and how they manage their knowledge. In

addition, some information relevant to their business knowledge was captured when the participants explained how they initiated their business. Therefore, I considered the theme of “local knowledge” to be a part of the category of “local wisdom” as it contains the local experiences, the local knowledge, the origin, how the local females (the participants) obtain it and how they document it.



Figure 5.8 Category of “local wisdom”

Besides the relevant themes for the category of “local wisdom”, the theme of “current condition” was included in the category of “local wisdom” because it explores how the participants compare the shift in local custom in the past with the current practice (See Figure 5.8). Hence, I considered the “current condition” theme as one of the components associated with the category of “local wisdom” since it describes the change in the way of life described by the participants. Moreover, the theme of “brand name story” represents the participants’ way of thinking, which is dissimilar from the branding decision of most products in that instead of using their name or initial, they prefer to use the specific name of location or landmark that represents a particular area. It is important to note that most of the products were made together in a group; therefore, they did not want to use the name of one group member as this would not represent their collective effort. Also, as there was no special assistance in relation to branding a product, they did not have other knowledge to inform them about branding decisions.

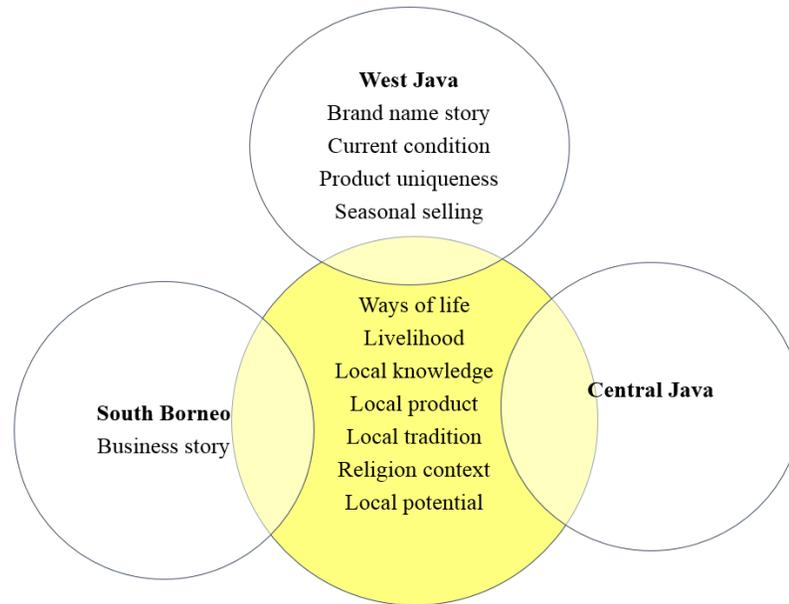


Figure 5.9 Local wisdom in the three research areas

As shown in Figure 5.9, the various themes presented in the yellow circle represent the seven themes of the category of “local wisdom” found in all the three research areas. These seven themes are “way of life”, “livelihood”, “local knowledge”, “local product”, “local tradition”, “religion context” and “local potential”. For the Central Java area, there were no additional themes to those in the yellow circle for the category of “local wisdom”. The theme of “business story” was found only in the South Borneo area. Here there was a focus on explaining the origin and history associated with local products involving distinctive local stories and rituals that was not evident in the other areas in this study.

The themes of “local tradition” and “religion context” influence the way of life of the local people including the way they undertake business activities. These themes were identified in the initial coding and support the formation of the “local wisdom” category. The theme of “way of life” summarises the female participants’ character and attitudes captured during the interview session. It can be concluded that the way of life of the local females in the three research areas have similarities. It was noted that the participants who live relatively far from the city centre do not have the same ambition that was generally described by female entrepreneurs who run businesses in the city. Female entrepreneurs who live in a city environment were generally grateful for the current achievements they

have gained although they do not measure their success based on material wealth. Even so, they have a high commitment to maintaining the trust of their consumers. In some cases they have been in the unfortunate situation of being deceived by consumers who do not pay. However, they were likely to forgive such behaviour rather than bring them to court for legal proceedings. Besides these females did not have any experience and knowledge of the law; they have faith in their God that every deed will see its consequence. Further, another similarity of their way of life was that they prioritised their family over their business; they would give up their business if it was considered to disturb the stability of their families. This was explained, at least in part, by the prevailing gender religious norms, which position women as the homemaker. Fortunately, these females come from a collectivist culture, where people prefer to work in groups and back each other up. Hence if one female was not able to finish her part, somebody else would fill in. These are not females with strong individual ambitions for the success of their business, rather they worked within the limitations of their cultural setting and the prevailing gender norms. They have a positive attitude and a willingness to support each other that enables them to build their business by utilising the resources they have.

Meanwhile, the theme of “livelihood” contains the main types of livelihoods of local communities in the research area. In the West Java area the most common occupations were breeders/dairy farmers, rice and vegetable farmers, batik producers, fishermen, fashion craft makers and culinary businesses. The capital city of West Java, Bandung, was designated a “creative city” and encouraged its citizens to produce creative products to be marketed, making this city famous for its creative products.

In Central Java, the participants lived in areas whose main livelihoods were pottery crafters, traditional cake bakers, batik producers, coastal plants crafters, company employees and various traditional culinary businesses. The uniqueness of Central Java is in the existence of the royal family and the leadership of the Sultan, which has been in place for hundreds of years. The Sultan is also positioned as the Governor of the special capital city of Jogjakarta. This influences the traditions and customs of its people, who

still highly respect the existence of the royal family; they still preserve the culture related to royal activities.

Furthermore, in the South Borneo region, the main livelihoods included Arguci (beads) crafters, crafters of fashion accessories made of gemstone/gold/diamonds, Sasirangan batik makers, rubber tappers, rice farmers, coalminers and various types of plant-based handcrafters. The theme of “livelihood” was included in the category of “local wisdom” because it was one aspect of the way of life of the local community that affects other aspects, including the local products produced in the area.

Various actualities related to the livelihoods in each area also reveal the local potential owned by the area. Local potential includes a variety of natural resources that can be processed to create products that are valuable to sell. All products created in the area depend on the type of natural potential that the area has. Thus the “local potential” was considered as one aspect that forms the local wisdom in the area.

“Local product” also became one theme that shapes the category of “local wisdom” because it contains the different character or distinctiveness adopted by those different areas. The products produced in each area vary depending on several factors such as the natural resources that surround them, the character of the visitors who become market potentials and the traditions or customs that affect certain forms, ways and motifs. Therefore, “local product” was a theme of the category of “local wisdom” because it contains the values and beliefs of the local community. For example, the motif found on one of the Central Java batiks was believed to be intended only for Javanese brides, not for another kind of event. Also, there specific motifs in South Borneo Sasirangan batik intended for the ritual treatment of patients exposed to black magic. Despite the products initial purpose, Sasirangan batik has become a potential product as it contains specific local characteristics, the meaning of which are valued by the local community.

### 5.7.2 The category of “business motivation”

The second category in the axial coding stage was “business motivation”, which included the seven themes that I identified from the data to be the main reasons why the local females in the three research areas were interested in running a business (see Figure 5.10). The seven themes are “external support”, “initial business story”, “business satisfaction”, “business history”, “local tradition”, “business opportunity” and “business motives”.

The two themes of “business history” and “initial business story” were considered to be the main components that encourage the local females to run a business. In the initial coding phase, in the theme of “business history”, local females explained how the product was initially created in the earliest times by their ancestor, thus encouraging them to preserve and develop it into a better product for sale. Therefore, I classified this theme as one of the drivers of the females committed to running the business. Also, similar to the theme of “initial business story”, this theme emphasised the initial experience when the female decided to develop the business. The theme of “initial business story” developed because some new products were created not because they were derived from their ancestors, but because they were triggered by external stakeholders who approached their community and encouraged them to develop creative ideas by utilising the potential of their local resources. Hence, some products were initiated by “external support”, not handed down through the generations. The theme of “external support” involves the local government, established entrepreneur or a spokesperson from the local area who cares about the local economic development.



Figure 5.10 Category of “business motivation”

According to various statements summarised under the theme of “business motives”, there were interesting findings regarding the typical motivation, different to those found in the literature. Some local females stated that they decided to start a business because they wanted to help empower the economic situation around their homes. These females empathised with the financial limitations experienced by their neighbours – especially females – prompting them to help with the abilities they have. For example, one female took the initiative to help through her knowledge and experience as a small business trainer. She helped mediate with local government officials for business support including licensing, training and marketing. Finally, her efforts succeeded in establishing several types of businesses in the area for the local females to work in. In another area, one female supported her neighbours handwritten batik products by marketing them to her close friends and her other networks. Even now, she is still a collector of batik, not only for her neighbours but also for many females in other places. Similar cases arose in all three different research areas. Therefore, the business motivation of these females was not just to take advantage of opportunities, but also to help and to empower other females around them.

In addition to the theme of “business motives”, which was explicitly elaborated on by the participants, particularly the reasons why they were interested in running a business, the theme of “business satisfaction” also summarised many statements of satisfaction from

several local females, thus I considered the satisfaction expressions to be the driver aspect of the females to running a business.

Moreover, other supporting factors that encourage these females to run a business included opportunities from outside the community. These involved the number of visitors who came to their village, the availability of a community of craftsmen in social media that could be easily accessed from their location and the demand from the surrounding market for their products. Therefore, “business opportunity” was one theme that turns into a driver for the females running a business.

Another interesting finding was that the “local tradition” theme was also one of the drivers that encourage these females to develop the business. The inspiration for some of their products was based on the traditions that have been passed down through generations. For example, the decision to make cassava-based products because their families have consumed cassava for generations. Another phenomenon was the tradition of buying batik in every harvest season, where batik craftsmen were mostly a community of sailors’ and fishermen’s wives, which influenced their inspiration especially for the images of the sea creatures and coastal plants on the batik motifs produced. Batik motifs were also based on tradition in South Borneo, especially for weddings and traditional healing. Some of these facts strengthen the “local tradition” theme as one of the reasons a product was created.

### 5.7.3 The category of “business barriers”

The next category in the axial coding stage was the category of “business barriers” (Figure 5.11). The seven themes included in this category are “business issues”, “equipment issues”, “marketing issues”, “money issues”, “production issues”, “way of life” and “bad experience”. Nearly all the statements within these themes were found in all research areas although it was experienced in a different fashion across the research locations. These themes were grouped together based on the similarity of the statements of all participants interviewed. However, the theme of “bad experience” was only mentioned by one research participant. According to the saturation principle of qualitative research, this theme could be eliminated. However, the content of this statement was important to discuss considering

the fact that many businesses in Indonesia have experienced scams or negative practice in their transactions according to the secondary information. Therefore, I considered this theme to be important as it anticipates one of the obstacles or barriers that may be encountered by other female entrepreneurs.

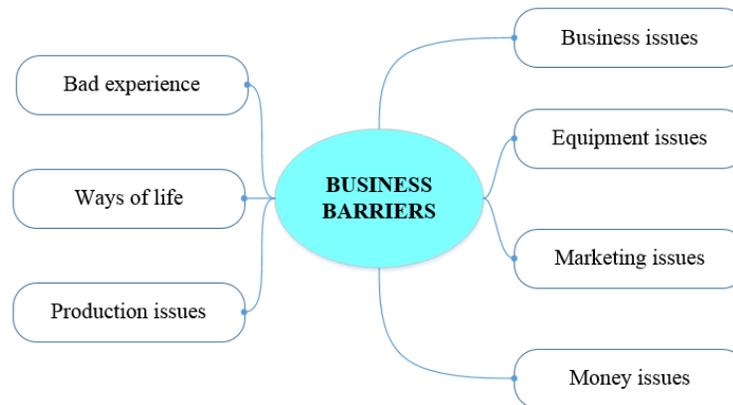


Figure 5.11 Category of “business barriers”

The category of “business issues” contains issues that were only mentioned by one or two females. Thus the issues were not gathered into any particular theme. The theme of “business issues” was faced by several participants in special conditions in addition to other issues that have been grouped in other themes under the category of “business barriers”. This problem covers business licence issues, traditional business management, remote locations, limited human resources and poor product quality.

Meanwhile, other themes in the “business barriers” group were developed from the obstacles that were mentioned by the participants in the Central Java and South Borneo areas. The theme of “equipment issues” was mentioned in almost every area by many participants even though they indicated different types and conditions in relation to equipment issues. The theme of “marketing issues” related to the problem of product delivery, promotions, sales locations or the weaknesses in marketing strategies that were generally faced by almost all participants.

Furthermore, the theme of “production issues” dealt with various obstacles in the production process and product quality. In addition to the limited skills of the females in

producing goods, production problems included the impact of financial problems, which was also one particular aspect where the theme of “money issues” related to the category of “business barriers”. Capital limitations ultimately have an impact on the quality of the business equipment and the rapidity of production. Almost all the research participants mentioned the money issues aspect. Ironically, they had open access to financing, but most of these participants were reluctant to engage in debt; they have a high risk-aversion, particularly because it is against their beliefs (religion). Therefore, the theme of “way of life” becomes one of the obstacles in business. The theme of “way of life” does not only involve the personal beliefs of participants, which affects their perspective, but also the nature of individuals who were influenced by the environment. For example, they were raised to be individuals who should always be grateful for what they received; this was considered positive for their souls but in reality was not supportive for the future development of their business. Further, these females tend to rely on external support in developing their business. Hence, it can be considered that various characteristics, including the lack of initiative and individual ambition, can become obstacles in developing a business.

#### 5.7.4 The category of “success factors”

The category of “success factors” is composed of five themes found in many of the participants’ statements in the initial coding stage that correlated to the conditions that would further develop their business (see Figure 5.12). The five themes are “business satisfaction”, “business success criteria”, “marketing activity” and “external support”.

The interesting aspect for this category of “success factors” was the reappearance of several themes also associated with the previous category. Some themes that reappear include “external support”, “marketing activity”, “business success criteria” and “business satisfaction”. The themes exist in this category due to the connection within the statements with the factors that were able to support the participants’ business success and sustainability. For example, on the theme of “business satisfaction”, in some statements the participants stated their dissatisfaction with the business for several reasons. It could be concluded from their statement that when their dissatisfaction is responded to and

solved, they believed that their business would be more successful and satisfying. Hence, I considered that some aspects in the “business satisfaction” theme were associated with the category of “success factors” for the participants’ businesses.

Meanwhile, in the theme of “marketing activity”, it was revealed that the participants’ marketing process had certain patterns that were considered successful for the business. This marketing characteristic was then considered as one of the factors of business success based on the various statements displaying a positive expression on how the marketing process satisfies their business. Thus the theme of “marketing activity” was related to the category of “success factor” for the business.

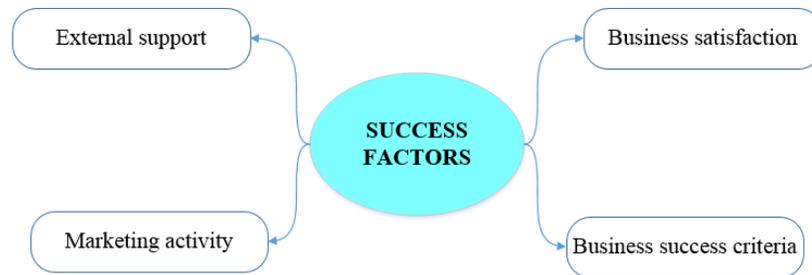


Figure 5.12 Category of “success factors”

In addition, one of the reasons for the sustainability of their business processes was the involvement of external parties (third parties) who help the business. For example, government assistance through training was a valuable source of knowledge for the participants to utilise the surrounding resources in the production of craft that was valuable for sale. Another source of external assistance is through supporting access and facilities, especially for marketing, which the local government facilitates by allowing the local female entrepreneurs to participate in exhibitions. Also, some officials help these small businesses by mediating for the craftsmen with potential buyers.

#### 5.7.5 The category of “business support”

The next category in the axial coding stage was “business support”, which is composed of four themes related to aspects that support the business atmosphere of the participants (see

Figure 5.13). These themes are “external support”, “business process”, “marketing activity” and “equipment support”.

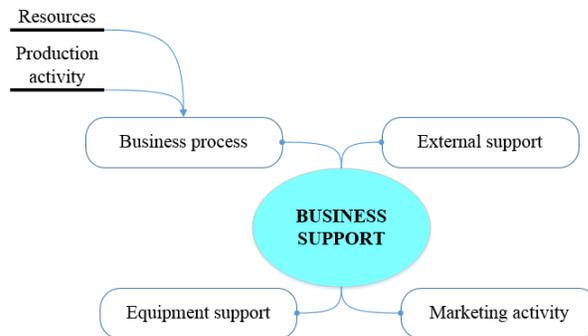


Figure 5.13 Category of “business support”

According to the statements of the female entrepreneurs in the West Java area, the themes of “equipment support” and “external support” were supporting factors for their current business. They stated that they needed some equipment to support the sustainability of their business. In fact, external parties such as government officials demonstrated their support through the allocation of the equipment required; however, due to various technical factors, the equipment provided was not used. Indeed, every type of business needs equipment support, even for handmade products such as handwritten batik or some craft products.

Meanwhile, the “external support” theme was mentioned more frequently by participants in all research areas. Small-scale entrepreneurs obtain business support mainly from stakeholders in their surrounding area. These stakeholders are not the only local government, but also parties that do not directly benefit from the business. These stakeholders who support the local business include:

- Students doing fieldwork as a prerequisite for graduation.
- Community service programs from local colleges and universities.
- Private companies that were willing to support the business by purchasing their products even though the business still has various conditions to meet for its licence.
- An established entrepreneur donating equipment for charitable purposes.

- Customers who are willing to become “angel investors”.
- The local government through small business empowerment programs.

Furthermore, some statements from participants in Central Java added aspects related to their “marketing activity” as one supporting factor of their business. Based on their claim, their marketing activities were moderately supported by an investor who helped promote and sell their products out of town. Evidently, one participant has successfully developed her business and owns a franchise licence to expand her culinary business. She mentioned the funding support from the financial institution that helped her establish the business. Government support was not mentioned by participants from Central Java; however, the local government did support them when a natural disaster hit the location by giving them some business equipment. Even though their businesses had run on average for more than five years, the scale of their business has not shown any significant increase because they relied mostly on themselves to develop their business.

The theme of “marketing activity” summarised the fact that almost all the local females interviewed produce their products through joint ventures and market their products through an organised and communal effort. They were a collection of individuals who prioritised mutual achievement rather than individual success. According to Hofstede (1991), a collectivist society shows individual characters who always become part of a group and act as group members in various aspects of their lives, including work. The participants worked in teams to market their products, and without this cooperation, it would be difficult for them to do so, especially when the marketplace was located on the outer limit of their production areas.

The “business process” theme in this category was a collection of activities that were structured and interrelated to produce the creative products. The main instruments in the theme of “business process” were “resources” and “production activity”. In accordance with the label, apparently resources and production activities are the two aspects that are the primary function for a business process. Almost all the participants in each area stated that the existence of material resources was the main reason behind their business

processes. The potential resource was the main foundation for the females to run the business, they stated that their access to resources was neither difficult nor expensive, making their business rational to continue. In fact, when the availability of the material resources constrained them due to various factors such as the retrieval process, the weather or the quality of resources, their business could be affected and temporarily discontinued. For example, the female pottery craftsmen in the Central Java area temporarily stop production when the clay, the main material for their products, is not available from the mountain where they live.

The theme of “production activity” evidently illustrates the core of the participants’ business processes when creating products. The interesting finding from many participants interviewed was how their collectivist character influences the business process. The majority of participants created products in groups; the job would be shared into several tasks and when the task was finished the products would be collected together with the one appointed female who becomes the collector of the ready-to-sell products. One participant in West Java who is well established, instead of recruiting more experienced and professional experts in batik prefers to empower the females around her home to help grow her batik business. This kind of behaviour or characteristic of local Indonesian females may be unique, as they always prioritise their togetherness rather than individual success. Even in activities that make money for their living, they prefer fair distribution and tolerance within the communities where they live.

In addition, the cycle of their production activities was also influenced by personal situations such as family matters. Females who have babies prefer to stop the production activities and let other females take over. The family becomes the priority for these females and eventually becomes a factor that significantly influences their production cycle. Most of the females also chose to work on their production parts in their own homes rather than in the particular production location and exhibition house provided.

In addition to the personal factors, the weather also has an influence on their production cycle. The business process becomes irregular because some products rely on the weather

to ensure that the materials are suitable for processing. Fortunately, Indonesia only has two seasons, hot and rainy, thus the weather is a predictable factor in making a production plan.

#### 5.7.6 The category of “business expectation”

The last category was “business expectation”, which connects the three themes of “business success criteria”, “business satisfaction” and “external support” (see Figure 5.14). The statements of the participants in these categories provide information on the factors that led to the development of their current business. In the theme of “business satisfaction”, some participants feel grateful for their achievements at this time; however, they hoped to develop their business into reliable activities that could be a potential source of income.

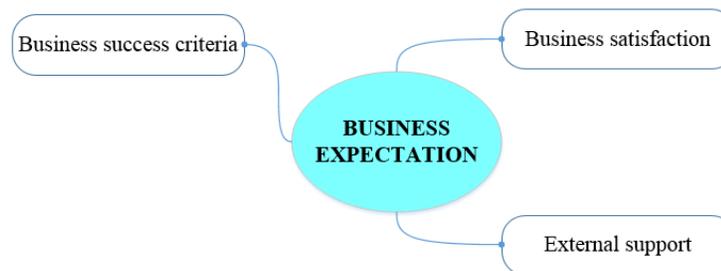


Figure 5.14 Category of “business expectation”

Several participants who expressed their satisfaction with their current business activities recognised that their business success also involved the intervention of external parties, and the local government was one major party. Therefore, there was a portion of satisfaction with their expectations for government support relating to business sustainability. Some of the participants, especially those with start-up businesses, were highly dependent on the role of the government. Hence, “business satisfaction”, “business success criteria” and “external support” were the themes that involved all relevant statements to their business sustainability. Nonetheless, this continuous dependence on “external support” could potentially weaken their business in the future, especially when

the support is shut down; however, for the current situation that support was the only reason some of the businesses survive.

The category of “business expectation” was considered to be associated with participants’ success factors in “business success criteria” because it contained expectations related to business progress in the future. These expectation statements included practical solutions to overcome various issues such as their business issues, their personal desires in relation to business management, and their personal point of view about the future of the business. Therefore, I determined that “business success criteria” was one factor that related to the business expectation of these females. The expectations of the participants were mostly optimistic about their business development. For the time being, their business limitations mean they are waiting for a situation that would be of benefit to their current business.

The category of “business expectation” assembled all the implied expectations of the females from the three themes, especially from the participants of Central Java and South Borneo, that their businesses would be sustainable. I believe that if the expectations of the females can be fulfilled, then this category is possibly one of the supporting business continuities for the females. In South Borneo, some participants stated that their expectations of the business were not merely an increase in prosperity; many of them want to use their business benefit for charity or to perform rituals of worship. If they received a fortune from the business, they expect to use the money for Umrah or Hajj (pilgrim) to Saudi Arabia. This type of expectancy is rarely found, especially for entrepreneurs with micro-scale businesses.

## **5.8 Selective coding**

As stated by Strauss (1987), the next procedure after the axial coding stage is selective coding where the researcher identifies the core category as a central phenomenon that associates the various categories that have been organised at the axial coding stage.

As described previously, at the axial coding stage I established six categories that responded to the research questions in this study. These six categories were prudently

identified based on the storyline of the participants so the relationship among them will be understood, especially when formulating a theory.

At the initial coding stage, I grouped statements into 31 categories or themes, although at that time they had not illustrated any specific connection between them. Further, at the axial coding stage, I categorised them into six new larger categories – “local wisdom”, “business motivation”, “business barriers”, “success factors”, “business support” and “business expectation” – that began to indicate the relationships between the categories. Finally, I determined one core category that illustrated the main concern of the research discussion.

### 5.8.1 The relationship between the categories

Before determining the core category at this selective coding stage, I analysed the relationship between the categories constructed in the axial coding stage. The consideration used to determine the relationship of the categories was based on the participants’ statements and the research objectives. Figure 5.15 describes the preliminary relationship between the categories constructed at the axial coding stage.

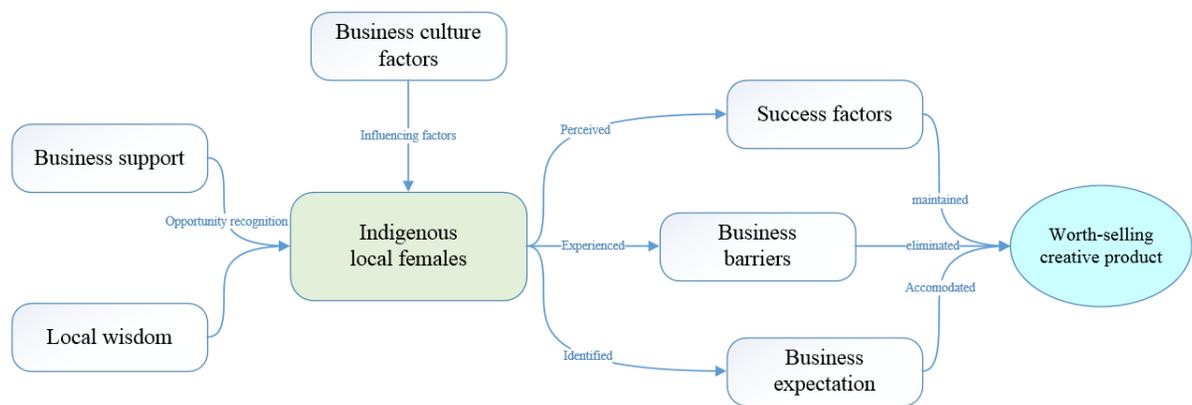


Figure 5.15 The relationship between the categories constructed at the axial coding stage

Various statements made by the participants revealed that some aspects involved in local wisdom significantly influenced the females’ behaviour and decisions in their daily lives. Local wisdom also impacts on the female’s decisions related to initiating and developing a business. For example, the decision to choose which product will be created, when it should be made or which design to reflect which the market. These considerations were

based on the natural potential in the area combined with the culture, customs, religion, beliefs, local tastes, traditions, knowledge and also particular weather conditions or seasons that could affect the production process. The combination of several aspects of local wisdom stimulated the creation of ideas and the desire of the females to work by utilising the local potential around them. Evidently, fundamental differences of tradition and cultural mores among regions were reflected in the various traditional artefacts such as traditional handicrafts, ethnic carvings, home decorations, wedding ritual ceremonies or traditional foods.

In addition, the category of the “business motivation” and “business support” stimulated the local females to produce ideas and creations that have the potential to be marketed. Some of the females stated that they wanted to utilise their free time while at the same time generate additional income by taking advantage of the opportunities available. Some of them used product heritage from their ancestors as an opportunity in their decision to develop a business. Others were willing to start a business from scratch because of the external support available from the government, successful entrepreneurs, private companies or universities through a variety of business support programs.

However, in practice, there were also some situations that affected these females’ businesses. During the business process, the females experienced various situations that challenged them. They stated that some conditions became business barriers, which were a potential threat for their business success. Despite the difficulties, they appreciate themselves for all the accomplishments gained. However, they were expecting support to help eliminate the barriers. Many of them have yet to find a solution to overcome all the business barriers and they still expect the assistance of an external party (other than banks or commercial financial institutions) to help them develop their business.

### 5.8.2 The core category

As explained in Chapter 1, the research objectives in this study were to investigate local potential and local wisdom in selected areas of Indonesia that can be developed into

creative products by the local female entrepreneurs. Three research questions were developed to achieve the research objectives:

1. What is the potential of the selected areas in Indonesia for local wisdom that can be developed by the local female entrepreneurs into creative industry products?
2. What are the key success factors for local female entrepreneurs that can lead to the development of creative businesses in the selected areas?
3. What conditions help to promote business success in the selected areas?

Therefore, the research objectives become the main consideration when deriving the categories, starting from the open coding stage. The data was cautiously analysed in the initial coding into many codes that were collected in various themes labelled according to the research questions. Further, the themes were categorised into more general categories to prepare the relationship model. This relationship model aimed to determine the core category expected to answer the overall research objectives through the conception of a theory.

The characteristic of the core category is more abstract than the codes organised in open and axial coding. However, this category integrated all categories that provide density and means to respond to the research objective. Furthermore, through this final category, concepts were managed based on the research questions to produce a grounded theory.

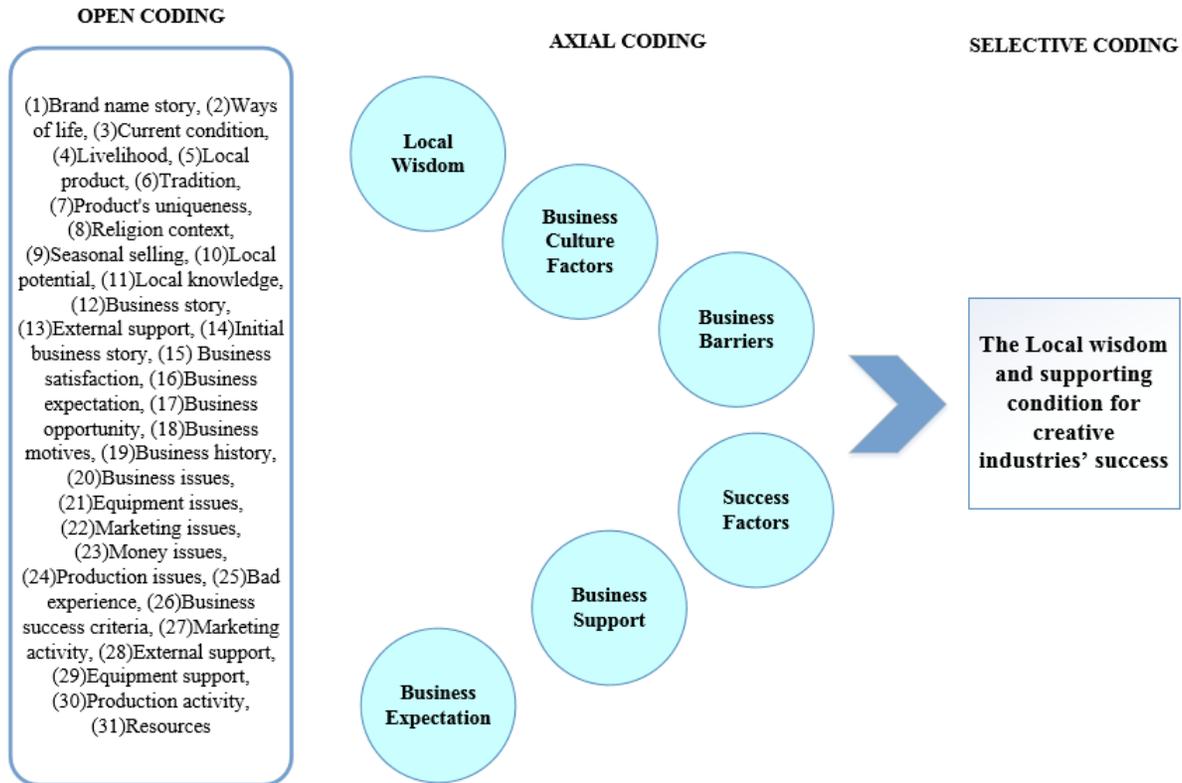


Figure 5.16 The formation of the core category

The core category is the collection of concepts that will explain the potential of local wisdom utilised by the local female entrepreneurs to produce creative products with selling value. This category was generated from the outcomes of the data collection and analysis that illustrate the potential of local development using local wisdom with female entrepreneurs' driving factors to develop creative products as a solution to local economic growth (see Figure 5.16).

The various concepts summarised in the core category will be discussed in Chapter 6 supported by quotations from the research participants' statements. The research findings will be compared with the literature review to recognise the significance of the findings and the potential gaps that can be extracted.

## **5.9 Summary**

This chapter presented the process of data analysis carried out after the data collection was accomplished. Interviews were conducted in three different areas, West Java, Central Java, and South Borneo, with 34 female and two male participants. All interviews went through the process of being translated and back translated into English before proceeding with the data analysis procedure. Since this study used a grounded research approach, the analysis phase was divided into three parts: open coding (initial coding), axial coding and selective coding. The main consideration of the coding process was the research objectives as defined by the three research questions in this study, which led to the development of a core category.

In the open coding stage, this research identified at least 31 themes. At the axial coding stage, this research summarised all the codes based on their characteristics and relevance, and classified them into six new categories that united all the codes contained within them. At the final stage of coding, selective coding, this research determined one core category, which was more general and abstract but was able to prepare the concepts to produce the grounded theory.

## CHAPTER 6. RESEARCH FINDINGS

### 6.1 Introduction

This chapter discusses the categories built in the previous chapter to respond to the research objectives. These categories comprise a combination of themes merged into several larger categories according to the grounded research protocol detailed in the methodology chapter. This chapter discusses the findings in relation to the research questions including the potential products identified in relation to local wisdom and creative industries in three research locations. In West Java, most potential ethnic products were traditional culinary products (milk-based and cassava-based) and ethnic fashion (batik and traditional accessories), however, a few handicraft products (woodcraft) were also identified. In Central Java, handicraft (such as pottery and coastal plant craft) and traditional fashion were the main products that contained local wisdom, most participants mentioned the royal culture as an influential factor related to their ways of life and the products they produced. In South Borneo, traditional fashion such as sasirangan batik was identified as a product with strong local wisdom compared to the traditional handicraft that was also identified in this area.

As detailed in the previous chapter, pseudonyms are used ensuring the participants in this study remain anonymous. I analysed the participants' life preferences based on their behaviours and expressions during the interview sessions. These life preferences were captured by this research based on their resolutions related to their lives such as preferring to settle down and live close to their relatives, refusing to earn revenue that was contrary to their religion, and continuing the traditions that had lasted for hundreds of years.

In addition to audio recording each interview session, I also made notes and memos to capture the context and unique behaviour of the participants. For example, during the interview, some of the participants allowed any interruption from their family (mostly their children). They preferred to pause the session and then continue after everything was under control. This shows that the participants put their family first over their business. I also captured similar behaviour when they were doing their business; they put their family

ahead of their business. The approach of other participants was captured through the manner in which they viewed problems and made decisions.

All statements in this chapter are direct quotations used to support the analysis and discussion. The descriptive statements provide a representation of common themes and trends that emerged from this study.

In this chapter, the most influential categories of local wisdom are detailed to show the motivations for these local creative products. This research identified the robust factors that influence the establishment process of the creative businesses. These factors were derived from the categories analysed in Chapter 5. This research described the more specific themes that were part of these categories, as shown in the conceptual model provided at the end of this chapter.

## **6.2 Research question 1: What is the local potential including the local wisdom that is relevant for creative business development in selected area in Indonesia?**

The first research question was to determine the local potential in three selected provinces in Indonesia for local wisdom. This local wisdom was explored relevant to the potential it has to be developed as a creative business by local women.

To understand the potential of local wisdom and the livelihood in the research area, it is necessary to refer to existing literature regarding the definition of local wisdom, especially from the perspective of Indonesian society. As discussed in Chapter 3, in various countries, local wisdom is associated with the values, habits and positive traditions that are believed by community groups to be part of their lives in various activities (Wijayanto, 2015). These activities include education, rituals, religions, work, livelihoods, farming procedures, traditional treatment, entertainment and nature conservation (Sartini, 2009; Sungkharat et al., 2010; Suryadi & Kusnendi, 2016; Wagiran, 2012; Wijayanto, 2015).

Therefore, many public policies are initiated based on society's agreement. These policies are managed and arranged to adjust the local wisdom of the people.

There are five groups of categories that illustrate the potential for local wisdom, especially in the development of creative products by the local females. These robust categories include the categories of "local potential and livelihood", "traditional belief", "local knowledge", "the local wisdom-based product" and "religion context", as shown in Figure 6.1. These categories were developed from the relevant themes for local wisdom in the initial coding stage. These themes were merged and labelled into these categories for the purpose of responding to the research objective.

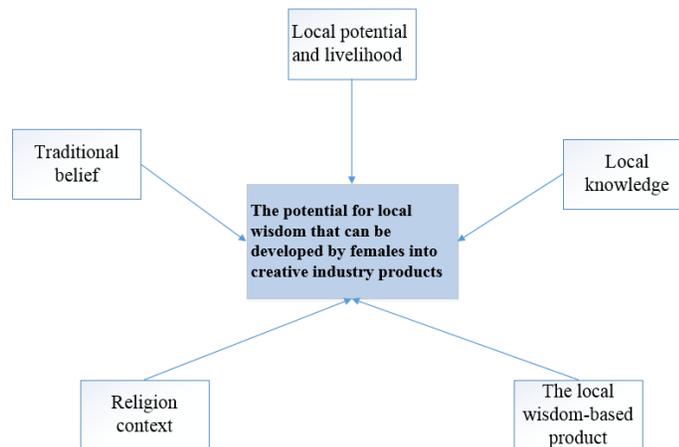


Figure 6.1 The robust categories to identify the local potential for local wisdom that can be developed by female entrepreneurs into creative industry products

Similar to the literature, the local wisdom found in the research locations is intensely influenced by the natural environment where the people live. Nature will affect the character of the society, while natural affluence determines which livelihoods will be chosen by the people. These people (in the research area) tend to utilise the sources around them for a living. This combination of nature prosperity and the communities' behaviour will result in local potential that involves customs, traditions, beliefs, local knowledge and products with cultural nuances that are part of local wisdom.

### 6.2.1 “Local potential and livelihood”

Gained from the results of the data collection, the local potentials that became the main livelihoods for the community in each research location were identified. Most of them were based on the natural resources available to the communities. Figure 6.2 illustrates the various codes identified that shaped the category of “local potential and livelihood” as one of the elements forming local wisdom.

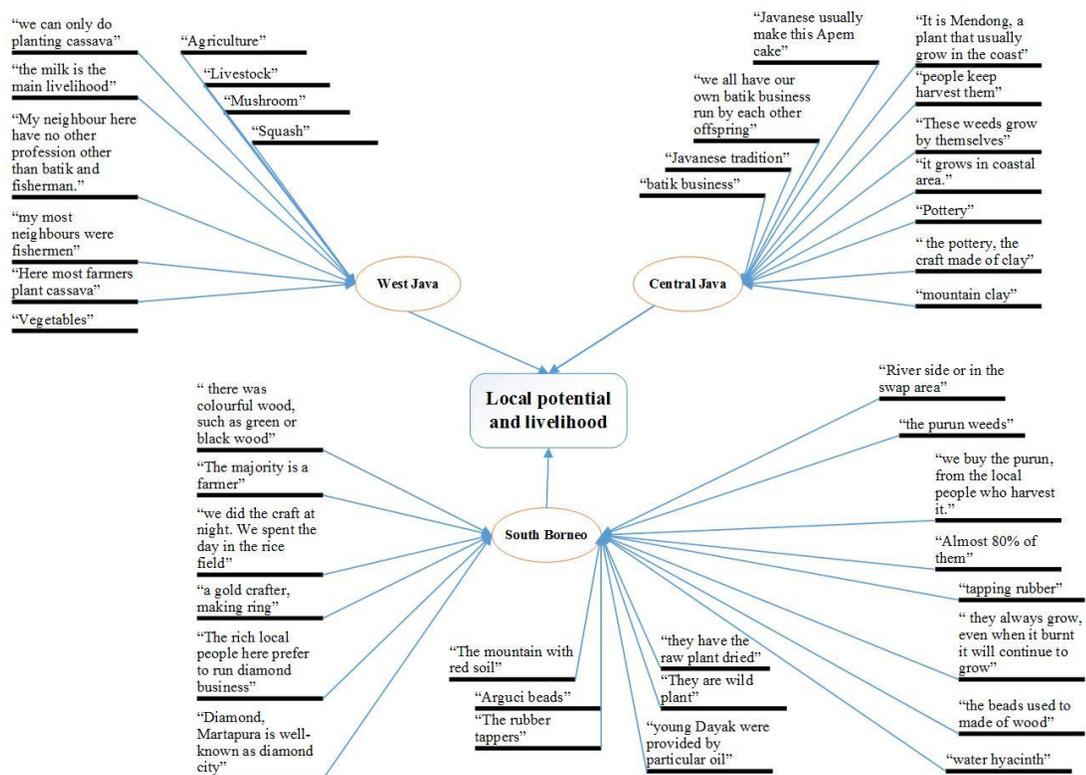


Figure 6.2 The codes for “local potential and livelihood”

Based on the data, the three research areas of West Java, Central Java and South Borneo have unique potentials that influence the local people’s livelihood selections. The three research areas have some similarities in local potential provided by their natural environment, which could be utilised for agriculture, crafts, accessories and traditional apparel products. The difference between the three locations was the tendency of their livelihoods to be based on the abundance of potential around their specific location. For example, in West Java, the research was conducted in four different locations: Cirendeu, Cipageran, Bandung and Indramayu. The potentials in West Java include agricultural,

plantation, livestock, fashion (batik) and traditional culinary products, particularly in the city of Bandung, which over the last few years has declared itself a creative city that successfully facilitates creative people, especially in the music, art, culinary and fashion sectors.

One of the research locations in West Java, the village of Cirendeui, is an area where the most common employment is as cassava farmers. This area is in the highlands and in the era of colonialism, Cirendeui was an isolated area with no regular access to transportation facilities or food distribution. With these limitations, the ancestors of the Cirendeui community depended mainly on cassava for their staple food consumption. The land contours of Cirendeui meant it was not possible to plant rice – the staple food of Indonesians – only cassava grew well in this area.

*WJ08: With the land contour in this area it is difficult to plant rice, we can only do planting cassava.*

*WJ12: Here most farmers plant cassava.*

*WJ02: Since our ancestors, from 1918, we have moved to become cassava consumer. ... In the past, in the colonial era it was hard to find rice, so our ancestors looking for any ways to make these people no longer depend on rice [as the main food] anymore.*

As a part of Indonesian society, the Cirendeui people preferred to eat rice, so they processed the cassava in such a way the result resembled the shape of rice and this became known as cassava rice. The problem was the cassava that grew in the area was poisonous. The ancestors of the Cirendeui community managed to find a method of removing the toxins from the cassava with specific techniques that were passed down from generation to generation, allowing the cassava to be consumed safely. They involved their children while carrying out the process so that the knowledge in processing the cassava was sustained. Unfortunately, this knowledge is not documented in writing so the knowledge could potentially be lost if the next generation does not continue the tradition. Over time, they began to develop other food products made from cassava such as cookies, crackers,

chips and cake. This village is now nominated as one of the tourist villages in the West Java area because of its uniqueness in the tradition of eating cassava rice. They did not shift their consumption to rice even though the current facilities support that; instead they prefer to maintain the tradition that has existed for hundreds of years.

In another area of West Java, Cipageran village is famous for its local potential as a source of producing cow's milk and agricultural products. Below are indicative responses of the participants when I questioned the local potential around these products:

*WJ04: Agriculture, livestock, and food processing ... Processed mushrooms, milk.*

*WJ05: It was only for its agriculture, but there has been a cattle farm since 1984.*

*WJ11: Agriculture, especially squash. Also dairy farms.*

The Cipageran community work virtually without a break to milk the cows; they even work during national holidays. The females wanted to help their husbands process the milk and agricultural leftovers into other derivative milk products or snacks such as flavoured milk drinks, caramel milk candy, milk chips, milk crackers, milk soap and mushroom crackers. The females worked as part of a group to produce these products.

*WJ11: The product results are pasteurised milk, kefir [milk yoghurt], milk soap, VCO soap, milk caramel candy, milk crackers, milk chips and other milk products.*

In another small town in West Java, Indramayu is a coastal area so the main livelihood for the local people is fishing. Fishermen commonly go to sea for weeks, leaving their wives to fill their free time by painting cloth with typical patterns of coastal images. This product is known as handwritten Paoman batik – named after the coastal area. These females would make batik in their homes and then sell it to buyers in the harvest season. They would often keep the batik for weeks or months so it could be offered at a high price.

In Central Java, in the special regional capital of Jogjakarta led by the Sultan, there is the potential of traditional custom. The traditional items involve crafts, clothing and food. In

a small town near the city centre, there is a small village called Bantul surrounded by a mountain with a high clay content. The local females who live around the mountain have worked using clay for decades in various forms of pottery. The pottery was used by the community for household appliances. Although the community has shifted to modern equipment, some of them believed that the use of traditional cooking appliances influences the taste of the food. Many tourists came to this village to buy the pottery as souvenirs or home decorations. These females produced and sold the pottery in their homes. Many of them were reluctant to expand their markets to other regions because they felt comfortable with the traditional management. They felt satisfied with their current income as long as it met the household and their children's needs. They worked in multiple roles – as wife, mother and businesswoman.

For the apparel products, similar to the batik produced in West Java, Central Java and South Borneo have batik apparel products with unique patterns and philosophies. Every batik has a design painted on the fabric. The design has a special story usually relating to a ritual or story background. Therefore, the use of each type of batik accords with the type of celebration, such as wedding, traditional treatment, baby shower and other kinds of celebrations. As in West Java, batik production in Central Java and South Borneo was inherited by their ancestors for hundreds of years. The differences among them are more in style and designation aspects. West Java batik, especially Paoman batik (a batik from the city of Indramayu), has a design image that people from different areas can easily understand. The fabrics were hand-painted and used living creatures or familiar objects as the batik design. Central Java and South Borneo batik have more abstract patterns that can only be understood by the local people. Currently, although batik has shifted its function into a fashion mode, most people still believe that they should respect the use of particular batik for specific occasions. In South Borneo, Sasirangan batik sheets are currently widely used for many official events and traditional ceremonies, and many tourists visiting South Borneo look for Sasirangan sheets as an ethnic gift or souvenir. These Sasirangan sheets are also produced as ready-to-wear clothes. The pattern painted on the Sasirangan sheets is a genuine identity of South Borneo and contains particular meanings.

In addition to the use of natural resources, some wild plants have hidden potential that could be utilised as the material for making various craft products. In Central Java, the Mendong plant, a wild plant that grows on the coast, is processed in such a way that they can be woven into handicraft products. Similar to the females in other research locations, the Mendong craftswomen of Central Java also work as part of a group. They help each other in making the crafts and creating designs. They market them by entrusting their products to people who are willing to sell them; they rely on trust to sell the handicrafts.

Another remarkable potential was investigated in South Borneo. This area is located on the biggest island in Indonesia, which is also famous for its gemstones and diamonds. One participant stated that the crystal from Martapura reached international suppliers for well-known brands such as Swarovski; however, I could not access the supplier list of Swarovski to triangulate this statement. The gemstones are equal in quality with other similar stones sold in countries such as Burma and Thailand. South Borneo also contained abundant coal and gold, which made many people who mined it incredibly wealthy in that area.

Similarly to the craft producers in Central Java, some local females in South Borneo also utilise the wild plants that abundantly grow around their homes in to create craft products. They also process these wild plants into products such as mats, women's bags, sandals, wallets and decorations. Instead of coastal plants, they use swamp plants such as Purun weeds and water hyacinth as the main material for their crafts. Purun is a type of grass plant that usually grows wild near swamps. Purun leaves lengthen to the top, similar to rice plants but with wider leaves. Water hyacinth is a floating water plant. It has a high growth rate so this plant is considered a weed that could damage the aquatic environment. Water hyacinths can grow in shallow ponds, wetlands, swamps, lakes and rivers.

*SB12: Well, we utilised this water hyacinth ... Alhamdulillah, we have these people who propose to us for making this sandal craft. We have the sources available in this area.*

Some participants in South Borneo help their husbands as rice farmers and rubber latex workers (making incisions in a tree to obtain sap). With the knowledge gained from their ancestors, they developed a way of processing the Purun weed (a variety of swamp plant), which was initially used only for house mats, into various fashion products that could be marketed to the public, especially to those who lived in the city. These females worked in a group and divided the job between them when they started creating the handicrafts. Usually, they worked at their homes, using their free time after they finished their household chores or farm work.

*SB06: The majority is a farmer; thus, if it was a planting season, we did the craft at night. We spent the day in the rice field; we could make these [handicrafts] in the afternoon or evening.*

A few years ago, some of the females who used to work as rubber latex workers lost their livelihoods because of a decline in the rubber business so they looked for other ways to earn additional income. With the help of several parties, they were able to process water hyacinth plants to make into various handicraft products.

From that moment, the female entrepreneurs developed their livelihoods by crafting several products made from water hyacinth. They successfully made innovative handicraft items. One of their room sandal products has successfully found a regular customer, a hotel in the city. They supplied the sandals for the hotel because the product was considered as unique yet affordable.

*SB12: We have expenditure budget for our village for the empowerment purpose. Alhamdulillah, we have these people who propose to us for making this sandal craft. We have the sources available in this area, but there is more in other village. Well, we utilised this water hyacinth – a weeds variety – become something useful.*

Another famous indigenous group in South Borneo are the Dayak tribe. When some of the Dayak people came to live in the urban area they inspired others in the area, especially in how they used stained wood to decorate their apparel. They used them as beads for their cloth, which they called Arguci. Currently, similar Arguci beads are adopted as

accessories and fashion jewellery to be worn on special occasions such as formal events, ceremonies and traditional weddings.

*SB05: For the fashion item we have Sasirangan batik, for the craft we have Purun weeds craft and beads that inspired by the Dayak tribe, also mat craft that is made of rattan ... Since ancient time, the beads were made of wood. Currently, they made of plastic. They made round-shape wood traditionally, there was colourful natural wood, such as green or black wood. That is why most beads use natural colour, even when they use red colour, they used natural red. So, originally it was made of wood, the colourful wood, they made and weaved the beads become a necklace, or bracelet. At this modern time, wood paint is available; therefore they started to paint the wood. The wood was strong enough to be painted.*

Due to the expensive material and the difficulty in supply, local people started using Arguci beads made of plastic instead of wood; they knitted the beads to decorate dresses or fabric. The female entrepreneurs think the beads will add a luxuriousness to items such as wedding dresses because the Arguci beads glimmer on the dress. One village in Banjarbaru, a rural area in South Borneo, developed the Arguci beads into other craft creations such as tissue box covers, wall decorations, Arabic calligraphy, water bottle covers, dining table sheets and another home decoration items.

Overall, the local potential in each research location indicates similarities. All the products were based on the local natural resources and the products have been expanded from their original use. The difference was the type of natural source that dominates those areas, thus affecting the choice of livelihoods of the surrounding population. Most of the local female participants perceived the business activities as a side job to fill their spare time and earn additional income. Husbands were considered the primary breadwinners and these females only utilised resources readily accessed from around their homes. According to these females, household chores and childcare were their main jobs. Therefore, most of them did not see the business and its further development as the most important thing for them to focus on.

### 6.2.2 “Traditional belief”

The diversity in Indonesia results from various traditions influenced by culture, nature and religion. Indonesia has six registered religions (Islam, Christian, Catholic, Hindu, Buddhist and Confucian) and people list their religion on their identity card. Some people also have another belief or religion not officially recorded by the state. Every religion has its own rituals and habits, which are usually carried out on a particular celebration day. Similar to tradition, every ethnic group in Indonesia has its customs and rituals that have existed for a long time. The combination of religion and tradition often results in a new custom for some celebrations such as a wedding ceremony, thanksgiving, a baby shower and welcoming a new sacred month.

Cultural diversity in Indonesia influences the way of life of the societies who live in the location that respect their culture. Similar to the three research locations in this study, each community expressed the peculiarities of the traditions that have been adhered to since ancient times. Almost all the communities in the three research locations confirmed their adherence to a traditional belief. Nevertheless, the spread of religion, especially Islam, influenced the practice of tradition that was implemented. Most of the communities did not eliminate the tradition. Figure 6.3 shows the codes that shaped the category of traditional belief as an inseparable element of local wisdom.

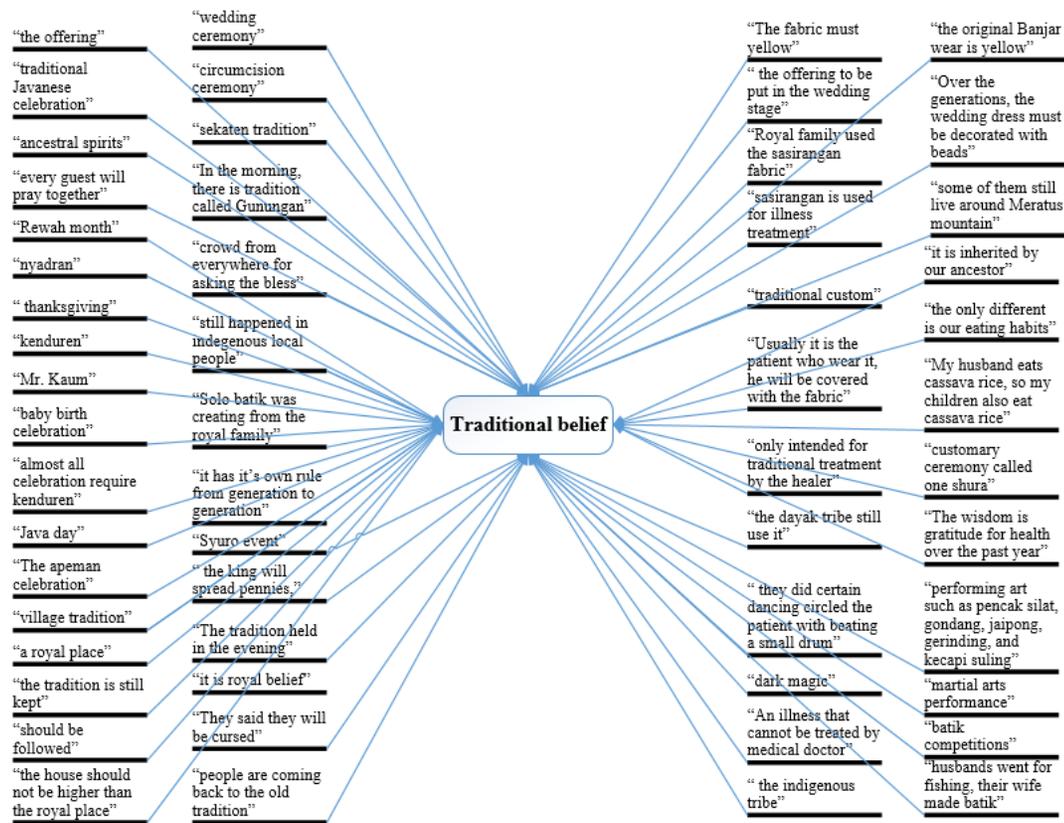


Figure 6.3 The codes for “traditional belief”

However, as the majority of the Indonesian population adheres to Islam, many traditions initially conducted because of the culture, were later adapted and adjusted to Islamic beliefs. For example, in Cipageran village in West Java there is one celebration to welcome one of the months of the Java calendar, specifically the Shura month. This Shura month was celebrated on the same date as Muharram month in the Islamic calendar.

*WJ12: There is a customary ceremony called the first Shura, a community event for the thanksgiving. On the first of the Shura month we gathered to be given a sermon by the local elders. We apologised to each other. During 30 days, all family will cook in a rotation, send the food to each other so people can try each other cuisine. The peak day of the ceremony is in three weeks after the first day of Shura, usually, there was wayang golek performance [a traditional puppet show] at the closing event. At the earlier event, there were two days performing art such as pencak silat, gondang, jaipong, gerinding, and kecapi suling [Sundanese dance and traditional instruments]. There was a special leader for the performing arts, one of the local people ... The wisdom behind it was showing gratitude for health over the past year,*

*we collected the offerings at the front area, they were our harvest. Later, we will consume the offerings we put.*

In Indramayu city, West Java, the handwritten batiks were often traded in the rice harvest season to the owners of rice fields. Because rice field owners usually had more money during the harvest season they loved to buy handwritten batik because it was considered a luxurious fashion item. Since it had a high value it was offered at a high price.

*WJ13: Then I asked, Where did you sell the batik? They said it would be stored, then will be sold at harvest time, because they would sell them in one village, called Udikan. At first I did not understand, then I knew that people who were harvesting loved to buy expensive batiks. In 1970s, there was no printed batik; all were handmade [handwritten] batik ... When we were celebrating Islamic holidays, such as the Maulid of the Prophet, usually there were fashion batik competitions. There was a time when I became a jury, and the participants must wear batik Paoman, not another batik, in order to make this batik famous.*

Similar to the people in the city of Jogjakarta in Central Java, the celebration of the community combined culture with Islamic religion. They chose one month of Islam as a celebration day for a particular event. Traditional cuisine was often provided in the event as a part of the tradition.

*CJ04: Yes it is, in my place, Kadipaten [a small rural village near the city centre of Jogjakarta], we always have a tradition to create the event for Java day, we always participate by making Apem cake or Utun Bedeng. The Apeman celebration is usually celebrated in Maulud of Prophet Muhammad. So, there will be a whole village tradition to gather and make Apem cake then share it. The first Shura month celebration is also still celebrated. Since the Kadipaten is located around the Bedeng – a royal palace – so the tradition is still kept. Also, there were particular requirements in making the house, like the wall height, that should be followed. The two-level house is not allowed around the royal palace. Some people tricked it by building a high house as if it is built for one level but actually it is two levels.*

*CJ02: Beforehand, we use it for the offering. Currently, we make it for a snack. However, it indeed most sold when there was any traditional Javanese celebration. Also for the offering.*

The Dayak tribe in South Borneo adhered to their ancestral beliefs and tend to isolate themselves from socialisation. The elders prefer to live in forests near the mountains. Although some of them have embraced Islam, Dayak tribe elders still worship spirits (the participants said the Dayaks worshipped the demon). Their mystical ritual was believed to give them specific abilities that ordinary people did not have. The indigenous Dayaks, who still live in an isolated mountain setting, were believed to have magical powers to heal people affected by black magic. Some people said the highest level of Dayak tribes had supernatural power and were able to fly and disappear and do harmful things to other people without any physical connection to their victims. However, they were not considered a dangerous community since they would never hurt anybody who did not offend them. Some of Dayak tribe live among ordinary communities in the urban area without any different treatment from local people.

*SB05: some of them still live around the mountain of Meratus that is the indigenous tribe, they never go down from the mountain.*

Maintaining ancestral tradition to some degree is sensitive in Indonesia, considering some rituals will contradict religious rule. Therefore, some cultures and traditions are held as part of religious holidays. Communities around the research location were reluctant to eliminate their traditions, but they also did not want to oppose the rules of religion. Therefore, tradition and religion were combined in such a way that they can be carried out side by side with tolerance.

Some ceremonies have particular traditional rituals, which were believed to prevent undesirable things. For example, in South Borneo, there was a belief that the wedding ceremony must use a traditional yellow wedding dress decorated with Arguci beads. In addition, the bride's family must also provide offerings containing several food products around the stage where the bride and the groom will be sitting. Moreover, special wall decorations must also be available to prevent the bride from any possession of jinn (demon). The bride's feet were marked with an X symbol using white chalk to prevent possession of the jinn.

Although South Borneo is now considered as a religious place for Islam, many people still believe that something unfortunate would happen to the wedding ceremony and the marriage if they abandoned tradition. Based on interviews with several participants, in their view, irrational things had happened at some events. Brides who preferred to use modern white wedding dresses could not maintain their marriage for a long time. Some witnesses stated that there was chaos at one wedding ceremony that previously rejected the tradition because they said it was considered as worshipping the demon or jinn.

*SB01: My makeup artist used to ask the offering to be put in the wedding stage. She said that if I refuse to provide it, she would have any chaos; she will be the one who is attacked. There was an event where the wedding stage flew in the air, including the camera, it has happened in circle building in Banjarmasin city. ... Well, eventually we should bring the offering, rice, palm sugar, salt, and coconut, provided in the back part of the bride stage, or yellow rice. Anything either you have faith in it or not at all, just provide it. — Some makeup artists were attacked. If the makeup artist refuses to provide, then the bride will be possessed [by jinn]. The jinn will be full of rage.*

*SB05: To prevent any possession [by jinn], the brides were marked with X under their feet with white chalk before the ceremony began. ... [the offering includes] A bowl of rice, a pack of salt, one young coconut, a bit brown sugar, also an oil fragrance. ... After the ceremony, the makeup artist brought it to be given away.*

If a family refuse to obey the tradition because they are afraid it would be against their faith, usually the event organiser would take the initiative to maintain the tradition and put together various offerings to ensure that the wedding ceremony would run well.

In Indonesia, there were some cases of black magic that allowed someone to hurt others whom they intended to be harmed. Although Martapura city (a city of South Borneo) has a religious community, if there are cases of people who have a medically unexplained illness, the local people would bring the patient to the place of the native Dayaks. They believed only another black magic power could defeat the black magic. The Dayak tribe has successfully healed many people affected by black magic or witchcraft. They performed rituals that involved specific traditional dances with Sasirangan batik to cover the patient. The healing ritual often worked.

*SB05: Initially, Sasirangan batik was used for illness treatment. If the people prefer to treat any illness using our traditional custom, it will need that Sasirangan batik. ... If the person was possessed, he could experience sudden bleeding. ... When we brought him to the public and private hospital, there was no illness identified. We did not tell the doctor about the bleeding; we only said that we wanted to do general check-up including x-ray and blood test, but the result showed nothing significant. Then the person told the doctor that he was bleeding, but the internist said there was no wound indicated in his body. ... When curing an illness, Dayak tribe began the ritual with certain dancing. I once brought a patient into the woods. I saw they cured the patient with wearing Sasirangan, Songket sheet, a traditional Dayak costume; then they did certain dancing circled the patient, beating a small drum.*

Although the Dayak tribe tradition contradicts the rules of religion that prohibit the practice of witchery, several times they helped to heal the surrounding community affected by severe illness. Ordinary people do not mind the Dayak tribe tradition because they never exposed it in a public space.

In Central Java, which still maintains the existence of a kingdom, especially in the city of Jogjakarta and the city of Solo, the communities apply more indigenous traditions and rituals than those communities in West Java and South Borneo. People in Jogjakarta and Solo have great respect for their Sultan. They carry out royal traditions that have lasted hundreds of years. The Sultan of Jogjakarta is always positioned as the Governor of the Central Java province. As highlighted above, this city was also declared as the special region of Jogjakarta by the Indonesian Government.

Similar to other regions of Indonesia, with the vast growth of Islam, some traditions in the city of Jogjakarta were also affected. They have adjusted their traditions with the wisdom of Islam. Originally this area was one of the regions with the largest Buddhist relics in the world, the temple of Borobudur.

*CJ08: Well, only when it comes to Maulud month [one of the month in Islamic calendar] celebration, we will be going there, the royal palace, carrying gamelan [traditional Javanese musical instrument]. Later, the king will spread pennies, 1000*

*rupiahs per each. If we go there, it said that we would have blessed from the royal. ... It is the tradition; it started with a prayer. It was from the king to his people. The tradition held in the evening. In the morning, there was a tradition called Gunungan [a giant offering with mountain shape], local people also contested it, it contained long beans, duck eggs, and some other things. There were four or five of Gunungans. The Mr Kaum [the local chaplain] prayed them in the royal mosque; it is royal belief. ... Prophet Maulud is celebrating the prophet Mohammad birth because the royal in Jogja is Islamic royal.*

Most traditions in Jogjakarta and Solo, Central Java, refer to the traditions carried out by the monarchy. The community believe in things that were considered as sacred. An important event in the peoples' lives must be celebrated with a thanksgiving ceremony called *Kenduren*, which involves certain rituals and offerings. The use of batik cloth must also be in accordance with the designation of the event. There is a belief that batik with a certain motif brings better fortune to the person who wears it. The failure of batik selection was believed to bring bad luck.

*CJ02: For example, in thanksgiving event – Kenduren – there will be a person we called Mr Kaum who pray for the offering. We put banana, sticky rice, and Apem cake in the offering.*

*CJ05: Solo batik was creating by the royal family; it has it is own rule from generation to generation. We are not allowed to change it; it should subject to the theme of the event. For example, Sidomukti batik is for a wedding ceremony. Well, it used only for the wedding ceremony; however, common people who live nowadays wear it as they want.*

In each study location, this research identified that all communities maintained the local traditions inherited from their ancestors. They felt that following the traditions brought benefits and helped them achieve a peaceful and balanced life. For these people, tradition was an important aspect that must be protected and respected regardless of how strong the influence modernisation had on their living environment.

### 6.2.3 “Religion context”

Besides traditional belief, religion was found to be one of the determining factors of these females’ behaviour. One recent study supported the findings of this research of the phenomenon that behavioural belief had a significant influence on entrepreneurial intention (Urban & Ratsimanetrimanana, 2015). Behavioural belief was captured in the stories of most of the females in this study.

The category of “religion context” is formed by many codes considered to be the participants’ religious expression. Figure 6.4 illustrates how these codes are grouped into the “religion context” category.

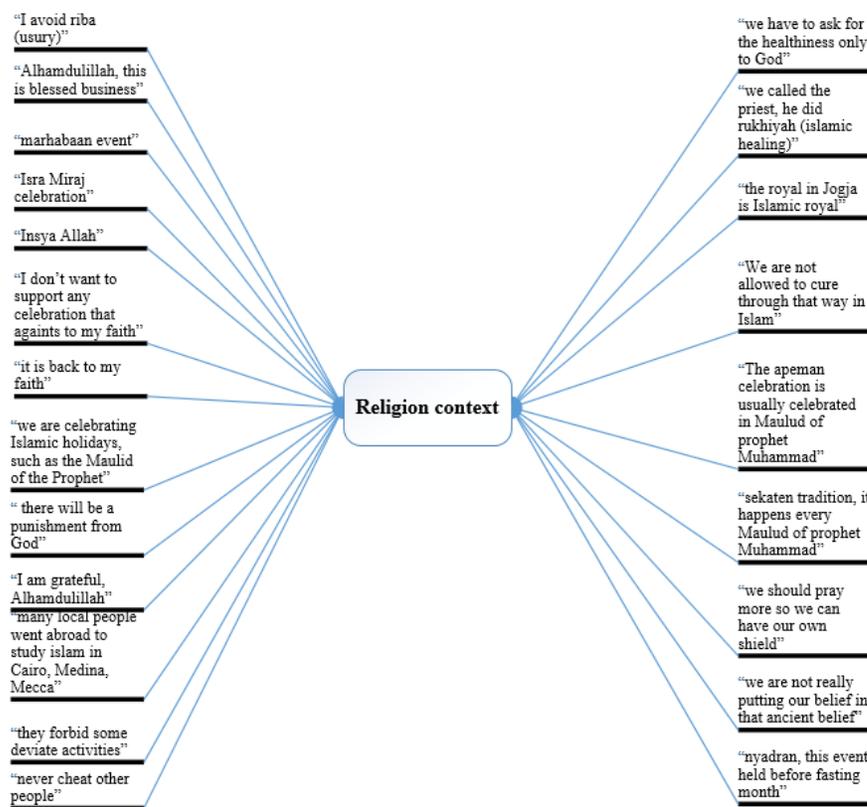


Figure 6.4 The codes of “religion context”

Indonesia has the largest population of Muslims in the world, which makes Islam influential in the local peoples’ habits and behaviour. The religious influence was noted by this research from almost all of the research participants. Most of the participants did

not make statements indicating full confidence in their business or achievements; instead they would precede such statements with Islamic expressions in Arabic language such as “Insha Allah” or “Alhamdulillah” when responding to the researcher’s questions. The expression “Insha Allah” means “if God wills”, while “Alhamdulillah” means “praise be to God”.

*SB02: Alhamdulillah, it was [running well], and [the business is running] until now when my three children already married. I did this step by step. I still have one child who lives with me, for me the important is as long as I get the blessing [from the earning], better than I got unblessed money.*

*CJ08: Well, Alhamdulillah, there are some customers [who bought the products].*

*WJ04: Insha Allah, I can make it.*

The females’ faith in their religion was a fundamental aspect impacting their perspective on business. These females were not easily discouraged when problems occurred that disturbed their business. They also did not have strong ambitions, which were usually found in career women who live in big cities. It was not difficult for these females to be grateful for every given situation. For them, being grateful was more important for their peace of life; many of them mentioned that it is more important to have a blessed business. Every time I asked them about their business situation, they expressed “Alhamdulillah” to show their gratitude for any condition.

Their faith gave them no sense of vengeance on people who tricked them in business. Some of the females claimed that every deed of meanness would see punishment from God. Therefore, humans need not take any revenge. These females did not keep rage in their hearts. They were able to describe the bad experiences that had befallen their businesses in such polite ways and with a peaceful appearance as they delivered these following statements.

*SB01: The [deceitful] person is still living around here, but it is fine, there will be a punishment from God. The important thing is we never cheat to other people.*

*CJ08: He [the buyer] promised that he would transfer the money on the next day. Since 2013, until now, the end of 2017, nothing, I called him, but he did not pick up, I texted him, but no replied. I used my son's cell phone number; he picked up and said he would come next week. He did not show up until now. That was in Semarang city; I have the same experience with another customer from Jogjakarta city.*

Some creative products were also influenced by Islamic culture. For example, in South Borneo, they made Islamic calligraphy made of Arguci beads in Arabic for wall decorations. They did not make calligraphy for other religions or symbols for certain tribal beliefs. When I asked them why they only made the Arabic calligraphy, they did not respond to the question. This implied that they were reluctant to declare their religious views to me. This situation was similar to the participant in West Java who decided to create a product that reflected their faith only.

Similarly to the females in West Java, the crafters were willing to make decorations for certain religious celebrations but they were reluctant to write sayings or expressions to celebrate that religion. Although there was vast potential for orders in certain religious celebration days, they preferred to do business in line with their beliefs, thus they refused to sell a product that contained a specific symbol to celebrate another religion. Most females in every research location had a similar perspective to their business; huge profit was not that essential, gaining blessed money was much more important.

*WJ07: Because, in my deepest heart, I do not want to support any celebration against my faith.*

When one participant decided to end her current business because her sister was ill, she did not seem afraid of losing her income. Her faith in God would help her. She preferred to stop running the business when she thought the situation would be difficult for her family. She believed that she would find another to make money even if the amount was not as big as she previously made. She kept seeing a fortunate situation in every condition she faced.

*SB01: Any job as long as it is blessed money ... Well, there must be a fortune. Every job as long as blessed money [laughs]. We can reduce our expenses. If we used to borrow some money [from neighbours], so with the less income we should reduce in borrowing money. The important thing is being healthy, eating well, no stress. Moreover, my children have settled with their own family.*

*SB02: Alhamdulillah, it is because this business is blessed ... for me the important is as long as I get the blessing, better than I got unblessed money.*

Most participants also preferred to optimise the business funds they currently have rather than accepting bank loan offers. They were reluctant to borrow money from banks because they did not want to get involved with usury (or Riba in Arabic). Riba is one of the major sins in Islam. Riba is usury, the interest money of a loan that has the potential to burden the borrower. Therefore, Indonesia is developing a Sharia bank, which is subject to the Islamic rule for its bank system operation.

*WJ07: Well it is back to my faith, I avoid Riba.*

*WJ11: Actually I am not interested in borrowing [money]. ... Because of Riba. ... In addition to Riba, the first time I became an entrepreneur, when my business has not started I borrowed money from the local cooperative, but the business was not running well, and the debt remains.*

As WJ11 claimed, besides religious reasons, she was afraid that debt would cause difficulties in the future based on her bad experience in the past with borrowing money which led to debt. While another participants indicated that business uncertainty was the primary reason they were reluctant to seek any business loan.

*CJ03: My parent did not allow me to have any bank loan. We witnessed what happened to the others who did it, there was a foreclosure, so I was not allowed. The bankers were often coming to this place, also the people from the cooperative unit, but I prefer to doing what I can afford. As long as it is enough for me, I am grateful for that.*

In some research locations, for example in West Java and South Borneo, the influence of belief and religion were reflected in the daily lives of the participants, particularly Islamic rule since almost all participants were Muslim. Even though there was a different practice of tradition, they carried out most thanksgiving celebration ceremonies by involving certain prayer or worship rituals. These females did not express their opinion by preceding God's will; they mentioned "Insha Allah" (meaning "if God wills") in most expressions. They tried to run a business that would not violate social and religious norms. They were persistent with their beliefs and were willing to adjust their cultures and traditions if those contradicted their religion; this situation was mostly expressed by the participants in South Borneo. In West Java and Central Java, there was nothing in the ancestral traditions that significantly contradicted with their current belief.

#### 6.2.4 "Local wisdom-based products"

As discussed previously local wisdom is everything that deals with the local culture, tradition, religion, beliefs, rules and customs (Wagiran, 2012). Influenced by the local wisdom, many people in a variety of regions have developed creative ethnic products that reflect the identity of the area. Until recently, these products are usually only found in the local area. Nevertheless, some sellers took these products to new markets and sold them at high prices in the national and foreign markets. Some products that succeeded in being marketed abroad were handbag craft products from South Borneo, where one reseller bought the craft bags in large amounts and delivered them abroad; a traditional snack from West Java that was delivered to Singapore by a reseller; and Paoman batik from West Java, which was displayed in an international craft and art exhibition sponsored by the Indonesian Government. Unlike the previous local wisdom categories, the creative products from the three research locations had several differences. This situation is influenced by the natural wealth provided in each area and supported by the local habits of each community. For example, in Central Java, the community still maintains the tradition of using cooking appliances made of clay because they want to preserve certain flavours. Meanwhile, people in South Borneo do not exhibit the same habits because of their limited access to clay resources. Figure 6.5 shows the differences between the local wisdom-based products created in each of the three research locations.

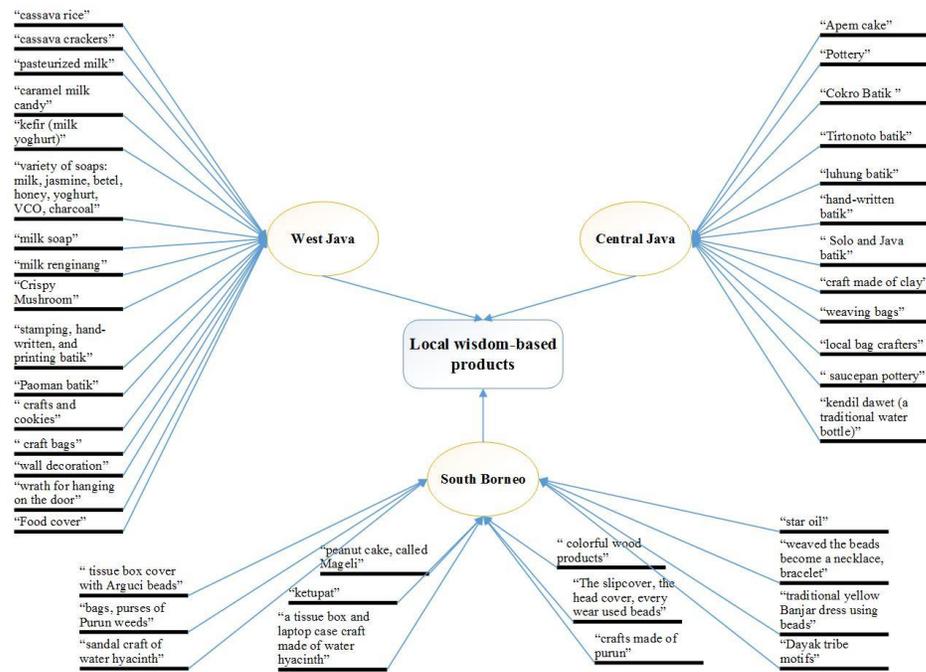


Figure 6.5 The codes of “local wisdom-based products”

In the research locations, several products were found that were initially created to meet the needs of certain cultural and traditional requirements. West Java is famous for its variety of traditional foods. In Cirendeuy and Cipageran, West Java, the community succeeded in processing local potential into derivative products of food and snacks. For example, in Cirendeuy the local females produced cassava-based products because they maintained their tradition as a community that had consumed cassava for hundreds of years. They valued cassava as the saviour of their lives. Even though they could now easily access other primary food sources such as rice, they are proud to be distinguished as the one community who eats cassava rice. Meanwhile, local females in Cipageran succeeded in developing milk-based products because most of the local people bred cattle for their dairy farms. Therefore, most creative products in Cirendeuy and Cipageran were products developed from the main livelihoods of the area.

Batik is one of Indonesia’s most important and well-known cultural products. Almost every region in Indonesia has batik with different patterns, techniques, processes and functions. The art of batik is a hereditary skill and was also a medium for human creation associated with tradition, belief and community life. Unlike batik in Central Java and

South Borneo, batik from Indramayu (Paoman batik), West Java, was not affected by royal culture. Livelihood and culture dominated the local wisdom contained in the Paoman batik pattern. As previously discussed, Paoman batik was created with the nuances of the sea creatures because the batik makers were the wives of fishermen. Currently, their livelihoods have not significantly changed for several generations so the fishermen's wives continue to produce handwritten batik. Paoman batik motifs are unique compared to batik in other regions. Although there was a slight change influenced by migrants – mostly traders – from China and some other countries, Paoman batik is dominated by the surrounding environment, particularly the sea and the coast. Currently, Paoman batik has more than 120 motifs with different background stories. According to the documents from the local archives obtained by this research, the batik of Indramayu was developed in the early 15th century. Indramayu was a port and a trading city and many immigrants eventually settled in this area. However, the batik industry started in 1970s when one female moved to Indramayu and initiated the collection of all batiks made by her surrounding neighbourhood to be offered in her social circle.

*WJ13: My most neighbours were fishermen. In 1970s fishers did not use the motorboat; they used sailboat. So in the wind season, using the sailboat would be so incongruously, especially in famine season, sometimes even if they went to sea they would not get anything. Being back home was fortunate enough. Their family who left at home, whose husbands went for fishing, their wife made batik. My neighbours here have no other profession other than batik and fisherman. ... In 1970s, there was no printed batik, all were handmade batiks. Currently, I have three types of batik, stamping, handwritten, and printing batik. The most sustainable batik were stamped and handwritten batik. Printing batik is seasonal. ... Batik Paoman itself has coastal nuance, while they were making the batik, the creators imagine a ship then called foundered ship motif, also another image like fish, shrimp, because their husband go to sea to get fish, so the batik image contents involved sea creatures like squid, crab, they drew it. There was also the seafront image such as algae, beach birds. Those were all images that were created.*

In Central Java, especially in Jogjakarta and Solo where the monarchy still exists, batik was heavily influenced by the traditions and beliefs sourced from the royal households. In fact, certain types of batik were previously only worn by the so-called internal royal servant who lived in the palace.

*CJ07: Based on the history, the Lurik was provided as the royal servant's wear.*

*CJ05: Lurik batik. It is produced in Klaten [a suburb in Central Java].*

In ancient times, only royal families were allowed to wear batik with certain motifs. Also, the patterns and motifs batik represented the level of the nobility of the person who wore it. At present, everyone is unrestricted to select and wear batik with the motifs they like. Batik is no longer the property of certain people; batik becomes official apparel for various formal events. Nevertheless, some categories of batik were still believed should not be worn by a bride because there will be unfortunate things on the marriage.

*CJ07: Like when I was married, the bride should wear batik with the motif of Sidomukti, while the bride's family wore Sidomukti batik with different colours. For the batik like that, the production was usually handmade, and it is costly, for tens of millions per cloth [around AUD1,000]. ... What modern people wear nowadays is called contemporary batik.*

*SB05: Similar with Java belief when the bride should must Sidosari batik, or certain motif for the deceased.*

Besides batik, a creative product with other local wisdom elements found in Central Java is traditional pottery. The pottery is made of clay originating from the mountain located around a village known as Kasongan. The pottery was not only created as a home decoration but also for daily equipment, mostly kitchen appliances. In fact, even in this modern era, many residents believe that the quality of the cuisine is better and tastes more delicious when using that traditional tools similar to those used by their ancestors. They believe that even the traditional drinking bottle – made of clay – provides a natural cold effect to the drinking water without causing any particular illness such as coughing or sore throat.

*CJ08: For example, this kendil dawet [a traditional water bottle made of clay]. ... Or this product [showing a traditional plate], it is usually provided in some hotels, covered by banana leaf for serving some boiled food. ... My customer who used to*

*buy this saucepan pottery, broke hers, then she used another else that made of plastic, her client said the food tasted differently. ... Yes, just like this kendil, the water will be naturally cold, it different from the cold water from the fridge. I did not mean to say bad things about this; every time my friend drank cold water from the fridge she will cough, unlike when she drank from this kendil.*

Kasongan's pottery products are unique. Almost all of the villagers produce pottery in their homes. Most of them sell the pottery in their front yard. Tourists who come to Jogjakarta usually stop in Kasongan as it is located not far from the city centre of Jogjakarta. Until now, the females in this village continue to maintain their village as the location for the largest pottery production in Central Java. Tourists looking for traditional pottery in Central Java visit this village. However, according to some participants, the business scale and the production of the pottery has not experienced a significant increase compared to the previous decades; they developed the business using the profit they made. This profit was not much since the price of the pottery was inexpensive. The females did not sell their pottery at a high price despite the significant traditional value embedded in the products.

Another creative product found in Central Java is a type of craft that is made of coastal wild plants known as Mendong. This plant grows wild without any special care and can be harvested throughout the year. This condition is beneficial for the craftsmen; the source of their raw materials is abundant and inexpensive. Following a particular drying process, Mendong is created into various fashion crafts. Products made with Mendong include women's bags, tissue box covers, wall decorations, slippers, house mats and other kinds of decorations. Mendong handicrafts are still marketed locally. Mostly, the sellers relied on the visitors and tourists as their main market.

*CJ01: It is Mendong, a plant that usually grow in the coast. The same material that used for making a mat. ... Yes, it grows in the coastal area. It can be made as rope craft, or any other crafts.*

Similar to the situation in South Borneo, some ethnic products were initially created for a particular ritual or tradition by utilising what nature provided them. The native products

that usually attract visitors are Sasirangan batik, Arguci beads craft and traditional oil. In addition, this location is also famous for its precious natural resources including gemstones, crystal, diamond, gold and coal.

As mentioned previously, Sasirangan batik was originally created for the monarchy hundreds of years ago. The indigenous tribe called Dayak used it for traditional practices and rituals. Sasirangan batik has many motifs based on the Dayak's remarkable stories. People recognise motifs of traditional cloths through their distinctive labels; for example, puruk pisang, getas, naga (dragon) and sisik trenggiling.

*SB01: For traditional Banjar there must be a particular meaning, for example, sisik trenggiling motif, but I don't know the meaning. There are many creations of traditional Banjar dress.*

*SB05: Usually it is the patient who wears it, he will be covered with the fabric. That is only intended for traditional treatment by the healer. ... There is a belief in it. Sasirangan has several motif's names, for example, puruk pisang, getas, with their own special purpose. Thus, every Sasirangan motif has its meaning and significance.*

Another famous product of the Dayak tribe was called star oil. This oil was made from certain animals. There was no clear explanation provided on how to produce this oil. However, the reputation of this oil is known as one of the traditional oils that can cure several body ailments including bone fractures. Not everyone can access this oil. Some healers had this oil for the treatment of patients who had broken bones. Muslims in South Borneo also relied on this oil when they were injured, even though they did not drink it because they were worried about its halal status.

*SB05: Those young Dayak were provided by particular oil, the star oil that made of an animal to make it long lasting. The healer usually use that star oil. ... I think it is made of animal, because we, Muslim, are not allowed to drink it. It said to prevent any pain, just drop the oil. The broken bone can be cured at that time immediately. ... Previously, my relative rushed to the hospital due to a broken bone; he needed surgery. He refused it, so we brought him to the healer, he did not drink it, just rubbed the oil. It will felt different if you only rub the oil instead drink it, you may*

*still feel any hurt, but at least less pain. He got better; beforehand the bone was in the worse condition. I often watch it; there was a soccer player who broke his toe fingers, when he drank the oil and the fingers repaired, he was able to walk again.*

Each research location has its distinctive local wisdom that is greatly respected by the people. Traditions influenced the ethnic and traditional products being produced. Some products were created for the purpose of the local people's livelihoods. Products that contained local wisdom elements embraced high cultural values if they were sold in a larger market scale. These ethnic products can also enhance the cultural dignity of the area where the product originates.

#### 6.2.5 "Local knowledge"

Based on the outcomes of the interviews, this research found that most of the females in the three research locations, especially those who lived in rural areas, inherited local knowledge from their family (parents or elders). Knowledge in crafting ethnic products has existed since their ancestors. This indigenous knowledge has been passed down from generation to generation. Most of the knowledge was shared when the parents involved their children in creating the products. However, there was no authentic written document for most products that these females could refer to or save for their knowledge.

As described in Chapter five, "local knowledge" is one subcategory that was derived from the category of "local wisdom" in the axial coding stage. Thus, local knowledge is a part of local wisdom. When the participants were explaining the story as to how they began their business, they provided so much information that I needed to make some notes to separate the relevant information into other appropriate themes. Some responses were grouped into further themes based on their relevance. There were three themes that form "local knowledge" including "business story", "knowledge management" and "knowledge sources". Figure 6.6 illustrates the codes that shaped "local knowledge".

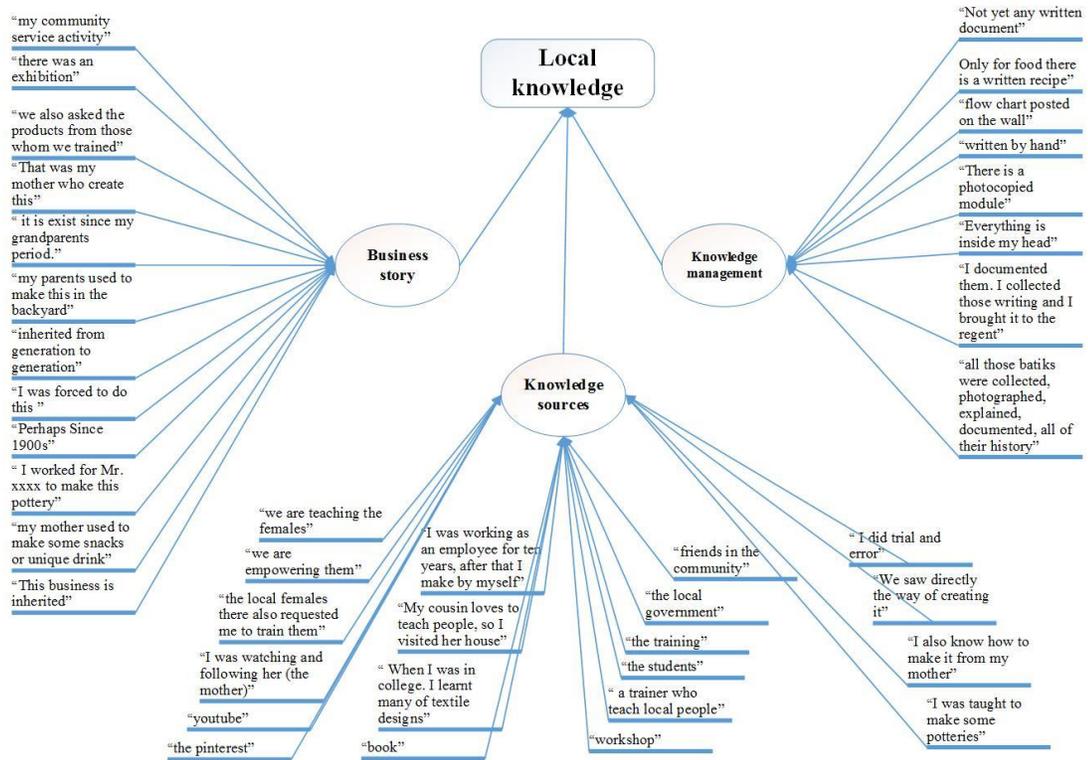


Figure 6.6 The codes of "local knowledge"

After hundreds of years of batik existence, a new generation realised the importance of maintaining cultural heritage and the history of their ethnic products. They devoted their time to collecting information about the batik and documenting it. At present, there are some written documents regarding the ethnic products. I found several directly books that explained the batik products in detail; describing the historical background and the meaning in the motif tinted on the batik. I obtained those books while doing the fieldwork as one of the instruments to validate this research.

*CJ02: That was my mother who created this. Then my mother did not make it anymore, I continue this ... I do not know, but it exists since my grandparent's period. They already knew about this Apem cake.*

*SB04: It has been produced since my grandmother's life, but it did not really expand. Formerly, it was made for rice craft-bowl only. Hence, since a long time ago the elderly were able to create these handicrafts.*

*CJ04: For the batik business that I run is inherited from generation to generation; this business was initially established by my grandfather, he owned this batik company and shared his knowledge to his children. One of his children is the great-grandparents of mine,. Therefore, [she] had a batik company. And it was not just her, her siblings also run another batik business, some of the businesses are still available,. Well, from that time we all have our own batik business run by each other descendant.*

*WJ02: The processing of the cassava rice made from generation to generation, from our ancestors used to be that way. We saw the way of creating it directly. Also the children, until now, they like to help when the parent was making the cassava rice. ... Not yet any written document, but here, children were often invited to practice how to cultivate it. They are involved in cassava plantation. The children here will know [how to make the cassava rice] even if there is no written document because they are invited to practice in the direct process. They know, but may not be able to explain how to make it to others.*

Some products have existed for hundreds of years, particularly products created around the royal authorities. These products were customarily involved as one of the instruments of a particular tradition or ritual that applied in the area. Although Indonesia is no longer run as a royal system in managing its government, the cultural products remain to this day.

This knowledge survived mainly because these products were made not only for the customary needs but also as a potential earning from them. Some visitors came to their location and were interested in buying traditional products of the area.

*CJ02: Well, Javanese usually make this Apem cake. Because Apem is Javanese traditional food, therefore the elderly know how to make it. I also know how to make it from my mother; perhaps my mother learnt from her grandmother. ... I sold plenty when there was an event, especially in Rewah month [one Islamic month], the event's name is nyadran, this event held before fasting month, they made offering to the ancestral spirits. ... I supply these cakes to the traditional market, an afternoon market. Firstly, I sold these cakes to several stores, after I realised that there was an afternoon market who took the cake from those stores, I moved there [to the afternoon market]. Apparently, that afternoon market collects all traditional snack.*

Some participants who lived near the city centre became used to modern facilities. Female

entrepreneurs here were equipped with adequate internet access and succeeded in value adding to the local resources, such as adapting products for prospective buyers. For example, batik previously only in the form of cloth sheets began to be transformed into ready-to-wear clothing. Also, batik was modified to decorate craft products such as bags, wallets, home decorations and various women's accessories such as earrings, bracelets and necklaces.

*CJ01: We obtained it [the knowledge] from YouTube. Later, we decided what media base that we should use to make the craft. ... We aware that this technique was coming from France, while they made on the wood, or on some spots like on the doors. Well, we thought that instead of buying certain bags, which is available in this place, also there are local bag crafters, thus we bought their bags and decorate them.*

*CJ03: The initial idea was coming from my customer with a specific order, if she ordered five particular potteries, I will make ten of it for displaying them, perhaps another customer would buy them.*

*WJ07: Since I am a home person, I rarely get out [of the house], so it is hard to find friends in my scope. However, now, Facebook's function has been varied, thus, since I lived in Bogor [West Java], I joined the [online] crafter community, so this [business] started from there.*

In addition, there were a number of changes in production techniques through external parties training these females. Some visitors came to their villages and equipped these females with knowledge and assistance on how to produce the product appropriately. These visitors consisted of people from various backgrounds such as entrepreneurs, academics, university students and government employees. They took the initiative to help local women through training programs to advance production techniques. These training opportunities and production techniques assisted local women to successfully utilise the natural resources in their craft products. Moreover, they also succeeded in developing ethnic products that previously existed in their area into other successful derivative products.

*WJ04: Initially, there was a trainer who teaches local people how to make a soap [made of milk]. Later the trainer taught how to make yoghurt, so I am able to make it as well, at that time I would also learn how to make caramel milk candy.*

*SB08: [We got this knowledge] from the first training that was provided for us. There was a person came and gave us the lessons. There were 24 of us [who participated in the lessons]. ... We also learnt from Google.*

Besides the role of visitors who shared business knowledge, some participants stated that their knowledge was supported by information technology that can be accessed from their location. Google became the main search engine used by participants who were familiar with technology; through this search engine, participants were able to access social media such as YouTube, Pinterest, Instagram and Facebook to gather the information to support their knowledge. Social media helped develop the knowledge that they currently had. For example, in decorating handbag crafts, they watched on YouTube how French people did it, so they were not only crafting the handbags but also decorating them using certain new techniques.

There were also some statements from these females who gained the knowledge because of their former work experience in small industry that produced a similar product. For a range of reasons, they decided to stop working and started to produce and sell the products themselves.

*CJ6: Initially, I worked at their place to make this pottery. By the time, I thought that if I keep working for them, I would get only a few from what I earn. I worked after fajr prayer, in a dawn, I already started to make it. After 8 am, I went to [their] place and worked there. Then I returned at 4 pm to continue my work in that morning. So I bake the potteries at my house. Far along, I quitted the job because I was busy at home, my father was getting old, that was my reason.*

*SB01: Initially, I was working as an employee for ten years, after that, I make this by myself, I designed it as well.*

Based on the interview statements, it can be concluded that most of these indigenous females were equipped with the knowledge of creating products from their parents. The

knowledge was handed down from generation to generation. Others participants were inspired to create products through the training programs provided. Some participants reported that the knowledge and skills obtained from previous work experience was beneficial for them to enhance the production technique of a current product.

They were confident running their businesses with the same product because they were already familiar with the production process and its specifications. They did not refer to any written documents or a particular recipe for the product processing but relied solely on memories embedded in their mind through years of experience. Figure 6.7 illustrates the relevant statements of the participants that shape local wisdom in each research location. As indicated in the previous chapter, the aspects that shape local wisdom involve local potential, culture, traditional belief, religion, local policies and local knowledge.

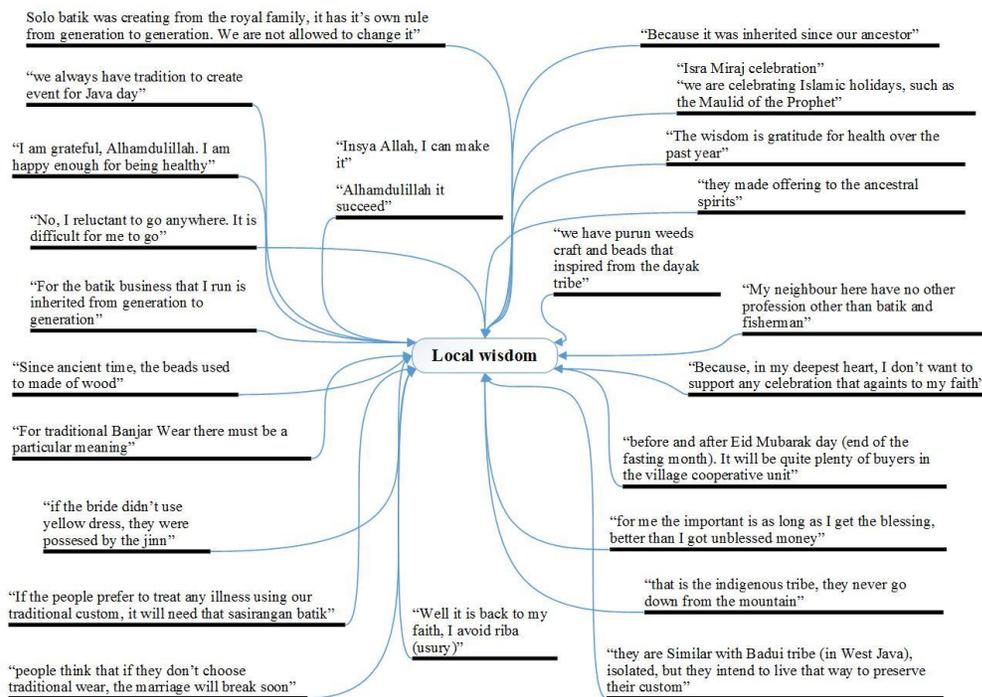


Figure 6.7 Statements classified as "local wisdom"

In conclusion, the local wisdom found in the three research locations primarily arises because of the potential of the natural resources. Environmental and natural resources influence the way of life and behaviour of the people, which eventually impacts on the

culture and beliefs embraced. The traditional activities and perspectives have been adopted for many generations. This belief has turned into local policies and traditional rules respected by all people in the area. Everyone was subject to these local rules despite any shift in perspective, which could be influenced by various factors. The spread of religion became one of those factors that influenced culture and tradition. Initially, the culture of the indigenous people in Indonesia was formed by their ancestral belief. Hundreds of years ago, Hindu was the most influential religion and this impacted on the local beliefs and rituals in Central Java. Islam then became the religious belief of the people. After embracing Islam, the communities began to change some rituals that were considered against Islamic rule. Instead of erasing their local culture, they made an adjustment to the traditions of their ancestral heritage that they wanted to maintain.

Nonetheless, there were no external factors that removed all of the local culture. The local communities are now also supported by the Indonesian Government, which has agreed that regional culture must be maintained as a genuine identity of the community. This is one reason why in each research location it was found that the distinctive cultures were maintained.

### **6.3 Research question 2: What are the key success factors for local female entrepreneurs that can lead to the development of creative businesses in the selected areas?**

For the second research question, this research has identified the criteria for success for these female entrepreneurs. These criteria might help them and other female entrepreneurs in Indonesia to overcome problems in their business. Open-ended interview questions explored their business situation, the factors that motivated them, the business barriers they experienced, and the criteria they used for determining business success.

The three categories of “business motivation”, “business barriers” and “success factors” contain all the relevant information to identify the key success factors for the women in

initiating creative business, as shown in Figure 6.8. Some aspects embedded within these categories describe the conditions that the participants need for their success.

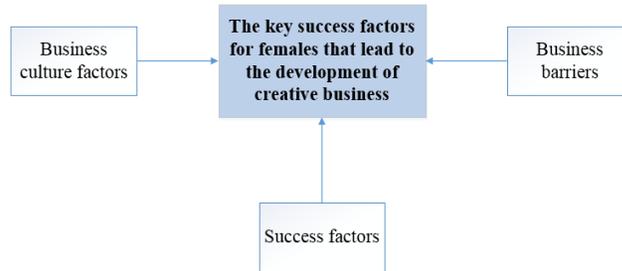


Figure 6.8 The robust categories used to identify the key success factors for female entrepreneurs that lead to the development of a creative business

### 6.3.1 “Business motivation”

This research identified a variety of motives for these females in starting their creative business. As described in the previous chapter, the reasons for initiating the business were influenced by tradition, way of life, external visitors, financial condition and opportunities available around them. Some business motives were recorded from their direct quotations, whereas other motives were identified by this research through the observations and analysis of the data. Figure 6.9 illustrates the codes that form the category of “business motivation”.

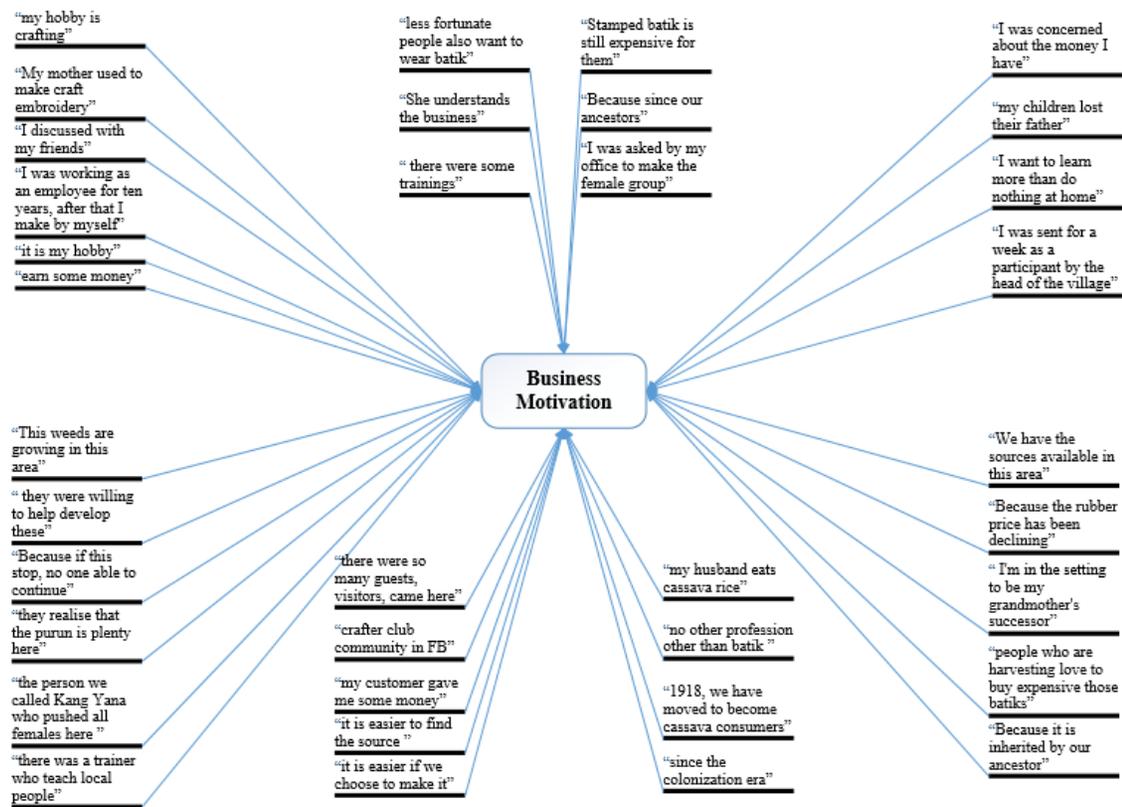


Figure 6.9 The codes of "business motivation"

As previously noted, these females conducted their business by developing products created by their ancestors. Technically, most participants were not the inventors of these products; they innovated the products from sources that already existed in their neighbourhood. In one village, which was a source of dairy producers, the available abundant resource inspired the local females to make milk-based derivative products. The same condition also occurred in a village that had consumed cassava for hundreds of years; the females made traditional food products from processed cassava. Likewise in other locations famous for their particular batiks or handicrafts, they continued the tradition while utilising these products, so they have the economic value for the welfare and improvement in their area.

However, the desire or need to get extra income was a common reason for starting a business. This was one of the motivations for the local females when they decided to become involved in the creative business; particularly for the females who are married

with children and who wanted to earn some money as another financial support in their homes. In Indonesia, the role of breadwinner is generally considered to be the role of the husband. Therefore, for these females, most of the business activities were treated as a side job that could help supplement the family income.

*SB01: Well, I was concerned about the money I have, sometimes I am with money sometimes I didn't have any.*

*WJ09: Honestly, I need additional income, because everything is expensive this day, everything needs money to purchase. The second reason, I wanted to fill my free time.*

Some of the females indicated that their current activities were started from a previous hobby. Initially they made the handicrafts because they loved to make decorations for personal ornaments. However, when an opportunity opened for them, they began to see it as a business prospect. Moreover, as information technology developed and communication became easier, this increased the sense of optimism for some of these females. Social media such as Facebook, YouTube and Instagram played an important role in inspiring their product creations.

*SB02: Well I just love it, it is my hobby. During my house chores, took care my children, also earn some money.*

*WJ07: The reason was a hobby, then I saw social media, making it easier. So, initially, this was a hobby, not because of FB [Facebook] or from somebody else that made me interested, not like that. Indeed, I have this hobby, then there was a media that allowed me to get deeper in this activity, so I am getting more involved in this.*

Another interesting finding emerged during the interviews. They started a business because of social calling. They empathised with the sad situation faced by females who lived around their home and so these female entrepreneurs tried to help by educating and marketing the products that their female neighbours made. At first, they had no intention of becoming an entrepreneur. They only wanted to improve the social welfare of the other females in the neighbourhood.

*WJ13: At that time I had not any thought of trading or doing business, nothing. I just feel sad for them, that is it. ... Some of them had a laying hen, the eggs were sold to me, she said so she could buy some crackers. Because one egg was only enough for one child, but if she used the money for crackers, it would be able to feed many children. ... Indeed, in the 1970s many children here were affected by malnutrition, there were so many unhealthy children. ... I felt like I have to be a foster mother, so I helped market it [the handwritten batiks], so they did not have to wait for the harvest season. Firstly, I bought two sheets batik, because most females saved in average 2–3 pieces of the batik. ... Then the news spread among the batik makers that I was willing to accommodate their batik, and they came to bringing their batik for me to sale. At that time I was confused where I should sell them, I did not have any store. But they insisted, they said they need to pay the electricity bill, got medical treatment, and they had no money. Their husband at the offshore, and sometimes they returned home without bringing anything, and some other returned with a bit fortune that only enough to pay their debt. So that things made me feel sad. Eventually, I accommodated some batik makers who came and made my cupboard full with their batik, then I moved the cupboard to my living room. When my guests came, I open the cupboard. If they asked about it, I told them that the products belong to my neighbours who deposit those batik, although, actually, I already bought all of them. So guests who at first did not have any intention to buy, they eventually bought them. Unexpectedly, my living room just to be like a batik store, until now, just like that. I am no descendant of batik, I am not a seller nor with batik knowledge, none at all. ... By the time, from year to year, since 1981, I practically become batik businesswoman, a collector. And since my husband is working for the local government as a civil servant, I'm easily known by this local society.*

*WJ11: By the time I arrived in 2014 there was only one person who made the milk product, it was yoghurt. In 2014 there were some training for two weeks provided by the city government of Cimahi. The training diversified a variety of dairy products. It started with making butter, cheese, crackers, and everything made of milk. From that time, some groups were initially formed. So the females who attend those training automatically got together and practised the product. ... Me, who was the person who had an official job in that place, initiated them to make the group and made some arrangements what products should be made to sell. Because in that area, there is a local outlet that can be utilised to sell their products. ... That was it, since 2014, groups formed and produce various milk products. ... When I made the milk soap it was not based on the formal theory, I googled, looking how to make it then I taught these females to make soap and they succeed. ... Later, I taught another*

*group to make yoghurt, Alhamdulillah, it was successful as well. Yes, it was at the same time coincided with the city administration program. But at the beginning, we have already made various kinds of milk product, but not yet with well result, also not feasible to sell.*

These females' efforts eventually paid off; the locations where they live are now known as the location for creating the product. In fact, some products were successfully shown in international exhibitions with the help of the government or established entrepreneurs from outside the area who were interested in supporting them.

Based on the findings and according to Hofstede (2001), as noted earlier the female participants would be characterised as having collectivist behaviours or values. They identify as being part of a group. Even when I was trying to conduct one-on-one interviews, some of them were reluctant to participate and preferred to be part of a group interview. I assumed that they were too wary of answering or worried about making mistakes while answering the questions; however, these females explained that they felt more comfortable being interviewed as a group and they wanted to fulfil each other's answers. However, I identified this as a collective agreement among the local females when they were welcoming a visitor who aimed to obtain particular information.

Being a collectivist culture was one of the major drivers for these females to take the opportunity for starting the business. These females found their confidence increased when they did activities in a group. Most participants in this research run their creative products business in groups. They shared the roles and tolerated each other's family condition. For instance, when a member of the group gave birth, the other members would divide the work so that the production process would not be disturbed. Some of the females who also helped their husband's work in agriculture or on a cattle farm, managed their time so that they could still be part of the group with a fair portion of work. Obviously, these females were willing to be involved in business activities because they knew that they were not alone in running it. There was certain confidence in themselves that every problem would be handled together. These females did not question how much profit they would receive. For them, what was most important was the group welfare.

*WJ14: At the beginning, I felt I had a weakness. She was my college friend, beside of the fund needs, I also saw her has the same purpose with me, and she has the strength, she has another business as well, so I thought I could make it, and she could help how to make it as a business. Because I do not understand how to make a sustainable business, unlike me, she is experienced.*

Collectivists mores are characteristics that stimulate positive factors in these female groups or communities. Being comfortable within the group meant they provided support for each other; it also beneficial in supporting them emotionally. These females were optimistic, grateful and had a good sense of humour. They looked relaxed, smiled a lot and did not feel disturbed when there were some interruptions (from family or neighbours) during the interview sessions. They shared their ups and downs with a sincere smile without looking depressed; they treated the bad experience in the past as a valuable lesson. They had a strong faith in their God and felt obliged to have gratitude for whatever conditions they received. These females tended to see the best in people and the bright side of every situation they faced. Even though they revealed some facts related to the paucity of their business, they did not express any complaints or reveal any whining in their voice tone.

### 6.3.2 “Business barriers”

As described in previous chapter, business barriers faced by the participants involved similar aspects in the business process such as marketing, business funds, production and equipment, and also personal issues such as bad experiences. Figure 6.10 groups together most relevant codes that were considered as business barriers.

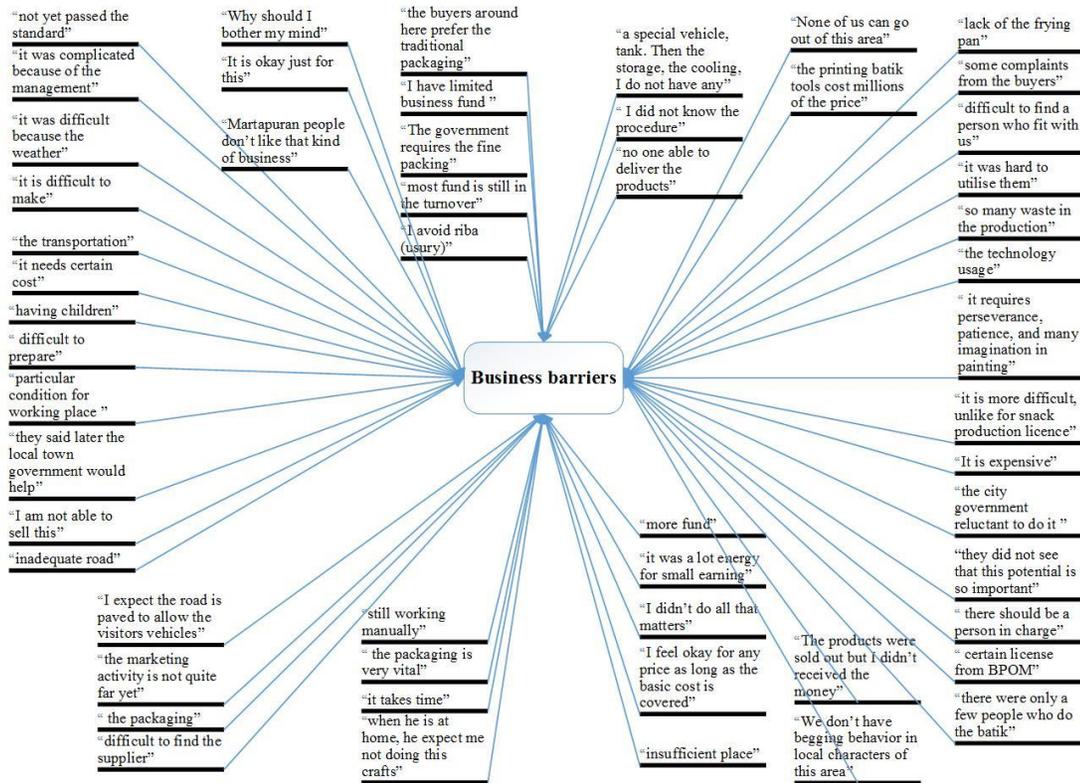


Figure 6.10 The codes of “business barriers”

Even though these local females have been motivated to run their creative activities, it did not mean that their work always provided them with a feeling of satisfaction. They were happy with the business they currently had, but there were many weaknesses and difficulties that they felt incapable overcoming. I identified various barriers regarding such businesses with the aim of helping to analyse potential solutions that would help sustain similar businesses in the future.

These females expressed some statements that tended to contradict with their real situation. They stated that they were happy with the given situation; however, they also claimed that they were not really satisfied with their current achievements. Nevertheless, they must be grateful for whatever conditions they were given because of their faith. This kind of spirit was a positive affirmation for their soul, but not an optimistic trait for the development of their business. Culture and religion have a significant influence on the actions these females can take. They live in a patriarchal culture, where husbands play the role of breadwinner and the wives are in charge of the house and childcare.

Most of the females from rural areas were also reluctant to move away from the environment where they grew up. In general, they were born, grew up and got married within the same area. This way of life also affects their perception of their current business. Their business orientation is limited to the needs of the local community or to visitors who came to their area. The participants who lived in rural areas mostly had no desire to move to other areas for developing their potential business.

*SB05: People in this area, they didn't marry with the outsiders, only with the people from closed society, it has happened for generations. Thus, their mindset is relatively the same, lives in society. ... Because success is not something that we see based on social status. My husband is a local person. Since he was not marrying a local woman, he developed his ambitious mind. If he was married to local, the way of thinking would be the same [with the local people], there will be a lot of people who prevent his ambition. For example, why he should buy a new car when he can use public transportation? Why should he has a big house when he can use the money for umrah or hajji [Islamic ritual journey to Saudi Arabia]? That is the way of these people thinking, they tend to focus at a religious activity. ... Since he married me, who is not an indigenous local person in this area, for every ambition he had, there would be me who support him. When he wanted to have a bigger house, I let him as long as we have money, or when he wanted to have a new car, I allowed him. ... Local people tend to marry their relative, thus they always live in their similar society, never go out, perhaps this is what made them less-ambitioned.*

Indeed, there has been a shift in the mindset regarding the role of a wife, especially for those in urban areas, where mothers or wives are no longer perceived negatively when they have careers. However, the husbands are still seen as holding the main responsibility as breadwinner. In Indonesia, it is unusual for husbands to take a house care role instead of working to provide financially for their family.

In some cases, females gave up their careers when faced with a situation that forced them to choose between their job and their children. Eventually, this condition became one of the reasons for them initiating a small business; to earn some money by utilising their free time at home when their children were at school. However, most females perceived caring for their homes and children as a top priority, thus, these participants treated their business

as a lower priority. They were reluctant to pursue potential opportunities for growing their business. They felt satisfied with their current business conditions; however, they expressed their hope of improved business prospects.

*WJ14: I was teaching kindy and primary students. Then I got pregnant and no longer be able to work. My husband worked overseas then he returned to Indonesia. I could not just do nothing, so I offered some after school lessons because I still have to take care of my kid, I was not able to do a full-time job. I could not just do nothing, so I thought about how to produce something but also able to take care of my kid. Finally, I am making these batik accessories, I am also teaching some private lessons, because of the time flexibility that I have.*

Also, they are a risk-averse type of human being. Some of them, who despite greater acceptance of the existence of financial institutions such as banks, were still reluctant to take advantage of the loan facilities. They were worried that the businesses would not run as well as they planned and they would be trapped in debt. Whereas, for others, the loan opportunity could be a solution to overcome their financial barriers.

Most of them preferred to wait for someone – government official, university students and professors, or established entrepreneur– who could help them rather than taking any proactive initiative for improving their business. They focused their expectations on other parties who had previously come and supported them in establishing the business. They still depended on people around them such as neighbours, close friends, local community, academic assistance or government officials rather than financial institutions.

In addition to having challenges within themselves, these females were also drowning in managerial barriers, specifically aspects of production, finance, marketing and law. Most of these females conducted the business based on trust. They did not make a particular business record or formal agreement with the buyers who paid only a down payment. This behaviour caused some of the females to be deceived by buyers who failed to fulfil their obligation.

These females hardly made any accounts relevant to their business operations. Their business files were not well organised. This weakness was a common situation faced by most micro enterprises.

*WJ14: Not yet, there are so many improvements needed, the business administration, the documentation, indeed the tricky things for me is the business record, and how to make people recognise my product.*

The lack of human resources was another barrier in their business. These females were busy dealing with the paucity either in the production or the marketing aspects. When people decide to run a creative business, the people involved in it are required to have not only the ability to create the products but also to embrace the artistic sense. Although the knowledge constraints were overcome with the support of various training programs, the spirit of creativity belongs to those who have enthusiasm in the creative industry.

*WJ13: Mostly they did not interested, from 10–15 people who participated in the training, only one that was interested continue to make batik. It is challenging because it requires perseverance, patience, and many imagination in painting. Although there is an easy way to copy the existing image but some people still feel impatient and less careful.*

*WJ14: It [the production activity] only reached ten times a month because I do not have any employees as well. ... Moreover, that is also my obstacle, looking for employees, I still could not find the right people. So I still work alone. It is difficult to find a person who fit with us, the business like mine is not massive production, hence, and maybe for them, it will be a low income. Especially, these products are real handmade, it must be thorough, and they sometimes could not provide the time. People treat this, unlike a full-time job, only a side job.*

These females also often lacked marketing expertise. Most of their creative products have not reached a large market. They still rely on the support of people around them, especially the party who takes their products to another market area. Otherwise, they utilise their home as a display room for their products. This situation is unfortunate because some of their products that have been bought by external sellers have received a positive response

from the external market. Visitors, including foreign tourists, were also interested in purchasing their products as souvenirs or gifts.

*WJ02: Once we did it, but it was complicated because of the management, we should have adequate control for large sales, but we do not have it yet. We have deposited the products at some stores outside. At several situations, when the products [in the deposit store] were up, no one could get there to send more products or took the money. Because most men here were busy working, only females who worked for these businesses.*

*WJ10: The constraint is, we are four sisters, no male who can deliver the product. It is more difficult for us as females to make any movement, especially when we have children.*

Another significant barrier was the financial aspect. These females expressed their expectation that they would need to have additional capital to grow their business. Currently, their business scale is classified as a micro enterprise, and their income is not sufficient for living expenses. This condition is made worse by their business processes, which allows their buyers to delay the payments. They rejoiced in welcoming the buyers, which made them big-heartedly accept the buyer's promise to pay within a certain period. Even though these buyers finally fulfilled their promises to pay, this condition disrupted the cash flow of these females; they lacked money to finance other production processes.

*CJ06: When there was no money and I had to pay my workers every Saturday. They asked their wages on Saturday. It was okay if I had the money. Sometimes, the customer requested for the products to be delivered before they made the payment. They did not pay the down payment because they were my loyal customers. She texted me for ordering this and that item, I calculated the order then I will send the photos and the invoice. When the order has arrived, she will make the payment.*

Despite the limitations in the business fund, these females rejected the option of being financed by a banking institution. As discussed earlier, their faith was strong and made them follow the religious rule that forbids any use of usury (Riba in Arabic). Riba is considered a sin more serious than adultery. However, they were allowed to take business funding offered from any investor with fair profit sharing.

Fortunately, for most of the participants their business was a side job to help their husbands make a living. However, they were optimistic their efforts could have a future, hoping for funding from external parties.

Another vital problem faced by these females was the lack of legal protection for their business. Even some of the products they produced were not supposed to circulate in the market. This was one of the causes their market remained narrow and only on a local scale. The reason they did not process the legal permit was that the stages to accomplish the permit burdened them with certain costs. For example, beverage products must have specific layouts and equipment in the production site to prevent the products from any contamination risk. Undertaking the renovations and purchasing the support equipment was an expensive decision for them.

*WJ11: These products should have BPOM [National Agency of Drug and Food Control] and MD [a local industry code] permits, we do not have it. ... It is expensive; I have to make a miniature factory, the layout is also not supposed to be like this, no one should live in the area, just like the real factory. There should be no angle, should be curved, floor installation is also not like this; it supposed to be like the real lab.*

Currently, they are doing their best with the traditional way to keep their products safe for consumption. Luckily, their current consumers did not mind the legal aspect; they intended to help each other in the community.

Additionally, in one particular research location in Central Java, some of the local females mentioned the devastation of their business many years ago due to an earthquake. Although not many participants expressed this kind of barrier, natural disasters could potentially be experienced by entrepreneurs all over Indonesia. Geographically, Indonesia is an archipelago country located on four tectonic plates of two continents and two oceans, which places Indonesia in a location prone to earthquakes and tsunamis caused by a shift in a tectonic plate. Also, volcanic mountains in almost every area of Indonesia mean many

areas could be threatened by the unpredictable catastrophic volcanic eruptions and associated landslides. Although only a few females expressed bad business experiences caused by natural disasters, the potential for this threat is considered to be a barrier for the businesses by the fact that Indonesia stands in this geographical area prone to natural disasters.

*CJ03: In early 2006, there was an earthquake, my products were ruined. I started from zero because I lost everything.*

*CJ08: When the earthquake hit, I already run this by myself. Everything was ruined at that moment. ... everything I owned was ruined. Including my house.*

These females expressed many expectations of getting all their problems solved. Even though they remained grateful for their current business conditions, they hoped that there would be improvements for their business in the future. Their business would become reliable as a potential income to improve their welfare.

### 6.3.3 “Success factors”

Despite all the paucities and barriers that are highlighted by the statements above, these females also stated some assumptions that they believed would help them gain business success. They assumed that if those barriers were eliminated, then their business would improve and would run better. Several categories that form the success criteria involve aspects such as marketing activity, business support, the success criteria itself and their current satisfaction level.

The criteria for success from these females’ perspective might be different from most people who live in big cities. The literature identified that success is related to wealth (Black et al., 2010), social power ownership (Aguinis et al., 2008) or having the goal accomplished (Fisher et al., 2014). I investigated what the criteria for success for these females was. Some interesting responses were captured. Several statements confirmed the success definition proven in theories. However, other success criteria arose that were stated in detail by these females. Figure 6.11 groups the codes identified as a potential aspect for the category of “success factors”.

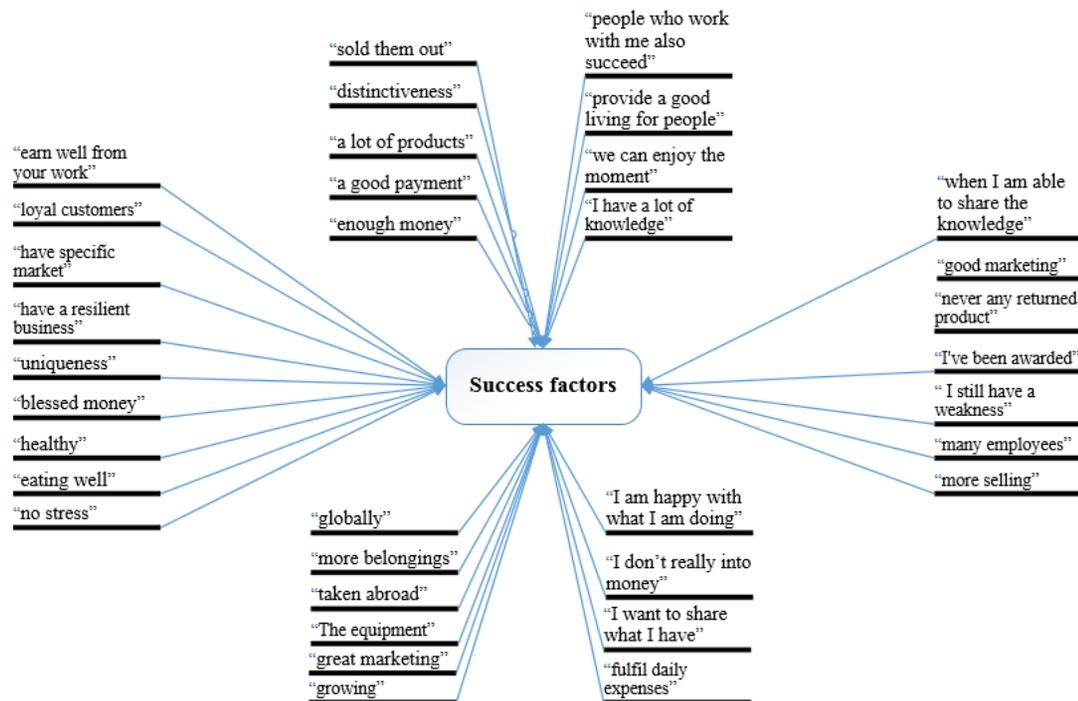


Figure 6.11 The codes of “success factors”

The resemblance of the success definition with the literature was described mostly by the females who lived in urban areas. Success for these females related to personal prosperity such as the possession of private property and vehicles, and the ability to finance personal hobbies.

*CJ05: Not yet, because I do not have my own house yet, success means I can travel farther, I have more belongings, that is the definition of success of normal person perhaps. However, I feel enough for what I have, means that I am happy with what I am doing, I am an artist so I don't really into money. I want to share what I have even though it is not paid significantly, I fill my weaknesses by doing everything that I want. So I feel satisfied enough.*

*WJ15: The success is when you have great marketing, abroad globally, and in our life, if we have a car, motorbike, or anything. Well, I do have a motorbike but only for the delivery.*

*CJ08: I thought success is when you have everything, well, I do not own things for 100%. All I want is enough money, for buying a family car so I can travel everywhere with my whole family, I have three kids so that we can enjoy the moment.*

The females who lived near to a city centre tended to have a different perception of success than females who lived in rural areas. The perception of success from the females who marketed their products in the city emphasises the importance of the brands they built. They were comfortable with their current business but expected to develop it further.

*WJ14: When people recognise my product, that I have the uniqueness, people know that this is my product, based on the distinctiveness. If possible, this product is taken abroad, to show that Indonesia has a good product.*

*WJ09: The successful entrepreneur should have a resilient business. Not one-time blasting, just like before where celebrity's café were famed but gone after a year, or like the celebrities cake, which also slowly disappear from the market.*

The females who lived the village life tended to have a slightly different concept of success than those who worked in the city. I identified that the criteria for success for these rural females was simpler and reasonable to achieve in their location. Their vision of business accomplishment was based on their expectations regarding all business paucities that they still faced. These females considered themselves successful in business if the barriers they faced were overcome.

*SB02: [Success is] when you have a lot of products, sold them out, paid at the same time, I will feel really successful, plenty of order, with a good payment. ... But if there are many orders, but with late payment, then it is not a success. ... Previously, someone ordered a hundred tissue box covers and paid after the products delivered, that was a success. ... Later, the person ordered for another 50 boxes, without direct payment, it was not a success.*

This collectivist society also considered that success should belong to the community, not just personal prosperity. These people wanted to be successful together, and this included the people who were involved in their business activities. They should also feel successful.

Also, they argued that success is a condition when their existence benefits others by contributing meaningful action and acting as a part of the group.

*WJ11: in my point of view, success is when the breeders who join me are also successful, the people who work with me also succeed.*

*CJ04: Successful is when I am able to provide a good living for people, it is my definition [of success]. I have not done that yet. I like when I am able to share the knowledge that I have to others, so they can implement it and share it as well to others. I am not doing that just yet.*

Some other females claimed that success means getting blessed money and that it is enough for living expenses. This means they want to run their business in the right way, obeying the rule and doing no harm to anybody. The condition that they perceive as having blessed money means they avoid any deceitful activity while running the business. “Halal” money will lead them to a peaceful and happy life. They assume that having a blessed life is better than the possession of material wealth.

*SB01: Well, there must be a revenue [from the business]. Every job as long as blessed money [laughs]. We can reduce our expenses. The important thing is being healthy, eating well, no stress.*

From my point of view, the other success factor these females possess is the knowledge they inherited from their parents and ancestors. Knowledge in making these creative products is treasured. This knowledge drives them to initiate creative businesses by utilising what nature has provided for them. Therefore, it is essential to maintain all the knowledge and the history associated with these ethnic products. It is unfortunate that most of this knowledge is tacit knowledge. There should be a particular procedure to preserve this knowledge through official documents so they can be considered a national asset.

## 6.4 Research question 3: What conditions help to promote business success in the selected areas?

To provide a potential solution for the business barriers faced by the participants, this research investigated the expectations that these females had in relation to their business. This is essential information required to optimise the type of assistance they need for their business development. Also, this research needed to observe what access these females had to support their business. Several statements were examined to identify the expectation of these females regarding their current activities. Also, this research found that there was some support provided by external parties to help them grow the business. The two categories identified that help promote business success are “business support” and “business expectation”, as illustrated in Figure 6.12.

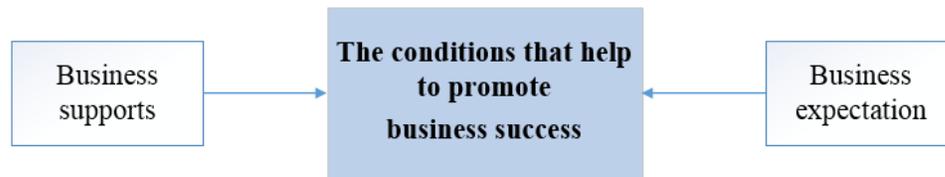


Figure 6.12 The robust categories to identify the conditions that help to promote business success

### 6.4.1 “Business support”

The existence of the business initiated by these local females was inseparable from the role of the external parties who helped them to establish their business. Even though these females inherited the knowledge from their parents or elders, it was the extrinsic motivation that successfully increased their level of confidence when initiating the business. They felt secure because they ran the business together within a group and were assisted by an expert. Figure 6.13 illustrates the statements comprising the category “business support”.

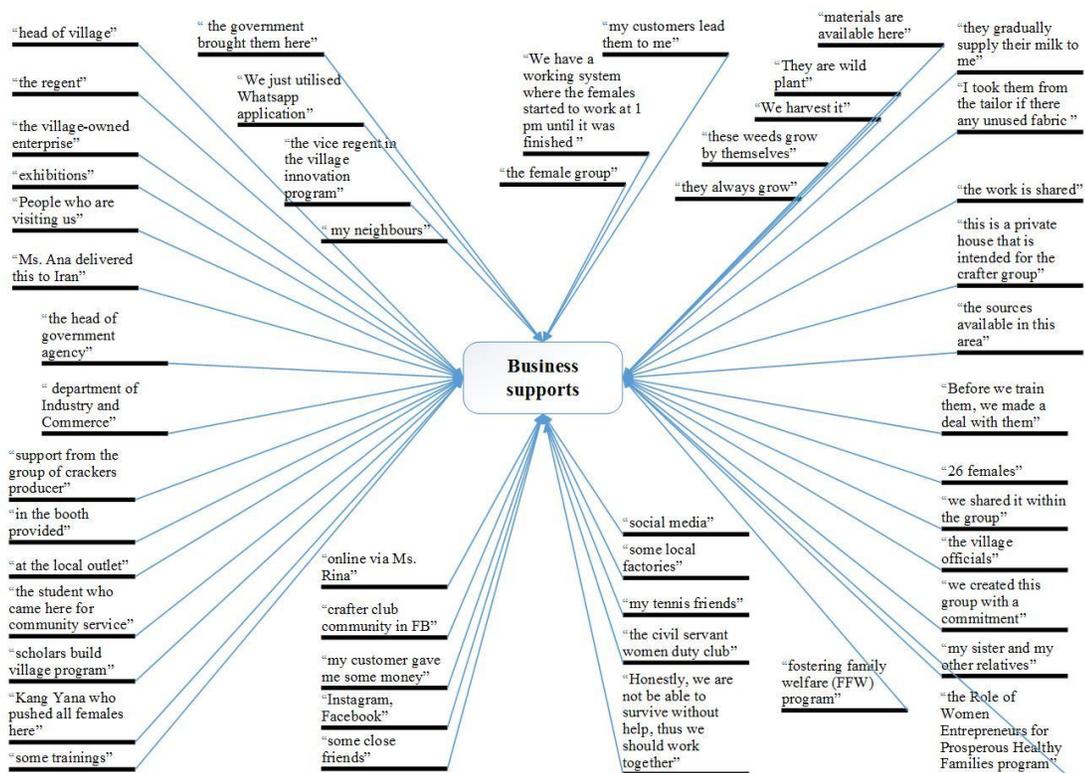


Figure 6.13 The codes of “business support”

According to the outcome of the interviews with the participants, external parties successfully encouraged them to initiate their current creative and innovative businesses. This external role was significant because it not only motivated these females but also opened up many opportunities, including access to workshops and training for capacity building, business knowledge and support for the marketing network. These external parties occupied various backgrounds and positions and included academics (students and lecturers), established entrepreneurs and the local government through small business empowerment programs.

*WJ04: There was support from the official department, fortunately, this area becomes their program area. So during the training programs, they also gave the information and asked us to fill out the [participation] form. To get the PIRT licence we must participate in the business counselling program to be certified. It was free.*

These females were also supported in the marketing aspect by these external parties. Some of the females were capable in production but relied on other parties for most aspects of

marketing. Currently, some of them have not been able to independently develop marketing networks to sell their products. This situation happens in areas with limited access for distribution due to difficult locations. However, they keep creating the products because visitors still come to their village and usually buy their unique product either as a gift or a selling product. Their efforts in creating products were based on extrinsic motivation. Some of the visitors bought the products to be sold elsewhere at a higher price. These females were aware of that and did not mind the way it was. They were grateful enough for having somebody buy their products. They did not yet have the business skills to make any particular agreement as a potential supplier to the seller of their products in another location.

*WJ05: There was a student from Education University of Indonesia came to PKBM [the local SMEs outlet] then somebody was brought him here [the work place]. After he visited this place several times, he brought his professor here, then every time they came, the professor purchased these soap for the value of 500 thousand rupiah [AUD50] to be carried to Japan. When he came back he asked whether there was another varying for the soap, if it was, he would buy it and brought it to Japan.*

*WJ15: Some customers from Bandung city purchased my product then sold it in Singapore; it is been four times. However, I still receive some complaints from the buyers, so that means the customers were not happy yet with my product. Means that this product still has a weakness.*

*CJ01: Before we train them, we made a deal with them how much their product will cost. For those who are willing to participate in the training, we will provide the facilities, hence, they already know the product's price. We told them first, they were also aware of their price in the real market. ... These female whom we trained, we also asked them to join any exhibition, they brought their crafts. Thus, I was not the one who buy their products. The products can be coming from several places.*

The buyers who had a high tolerance of these local product issues were also one of the supports for the local small business growth. The buyers bought some products that were not yet eligible for the required marketing licences. The aim of these communities was to help develop the local products. Some large enterprises near the area became customers of these local products by purchasing the products in large quantities. Indeed, the products

must meet at least the minimum criteria required by these potential buyers. Large enterprises usually bought these local products for their employee needs or the company operations, not for resale to the public market.

*WJ11: Currently, the Cipageran milk drink is an official drink that is supplied to some local factories, such as A company, B company, C company. The milk drinks were delivered to the companies whose employees work something that involved chemical substance that required them to consume milk. Fortunately, those companies accepted our product. Usually, if there was no business permit, they did not want to accept it. Thus, perhaps they bought products because they knew that we are a small business who are still developing the business in the community, so the companies support this program.*

*SB12: We proposed this sandal craft to be the hotel item [as a room sandal]. However, we had a problem with the price approval, our price was 25 thousand rupiah [AUD2.5] per each. The hotel requested less price, so we made this sandal thinner, we adjusted it, to meet the hotel price request.*

In addition to being potential customers, some experienced female entrepreneurs were willing to offer business assistance in several forms of support such as providing operational equipment, business tips and ideas for the product innovation, as well as increasing marketing networks. The role of these entrepreneurs inspired these local females to utilise their potential for initiating their start-up businesses. At the time I interviewed them, some of these established female entrepreneurs still maintained their support for the local businesses.

*WJ14: She is making the business documentation, she knows about price, she knows how to attract so many people, also the packaging, also she was the one who creates a right brand name, the name that easy to remember, and identical with what we have. She understands business development.*

I had the opportunity to interview several participants who became the initiators for helping these local females to utilise their local potential into creative products for sale. They assisted these local females for particular reasons and backgrounds. Some of them were triggered by social calling, some were academics involved in community service

programs, while others were facilitators of government programs for local business development. Eventually, this support produced reliable results. The local females were successfully stimulated to empower themselves by producing various creative products that were worth selling.

*CJ01: Formerly, this was for my community service activity, my friend has been working on small-medium enterprises [as a trainer], and we were in the same group when there was an exhibition. ... We trained [small businesses] everywhere. I have a house in the southern area, the local females there also requested me to train them, so we came to train them. ... If there any celebration event, usually they need small souvenirs for guests. Hence, we also asked the products from those whom we trained. ... Well, I was empowering them, I made [the products] with them together then we collect all the products. Therefore, I am more helping them in the marketing aspect. We displayed the products from those females whom we trained. We involved their products. ... Those females are creative people; they also use toiletries products as a craft-based media or the products from their kid's bedroom. ... They are happy to do this.*

*SB12: We plan to empower capacity building program for this community, we brought 24 females to be trained by these people, three of them. Because we didn't want this to stop in the middle, thus we tried to continue this slowly. Actually, we already have a plan in 2018. However, it will use budget plans of village-owned enterprises, we insert the allocation in that budget plan, so these females can develop this craft. At the moment, we are still working together in a group, later we expect each of them can create by themselves at their home, we will have the marketer.*

These supportive actions were confirmed by the participants as the communities who benefit from the role of external support. This support directed them to produce various innovative products. Eventually, as a member of the community, they were aware of helping each other and continued the empowerment program previously initiated by external parties. Even though they were no longer accompanied by external support, these females continued their activities in running home-industry businesses by optimising their available potential.

*WJ02: Initially, the person whom we called Kang Yana [a local spokesperson] pushed all local females [to make some creations] because there was a businesswoman, Mrs Ina from Ina cookies [a brand of well-known cookies store] who donated some equipment to make cookies such as ovens, mixers, basins and some other things. Kang Yana said it would be such a waste if we did not utilise them, so why don't we tried to make cookies. In the beginning, we made a pastry; then we made eggroll, even the first packaging was only using plain plastic, not a special cookie jar.*

*WJ12: For making [cassava-based] eggroll product, there were some training from university students who visited this location [for community service program], well, at first it did not succeed. Initially we failed, it was too soft, it was difficult, but we continued to innovate.*

Support not only from entrepreneurs or academics but also the customers of these participants provided moral support when their business experienced a critical moment due to unpredictable situations. For example, when an earthquake hit Central Java in 2006, most of the pottery products were destroyed, including products ordered by several customers. However, some customers did not ask these females to return the money they had already received for the damaged products and other customers gave some money as a business fund for these participants to start over. The participants rebuilt their small businesses and reproduced the pottery with the money donated by the customers. Their businesses remain up to the present.

*CJ03: In early 2006, there was an earthquake; my products were ruined. I started from zero because I lose everything. There was my customer visited me and gave me some money to fund this business. ... After the earthquake hit this place, everything was gone. Then my customer gave me some money. With that money, I bought clay for remaking these potteries. My husband who bake them, he made a small oven. Later, we sold them out, and go on with more potteries.*

*CJ08: Everything was ruined at that moment [due to the earthquake], my customer who came on Sunday to pick up her order, she cried when she looked at my condition. I told her, all of my products were ruined, I said I would make a new one, however, she said she felt sorry for me and she didn't ask anything returned. Perhaps because she witnessed with her own eyes that everything I owned was ruined. Including my house.*

Government support has proven essential in local micro business development. Some local businesses undeniably developed because of specific government programs for SME development. These programs successfully encouraged these females to empower their local potential into creative products. Since the last decade, the government has been aware of the role of SMEs as one of the backbones of the national economy and it established several aid programs to develop the entrepreneurial potential in many areas of Indonesia. Further, some facilitators from the government were purposefully sent to several locations that had entrepreneurial potential. Many of the local products have been successfully marketed to broader market areas due to this government assistance. Some of them were facilitated to participate in various respectable creative product exhibitions at a national and international scale.

*SB04: They came here. After they visited and saw some products, they were willing to help develop these in order to make this produced more. Therefore they provided the training. Incidentally, there was fostering family welfare (FFW) program in the village and they held a contest in Increasing the Role of Women Entrepreneurs for Prosperous Healthy Families. From that moment, the head of government agency requested some agencies, whomever that was able to train the Purun [swamp plant] craft, that was the start. There was support from the FFW, coincidentally with the contest of Increasing the Role of Women Entrepreneurs for Prosperous Healthy Families. Start from that moment, local females tried this craft, for example, utilise this Purun weeds so that they can make extra family income. However, these females have limited capability in making creative bags. Hence, this FFW was invited to train them, that was the beginning of this Purun craft.*

*SB12: Usually we are informed by the officials from BPMD [a local government agency], we always participate any expo, the one provided by the province, or from the district, also the entrepreneurship expo in Q mall, we always participate, BPMD never leave us. Usually, we take turn, during a day or night shift.*

In one research location in West Java, the city of Indramayu, the local government not only facilitates marketing aspects but also supports efforts to preserve the local knowledge so the identity of the local products does not disappear. As briefly discussed, a participant from Indramayu city formerly lived as an ordinary housewife in a coastal area. Most of

her neighbours were fishermen's wives who made handwritten batik in their spare time for sale in the harvest season. They were in unfortunate financial conditions; a situation compounded by extreme weather, which often meant their husbands returned home empty-handed. This fact moved the social empathy of the participant who decided to collect the batiks of her neighbours to be offered in her social circle. She was a civil servant's wife, thus she was involved in some formal and informal communities. Years later she managed to market the batik not only in the neighbourhood but also to foreign countries with government sponsorship through various reputable exhibitions. Currently, this participant is not only a successful businesswoman but also successful in empowering other females in her neighbourhood.

*WJ13: The regent invited me to the council of craft because all the local batik makers mentioned my name, those who sold their batik to me. In addition, the products that can be easily brought to some exhibitions in the city of Bandung, Cirebon, it's only batik, another kind of product like the pottery crafts like the one in Anjun area were difficult to be brought to the exhibition. ... Finally, in 1994, I was awarded for the masterpiece souvenirs category because my batik in the Cirebon city exhibition was sold out, because there was many tourists coming right before the Mauludan event, in kanoman area, in royal place, so many visitors came. In that exhibition, Indramayu batik was the most preferable by the buyers, because it has a high value of the art, very intricate. The batik painting as if it reflected the image of a bird, they made it in abstract art. ... At that time there was a Japanese researcher, he valued batik Indramayu as the best batik in the exhibition, he reprimanded an old batik that I displayed because it was not supposed to be held by many people because it contained heritage value, it must be laminated, overlaid. He seemed irritated because I considered not appreciate the ancestors work of antiquity. ... He took photographs of batik motifs and put it into one magazine in Japan, so people in Japan knew about this batik. Finally, Indramayu batik is known by the public. So I think I should be able to revive it. ... More people order and many people were happy, but how to make this sustain? I kept thinking how can I help them; then I forced myself to talk to the regent at that period, I did not brave enough to talked to the two previous regents, because the former regent was also military so I assume he seems not to understand my vision. I dare talked to the new regent at that time because I also played tennis with his wife. He supported me to intensify my effort; he asked me to do research, I was supported and advised to make myself as a mother for those female batik makers. ... Then I decided to collect many local people. In fact, it turns out that the A person could make a peacock motif called*

*Nubing, the B person was able to make a shrimp motif called Etong, the C person could make a ship motif called the foundered ship, it turned out that there were so many batik motifs. ... As time passes, I am often invited to some exhibits, brought to Bandung city, to Bali, to displayed my neighbour's batik. ... Nevertheless, I cannot make batik, so if I was asked or told to practice it, I could not do it. Until now, I still cannot learn it as well, because it needs talent in the art for those who want to make batik, it can be learned, just need time, need patience, and I was busy to take care of my children who were still young, it was impossible for me. Eventually, I just become a batik trader until now.*

In addition, the government employees who became those small business facilitators also developed an awareness from these females regarding the importance of documenting production flows in making their products. Initially, these females relied on a trial and error process and a little knowledge passed down from their parents in creating the products. The facilitators asked them to make notes and draw a simple flowchart diagram of the production process. The facilitators recommended they display their flowchart diagrams on the wall of the area where they did the production process so all the people involved could follow the same standard operating procedure in making the products. This written document will be useful not only to standardise the product quality but also to represent their business credibility and reliability to potential investors and banks willing to fund their business.

Currently, these females' vision of their business is limited to filling their spare time while earning some additional income. Nevertheless, this does not mean they do not expect to develop their small businesses. The barriers they face are not easily overcome because they are generally beyond their capacity as a small business operator. They do not have many options because of their limitations in finance, networks and facilities. Therefore, they still need the role of external parties to help them overcome these business difficulties. It could take a long time for these females to stand by themselves in solving their problems. Thus, support programs such as small business assistance from the government are essential for them to grow their businesses.

According to the participants, the existing government support for micro and small businesses is limited to specified programs the government had already prepared rather than accommodating what these females need. However, the participants agreed that they still required specific assistance from the government, which they thought would help their business sustainability.

Eventually, the females run their businesses by optimising the available facilities. They utilise the materials provided around their lives, they use their house as a place of production as well as a place of sale, and they set aside their money as joint venture capital. They expect changes and improvements will be made in relation to their business. The main issue is from the marketing aspect. They do not face any difficulties in obtaining raw materials because most of them can harvest it from the environment at a low cost. They have the ability to make it with the knowledge inherited from their ancestors and assistance from government training programs. They can improvise to improve the quality of the product. However, they still cannot overcome some of the business barriers discussed earlier.

#### 6.4.2 “Business expectation”

As previously described, in managing their start-up businesses, these female entrepreneurs began to experience many situations that enlightened their minds about operating the business. They began to realise what would help and what they should avoid in sustaining the business. After these experiences, they were able to identify what their weaknesses were. Therefore, they began to develop expectations regarding the continuity of their business. Figure 6.14 illustrates how the category of “business expectation” was shaped based on what the participants felt about their current business, what they needed to improve it, and how they will perceive it as a success.

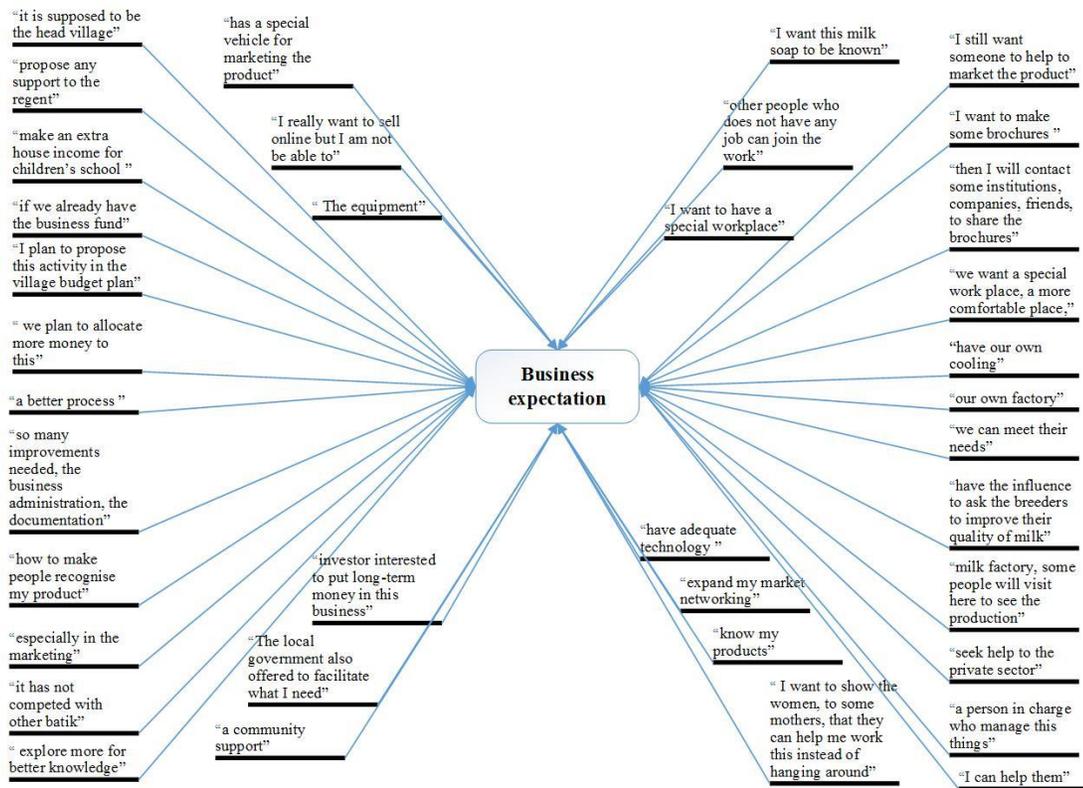


Figure 6.14 The codes of “business expectation”

Most participants already relished their role as businesswomen; they were excited to see their business progress and develop. Nevertheless, they realised that they were incapable of overcoming some of the business barriers. Most expectations of these females were primarily aimed at external parties. They were reluctant to deal with banks, instead they tended to rely on angel investors or government officials to satisfy their expectations.

I explicitly questioned them about their expectations for their business. These females clearly stated the various needs require to overcome the problems they face. Some of the businesses need specific equipment for production, others need specific permits for the business to operate legally. Certain types of products must comply with the relevant regulations otherwise the products are strictly forbidden from the market. Also, these females thought that they had not optimised their marketing strategy as most of their products have not yet reached a broader market.

Although some participants already have resellers who take their products to a broader market, their products do not fully meet the criteria desired by end consumers; defects were identified in the products. However, the weakness of these products could not be overcome due to the limitations of the business size and the available resources so they expect assistance in solving their problems effectively; they expect investors to provide the proper equipment for making better products. Some of these participants not only lack business funds but also mobility and access. Even if they had the money, their locations make it difficult for them to obtain particular equipment for better production.

*WJ15: The complaints from Singaporean buyers was the problem in the oil residue in the chips. After I checked, it was because of the dryer machine; the dryer machine was running slowly while drying the chips.*

*WJ08: we want a special workplace, a more comfortable place, more unit businesses, more products, marketing is expanding, and more innovation.*

As identified in the previous discussion, some participants acknowledged that information technology including social media played a significant role in promoting and selling their products. Some of the females who claimed to have limited aspects of transportation relied on other local people and information technology in marketing their product. In fact, they tended to be more interested in using social media than burdening other local people with taking their products outside the area. However, they complained about internet service in their area, which was occasionally unreliable. Potential orders were often gained through these social media sites and some customers ordered their products in large quantities for resale abroad. Poor internet service remains a problem and is undoubtedly beyond their capacity to fix; hence they expected attention from the government to force the relevant parties to make improvements to this facility.

*WJ12: We want to market these [products] out of this area, but the person who usually helps is often busy.*

*WJ01: I really want to sell online but I am not able to, signal here become the obstacle.*

As well as sustaining their business, the participants also give thoughtful attention to their traditional culture. They want to maintain their culture as they take pride in their identity, which they have grown and lived with since they were born. This fact was also reflected in the females who made Arguci beads in a small village in South Borneo and those females who live in the cassava eating community in Cirende, West Java. In addition, the females who lived in big cities also expressed their longing for traditional products from their place. Unlike in rural areas, traditional products have become more challenging to find in a big city. Some participants who live in a big city named their creative products using local language as the ethnic identity. This phenomenon proved that culture was not easily eliminated by modernisation.

These females undoubtedly expected that the local culture would still exist among them. Although these participants have lived in big cities for decades and were accustomed to modernisation, they still wanted their culture to continue and to be applied in their lives for particular events such as a thanksgiving ceremony, baby shower, wedding ceremony or another social events.

*WJ09: Sundanese rarely uses traditional cooking equipment like hawu [place to cook with firewood] or charcoal; it is very rare. Nowadays, traditional food are provided in Sundanese restaurant like Bancakan restaurant where traditional Sundanese cakes such as bandros and beam cake still offered in the menu, which is also still processed by hawu [traditional cooking ware]. Currently, most people make that cake use the ordinary stove. ... So the old and traditional Sundanese food does not really exist in the community but still preserved in some restaurants, so the food mostly provided in the cafes and pricey.*

*WJ14: Yes, [my brand is] Satus Indonesia. ... Satus is coming from Java language means a hundred, a hundred per cent of Indonesia.*

Some of the participants also directly expressed their expectations and demands for particular support to the external parties around them. However, not all received a positive response. On the contrary, they were rejected because the external parties were not convinced of their ability to sustain the business. But the reason for the limitations in distributing the products was because of the failure of the external parties to provide

support for items beyond their capacity. For example, if they need special equipment and factories to meet the legal criteria, they would not be eligible to get a licence as long as their operations did not meet the standards required. This requirement would currently be impossible to pay for without external party support. Currently, their products can only be accepted by local people who have a greater tolerance.

*WJ05: I need the licence, which I don't have it yet.*

*WJ11: I prefer to seek help to the private sector. The city government has its program. They have their option of what they want to do. If we propose this, they do not feel it is important, like when I always been filing support for a small factory, they said if the factory does not work well, the building will still be standing, I will be embarrassed being said that building is my legacy as an official. ... They just thought that way [negatively], thinking that it would not work. Unlike us who are seriously thinking about running this business.*

As a collectivist society, these females always think about mutual growth; their expectations always relate to group prosperity. For example, in the group of milk-based product makers, these females want to expand the group to also benefit the milk suppliers. Currently, the dairy farmers sell the milk they produce to one big local company that collects all the milk produced in that location. The price the farmers sell the milk at to the company is lower than the price they can sell the milk at to the local females; however, the company has promised to purchase all the dairy farmers' milk, whenever it is available to sell. Even though these females are willing to buy the milk at the higher price, they are only able to purchase a small amount of milk because of their limited production. Therefore, if these females' expectations in enlarging the scale of production were fulfilled, there would be a positive impact for many parties including the milk suppliers, the local females as the milk-based product makers, and the potential buyers who are satisfied because of the competitive prices offered by these females.

*WJ11: So hopefully, in the future, when we already have our cooling, our factory, we can give a higher price for milk that delivered here, so the breeders will be more prosperous, and we can continue to provide the products with better quality.*

Participants from other locations also showed the same desire for mutual prosperity rather than individual success. They naturally possess high empathy for others. They do not have high expectations; their expectations are limited to the obstacles they currently face. They want the business support to be delivered to the groups, not to particular individuals.

*SB12: For the future, we plan to allocate more money to this, so anyone who is willing to participate is possible, whether for those who want to run this at home or in this place. At the moment, most creators work here, only a few who work at home.*

Essentially, most of the local females had a standard expectation; they hoped to gain the government's attention to their micro-scale industries. The females who live in rural areas did not ask for money from the investors or the government, they want better facilities and infrastructure capable of supporting their business. Businesses that are going well need more help in marketing to distribute their product to other market areas. They require assistance for the group instead of individual support. In addition, they expect that the programs provided by the government specifically target their current business needs. However, most government programs were usually final and inflexible; some of them were not in line with what the groups need.

## **6.5 Local wisdom and its potential for creative industry development**

Referring to the three research objectives in this study, this research aimed to identify the relationship between local wisdom and creative products created by the local females in the selected research areas. As explained previously, local wisdom is a holistically social package that involves tradition, culture, rituals, religion, local practices and natural resources. This combined aspect within local wisdom produces a creative product that reflects the local community's identity. Visitors began to recognise these creative products as a unique item to buy or consume. The local people who realised the demand for their products started to encourage each other to create the products in larger quantities for trading purposes. Certainly, the value from the cultural elements embedded in the products gives them a potential selling point. Public consumers valued the product for its ethnic and artistic value, not for ordinary usage. However, the price offered by the local

community was too low compared to the value contained in the product. In fact, some products bought by resellers from other locations sold at high prices.

As mentioned in the previous chapter, I decided to select three prospective subsectors of creative industry based on the impact of their contribution to the Indonesian economy. The creative industry's contribution to the GDP reached 7.38% in 2015 and is expected to continue to increase (Musyaffa, 2017). The head of the Indonesian creative economy department indicated that the creative economy will slowly replace the role of commodities and natural resources as main supporters of the Indonesian economy. According to the data from the Indonesian creative economy department, the culinary subsector became the largest contributor to national GDP from the creative economy sector with a contribution of 41.69% in 2015, the second largest contributor was the fashion subsector with 18.15%, and the third largest contributor was the handicraft subsector with 15.7% (Musyaffa, 2017).

Most of the creative products examined in this research were previously produced for the needs of the local community. The products were made for various purposes related to local wisdom. For example, particular culinary products have been produced for hundreds of years because local people highly respect these foods. The foods were created not only for survival purposes but also for specific traditions and rituals. Some of them became a required item in a particular offering that was usually provided for a traditional ceremony. Although at the present time people can easily access other modern foods with a better taste, the people who live in the traditional society prefer to preserve their culinary identity by maintaining the original taste. They do not consider their traditional food as an old fashion product. On the contrary, they continue to preserve the products by including them in various important events.

Also, creative products made by these local females were based on the most accessible and abundant natural resources around them. The primary reason they made these creative products was easy access to raw materials. In fact, some raw materials could be obtained almost free because they were considered as weeds in the environment. Another positive

side of the growth of this creative industry is that it has successfully stimulated some parties to seek opportunities as suppliers of these raw materials. Some of the females who had difficulty accessing raw materials because of the harvest location – a particular depth of swamp, coastal area or mountain – asked for help from other parties to harvest the material and process them until they were ready for use. Several people took the initiative to harvest the wild plants and dry them so they could be traded to the crafter who uses these plants in creating their handicraft products. Therefore, the initiative of the local females to utilise natural materials into creative products directly influenced the economic growth of the local community through stimulating the number of suppliers of those raw materials. Certainly, these multiple activities are potentially increasing the communities' purchasing power to drive economic development in the future.

Some of the females expressed their motivation in running their business to preserve their traditional culture in addition to seeking additional income. This means that they had an awareness regarding the importance of maintaining their cultural heritage as their genuine identity. Evidently, the decision to commercialise those creative local products was influenced by many situations, which include the intrinsic and extrinsic factors discussed in this chapter.

Figure 6.15 provides a model that demonstrates how local wisdom is related to the local creative products that are currently becoming commercial products for a broader market.

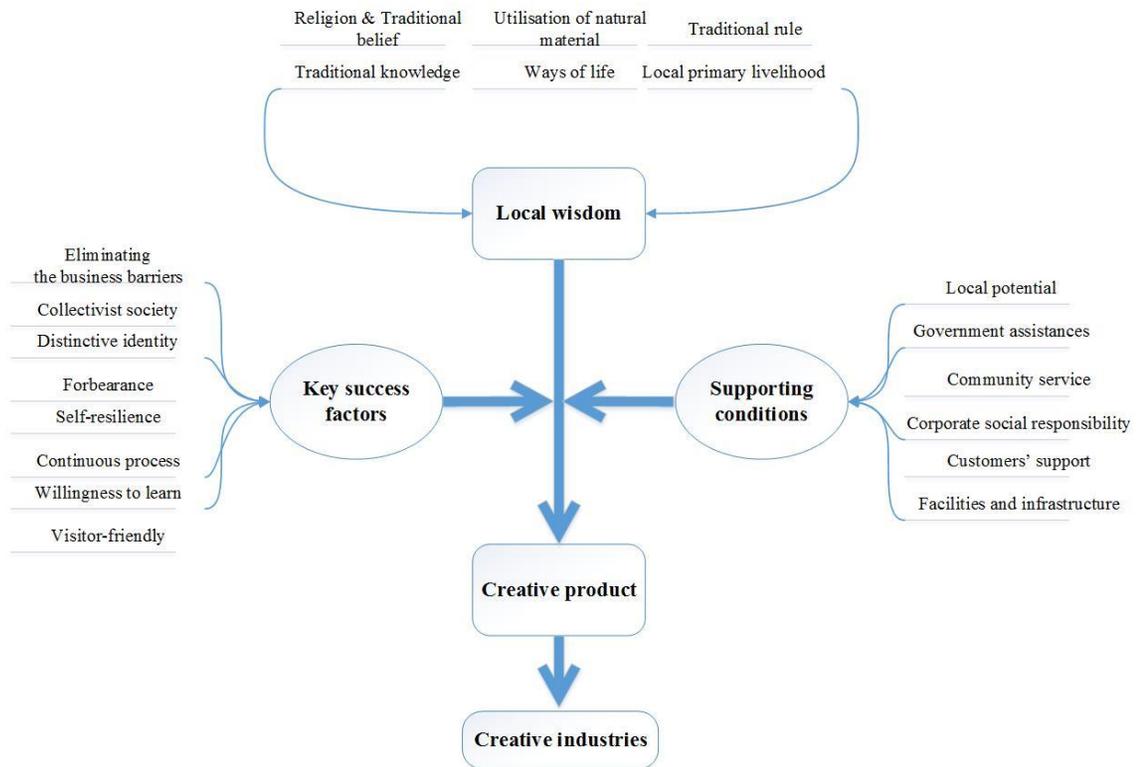


Figure 6.15 Linkage of local wisdom with creative industry

Through a more specific analysis, this research determined robust factors relevant to the relationship between local wisdom and the activities of crafting creative products. As formerly discussed, culture and tradition are some of the foundations for ethnic product creation, which was initially intended to support either the daily or ritual needs of the community. Further, local people started to realise the selling value contained in the products they usually produced. They began to innovate these products to attract buyers, mostly visitors who would purchase them as unique products.

The abundant natural resources with the remarkable cultural heritage of the ancestors was often not a key driver for these females to be motivated to run a business. Nevertheless, some of the females did acknowledge that the existence of local wisdom elements inspired them in running the business. Other important factors were identified that drive them towards these entrepreneurial roles. According to the findings, there were substantial factors that influenced the journey of these participants in initiating their business. This research found intrinsic and extrinsic factors responsible for encouraging participants to

start a business. The robust factors were grouped into the two larger components: key success factors and supporting factors.

This research identified key success factors based on the analysis carried out on aspects of business culture, business barriers and success factors from the participants' perspectives. From these aspects, I identified the most influential factors of success for these females. These females will be more likely to achieve success if they succeed in eliminating the barriers that could potentially slow their business development. As explained, the participants struggled with many business barriers; some of which are beyond their capacity to resolve at a local level. If these barriers are eliminated, the production and marketing process will be more effective and will enhance their business prospects. In addition, being a collectivist society gives them certain advantages. The wisdom of companionship and interconnection between people means that they are willing to help each other, including in business matters. Based on the interview statements, many were assisted by other people who lived in and around their community. Some people were willing to help market their products by bringing the products to particular markets in other areas without any official agreements. They worked together based on a sense of trust and companionship. Their solid relationships formed because they live in a collectivist society provided a support network that helped them meet both their family and business obligations.

As a collectivist society, these communities tend to be more open to visitors coming to their area, especially the visitors coming with the purpose of developing these local females' potential. Some of these played a significant role in supporting these females to initiate creative businesses. Fortunately, the local people had an open-minded attitude and were eager to learn from the visitors who included government and other officials seeking to build local businesses. The participants were willing to take part in the training programs offered and involved themselves in earnest. In fact, when the trainers had completed the training programs, these females further developed their businesses by making continuous improvements to achieve better results, especially in their production processes.

Also, being a collectivist society indirectly shapes other positive characters such as forbearance and self-resilience. Strong companionship increased the females' awareness to look after each other, thus they developed the ability to tolerate and to maintain a good relationship with others. This attitude affected their character as entrepreneurs. Since they tend to be more patient and accepting when confronting various business problems, they showed high self-resilience in facing unpleasant business experiences. They were not easily despairing when facing any failure instead they continued to improve their business processes until they succeeded in producing the expected outcome.

As well as the key success factors, there are other factors considered as supporting conditions that influence the process of these local females' decision to become an entrepreneur. Local potential was one of the reasons why these females chose a particular business to run. Most of them utilise the local potential; without these potentials, there would be no business activities. Therefore, in Central Java, when the participant lacked the clay resources, pottery production was temporarily discontinued. Participants stated that they rely on the availability of the resources around their location for the production. Further, the assistance from external parties who come as visitors to their locations had an essential role in their creative business establishment. Some participants claimed they initiated the business because they were encouraged by facilitators whose aim it was to provide handicraft training and start-up business assistance. This fact indicated that without external support, these females would not be eager to run an actual business. As previously discussed, this external role involves government assistance for small businesses, academics who provide community services in rural development, established entrepreneurs or corporations who were willing to provide support as a part of their corporate social responsibility, and lastly from their customers concerned about the mutual relationship between producer and consumer. Certainly, some supporting materials such as facilities and infrastructure would help these females simplify some of their business processes. Evidently, some equipment provided by external parties has been helpful for them in operating the business.

## 6.6 Summary

In Indonesia, the creative industry is an essential sector because of its role in the national economy. Its contribution to GDP means that Indonesia has paid serious attention to the creative economy development. The three most significant sectors in the creative industry based on their contribution to GDP are the culinary, fashion and craft sectors.

Enthused by its significant role, this research aimed to identify how local wisdom was utilised as a competitive advantage embedded in the traditional creative product in those three largest sectors. Evidently, there was an involvement of local wisdom in the development of these creative products. Also, various factors influenced the participants' decision to run these creative businesses for a living. Even though the local communities were not fully aware of the implications of the creative sector on the economic condition in Indonesia, their activities will eventually have an impact on the local economic development.

## CHAPTER 7. DISCUSSION

### 7.1 Introduction

This chapter addresses the research questions and aligns the research findings with the relevant literature. The findings identified in this research address the three research objectives. After developing a conceptual model of the relationship between local wisdom and creative industries, this chapter continues to detail these findings in relation to other relevant studies and related research literature. This research built a substantial concept that led to contribution to theory development regarding women entrepreneurs in Indonesia whose business is based on local wisdom and creative industries.

This chapter highlights comparisons between existing literature and the findings generated from the data analysis, and details the emerging themes identified while conducting this grounded research. This chapter also discusses the creation of theoretical sensitivity from many perspectives.

According to Charmaz (2006, p. 135), to gain theoretical sensitivity the researcher must look at the studied life from multiple vantage points, make comparisons, follow leads and build on ideas. In this study, I involved female participants from diverse cultural backgrounds to make comparisons and to understand their different perspectives regarding the importance of culture and tradition and their relationship with creative businesses. A major focus in this research was to identify common elements in their stories about how they were developing their businesses, rather than comparing and contrasting their stories based on cultural grouping or location. This study also involved participants who acted as the governments' facilitator to explore their aims in supporting these participants, particularly in initiating small creative businesses. I interviewed two male participants at the request of their female partners, to enrich the data and to gain their perspectives on the local females' creative activities. The male participants took the initiative to be involved in various business decision. I let the male participants continue to be involved in the interview as the women participants were happy for them to be included and they provided

context and explanation to their partner's stories. In general, their views were did not contradict the views of the females being interviewed. Their statements enriched the information provided by their partners.

## **7.2 The local wisdom of Indonesian female entrepreneurs**

The literature review details the study of local wisdom as always being associated to positive values, traditions, habits, knowledge and other aspects of social society (Hastuti, Julianti, et al., 2015; Jati, 2014; Suryadi & Kusnendi, 2016). These theories are relevant to this research, which identified that the local wisdom of Indonesian women in three research locations is closely related to certain beliefs, ways of life, tradition, ritual, art, natural resources, traditional equipment, traditional wear and traditional cuisine.

This research identified how local wisdom influences the Indonesian female way of life, especially in running creative businesses, and compared their situation with other scenarios across the literature.

### **7.2.1 Cultural value**

In Indonesia, religion and culture are two entities that are always related to each other (Arifi, 2008). Arifi (2008) confirmed that traditional culture shapes people's behaviour. This is consistent with findings for most participants in all three research locations. Some of the cultural mores were and continue to be integrated into religion, while others were considered not acceptable to religious values. Some traditions or rituals that were previously carried out by the community without question are now no longer being conducted because of religious views. For example, in South Borneo, the drinking of a traditional oil formula for healing purposes, which they called "star oil", is no longer followed by Muslims because of its halal nature, even though they recognise the oil's ability to cure some pain. This is because the oil is made from animals prohibited to be consumed by Muslims, thus the "star oil" does not meet the requirement for halal food.

Similarly, some people were reluctant to provide “offerings” as a ritual to make “peace” with jinn (spirits) so that the event or ceremony they carried out would not be “disturbed”. However, the tension between beliefs relating to the need to make offerings to keep the peace and a growing reluctance to do so because of religious beliefs was highlighted by participants. Thus the role of tradition and ritual can and does change over time and this can impact on what products are produced and what businesses can be developed. .

The cultural devotion of the traditional communities resulted in most participants preferring to make adjustments to lessen the impact of modernisation on their lives rather than the opposite. Ethnic products were developed based on respect for the cultural values embedded in the products. The influence of modernisation had only a minor effect on these people’s livelihoods or on the type of product creation they were currently working on. Even though they were open to consumer tastes, they kept their traditional business processes and adhered to the local wisdom and beliefs. These findings confirm what was identified by Yenyurt and Townsend (2003), who found that determination to maintain culture can influence the level of community acceptance of new products offered to them. Members of the culture tend to consider whether or not they wish to make adjustments to their culture rather than the new businesses based on traditional products changing their culture. This was also found in this research where the locations for this research have strong and deeply embedded cultural mores. Hence, a challenge for the Government in wanting to modernise businesses based on traditional products is that most participants in this research prefer to adapt their products to tradition rather than the opposite.

### 7.2.2 Collectivist society

Many culturally related studies were inspired by the book written by Geert Hofstede, published in 1980 (Beugelsdijk et al., 2016). Many researchers adopted the cultural dimensions established by Hofstede (1991), which divided cultural groups based on several frameworks including individualism–collectivism, masculinity–femininity and uncertainty avoidance. According to the cultural dimension of Hofstede (1991), the participants in this research are classified as a collectivist society where their personal

decisions are made in the context of placing the group first and are always subject to community acceptance.

The participants in this study reflected Hofstede's description of a collectivist society. They sincerely cared about what happens to the people in their communities. They did not want to stand out themselves, they considered individual success to be part of the mutual success within the community. The participants were concerned about the events experienced by the group. They felt obliged to protect each other. They shared their difficulties and tried to help each other with any resources they had even when facing personal problems in their own life.

As a comparison, this finding differs from what Naser, Mohammed, and Nuseibeh (2009) found in their research where women in the United Arab Emirates (UAE), also classified as a collectivist culture, did not consider their religion, neighbours' perception or community around them as the influential factors in their entrepreneurial decision making. Another interesting difference compared to Naser et al. (2009) research is that he identified that women in the UAE tend to feel more insecure about initiating a business because of gender issues. Participants in this research, did not talk directly about the impact of gender issues on their motivation to begin a business. However, they did report that for most, business was secondary to their family commitments. They were also quite risk adverse and were not necessarily seeking to grow their businesses beyond it addressing their immediate needs.

The behaviour that represents the collectivist nature of the participants in this research was reflected through their reluctance to be interviewed one-on-one. I finally accommodated several participants in some research locations to be interviewed in groups. The participants just wanted to sit together to complete the information delivered by their friends. This method is indeed not typical interview techniques usually used to interview entrepreneurs where the focus is often on individual drive and ambition. However, I decided to continue with this approach after a discussion and agreement with my supervisory team as it reflected the participant's lived experience. Therefore, from the

beginning of the data collection, the participants' behaviour demonstrated that they felt more comfortable when they were together and supporting each other rather than being alone. Much of the research that has been focused on entrepreneurs tends to focus on the individual, positioning the entrepreneur as a "cultural hero" with a strong focus on individualism (Pilotta, 2016). This research adds to our knowledge of how entrepreneurialism is encouraged and supported in a collectivist setting. In this research, all businesses run by the participants were operated by a group of people or had at least two people involved in the internal business process. No sole entrepreneur was found in the small and micro business scale in any of the research locations. They initiated their business within a group consideration, either because of social welfare purposes or because they identified an opportunity in their community. Although for some the business was handed down to them by their parents, they rely on their neighbourhood in running their production process. They work together to make and sell the products. Therefore, I can theoretically assume that the participants in this research are classified as having a collectivist perspective which informs how entrepreneurial activity is undertaken.

### 7.2.3 Locus of control

According to the planned behaviour theory (Ajzen, 2002), several types of human behaviour can be classified based on their behavioural intention. Particular behaviour expressed by participants confirmed the human behavioural theory described by Ajzen (2002). Ajzen (2002) explained that human behaviour is essentially directed at three considerations: behavioural beliefs, normative beliefs and control beliefs. Behavioural beliefs describe the belief in the consequences of certain behaviours that are considered to provide an unfavourable outcome to the person. Normative beliefs are more subjective perceptions that behaviours not in accordance with the community's expectations will produce certain social pressures. Control beliefs are related to the perceived level of ease or difficulty in performing certain behaviours. A study conducted by Phipps and Prieto (2015) specified the difference of behavioural intention in entrepreneurial activity between male and female students in the southern part of the US. Phipps and Prieto (2015) found that male students had a greater intention to become an entrepreneur than female students. According to Ajzen (2002), these behaviours are influenced by internal and

external individual factors related to their locus of control. Male students are more confident because they are stereotypically considered stronger and are often associated with skills that females are perceived not have. Females are more likely to have self-doubt about their capabilities. Ajzen (2002) attributed this to their belief in their internal locus of control.

In this research, the participants' entrepreneurial intentions were evidently influenced by their beliefs in starting the business. Their intentions in running the business were also influenced by normative perceptions inclined what the community thinks is appropriate. For instance, their decisions to avoid potential conflict with fellow communities in a similar business or not reporting issues that impact on their business viability because participants do not want to cause problems for the community. Such behaviours represent a combination of the three types of planned behaviour described by Ajzen (2002). The participants were likely to consider their decisions to be beneficial for the group and therefore for themselves. Furthermore, they had faith that this approach was better for them instead of any retaliation because of their belief that there is a God who will reciprocate negative deeds. This belief is included in normative beliefs discussed by Ajzen (2002). The participants' behaviour indicates their volitional control, especially those that have the potential to damage relationships with others.

According to locus of control theory, human behaviour is influenced by many factors around them, which eventually determine their self-perception and ethical behaviour (Ajzen, 2002; Weiner, Nierenberg, & Goldstein, 1976). Locus of control first described by Rotter in the 1950s has two dimensions: internal and external (Ajzen, 2002). Based on the data and research observations, there was an internal locus of control demonstrated by participants, which was evident and was represented by their willingness to be an entrepreneur. They were positive about their business and their belief in themselves was influenced by their personal faith and resulted in a belief that their good deeds would result in a positive life. This is considered as their internal locus of control as well as their internal motivation because they believe they have control of themselves towards the situations they face. Some participants initiated their business based on a high sense of

humanity for social welfare in their local environment. Most participants tended to avoid potential conflicts with others and chose not to be defined by unpleasant events they have experienced in relation to their businesses. Their internal locus of control meant they saw themselves as having control over and to be responsible for their decisions.

Many participants claimed that they were inspired to initiate their current business because of the availability of the raw material for production. They knew that they would not face any barrier regarding raw material supply. When many visitors came to their location as tourists, they began to see it as an opportunity for business. This situation reflects the external locus of control of the participants. They were motivated because they expect to improve their condition by offering their products for sale.

Related to the external locus of control, Stevenson (1986) examined the factors that she called “push” and “pull” factors for women when they decide to become entrepreneurs. The “push” factor identified by Stevenson (1986) describes the motivation underlying the decision of a woman entrepreneur. “Push” factors in entrepreneurship usually include life-necessity, job redundancy, economic recession or job dissatisfaction. In the concept of the “push” factor, women are in a situation where they must or need to do business. Stevenson (1986) also discussed the existence of internal and external factors that stimulate “push” factors.

In this research, the push factor for females, in general, was their financial situation, they needed more money as their spouse – considered to be the main breadwinner – could no longer accommodate all of the family expenses. Thus, the local economic situation making some daily products no longer affordable, pushed the women towards establishing their own businesses. The “pull” factors for these females were the stimulation by external parties (neighbourhoods, communities, academics or local government) who provided support and inspiration to them. Also, the resources around them provided opportunities for these females to create traditional or ethnic products. However, both the “push” and “pull” factors described by Stevenson (1986) are classified as an external locus of control

by Ajzen (2002) because they were not determined by genuinely individual behaviour of the participants.

In this research, there was a complication within participant behaviour. According to the locus of control theory Ajzen (2002), the lack of ambition in business indicated by many participants is considered an internal locus of control. This behaviour has the potential to slow the development of their current business. Nevertheless, this internal locus of control was also triggered by an external locus of control such as their economic difficulties, lack of education, religious rule, lack of funds and cultural factors. Therefore, the internal and external locus of control of the participants were not theoretically absolute since they occurred as a consequence of each other. These internal and external factors experienced by the participants could be overcome as in some studies, entrepreneurial orientation is mentioned as one factor that is associated with the development of business (Callaway & Jagani, 2015). Entrepreneurial orientation subfactors such as being innovative, risk-taking, and proper education help a business to increase its performance, particularly for a long-term goal (Cho & Lee, 2018). This is in line with the recent study conducted by Purnamawati, Utama, Suartana, and Marhaeni (2020) that identified the positive influence between entrepreneurial orientation and the business performance for Balinese women in the weaving industry.

The positive influence of women's empowerment and entrepreneurial orientation through business networks on business performance and subjective well-being. Business performance mediates the influence of women's empowerment, entrepreneurial orientation, and business networks on subjective well-being

#### 7.2.4 Religious influence

Much of the literature confirmed that culture and values affect entrepreneurs' motivation, innovation and perspectives while doing business (Gupta & Levenburg, 2012; Mansori, Sambasivan, & Md-Sidin, 2015; Rujirawanich et al., 2011; Urban & Ratsimanetrimanana, 2015; Yenyiyurt & Townsend, 2003). However, there is much less focus found on how

religious devotion specifically influences women in making business decisions, as I identified in this study.

Hofstede (1991) stated that everyone carries their thoughts, feelings and behaviour with their unique characteristics in their lives since they were young. Hofstede called it a mental program, which is also influenced by the social environment where they grow up. This mental programming initially starts from the family then continues in the neighbourhood, school, workplace and social communities. In Indonesia, religion is one of the most significant factors that shapes people's behaviour. Every family in Indonesia is required to follow one of the six official religions recognised by Indonesian law, Islam, Christian, Catholic, Buddhist, Hindu, or Kong Hu Cu (Indonesia.go.id, 2019a); the majority population in Indonesia adhere to Islam. The religion will be indicated on the citizen card and the family card (every family in Indonesia is required to have a card that lists all family members). In line with the theory of Hofstede (1991) where a family is the first place in shaping the behaviour of a person, all participants grew up in families that adhered to a particular religion with specific rules to follow. This as well as the Government directives relating to identifying with a specific religion becomes a potential reason why the participants hold their faith with such a strong commitment. Even when they were given an option that may benefit their business, they refused if it was against their faith.

In all locations researched, most participants lived within the bounds of the family religion, which in turn made their faith the highest influencing factor followed by the cultural traditions of the community. Many participant's stated that their faith indirectly directed them to many decisions. For example, the reluctance to accept small business loans from banks or other financial institutions due to the usury reason within their religion. In other cases rituals within the traditional culture were adjusted or no longer followed so they would not conflict with specific religious rules. This fact confirms that when indigenous people start a business, they may face challenges regarding different cultural expectations particularly in the way businesses are run (Dana, 2015). Especially in Indonesia, where culture and religion cannot be separated from people's life (Arifi,

2008) including how they will shape their business in the future, people tend to make cautious decision to ensure that every decision will not create conflict to their faith.

Most traditional practices currently incorporate elements of religious rituals in an event. Because the businesses studied were based on local wisdom and traditional practices the influence of religion remained a strong factor in business practices, ensuring they operated in ways that maintained religious practices and beliefs. Thus entrepreneurial activity could be considered to be both supported and constrained by religious and cultural beliefs.

In most instances traditional practices should start with a particular prayer led by the appointed priest before a cultural celebration begins. There is a paucity of literature that specifically addresses the significance of traditional cultural adjustment to respect the religious guidelines and to integrate within the religious community in order to feel secure and respected. This is an area for future research particularly in relation to entrepreneurial businesses.

The literature did provide a contrary insight where a study on migrant Islamic women living in Sweden revealed that they were willing to negotiate their religious devotion to be accepted into that society (Pio, 2010). Their situation was different to that of the participants in this research. The Islamic women in Sweden were refugees, and as a minority group they would have faced greater difficulties if they failed to adjust to the Swedish culture. They did not wear a veil (head cover) and Burqa for work and only wore it for religious functions (Pio, 2010). They spoke Swedish and were willing to be involved in some elements of Sweden culture. Their willingness to compromise their faith at a certain level contributed to their success in eliminating barriers in terms of social inequality, especially in economic activities as an entrepreneur (Pio, 2010).

The implication of religion's role in economic activities is an area that is gaining increased research attention. Research that identifies the significance of religion towards entrepreneurship has been carried out by several researchers from Malaysia, considered to be a country with a Muslim majority. Other studies related to the influence of religion

were more focused on emphasising the importance of running a halal business, which some authors called halal-driven entrepreneurship (R. A. Rahman & Mohamed, 2011), halal-mindset entrepreneurship (Baharuddin, Kassim, Nordin, & Buyong, 2015) or halalpreneurship (Soltanian, Zailani, Iranmanesh, & Aziz, 2016). However, there is no universal definitive concept related to halal entrepreneurship (Soltanian et al., 2016); each researcher has suggested many definitions in their research. In much of the literature, the influence of Islam in the business context is only related to halal aspects and is emphasised more in relation to the products produced. No literature was found to explicitly explain how religious rules affect the various decisions made in entrepreneurial activities, as identified in this study. This research has found that the influence of religion not only drives the types of products created but also includes the complexity of various decisions relevant to the business. For example, the reluctance to receive a bank loan, the neglecting attitude when they were scammed instead of taking retaliatory action, refusal in continuing particular traditions or rituals, and lack of willingness in further developing their current business.

A study conducted by Soltanian et al. (2016) in Malaysia found that entrepreneurs in SMEs indicates a positive attitude towards halal practice in their business. This means that in a country where the majority of people adhere to Islam, the religious value will always involve many aspects of people lives, including the way they run a business.

Other relevant studies in the literature found that entrepreneurs should adapt to the market tastes or customer needs (Bergman & Klefsjö, 2010; Dogerlioglu-Demir & Tansuhaj, 2011), whereas the participants in this research tended to do the reverse. For these women, consumer taste is important as a business consideration; however, it was not deemed to be the most influential factor in managing their business. Many participants agreed that the business was less important than their beliefs and obedience to their religion. They expressed a reluctance to produce goods that may lead to a violation of their religious values. They repeatedly stated that having “blessed” money was more important than being wealthy.

This response indicated that most participants put their faith (religion) higher than their interest in growing their business. It meant they were willing to cease business when they were compelled to choose between their business or their faith. Many participants reported that they would never create products or follow a procedure that may be confronting or in contradiction to their faith. Religion is a significant influence for these women. They refused to deal with anything that breached their faith, even if they were offered something beneficial for the business. At this point, there is little evidence in the literature where religion has been identified or investigated as a key barrier to business development. On the contrary, some studies mentioned religion in terms of a positive impact in business growth (Naser et al., 2009). One study in New Zealand that investigated the relationship between religion and entrepreneurship found that increasing ethnic diversity and associated religious value systems would not reduce the rate of entrepreneurship, especially in a start-up business (Carswell & Rolland, 2007). However, the results from this research suggest that religion is a driving factor in terms of what businesses will be established and the willingness of entrepreneurs to grow their business.

### **7.3 Key success factors for Indonesian female entrepreneurs**

According to Javadian and Singh (2012), external factors generally faced by female entrepreneurs are gender stereotypes, culture and the traditional values of the society. In this research, even though culture and religion influence the way the females operate their business, they do not impede their decision to become entrepreneurs. None of the participants reported any issues in relation to gender stereotypes, culture or religion when they decided to become entrepreneurs, provided they followed the expectations of their religion. This means that they did not see religion as a barrier to their desire to establish and run a business. However, it does influence what type of business that they were willing to run and their willingness to only be involved in activities that would not contradict with the religious rule.

The decision to make some business adjustments to meet cultural values or religious laws genuinely came from their respect for their religion. They did not report external pressure forcing them to do it. Their family and surrounding community supported their role as

another breadwinner within the family. These findings align with Grine, Fares, and Meguellati (2015) study of Islam and women entrepreneurs in Malaysia. However, based on the research findings, various factors emerged from their local wisdom (especially culture and religion) that were indirectly related to several impediments that emerged from the study.

In addition to the success factors, it is important to examine the critical factors and obstacles identified. By analysing the problems experienced by participants as entrepreneurs, the key factors to support their success were identified. Based on previous studies (Brindley, 2005; Lockyer & George, 2012; McElwee & Al-Riyami, 2003; Schmidt & Parker, 2003; H. A. Tlaiss, 2014), critical factors that may indirectly affect many female entrepreneurs were typically related to gender issues, self-efficacy, work–life balance and risk-aversion.

This next section will discuss the findings that become the potential key success factors to the females' success in developing their business. The critical factors to success are identified based not only on the discovery of the critical issues that need to be addressed but also the identification of beneficial opportunities that will potentially help them to grow their creative business.

### 7.3.1 Gender Barriers and Entrepreneurship

Although many studies identified stereotypical gender issues faced by females (Eddleston et al., 2016; Guo & Werner, 2016; Itani et al., 2011; Javadian & Singh, 2012; Laure Humbert & Drew, 2010; Maden, 2015; Malach-Pines & Schwartz, 2008; Martin & Tiu Wright, 2005; Modarresi, Arasti, Talebi, & Farasatkah, 2016; Mushaben, 2006; Rehman & Azam Roomi, 2012; Schmidt & Parker, 2003; Stanger, 2004), the participants in this research did not see their gender as an inhibiting factor. There was no report delivered to me regarding gender issues across the three locations investigated, whereas, some studies claimed that the gender issue were a severe barrier faced by female entrepreneurs (Nel, Maritz, & Thongprovati, 2010; Winn, 2005). Itani et al. (2011) stated that women, on

average, have more barriers and earn a lower income compared to men. This is supported by D. M. Hechavarria et al. (2017) who claimed that female entrepreneurs were more likely than men to emphasise social value goals over economic value creation goals. Some studies support men's higher abilities compared to women's because men tend to be more positive about business opportunities; also, men demonstrated a higher level of self-confidence when they ran a business (Javadian & Singh, 2012). In many countries, men have the family role as the breadwinner without the additional demands within the house (Guo & Werner, 2016).

A recent study identified the influence of culture (power distance) and religion to the level of easiness for the female when starting a business (Haggard & Haggard, 2018). The research conducted by Haggard and Haggard (2018) explained the different level of difficulties between men and women when they tried to initiate a business. In a country with patriarchal culture, usually, there are more difficulties faced by the women in individual achievement (Hashemi et al., 1996). The research conducted by Hashemi et al. (1996) found that patriarchal social culture in rural Bangladesh provided minimum support in empowering their women, especially in the service sector. Women in rural Bangladesh faced similar financial barriers as the participants in Indonesia; however, their difficulties in accessing micro enterprise credit were more serious compared to men. Even though female entrepreneurs in Indonesia were struggling with business financing, there were no studies identified as part of this research that indicated gender-based discrimination regarding bank credit approval for the Indonesian female entrepreneur. According to the data from the World Bank (2016) on women entrepreneurs in Indonesia, 73% of financial institutions claim that women entrepreneurs are credit-worthy and responsible clients compare to men (Worldbank, 2016). However, less than 3% have products that are aimed at women entrepreneurs and that the training provided rarely takes into account women's needs or caring responsibilities. Women entrepreneurs are also less likely to have sufficient assets in their name to secure loans. Thus women entrepreneurs in Indonesia access to finance is constrained by a lack of suitable products, the cost of the products and their lack of assets (Worldbank, 2016). Thus the structure of the products

available combined with religious beliefs helps to explain women's reluctance to seek bank funding for their businesses.

In this research, the participants' life from their perspective appeared to demonstrate equal rights with their spouse, even though they took responsibility for maintaining the household and for caring of children. This was not questioned by them and they saw their business activities as providing the opportunity to meet both their family and business obligations. It is notable that even with strong cultural and religious influences across their lives, there were no emergent gender issues indicated by the participants in this research. Although, Indonesia has a history of a patriarchal culture where men act as family leader, breadwinner and the main decision maker in the family, there was no gender discrimination identified against Indonesian women by the participants in this research. No differences were mentioned by the participants in relation to gender issues regarding any process required in their business, including initiating their business, business processes, marketing activities or other business matters. Some of the participants had experience as leaders of organisations or members of a particular group. They felt free to interact in social forums and expressed their opinions without pressure. These females also made a living either working as an employee (previously) or running a business. Thus it appears that the participants could decide to become entrepreneurs based on their initiatives and with the support of external parties. Although this may contradict with many studies that discussed a gender gap, based on the participants' perspective there were no gender barriers in their decision to become entrepreneur. Therefore, the perceived equal rights of these participants compared to the men in entrepreneurship can be considered as one of the success factors for Indonesian female entrepreneurs. As Bandura (1997) noted, women who take more an egalitarian view towards the roles of women showed a higher sense of efficacy for a traditionally male occupation.

### 7.3.2 Self-efficacy

Despite the participants' self-volition in becoming an entrepreneur, in this study their enthusiasm for developing their business was largely influenced by external parties including their friendships, government facilitators, visitors or business groups. From the

theoretical point of view, a high level of self-efficacy was indicated by many participants in this research. According to research by Kebaili, Al-Subyae, and Al-Qahtani (2017), psychological aspects were identified as contributing factors that determine the level of entrepreneurial intention that includes risk avoidance, fear of failure and stress avoidance. For these participants, self-efficacy is indicated in the way they faced failure or potential risks. They did not see this resulting from themselves and believed that they would be able to overcome problems particularly with the support of their community. Whilst they had a high-level of self-efficacy they did not necessarily show any strong motivation to grow their current business. It suggests that further encouragement and motivation may be needed to further develop them as successful entrepreneurs.

One of the unique findings that motivated participants to initiate a business was social motivation through sympathy and concern for a neighbours' welfare. As detailed in Chapter 6, some women built businesses as brokers for other women's products by finding markets and buyers that would have been beyond the reach of the women. The motivation was one of helping and empowering rather than an initial desire to develop a entrepreneurial business of this nature. As Anggadwita and Dhewanto (2016) point out the desire to help others can be a key factor in women deciding to run businesses.

The participants did not define success as having large businesses. They refused to be involved in what they saw as risky situations, especially business loans or trying something new with their business methods. This is in contrast to much of the literature regarding entrepreneurs, where they are seen as risk-takers who are willing to defy all odds in their efforts as long as their businesses emerge and grow (Mullins, Forlani, & Cardozo, 2002). Most of participants in this research were reluctant to leave the place where they grew up. Participants in South Borneo claimed that they preferred to have a modest life and marry local people rather than go outside their place to seek a better opportunity. They chose to have a safe and comfortable life just as their parents had. This made them potentially less resilient with respect to challenging tradition or finding new ways of doing things and made their business difficult to grow.

I analysed several alternatives of their stories that become potential factors to further build participants' self-efficacy. Barbosa, Gerhardt, and Kickul (2007) identified four types of entrepreneurial self-efficacy: opportunity identification, relationship, managerial, and tolerance self-efficacy. In this research, most participants showed three of four types of self-efficacy identified by Barbosa et al. (2007): opportunity identification, relationship, and tolerance self-efficacy. The first type self-efficacy that the participants have is the "opportunity identification", participants identified the business opportunity when they were taught by their parents to create the initial design of their current business. By the time tourists came to visit their location and seek souvenirs, the participants began to produce the creative product as a commercial item. Supported by external stakeholders, such as academics who came with their community service programs or government assistance to help the participants utilise their available potential resources, participants' businesses began to grow. The research findings identified that the participants took the opportunities offered to them as motivations to start or further develop their business. Without those driving factors, they were less likely to take the initiative in starting a business.

The second type of self-efficacy owned by the participants is "relationship". The participants realised that they could work on the business when they felt that they were together with others. They have a high dependency on each other's roles. They were reluctant to stand alone as a sole-manager in their business. This, as discussed earlier was evident when I conducted the interviews as some of the participants were reluctant to be interviewed alone, they said it would be more comfortable answering questions if there were other people in the same room. This behaviour reflects the "relationship" type of self-efficacy (Barbosa et al., 2007), where participants prioritise togetherness and good relations, in this case with fellow females around them. For them, the business belongs to the group and they share not only the profits but also the risks. None of the participants in this research worked alone; they were all part of a group that divided their production work. Their "relationship" self-efficacy benefits them in business, but, it also has a negative impact. An example is conflict avoidance. The participants indicated that are reluctant to have conflict with others, including with the people who have deceived them.

They did not take action to overcome problems caused when people failed to fulfil business commitments to them. Overall however, this “relationship” self-efficacy helps make their business sustainable, especially in situations where they are willing to make adjustments to each other’s schedules for the production process. For example, when one member could not work due to giving birth, another member took her role so they could continue the production process.

The third self-efficacy “tolerance” describes the capacity of people to perform under challenging conditions such as stress, pressure, conflict or change (Barbosa et al., 2007). The participants demonstrated their capability to work with limited resources and various barriers without complaint about their current situation. “Tolerance” is also related to the “relationship” self-efficacy where high tolerance in facing complexities usually grows within a collectivist society, which requires a specific capability to maintain good relations with others.

Self-efficacy as noted above relates to individuals belief in their abilities. The participants through their belief in their abilities which were reinforced by external parties became entrepreneurs.

Despite their high self-efficacy participants were strongly influenced by their culture and religion. They saw this as providing an external context beyond their control (Ajzen, 2002) but rather than seeing it as negative or something to blame for any perceived lack of success they had a great sense of acceptance of whatever conditions they currently have as these have been determined by a higher power than them. Whilst at one level this meant that they had a certain level of resilience in dealing with setbacks it also impacts on their motivation and achievement. They are potentially satisfied with lower levels of accomplishment and are not willing to challenge cultural or religious beliefs that may impact on business development. This becomes a barrier that should be overcome to make their business sustainable.

There is much potential embedded in the business undertaken by the participants, especially in the cultural, art and creative markets. They also benefit from their supporting

neighbourhood, and were sincere in helping each other. They share everything, including problems. Although some have a great passion for their business to succeed on a larger market scale, there are still many other issues that need to be resolved, especially those relating to their dual roles as wives and mothers and business owners.

### 7.3.3 Work–life balance

Although gender discrimination was not reported by participants, they did report that what they described as their natural female instincts as a wife and mother tended to influence their life preferences and priorities. This shows that structural elements of expected gender roles are deeply entrenched in these communities. Ellemers (2018) describes this as a gender stereotype, where men and women are placed in different worlds despite their similar preferences and ambitions.

The participants claimed that they enjoyed their role as entrepreneurs – a person who perceives the opportunity through the value of a creation (Bolton & Thompson, 2013); however, due to juggling other caring responsibilities, they were unable to be fully committed to their business. Some participants had run their business for years; practically they should have had many experiences regarding the ups and down of the business. However, they acknowledged that their business had not developed significantly since it was initially established. Despite many opportunities provided to them, they still faced many constraints, many of which are related to their dual role. They claimed that this situation is also responsible for other business barriers. Their house responsibilities limit their business development opportunities. Even for marketing activities, they need to wait for someone to help to deliver the products to the consumer in another location because they are unable to leave their home.

Walker et al. (2008) suggested that work–life balance is the most difficult situation faced by families in the 21st century. Economic pressures mean many families are forced to have more than one wage earner in the house to meet the cost of living (Ford et al., 2007). Although many participants claimed that their intention in their current entrepreneurial activities was driven by personal fulfilment, such as killing time, rather than necessity,

they acknowledged that the business eventually benefited their household prosperity compared to their previous situation. Some of the participants acknowledged that they had given up their career when they encountered so many difficulties in balancing their time between their work and family. This situation was a particular problem for females with young children at home. This finding could be seen as the participants suggesting socially acceptable responses as to why they were now running a small business. They found it was necessary to be creative in making more money for the family despite culturally the role of the breadwinner was seen as belonging to the husband.

According to their statements, the participants often needed to postpone the production process to ensure that their house chores were finished. This situation can be seen as a proxy for the strength of their intention or motivation to become an entrepreneur, or an acknowledgement of the dual pressures of their roles. In the current circumstances they will find it difficult if not impossible to put a hundred per cent of their attention to developing their business, whether through choice or because certain household and caring work is seen as work that should be done by women. This research identified this barrier as one factor that actually forced females to work in a group. By working within a group, they could rely on each other. When one participant cannot be involved in the working group for a certain period, another member of the group will temporarily take her place. All participants in this research were involved with someone else who occupied an equal role in the business. No participant acted as sole-manager in the business for her employees and all females established the business with the consideration of how they will manage their other roles. This contrasts with much of the literature on entrepreneurs which tend to focus on individual rather than collective efforts relating to entrepreneurial activity.

Despite the difficulties in balancing their roles, all participants showed their real commitment to stay as entrepreneurs for their current business. There was no indication that they will stop what they are doing. They acknowledged that there were benefits, especially in improving family welfare that they obtained from their business; and they enjoyed their role as a business player. Additionally, they realised that being an

entrepreneur was for them the most rational option in seeking additional income. Despite the challenges of balancing their dual responsibilities they were reluctant to put their roles as wives and mothers as a lesser priority than earning money.

The analysis from this perspective describes the cultural influence on women where society's opinion is to put the responsibility of caring for children on the woman. This situation is similar to Itani et al. (2011) finding that social value and historical tradition always assume that a woman's primary duty is taking care of the family and children. Even though there was a shift in women's perspectives about their life decision, most women who occupy a new role that involves husband or children will normally choose her family over their work vision.

The decision to become an entrepreneur was seen as giving flexibility that would enable combining what were seen as their care giving responsibilities and their own desires to develop their businesses. This option was taken by some of the females who previously had been working as a company employee but had resigned because they felt that they had a greater responsibility at home. Therefore, their consideration related to a work-life balance that results in a strong level of commitment to stay in their new role as an entrepreneur. However, this entrepreneurial commitment does not always represent their level of intention to accomplish the best condition for their business. Many of them claimed satisfaction with their current achievements. They were happy and reluctant to move out of their comfort zone. This is despite many opportunities for these females to grow their business.

#### 7.3.4 Risk-aversion

In many studies, common obstacles discussed concerning the lives of female entrepreneurs involves the issue of gender, self-confidence and work-life balance (Itani et al., 2011; Javadian & Singh, 2012; Laure Humbert & Drew, 2010; Mehtap, Pellegrini, Caputo, & Welsh, 2017). One of the gender stereotypes is risk-aversion, especially when women face a new business activity. The risk-taking trait is considered as one of the keys to the success of an entrepreneur (McClelland, 1987). It is reasonable to assume that

women are more reluctant to take risks compared to men since generally women prefer a safe and secure situation for their life (Roomi, Harrison, & Beaumont-Kerridge, 2009; Slovic, 2000), which also influences their decision while doing business. Women usually have a greater consideration of the consequences than men when they have to face a risky situation, particularly when they want to start a business (Slovic, 2000). Taking a risk is seen as an important quality that must be embedded within a successful entrepreneur. This is supported by Rey-Martí, Porcar, and Mas-Tur (2015) who found that only women whose motive is risk-taking are more likely to succeed compared to those who pursue a better work–life balance. Therefore, the reluctance of taking business risks can lead to many impediments as entrepreneurs (Slovic, 2000).

Several participants who did not really focus on the role of their religion in the business also showed their reluctance in taking any risks that involved any financial institution. In this research, despite many bank schemes available, these females were reluctant to access them. Some participants commented that they had received several visits from bank officials offering them a micro-credit scheme. They rejected the offer because they were afraid that this would result in them being placed in a risky situation. This finding contradicts literature which reports that most SMEs were enthusiastic about seeking credit approval without being apprehensive about their current business condition (Du, Bian, & Gan, 2017; Irwin & Scott, 2010). The literature also discusses the difficulties of the female entrepreneur to obtain even micro-credit due to gender stereotyping (Siringi, 2011). Many female entrepreneurs who do seek credit need extra effort to assert their right to access a bank loan for their small business (Eddleston et al., 2016). So in many ways the participants reluctance to seek funding may not disadvantage their businesses any more than those in other locations when funding is refused or difficult to obtain.

The participants were not certain about their business prospects for the future and kept saying that they preferred to be in a comfortable condition, which they described as the current stage of their business. They understood that more funds would help their business grow; however, they did not want to proceed with any loan scheme that may put their situation in future risk. They were aware that there would be a huge consequence if they

failed to repay the money. They learnt this from other people who experienced confiscation of their assets due to debt failure. Also, for some, a parent asked them not to rely on any debt while running the business. These females have a high respect for their parents. Although they no longer lived with their parent, they listened and followed what their parent wanted for them.

The participants in this research claimed they were satisfied with what they earn, as the profit derived from their business was enough for their household expenditure. However, this does not mean that they do not want to grow the business; they just have a high risk-aversion to borrowing money to achieve this. They expected someone else would come and help them to develop the business; otherwise, they prefer to enjoy their usual business. The participants need to change their way of thinking if they want to gain future business success and if the Government wants to achieve its aims of growing businesses in the creative industries. There must be a solution to overcome this impediment if the aim is to grow the businesses so they can also contribute to the national economy.

#### 7.3.5 Business supports

These businesses cannot survive without external support. This type of support is not always financial or tangible, but could also be moral or non-material. Generally, participants in this research spoke of the role of other parties in their business processes. This indicates that another key to entrepreneurial success is the availability of support from other parties around them.

The work–life balance reasons mentioned by the participants when they decided to become entrepreneurs show that family support is the key to their success in entrepreneurship. Without this kind of essential support, the females in this research cannot freely express their ability in doing business. From all of the business constraints raised by the participants, none of them mentioned obstacles that arose from their own families. Hence, without them acknowledging it, family support is one of the critical reasons for their ability to carry out various entrepreneurial activities. The participants did not have any significant family issues; on the contrary, their family supported them in

running the business, enabling them to express themselves as creatively as possible in their business activities. Therefore, family is one of the significant business supports for these females.

As previously discussed in the research finding chapter, participants were aware that the role of external parties is one of the keys to their success in developing their creative business. Undoubtedly, the participants tended to have a high dependence on these visitors (especially local government and academics). Many business inspirations arose due to the business assistance and business empowerment programs offered to them. Therefore, this external support is considered as one of their success factors. The participants affirmed their expectation for further support from those external parties. They expected the business assistance program would continue and help them develop their business.

When I came to visit their locations for data collection purposes, all the participants claimed that they utilised the resources around them for creating the products. They did not feel insecure because they live near to the raw material for their production. This condition, without them realising, is a huge business opportunity as well as their potential strength in doing business. The availability of materials for business production usually becomes a significant challenge in business. Fortunately, this is not one of the obstacles mentioned by the participants. In fact, the availability of resources is a critical strength for their current creative business. They can easily access it without any significant cost involved because the materials can be harvested from the natural surroundings of their environment.

#### 7.3.6 Information and communication technology (ICT)

Besides many supporting conditions available from family, external parties and business opportunities, this research identified the potential role of ICT, particularly for marketing and promotion purposes. As captured in the findings of this research, some participants acknowledged that ICT such as internet-based social media provided them with many benefits. Similar to the findings of Smith (1999), technology adoption is the most reliable option when a company wants to increase its performance. Technology allows the

business operation to run more efficiently and provide opportunities for innovation (Smith, 1999; van Akkeren & Cavaye, 1999). Fortunately, internet networks are available in most of the participants' locations. Many of the participants commented that they were able to improve their production methods by learning through some internet applications such as Google's search engine and gained information related to their business for a better business process.

Those participants who have utilised social media such as Instagram, Facebook and YouTube in their business process find it helpful, especially in marketing including social media helping them improve their knowledge about products and marketing. ICT allows any business size to improve their business process in many aspects at little cost (S. M. Rahman, Tootoonchi, & Monahan, 2011), which was confirmed by the participants' situation where many innovations they made were the result of social media.

By utilising this social media digital platforms, the participants unintentionally became involved in e-commerce activities since some orders were received through this approach. The internet network allowed them to reach their end consumers wherever they were located. Some of the participants who utilised the internet were familiar with social media such as Facebook, Instagram and YouTube. They commented that the friendly use of these platforms allowed them to have an online shop with their own account.

The participants who lived in rural areas with market saturation claimed that they were greatly helped by the existence of social media to promote their products in a broader market. In addition, social media provided some digital forums for people with similar interests to them; thus, they can share their information and experience to improve their production. Even though most of them only rely on a personal mobile phone with internet data, some participants acknowledged that this device had been really helpful to the development of their business.

Surprisingly, they were also aware of the potential risks if they were involved in online marketing. Fortunately, they asked many people who were experienced in using social

media so they could avoid scams and being deceived through online transactions. They required buyers to pay upfront for every product ordered and they ensured that the product had been paid for by checking the bank transactions that entered their account before delivering the product based on the agreement.

The role of ICT, through social media, is significant for businesses marketing. However, only a few participants used social media as a free promotional instrument for selling the products they created. Most of the participants who were familiar with social media would be classified as generation Y or Z that is, born after 1980. In general, most generation Y and Z people are accustomed to using internet services. Thus these participants were able to identify the benefits of the internet to support their business. Nevertheless, some participants, identified as generation X in one area of South Borneo, claimed to use social media for marketing their handicraft products made from weed plants. They commented that there were people who taught them how to use social media in promoting their products, including how to reduce the risk they potentially faced related to the online fraud.

Participants who have utilised ICT for their business acknowledged that this approach had helped them overcome limitations with their movement. Females with multiple roles face more challenges compared to men, especially in mobilisation from one location to another. Internet-based technology supported them in accommodating their business errands. In addition, using this type of digital marketing platform did not require them to spend a significant amount of money for promotional activities, especially when the local government did not treat such activities as taxable so all of the profits they earned remained with them.

The participants who have adopted ICT in their business recognised benefits of its utilisation, including having an online store with no additional cost to the internet data fee. Online marketing can potentially provide many future advantages for them, including:

1. Saving money as they can utilise local courier services that they can track online for delivery progress.
2. Providing a better service to their customers who demand flexibility for particular

product conditions such as the size, material, colour, design and time to be delivered.

3. Reaching a broader market scale, not only within the country but also abroad. Their product can be exported to another country through another reseller or middleperson experienced with international transactions.
4. Branching out into a new market segment by offering a variety of products such as designs for females, males or children.
5. Taking advantage of affordable communication costs since most social media sites provide communication services through personal messaging so they can make private contact with their customers.

Despite the benefit that these females obtain adopting ICT, these participants have not optimised its utilisation. Currently, most participants use ICT through their personal mobile phones and internet and social media use is limited to promotional and marketing activities. Although many participants were familiar with internet technology, they did not use it for business management purposes that could actually help them, particularly in some critical activities such as documenting and recording all business transactions, managing the product inventory, calculating their earnings or professionally promoting their product through an official website.

Most participants also used the internet for personal matters such as contacting family and friends through internet-based applications such as WhatsApp. Some participants admitted that they could not operate the computer; they expected assistance in the use of these technological devices. Despite the lack of skill in computer operation, they acknowledged that they were greatly helped by current technology through their mobile phone. The participants realise that they can promote their products better if they have a personal website that can be accessed by the broader communities. At this stage, however, most are satisfied with having only a mobile phone as their supporting technology for business promotion.

Notably, ICT plays a significant role in business marketing and promotion. Through ICT,

the participants do not have to locate their business near to their customers. They can run the business without having any particular store or place to display the products, the buyers can access the products they want any time then place their order without having to change their locations. This finding indicates that ICT adoption is another success factor in developing the business. ICT has proven its benefit not only in supporting their product selling but also in eliminating mobilisation obstacles because of their multiple roles.

Even though they gained many ICT benefits for their creative business, the participants expect the government to help them with a suitable ICT training program specific to their needs. Their current internet activities could potentially place them at risk, including access and transmission security and the risk of being deceived. Adequate knowledge of ICT will help prevent them from getting scammed.

#### **7.4 Utilising the local wisdom for the creative industry products**

Based on the creative industries' significant role in economic development, this section discusses how the aspects of local wisdom described in the previous discussion can be manifested as creative industry products. The combination of positive value in the local wisdom can bring many benefits for the local communities, particularly for their economic welfare. Many participants have not realised the potential in their creative product's content that could be promoted as a high-value product in the market.

##### **7.4.1 The connection between local wisdom and creative industry products**

Based on the findings of this research, local wisdom shapes the way people perceive their lives and also influences how a community utilises their local potential. Although there have been studies that discuss culture and local wisdom in Indonesia, including some studies that associated the potential of local wisdom with creative industries, no study has been found that specifically discusses the important role of local wisdom in creative industry development in Indonesia.

The impact of local wisdom not only benefits the lives of the community but also succeeds in attracting visitors as tourists interested in the authenticity of products made from the

natural resources. The use of local wisdom for the preservation of natural resources ultimately impacts on business aspects, especially in tourism practices (Tambas et al., 2017). This finding also enthused me to investigate the potential of local wisdom that can be utilised as a value-add in the traditional products made by females in Indonesia, especially those living in rural areas.

The research conducted by Rahyuda et al. (2018) found that local wisdom indeed influences the way entrepreneurs perceive and operate their business. Possessing local wisdom meant that people tended to avoid activities that could potentially work against their local value. These activities included being wise, honest and caring to people or the environment. These findings were confirmed in this research, which showed that the women were reluctant to conduct any activities that contradict their local value.

This research investigated the components of local wisdom that encourage the local females to initiate a creative product by utilising their local potential based on the local wisdom. Nevertheless, similar to Rahyuda et al. (2018), this research also observed aspects of the local wisdom that affects the way these females run their businesses.

As highlighted in the previous discussion, these females initiated the businesses when the activities were in accordance with their values. Notably, they refused to accommodate any approach not in line with the values of their faith. They have a higher respect for their faith, traditions and ancestral heritage present in their life than for the requirements of their creative business. Natural resources around them combined with local knowledge accommodated these females in producing the creative products. Particularly in the rural areas, the natural environment became the main influential aspect of their local wisdom for establishing small creative businesses. For example, the pottery crafts in Central Java have operated for decades because of the access these females had to clay sources in the mountain around their location. Besides maintaining tradition and culture, the existence of this natural clay is the primary reason why their business continues to be sustainable. However, according to the participants' statements, most of the pottery businesses owned

by the local females have not developed significantly since their initial establishment many years ago. Thus access to the the natural resouces and an established small business are insufficient motivation for growing their business. It is a range of factors including the available resources, the willingness to work as a group and external support either helping get products to market or through training and support from the government and others aimed at developing local enterprises.

This research, has shown that it is the combination of local wisdom on tradition, beliefs and utilisation of the local potential (natural environment) that enables the production of a creative product whose economic value can be further developed. The natural environment became a source of raw materials for the manufacture of creative products and became a motive for running the business. In contrast to the research of local wisdom that focuses only on the social values of society (Liu, 2005; Relin et al., 2018; Suryadi & Kusnendi, 2016; Tambas et al., 2017), some of the local wisdom identified in this research relates to local knowledge of how they process the natural raw materials into the creative products. Unfortunately, there is no particular procedure to preserve this essential knowledge. Currently, the local communities transfer their traditional knowledge by involving their successor in the activities; the new generations learn by doing. Maintaining this tradition is another motivation of these females to continue producing these creative products. However, it also presents a risk as such knowledge could be lost if younger members of the community are not interested or motivated to continue with the traditional ways of working.

In this research, the role of local wisdom for the preservation of nature, ideology and formal education may not have been seen in the practical implementation. Because this research specifically investigated the local wisdom in the creative product aspect, many findings on local wisdom identified in this research focus on this business aspect rather than other local wisdom aspects. In most of the research locations, the communities did not realise the potential competitive advantage of the products they created. The ethnic and cultural value embedded in the creative product has been proven in the increasing product price many times that of the production cost; for example, in products such as

original paintings, rare embroidery or handmade crafts. Unfortunately, with a lack of knowledge about pricing, the participants did not even put their labour down as a cost in creating the products, most of the cost of production only involved the material and transportation cost.

According to the research findings, local wisdom identified in the locations where the participants live serves as guidance in behaving and making a decision. Since the main emphasis on local wisdom in this research is on small businesses in creative industries, some aspects of local wisdom that were explored in the interview sessions and observations were limited to the aspects of natural resource management, preservation of local knowledge, social needs of collectivist groups and preservation of tradition or culture.

Culture, as one aspect of local wisdom, is perceived as a powerful tool for promoting local development, as recommended by research conducted by Rodríguez-García et al. (2014). Their theory supports the findings in this research where the creative products produced by the local females have a selling value because of the cultural values embedded in the products. Most participants claimed that their buyers initially came as tourists to their location looking for ethnic products that represented the genuine identity of the area. This led them to develop their products as souvenirs for this market.

As part of local wisdom, local identity is widely used for products in the creative industry. In Indonesia, the local communities deliberately put their representation through a symbol, colour, shape or particular writing to show people that the product belongs to their local wisdom. Other studies have shown the involvement of local wisdom in the creation of various products in the creative industry sector such as apparel products (Chattaraman & Lennon, 2008; Ko & Lee, 2011), tourism products (Datzira-Masip, 2006; Di Pietro, Guglielmetti Mugion, Mattia, & Renzi, 2015; Singsomboon, 2014), handicraft products (Deecharoen et al., 2014) and culinary products (Jati, 2014).

#### 7.4.2 Ethnic entrepreneurship

In contradiction to many research findings, the females in the three research locations tended to commit to the type of products they made by utilising the natural resources around their location rather than following the business trends. Instead of updating their business to what the consumer wants at a particular time, the participants enjoyed their creativity in producing their ethnic products. This implies how strong the culture and mores are in their lives. Although ICT can be easily accessed, they do not necessarily replace their valuable traditions with modern activities.

Some ethnic products have been adjusted compared to the previous creation. For example, the use of weed plants that were previously intended to make only traditional mats has now been transformed into many variant products that will potentially attract new consumers. These participants have been successful in acquiring several new consumers including hotel managers (for ethnic room products), women (craft bag products), event organisers (ethnic seminar-kit products) and tourists (souvenir products). However, the cultural value embedded in the ethnic products did not lead to any significant increase in them becoming commercial valued products. The women continued to operate as a collective working together on the products without realising the importance of promoting to the buyers, the cultural value that was embedded. Gupta and Levenburg (2012) refer to this situation as cultural sensitivity, where the participants as collectivist societies maintain the ideology they embrace together, which makes them prioritise the balance of relationships in their groups. Many ethnic products are still made to accommodate various cultural events aside from being produced as commercial products with economic value.

Demonstrating local wisdom as one of the added values in business has been conducted by many researchers. However, much of the local wisdom research places more emphasis on the values embedded in the characteristics of entrepreneurs instead of the products they create. Research on local wisdom-based products is found mostly in Thailand. One of the studies conducted by Deechooen et al. (2014) explained the value of local wisdom through traditional bamboo products in Thailand as not only to promote the value contained in the product but also to help preserve their culture. Research that enlightens

local wisdom is still limited to deciphering local wisdom behind product creation rather than explaining its important value in preserving culture and including it as a part of product promotion.

Some research on local wisdom has also been conducted in Indonesia. Research conducted by Hastuti, Julianti, et al. (2015) identified the ethnic values of the Minangkabau community (a West Sumatran tribe) in economic and business activities. The presentation of local wisdom for a creative product in Indonesia was investigated by Jati (2014), who raised the essential philosophy of local wisdom behind the traditional Indonesian food called “Tumpeng”, a cone-shaped yellow rice dish, as a food symbol for celebrating a particular gratitude ceremony. In his research findings, Jati (2014) sought to explore in detail the philosophy behind “Tumpeng”. Jati (2014) explained various aspects of local wisdom in “Tumpeng”, which involved aspects of culture, religion and local potential in creating it. Jati (2014) sought to increase the value of “Tumpeng” from being just ceremonial food for celebration to a cuisine that provides much historical value, and to preserve the historical knowledge and the value symbol contained in “Tumpeng”.

This study is similar to and compliments the research carried out by Jati (2014), by identifying local wisdom values that eventually create an impact, especially in preserving the cultural knowledge inherited by ancestors. This study contains a great deal more complexity than the research conducted by Jati (2014) as it investigates all possible aspects of local wisdom that can be utilised by indigenous local females to produce creative industry products. Jati (2014) research only focussed on one creative product, while in this study, I identified all the local products developed using local wisdom in three different provinces of Indonesia this adding to the understanding of the range of cultural products that are informed by tradition.

An authentic creative product must contain certain value due to its background, including the historical value, art value, time of creation, ethnicity and other essential factors. For example, paintings, traditional carvings and even vintage bags were offered at what appear to be irrationally high prices compared to their production costs. However, as noted above

many participants in this research did not include their labour costs or place a particular value on their local knowledge. This essential factor is what I was trying to identify in this study; in addition to investigating local wisdom and the potential of female entrepreneurs, this research aimed to identify ways to promote the value contained in the creative product so it is no longer just seen as a regular consumption product. These creative products have essential cultural values that if properly promoted and marketed will be able to be sold at a price that properly reflects their value.

In this research, local wisdom was identified in every ethnic product produced in the three areas under investigation, especially in traditional apparel, equipment, handicrafts and traditional culinary products. Not all buyers realised the philosophy behind the creation of these products. For example, only local indigenous people from South Borneo know the meaning of particular scratches and motifs on the Dayak Sasirangan cloth. The buyers only saw them as a unique product with colourful motifs. They bought them at an affordable price, and some resellers came to the location and sold the products in another market at a high price. This research found that the combination of culture, belief and ritual has been translated into various creative products, but, unfortunately, many people did not view this as a high value of the product. The prices set on these products was relatively low compared to similar ethnic products offered in other countries. The local people treat these valuable products as just selling goods to support daily life.

Despite their authenticity and nature-based material, these local females did not consider the intangible value of the products they offer and therefore the price they could sell them at. They earned a small profit from the business that met their needs but did not necessarily lead to significant improved in living standards. As previously discussed, much of the literature agrees that cultural value, as part of local wisdom, has essential value. It is this value that the entrepreneur should consider putting in their product's price. A value price should be embedded in the creative product along with cultural identity, especially for particular target market such as collectors, tourists and foreigners. Currently, most of the females in this research do not seek a high earning from the products they make. They enjoy their current business activity without realising that the products have a potential

role in the local economic development. Therefore, these participants' creative businesses need support from the external society so their products can be promoted as one of the high-value ethnic products of Indonesia.

## **7.5 Conditions that help to promote creative industry development**

To overcome business difficulties, the female entrepreneurs needed various conditions to maintain the quality and long term sustainability of their ethnic products. In the previous chapter, expectations were identified from the interviews with these local females regarding their business. Most of the participants were aware of what they need to do to make improvements for developing their business, but despite this many were content to maintain it at its current level. Others, however, did not yet have any vision for their business in the future. This section explores the essential aspects that may help these females to develop their well business in ways that recognise its true value but also is in line with their values.

According to the participants' statements, many business problems still need to be addressed through outside support. Obviously, the participants could not make significant changes related to their current conditions unless there was support that helped them overcome their business barriers. Thus the role of government, universities and other providers of training and development will play important roles in creating the conditions that will enable these businesses to reach their full potential.

Based on the data and observations, this section describes the proposed solutions that are expected to help the participants address issues identified in this research. Indeed, as noted above the support of other parties is significant for the proposed suggestions to be effectively implemented.

### **7.5.1 Islamic banking approach**

Lack of financing is one of the most significant obstacles in small businesses that appears in most research related to SMEs (Fielden, Davidson, & Makin, 2000; Gill & Biger, 2012; Irwin & Scott, 2010; Madrid-Guijarro, García-Pérez-de-Lema, & Van Auken, 2016).

Many studies of female entrepreneurs identified a higher level of difficulty than for male entrepreneurs in obtaining micro-credit approval from a bank. Small businesses struggle in their business financing and women owned small businesses struggle even more.

The participants of this research also claimed difficulties in business funding. However, in contrast with the literature findings, the majority of participants in this research were not interested in applying for any credit from banks. As previously discussed, apart from their religious values, these participants were also identified as having high risk-aversion. They were not confident with their business conditions in the future, making them concerned about what would happen if they got into debt. Thus, even though their business was not well developed due to lack of funding, they preferred that situation rather than being at risk because of external financing.

Based on observations, this research also found that many of these participants' business conditions did not appear to meet the eligibility standards for normal banking finance, particularly as most did not have established systems and processes in place that would be expected in most businesses. They use a traditional approach and so production is not run to expected quality standards. Therefore, even if these females were interested in proceeding with a micro-credit application, the possibility of their application being approved appears relatively slight. Banks or official financial institutions work with specific procedures and criterion standards in assessing the feasibility of a business. The result of this assessment would determine whether the credit is approved or rejected. In general, the credit assessment involves five criteria including aspects of character, capacity, capital, condition and collateral (Kane, 1995). The observations made during this research regarding the participants' business found that only a few of them had their business processes managed well enough to fit the bank's credit approval criteria. Participants indeed require comprehensive support not only to promote their products but also to improve their business conditions to meet the required business standards including eligibility for finance should they wish to seek it.

To overcome the reluctance of obtaining credit from the bank due to their religious values, the Islamic bank, also called the Sharia bank, is one potential approach. The Islamic bank approach is currently being developed in Indonesia since it has similar products to those offered by conventional (regular) banks. Islamic/Sharia banks adhere to Islamic rules in carrying out their operational systems. The Islamic rule applies a profit-sharing system instead of interest rates on savings and a risk-sharing system on its loan products. An Islamic bank does not distribute funds to a company or cooperation that runs a business that contradicts with Islamic rules (for example, a liquor business). The government could cooperate with Islamic banks as well as conventional banks as an option, so that entrepreneurs with the potential to develop their business could then apply for a loan from an Islamic bank as there would be no contradiction then, with their religious values.

The cooperative approach between the government and Islamic banks would have a positive impact not only on female entrepreneurs but also on all Muslim entrepreneurs in Indonesia. Moreover, research conducted by Abduh and Omar (2012) in Indonesia found that there was a significant bi-directional relationship between Islamic financial development and economic growth. Abduh and Omar (2012) found that positive economic growth resulted in a positive impact on Islamic financial growth, and conversely, the more positive growth of Islamic finance led to more positive economic growth, as in Indonesia. Abduh and Omar (2012) finding can be used as a reference to initiate the cooperation between the Indonesian Government funding program and Islamic banks for small business empowerment. In their research implications, Abduh and Omar (2012) stated that the Indonesian Government needs to promote Islamic banking based on its significant role in the Indonesian economy. So far, the growth of Islamic banks with its 2.8% ratio (Abduh & Omar, 2012) is still far below the growth of conventional banks. This means the existence of Islamic banks requires dedicated support from all relevant stakeholders, including business players. Ismal (2010) also mentioned that the obstacles faced by Islamic banking in Indonesia include liquidity management issues. Similar to the solution proposed by Abduh and Omar (2012), Ismal (2010) emphasised the importance of regulatory (government) and industry support to improve the liquidity risk management of Islamic banking in Indonesia.

Much of the research found in the literature supports the proposition suggested that the Indonesian Government should be committed to involving Islamic banking in their small business empowerment programs. This approach would accommodate at least those female entrepreneurs with future business potential but who are reluctant to apply for business loans due to their faith.

Meanwhile, for those who have a bank-aversion, a cooperative (coop) system could be an alternative solution. Cooperatives are economic organisations that are built by groups of people with similar interests. Membership in cooperatives is voluntary and democratic. In Indonesia, the role of cooperatives can be found in many regions; there is some proof of Indonesian success in cooperatives such as a batik cooperative, a dairy cooperative, an agricultural cooperative and saving-loan cooperative. Supported by literature findings from many countries, the existence of a cooperatives has an impact on improving the group's economic prosperity (Abrahamsen, 1966; Chen & Scott, 2014; Cook, 1995; Sulastri & Maharjan, 2002; Suradisastra, 2006).

At the beginning of cooperative initiation, the expectation for cooperatives in Indonesia was exceedingly high, especially in improving the communities' economic welfare. The principles of cooperatives as a people's economic act have been underlined in Indonesian constitution number 12 of 1967, which was later improved in constitution number 25 of 1992. The principles of Indonesian cooperatives are fundamentally similar to the principles recognised by international cooperative regulations. Based on the history of its development (late 18th century), cooperatives in Indonesia were established to help people who needed a loan. At that time, most Indonesian people went to money lenders to borrow money, which eventually trapped them with high interest rates.

At present, many cooperatives in Indonesia are in a declining condition. In 2018, 59,876 Indonesian cooperatives were disbanded because they were no longer actively carrying out their activities or failed to meet cooperative's performance indicators (Panggabean, 2018). Given the role of cooperatives as one of the people's choices for a loan application,

the government may consider providing dedicated support to cooperatives in areas that have potential creative industries. A settled cooperative can develop itself independently due to the high initiative of its members in developing their community. Therefore, government support is essential for local cooperatives to encourage the community and to accommodate the needs of local entrepreneurs in overcoming the funding problem, without great risk. In addition, government support for cooperatives will also help restore the existence and important role of cooperatives, especially for communities in rural areas.

#### 7.5.2 Eliminating the gaps

Similar to this research, Rodríguez-García et al. (2014) observed the essential need of an instrumental strategy to develop creative city potential. The “creative city” is a place that accommodates creative activities to begin establishment of a creative industry. For the creative industry’s success, Rodríguez-García et al. (2014) emphasised the government’s important role in formulating particular policies to regulate these creative activities. In their research, Rodríguez-García et al. (2014) explained that the government needs to identify what cultural potential exists in an area, then proceed with appropriate support or facilities so the communities can manage all the opportunities available around them. This step becomes an effective strategy for local economic development. However, what Rodríguez-García et al. (2014) discovered in their study is different from that found in this study.

In most research locations, participants acknowledged that they received assistance from the local government for their entrepreneurial activities. The assistance identified in this research was not financial support but training, skills, equipment and facilities support. Most participants said they felt well supported by the government. They expect ongoing assistance will be available in the long run. Almost all government programs received by the participants were short-term programs, so they were slightly confused when the assistance stopped in the middle of the business progression.

Although these government programs may provide potential solutions to some of their problems, not many of these solutions have been proven to be effectively implemented in

their businesses. Most of the participants participated in any government program available to them. However, most of the programs existed with no initial discussion or investigation which meant some did not suit what was really needed by the females. For example, the government held a competition of ethnic products without the communities requesting it. It could be that the competition was intended to motivate the local people to be more creative in developing their handicrafts products. In another case, the local government provided some supporting equipment to help the females with their production. However, these females received limited assistance in operating the equipment and achieved a disappointing result with the product outcome. Eventually, they returned to the traditional way of making the products.

Based on information collected from several participants, including the participants who act as government facilitators, there are many reasons why the government programs do not work effectively. One participant who was a government facilitator acknowledged that the government did not yet have an adequate database to integrate the needs of the females. For example, in the Cipageran (West Java) area, participants in the home-industry with milk-based products have a business-licensing constraint from the official department of trade and industry. The major constraint in obtaining the licence is the failure to provide a proper production facility. There are some standards that they need to fulfil for obtaining the feasibility criteria of the milk factory. However, the females did not have sufficient funding sources to meet the licensing criteria. The absence of relevant assistance to these difficulties has implications for the licensing required for marketing the product. A similar situation was also identified in the city of Jogjakarta (Central Java), when some participants suffered great losses when the earthquake struck their homes. Government support for the traditional pottery industry was not effectively distributed due to unreliable data, to those people who actually needed it.

These cases represent the fact that most government programs were prepared long before they came to the particular location, which makes the program likely to fail in meeting the local businesses' needs. For example, I interviewed one official regarding the governments' small business program; he confirmed that they had to run a program that

had been planned at the beginning of the fiscal year. Therefore, when the community ran an activity in the middle of the budget year it would face difficulties in obtaining relevant assistance as it was not allocated in the budget plan. Most budgeting systems in the government institutions are rigid and inflexible. If the government wants to put serious attention to supporting the local businesses, it is necessary to consider the flexibility of budget allocations for small business development that suits the needs of the community at that time.

These findings are supported by recent claims from the President of the Republic of Indonesia, Joko Widodo, who stated that so many empowerment programs for micro enterprises and SMEs did not show the expected result as many of the programs were ineffectively delivered due to unexplained reasons (Bayu, 2019). This research highlights some of the reasons for this outcome.

Despite their dependency on government support, most participants claimed that they were afraid to approach the government directly to ask for relevant business support. Their culture influences their behaviour, making them worry about facing a situation where they think they would be in trouble, particularly with those from outside their village or area. When they faced a significant problem, they did not have the confidence to report their situation and were reluctant to ask for help. For example, when the earthquake struck and ruined their pottery business, the local government visited the location and offered business equipment support. Some of the females who did not receive the support due to inadequate data and information accepted this with the belief that it was not intended for them. Instead of making any claim for the support, they preferred to find their own solution to fix the problem.

To overcome the concerns of participants in approaching local governments regarding their issues, small business entrepreneurs in cities or villages need to be provided with friendly access to the official information system so they can express their aspirations regarding business obstacles and opportunities directly to the government. By utilising ICT, bureaucracy constraints can be reduced. Effective communication can be used as a

tool to accommodate the voice of small businesses, which are struggling but reluctant to approach the officials directly in their offices. Many different types of communication can be provided; for example, hotline numbers, text messages, personal chat applications, social media or electronic mail. If the government is willing to ensure that the programs provided are in accordance with what is needed by the community, they must have an effective and efficient communication channel. Fast and accurate information will undoubtedly help eliminate the significant gaps between government assistance and community needs.

Another problem that often exists within the government body is its bureaucracy and rigid regulations. The process of applying for business permits or licences should not require the small business entrepreneurs to spend too much effort. The government needs to evaluate the regulations considered difficult for small businesses to accommodate, especially when a business licence is one of the standard criteria to be eligible for credit approval. In research conducted by Gill and Biger (2012), government regulatory issues became a significant obstacle that was often faced by small businesses. Indeed, it would be ironic if a small business in Indonesia is struggling with government regulatory issues given the role of small businesses as the economic backbone of the country (Tambunan, 2019). At present, Indonesia needs more entrepreneurs to support national economic resilience; therefore, every policy, regulation and small business support program must be on target with what the businesses actually need.

### 7.5.3 Capacity building

Most training provided for these participants focused on the production process. In this training, they were taught how to make the handicraft product by utilising the resources around them. Some participants were also supported in the marketing aspect as they were facilitated with cost-free participation for some exhibition events to allow them to display and sell their products. However, a problem occurred when the assistance stopped at the end of the program. After that, these local females were struggling to maintain their business process. I analysed this as the effect of their high dependency on government

assistance; they lack entrepreneurial intention because they have so many obstacles, including their capacity and capability as an entrepreneur.

There were many factors that may be responsible for their level of entrepreneurial intention. Nevertheless, this research identified the lack of education as the essential factor that affects their capabilities in perceiving a business as a comprehensive activity. Most females who live in rural areas have limited formal education; many of them only finish primary school because of the financial situation. Most businesses run with the approach of learning by doing, copying what their parents did. When the local government approached them with their empowerment programs, it was effective in improving the production method, but the program failed to develop their entrepreneurial capacity. When the support was ended, their businesses stagnated or grew very slowly.

The lack of proper training and education is also mentioned by Itani et al. (2011), who identified that female entrepreneurs in the UAE perceived one business barrier as managerial and financial know-how. Many women complained about the lack of government support, especially in relevant training and education. Although the UAE women were not aware of their need for educational support, eventually this barrier hindered their business success. Similar to the experience of participants in this research, lack of proper business education is implicated in many potential failures in managing their business. This weakness will lead to possible failure in other business decisions.

The participants realised what they need to develop their business. However, they also lack the capability to actualise their move. For example, they know that they can utilise the internet to help promote their products, but most of them did not know how to use any technology beyond their phones. Some of the females in rural area with limited access to internet knowledge expect training on utilising information technology for business. There was no training provided to accommodate their needs in this area. This knowledge would be useful for them since their location is accessible for the internet network. Some of the females who use social media for their business were fortunate because there was someone around them who could teach them how to use social media.

Based on these observations, some directed training would help them optimise their businesses. Such training is a potential solution to their main business barriers of marketing, business management and entrepreneurial intention. Responding to marketing problems, some participants have proven the reliability of social media as a cost-effective promotional tool that effectively traded their products in a broader market. Therefore, the government needs to organise training related to the basic use of ICT including hardware and software utilisation. This training should also cover social media usage for promotion and marketing purposes. ICT training can also prevent participants from online scammers by delivering them the knowledge they need to identify potential fraud in online transactions and the ways to avoid it.

ICT training is important given the role of ICT has in helping some participants to promote the products they create. In this research, less than half of the participants have utilised social media to market their products. Most of them have not adopted technology because they did not have adequate knowledge to access the internet. Many of them assume that the internet is an expensive facility. In addition, risk-aversion behaviour also makes them reluctant to be at risk of being trapped in online fraud. Most of the participants prefer to accept cash for their transactions; thus they also need to equip themselves with the knowledge of electronic transactions.

Besides the low adoption of technology, participants also did not have any procedure for business documentation. They mixed individual money with business capital. Therefore, the participants need bookkeeping training to manage and record their transactions. Although most of their businesses were classified as micro or small, their businesses have the future potential to be developed; hence, they will be well prepared with this training. They should engage in developing knowledge related to recording and management so they get used to it as their business develops into a larger scale business.

Another training topic that participants need is soft-skill training to overcome the problems that come from individual differences. In some cases, their personal value has an impact on their entrepreneurial intention. As previously discussed, local wisdom

(especially aspects of culture and religion) greatly influence the participants in perceiving themselves in relation to their surroundings. Some principles are good for them; however, others hinder their progress as entrepreneurs. Their high expectations about their business can help overcome their risk-aversion. Through motivational training, participants can be positively stimulated so that the positive factors found within themselves can eliminate the negative factors. The participants are in collectivist groups so they would not mind gathering together to hear the motivational advice to enhance their potential character through psychological stimulation. Entrepreneurial capacity building could eliminate individual problems experienced by the participants.

If this training as detailed above was delivered, they would develop better skills for managing business finances, calculating the cost of production, packaging the product, promotion and marketing the products. Eventually, they should be able to develop their business without depending on external help and they could get the full benefits of working within a collectivist culture.

#### 7.5.4 Integrated empowerment program

Besides training, participants need an empowerment program as a part of protecting the emancipatory potential also to develop what they are currently doing. Training is important to help them develop as business owners and to develop their entrepreneurial skills; however, they also need programs that will optimise the potential of the product so it can be recognised in broader market scope.

The importance of protecting emancipatory potential in women is discussed in the study conducted Al-Dajani et al. (2015) as they are many limitations that hinder these women to empower themselves, especially in entrepreneurship. Micro-enterprises are perceived as one potential pathway for women participation in socio-economic activities (Rindova, Barry, & Ketchen Jr, 2009). With the common challenges in gender and contextual bias, the decision of becoming self-employed with home-based production is seen as acceptable within patriarchal social norms.

At this stage, most of the females had access to empowerment programs, particularly training programs and participating in exhibitions at no cost. Through these programs, participants acknowledged that they felt assisted, but there were various obstacles faced by them that made it difficult for their business to grow. Therefore, these participants need support from external parties to help them address these barriers. Local governments, academics and locally established entrepreneurs have been mentioned as the stakeholders who have assisted them in initiating and developing creative businesses. However, due to lack of coordination, the programs provided by each party were not integrated and became a one-time visit. What is needed by participants is an integrated ongoing support program.

Since participants in this research have been identified as collectivist groups, it will be better if the programs were designed to be group-oriented programs instead of individual programs. The local government can work with academics from universities because community service programs are a part of an academics' work. Their involvement in the community service program is ruled by a regulation of the Ministry of Research, Technology and Higher Education of the Republic of Indonesia where every university lecturer has three obligations: teaching, conducting research and community service.

The local government could also consider policies that require local corporations to allocate their corporate social responsibility (CSR) funds to help small creative businesses in their area. Every company would therefore provide a certain portion of their fund for CSR activities in compliance with the regulations; however, where to distribute the funds would still be the company's decision. If the government can create a mutual agreement with the local companies regarding their CSR fund, perhaps all parties would have an effective solution that would meet their goals.

One example of a successful program for small businesses is in Karawang city, West Java, which was sponsored by a leading company in Indonesia. This program not only encouraged local females to increase their capacity to become entrepreneurs, but also encouraged them to help each other so they can succeed together (Hidayat, 2018). If the

government can integrate its empowerment program with established companies, surely the success in Karawang city could be replicated in many other areas in Indonesia.

Integrating the programs that involve the government, academics and corporations is a feasible idea because they have a similarity in their missions and goals. By integrating small business empowerment programs, this would accommodate the needs of the participants to achieve a sustainable program for the future. Companies can distribute their support through providing the facilities that are needed, the government can work with Islamic banks to provide affordable micro-credit for small businesses to overcome the participants' reluctance to obtain bank credit, and universities can send lecturers and students to become entrepreneurial trainers based on participants need. The interviews indicated that participants were open to students, lecturers and facilitators from the government; therefore, there should not be any obstacles regarding community acceptance to these parties who come to offer business assistance. Thailand, which has similar conditions to Indonesia, succeeded with its one village one product (OVOP) program (Natsuda, Igusa, Wiboonpongse, & Thoburn, 2012). This OVOP program was also implemented and succeeded in Japan (Denpaiboon & Amatasawatdee, 2012). In Indonesia, the OVOP program failed because of critical factors (Claymone & Jaiborisudhi, 2011) also identified in this research, including the role of the regulator, capability and knowledge. Eventually, the government's commitment to empowerment programs delivered in a coordinated ongoing way should lead to success.

Relevant to this research, the vision of the Ministry of Women Empowerment and Child Protection actually accommodates women who intend to become entrepreneurs in micro and small businesses. In its program, the Ministry of Women Empowerment and Child Protection has many options that can be accessed by Indonesian women including training programs, business fund support through appointed financial institutions, and alternative funding programs/facilities for women who act as innovators (KPPPA, 2016b). Although the role of the Ministry of Women Empowerment and Child Protection has not been identified as one of the providers who has helped the participants in this research, it can

be an alternative solution for female entrepreneurs who need assistance for their business development.

#### 7.5.5 The role of government

Undeniably, the role of the government is critical in overcoming the problems faced by the females in this research. Unlike much of the literature that identified regulatory policy as one of the main small business barriers, the participants in this research rarely had a negative perception of the local government, despite the challenges some faced obtaining licences for their businesses. Thurik and Wennekers (2004), through their research in many developed countries including the US and European countries, found that the government played a central role in entrepreneurial activities as a policymaker to support a conducive business environment.

The government's commitment to the small business empowerment program was proven in Bandung city, West Java, which successfully declared itself a creative city through the support of the mayor at that time. Another example is the craft sandal group business in one of the research locations in South Borneo who have some customers because the local government (head of the village) himself intervenes in promoting the product. Currently, the Governor of West Java is promoting tourist attractions by revitalising tourism thereby providing an opportunity to showcase local products from the area.

Currently, there are three new airports in Indonesia (Kertajati city, West Java; Samarinda city, East Borneo; and Jogjakarta city, Central Java), which were built by the central government near these three research locations. By integrating small business empowerment programs, all entrepreneurs in the creative industry have the opportunity to display their products around the airport, which can then be accessed by the arriving or departing visitors looking for souvenirs. The Ministry of Transportation can work together with the Ministry of Tourism to implement this idea. For international promotion, the government can approach foreign hospitality businesses (such as hotels) to distribute ethnic Indonesian products as hotel items, similar to what the village head did locally in Banjar, South Borneo. These proposed solutions illustrate that integrating government

programs can also be carried out at the ministry level. Some ministries in Indonesia have authority related to the entrepreneurial needs identified by the participants to develop their business such as accessible transportation, global marketing, international exhibitions, and export activity.

#### 7.5.6 Managing traditional knowledge

According to the research findings, the indigenous society in Indonesia utilised the potential of the natural resources of the location where they lived to create creative products. However, most of these processes are not well-documented. There is a risk of losing this knowledge in the future. According to the participants in West Java, some traditional culinary products originating from West Java are now not easy to find. One of the reasons for the extinction of traditional products is the decline in the interest of buyers, who were mainly the new generation of local people. This declining interest happened when there was a shift in community taste for traditional products, which most millennials perceived as old-fashioned. When I asked them about the documentation or archives that may contain their knowledge relating to the products wisdom including how to create them, almost all participants admitted that there was no written documentation regarding their culture or products. Most of them learnt when they were involved with their parents' work; they understand how to create it but they are unable to explain the product philosophy.

Well-documented culture and tradition are important to save the local knowledge especially the practical knowledge or “know-how”, as also highlighted by Kakabadse, Kakabadse, and Kouzmin (2003). The importance of preserving artistic and cultural values requires knowledge transfer methods delivered by people with specific abilities in order to effectively transfer knowledge (Deecharoen et al., 2014).

To prevent the potential loss in traditional knowledge, there must be a party who is formally appointed to document it, especially when almost all the traditional knowledge is tacit knowledge, as in this research. Most participants carried local knowledge in their heads; they remembered it while practising the process. Although some training

facilitators suggested to them that they make production process illustrations such as flowchart diagrams, traditional ethnic knowledge was not mentioned or included. Traditional knowledge possessed by the participants was obtained through other methods, as outlined below.

The main method of obtaining traditional knowledge is from family; from grandparents, parents and other relatives who deliberately transfer the knowledge by involving the younger generation when undertaking production. This method is similar to that identified by Deecharoen et al. (2014) in their research on local wisdom of bamboo handicraft in Thailand. The participants at the three research locations in this study explained that their parents had taught them; for example, processing toxic cassava, weaving plant weeds, milking cows and making other crafts. Since they were children they were asked to help their parents. Some of the participants have been involved in entrepreneurial activities since they were children, but their role at that time was helping their parents. Through this method, they gained the traditional knowledge of their area. However, most participants acknowledged that they would rather see their children become office workers or other important professionals rather than becoming farmers or continuing the businesses the participants currently have. This presents a major challenge for growing entrepreneurial activities based on local wisdom.

Knowledge transfer can also occur when the females gather with their friends in the neighbourhood. As a collectivist group, they like to gather and share, including sharing their knowledge in crafting products. Some of those who had an interest in entrepreneurship created business groups through a joint venture system to make creative products by sharing the knowledge and the experience they had.

Business knowledge, as previously discussed, was also obtained from various visitors who provided entrepreneurial assistance. The role of these visitors as external parties is useful for making suggestions and demonstrating a better approach in production. The external parties did not eliminate the ethnic value of the product; they supported the local females by reducing some problems that the participants needed to overcome at that time.

One example of successful traditional knowledge management in this research was the saving of the knowledge of batik in the Paoman area in West Java for copyright purposes. Besides saving the knowledge, it also provided the opportunity to increase the interest of local people in the value of the designs for this product, especially the millennial generation, and to protect the existence of traditional cultures. As a result hundreds of these batik motifs along with their history and philosophy have been documented in a book yet to be published.

Considering that there is still a lot of traditional knowledge that has not been documented, there should be cooperation between the government, academics and the local community to work together in saving this traditional knowledge. These parties should find the most appropriate and effective way to save the knowledge so that future generations are aware of their local product identity.

## **7.6 Research implications**

### **7.6.1 Contribution to knowledge**

This research has successfully identified the main local wisdom aspects that influence Indonesian females in three research locations to become entrepreneurs. No prior literature was found regarding the local wisdom aspect of Indonesian females. Previous research findings focused on the local wisdom embedded in a particular product or process rather than the comprehensive activities investigated in this research. Also, identifying local potential in selected locations in Indonesia can provide an effective strategy to strengthen the development of ethnic products into global and competitive creative products.

Based on the local wisdom identified, the research examined contributing factors that resulted in the participants' key success factors that lead to growing their creative business. These key success factors were also derived from various business barriers identified that need the help of an external party to overcome.

The investigation conducted in this research will give beneficial information regarding Indonesian female entrepreneurs' potential regarding the information of their local potential or their entrepreneurial intention level. This research will provide more information to the authority as a policymaker, especially in improving their existing small business empowerment programs. There were gaps and challenges identified that involved the government's program in this research.

#### 7.6.2 Contribution to practice

As a practical contribution, there were some proposed suggestions for action provided based on the research findings. The first critical response to the findings is the importance of natural disaster mitigation training delivered by the local government. Although natural disasters are not the part of research purpose, it was mentioned by participants in Central Java who experienced an earthquake that ruined their pottery business in 2006. I did not provide a comprehensive explanation in this discussion because this natural disaster does not frequently occur, and only happened one time in one small location in terms of relevance to this research. However, geographically, Indonesia is located on three different tectonic plates and surrounded by volcanoes (BNPB, 2016). In other parts of Indonesia there have been serious earthquakes and a major tsunami caused immense devastation and loss of life in 2004 and again in 2018. It is just a matter of time before natural disaster becomes a significant ongoing threat of every human aspect including business activities in Indonesia. Therefore, since no participants mentioned this type of training in their business, the government should include mitigation procedures for natural disasters in every training program they provide. These programs may include risk management of their business.

The government should improve their small business empowerment programs so they can help the participants become more innovative in their businesses. Many creative products created by these females have the potential to be developed into many variants or diversified products. For example, expanding the variety of craft bags in South Borneo and Central Java so the bags will attract the attention of different buyers. Milk-based products in Cipageran (West Java) could be developed into beverage products preferred

by millennials such as milkshakes, bubble milk tea or fun ice cream. Crafts and fashion products including craft bags, shoes, sandals and clothes in South Borneo could be accessorised with the remarkable and abundant local gemstones. Further innovation of the design of woven sandals is needed to attract the younger generation. Cassava-based food products from the Cipageran and Cirendeu (West Java) should be uniquely packaged to become a party's or festival's favoured consumption with various interesting flavours and eye-catching names or brands.

In this research, participants live in a society that holds tightly to their cultural values and principles. Thus, the government should promote more traditional activities that could potentially attract more visitors such as a flower festival, batik festival, traditional craft festival or traditional food festival to help maintain the sustainability of small businesses, particularly in the creative industry. If such events are held regularly, it will have an impact on many other economic activities. For example, in Bali, on one particular day of the week, the local government requires everyone to wear traditional Balinese clothes (Divianta, 2018); this certainly has implications for the needs of other traditional attributes such as flower decorations, belt decorations and traditional head covers produced by the local craftsmen. Another example, in Garut city, West Java, there is a tradition of sheep fighting, which is held as a regular festival (Supriadin, 2019) and so forces the need for decorative products for the event. Through certain policies, the government could create a positive multiplier effect on the economy, as has happened in these areas.

Since the government's involvement was claimed as an important factor by many participants, the government needs to create certain policies that support micro and small business development. Government programs' budgets should be more flexible in responding to the current needs of the participants' businesses. Also, in anticipating the reluctance of the community in dealing with government officials, it is necessary to have a specific communication channel open directly from the government to the business owner through many communication options including landlines, text messaging or internet-based social media. In addition, the government must recruit special staff assigned with documenting and updating information on every local potential and creative

industry in Indonesia. The mutual relationship between the government, entrepreneurs, academics and corporations should be well-maintained to ensure that every party gains a positive impact from each role.

## **7.7 Research limitations**

This research was conducted in only three provinces in Indonesia thus the results cannot be claimed as a representation of the overall condition of female entrepreneurs in Indonesia. In addition, this research specifically involved only the participants who were engaged in the creation of creative industry products that are produced utilising the local potential available in the participants' locations. The study participants all had current businesses that were seen as successful micro enterprises. The experiences of women whose businesses had not been successful was not explored and it would be useful for this to be explored in future research.

From the 16 sub-sectors of the creative industry in Indonesia, this research only involved the fashion, culinary, and handicraft sectors based on their contribution to the national GDP. Therefore, the term “creative industry” in this research does not represent the general condition of the creative industry in Indonesia.

## CHAPTER 8. CONCLUSION

### 8.1 Introduction

From all the studies related to local wisdom in Indonesia, I could not find research that specifically examined how local wisdom affects indigenous local females in running a creative business. This grounded research provided a new insight into how local wisdom influences local Indonesian females in their utilisation of the potential around them. For knowledge contribution, this research aimed to explore the potential of the local wisdom in the selected areas of Indonesia that can be utilised by the local female entrepreneurs for creative industry products. In detail, this research provided findings in relation to the combination of local wisdom and local potential that can be harnessed into improved creative product quality that has greater commercial value. This research investigated the business barriers the participants identified. Suggestions for policymakers and relevant stakeholders who intend to support further development of creative businesses have been identified. In conclusion, a range of effective training and tools are needed to help women develop their products and to promote the local creative products in a broader market.

In Indonesia, SMEs have been the backbone of the economy, especially since the Asian financial crisis hit Indonesia in 1998. SMEs became the major player in domestic economic activities and contribute more than 50% of GDP and absorb more than 90% of the Indonesian workforce (Tambunan, 2019). Despite their important role, SMEs face many constraints, which has been reflected in their high mortality rate. Therefore, Indonesia is still struggling to find a solution to eliminate the business barriers and increase the number of SMEs.

As highlighted at the beginning of this thesis one of the potential solutions for the development of SMEs is to focus on the potential of Indonesian females, who are statistically equal in number with the male population (BPS, 2010). However, only approximately 0.1% of female entrepreneurs have successfully established their enterprises, and where 60% of them are running micro and small businesses, particularly in the creative industry. The creative industry is one sector that has the potential to be

developed in Indonesia and is considered a sector that attracts female interest since it involves creativity and ideas as the main asset. Based on their contribution, culinary, fashion and handicraft are the three largest creative industry products, which are typically seen as aligning with females' interests. The combination of creativity and natural potential makes the creative industry a sector that can be developed by Indonesian females for economic activities.

Even though not uniformly accepted, the role of women in local economic development is considered vital. For decades the growth of female entrepreneurs in a number of developed and developing economies has been steadily increasing, which surprisingly shows a higher rate than for male entrepreneurs (Itani et al., 2011). Particularly in developed countries such as the US, the number of females who reverse their role to become entrepreneurs is twice the rate of total business number. They proved their commitment by sustaining the business for a long period. Even Islamic societies such as the UAE are experiencing a significant growth in female entrepreneurship.

Despite their potential role in the enhancement of social and economic welfare, female entrepreneurs tend to have more challenges compared to men. Many barriers have been identified in the literature that significantly influence the growth of female-owned enterprises such as lack of skills and experiences, financial difficulties, gender issues and other business operation problems. The significance of research into female entrepreneurs has been mentioned by many authors for the purpose of finding a better approach in female entrepreneurship development.

## **8.2 Research overview**

Local wisdom has an important role in the life of the local community since it involves many elements responsible for shaping the way people live. Many authors confirmed that the values, customs, attitude and behaviour patterns embedded in local wisdom affect the socio-economic system of the community (Edelman et al., 2016, p. 432; Estrin et al., 2016, p. 450; Hastuti, Oswari, et al., 2015, p. 27). Therefore, maintaining local wisdom

sustainability is essential since it has a hidden potential that can be utilised for economic improvement.

Some elements of local wisdom were often used by the local community for their creative activities in ceremonial events. These events involved numerous traditional ethnic products for specific ritual or traditional purposes. Some of these creative products have successfully attracted many visitors, including tourists who eventually sought the opportunity to buy these creative products as souvenirs. With the increasing product demand for souvenirs, many local communities created products not only for the local needs but also for trading purposes. However, they offered the product without really understanding the product ethnicity as a value-added component. Therefore, the product price was inexpensive compared to its cultural value as an ethnic product. This fact aligns with Banerjee (2008), who found that traditional culture with its core values can actually be a lucrative strategy for the development of a community, especially for the economic and marketing aspects. However, the community making the product must recognise the cultural value and therefore the potential economic value of the product. If the value is recognised it means the community has a higher bargaining power in the product's promotion including its pricing strategy since the cultural and historical values contained in the product would not be found in any other location.

Creative products including traditional cuisine, fashion and handicrafts are often associated with the work of females. In fact, many businesses in these sectors are owned by females. In Indonesia, female entrepreneurs mostly prefer to run home industries with micro enterprises and SMEs based on the number of female entrepreneurs identified in those businesses. Because of their multiple roles, females who gave up corporate careers chose entrepreneurial activities as a reasonable option that allowed them to actualise themselves in economic activities without abandoning what they saw as their responsibilities as a mother and wife. This research investigated the role of Indonesian females in creative businesses as Indonesian females are a potential population to help grow the Indonesian SME industry. Furthermore, beside the small business supports from the local government, the presence of the Ministry of Women Empowerment and Child

Protection is expected to provide more opportunities for Indonesian females to empower themselves within the collectivist traditions that provide support for both business and family responsibilities

By combining the potential of local wisdom, female opportunity, and creative industry, this research described what aspect of local wisdom that influences the creative business development run by the local females. Essentially, culture and creative activity can be a potent combination to produce creative product that has a high trade value in economic activity.

### **8.3 Conclusions about research questions**

The overarching research question was to investigate the conditions for the success of female entrepreneurs to commercialise local wisdom in Indonesia. There were three specific research questions to be addressed:

- What is the local potential including the local wisdom that is relevant for creative business development in selected area in Indonesia?
- What are the key success factors for local female entrepreneurs that can lead to the development of creative businesses in the selected areas?
- What conditions help to promote business success in the selected areas?

Findings in this research illustrated the unique potential of each of the research areas based on the historical and cultural value that influences the type of ethnic products created. This finding is confirmed by the study conducted by Kumar et al. (1998), which stated that the local characteristics of each country will influence the decision of the products created. Banerjee (2008) supports this study through his findings, which conclude that different regions have their own local values that affect their insight.

The three research areas of West Java, Central Java and South Borneo have unique potentials that influence the local people's livelihood including the creation of the ethnic products. These three research areas have some similarities, particularly in the local

potential provided by their natural environment, which makes the livelihood of the communities relatively similar (such as farmer, stockbreeder and hand crafter). Most of them utilised their local potential to produce a various ethnic products, which were initially created for local purposes. The included agricultural products, dairy products, handicrafts, accessories, traditional apparel and traditional food. Many ethnic products identified in this research represent particular traditions and ritual practices involving historical value that has existed for hundreds of years.

Besides identifying the local potential, which is fundamentally associated with the communities' livelihoods, the local wisdom investigated in this research includes traditional practices, some of which may not be acceptable to logical thinking often associated with business development. This means that local knowledge and wisdom will continue to determine what products can be developed for external markets and what products are designed to maintain local ritual and practice and thus may not be considered suitable for such development unless their meaning is understood. In other words, local wisdom in the ethnic groups of Indonesia contains ancestral traditions, ritual practices, beliefs, superstitions, ethnic products, cultural communities, traditional knowledge, beliefs and religious devotion. This presents both opportunity and challenges for the developed of creative products as an entrepreneurial activity.

Some participants in West Java, for example maintain their traditional culture by not changing their eating habit as cassava consumers despite their access now to other staple foods such as rice. Participants in Central Java obey their Sultan perhaps more than their President as they respect and follow the royal traditional practices. Meanwhile, the participants in South Borneo tend to face stronger traditional practices which others might think of as superstition compared to other areas. However, the natural potential that lies in South Borneo seems more promising as this area contains abundant gold, diamonds, gemstones and coal.

Even though they were surrounded by remarkable local potential, the participants described many challenges in developing their creative businesses. Some barriers

mentioned involved issues beyond their control and capability such as lack of business knowledge, lack of funds, limited marketing scopes and lack of business support. However, based on observations and findings, other issues occur due to their culture, the role of women, their beliefs or their religion that impactson their business motivation. The number of female entrepreneurs in most research locations was relatively low and could be attributed to the low level of education and cultural or religious constraints.

To overcome the various barriers and to promote business development, this research provided many potential solutions, most of which require collaboration between the policymaker (government), academics and local corporations. The data triangulation process involving research participants, government officials, academics and supporting documents resulted in the proposed solution provided in the discussion chapter. These solutions consider the actual business conditions faced by the females, therefore, what is actually required will depend on the females' needs. Interestingly, despite their location most participants reflected similar needs for business empowerment, particularly in capacity building and promotional activities.

In conclusion, this research contributed to the knowledge related to local potential and local wisdom from selected research areas in Indonesia that can be developed by regional women into creative industry products for local economic growth that in turn can contribute to overall economic development in Indonesia.

#### **8.4 Further research**

Finally, there is a need for further research in this area. This thesis has highlighted key findings relating to the development of creative industries in Indonesia. As a result, further areas of exploration are identified and it is hoped that future researchers will build on this work to increase our understanding of women entrepreneurs in creative industries in Indonesia.

Further research is needed to confirm with the relevant stakeholders whether the proposed solutions provided in this research are supported and achievable. To find out their

response, a quantitative approach to measure the extent of their support for the ideas to develop creative businesses in the area could be undertaken.

This research focussed on existing businesses run by women. Further research examining business failures would be useful, as it would provide additional insights into conditions required for business success.

I believe that there are still many other local potentials around the current research locations that have not yet been identified. Therefore, further research is needed in other locations to identify whether the conditions for success are similar or other interventions are needed to grow women's entrepreneurial businesses.

## REFERENCES

- Abduh, M., & Omar, A. (2012). Islamic banking and economic growth: the Indonesian experience. *International Journal of Islamic and Middle Eastern Finance and Management*, 5(1), 35-47.
- Abidin, M. (2014). Religious conflicts management based on local wisdom in the temple village of Malang Indonesia. *El Harakah* 16(2), 271-285.
- Abrahamsen, M. A. (1966). Discussion: Government Regulations and Market Performance. Problems in Research, and Future Roles for Agricultural Cooperatives. *Journal of Farm Economics*, 48(5), 1439-1443.
- Adejuvon, F. J. (1985). Cultural heritage as tourism product. *The Tourist Review*, 40(1), 19-21. doi:10.1108/eb057916
- Affandy, D., & Wulandari, P. (2012). An exploration local wisdom priority in public budgeting process of local government: case study in East Java. *International Journal of Economics and Research*, 3(5), 61-76.
- Afza, T., & Rashid, A. M. (2009). Marginalized women social well-being through enterprise development. *Journal of Chinese Entrepreneurship*, 1(3), 248-267. doi:10.1108/17561390910999533
- Aguinis, H., Ansari, M. A., Jayasingam, S., & Aafaqi, R. (2008). Perceived Entrepreneurial Success and Social Power. *Management Research: Journal of the Iberoamerican Academy of Management*, 6(2), 121-137. doi:10.2753/jmr1536-5433060204
- Ahl, H. (2006). Why research on women entrepreneurs needs new directions. *Entrepreneurship Theory and Practice*, 30(5), 595-621.
- Ajzen, I. (2002). Perceived behavioral control, self-efficacy, locus of control, and the theory of planned behavior. *Journal of applied social psychology*, 32(4), 665-683.
- Akin, K., Anh, T. P., & Vincent, E. (2013). Role of social capital and self-efficacy in opportunity recognition of female entrepreneurs: insights from Turkey and Vietnam. *International Journal of Entrepreneurship and Small Business*, 18(2), 211-228. doi:10.1504/IJESB.2013.052059
- Al-Dajani, H., Carter, S., Shaw, E., & Marlow, S. (2015). Entrepreneurship among the displaced and dispossessed: Exploring the limits of emancipatory entrepreneuring. *British Journal of Management*, 26(4), 713-730.
- Albantani, A. M., & Madkur, A. (2018). Think globally, act locally: the strategy of incorporating local wisdom in foreign language teaching in Indonesia. *International Journal of Applied Linguistics and English Literature*, 7(2), 1-8.
- Ambarwangi, S., & Suharto, S. (2014). Reog as Means of Students' Appreciation and Creation in Arts and Culture Based on the Local Wisdom. *Journal of Arts Research And Education*, 14(1), 37-45. doi:10.15294/harmonia.v14i1.2789
- Anggadwita, G., & Dhewanto, W. (2016). The influence of personal attitude and social perception on women entrepreneurial intentions in micro and small enterprises in Indonesia. *International journal of entrepreneurship and small business*, 27(2-3), 131-148.
- Anyan, F. (2013). The influence of power shifts in data collection and analysis stages: a focus on qualitative research review. *The Qualitative Report*, 18(36), 1-9.

- Arain, M., Campbell, M. J., Cooper, C. L., & Lancaster, G. A. (2010). What is a pilot or feasibility study? A review of current practice and editorial policy. *BMC Medical Research Methodology*, 10(67), 1-7. doi:10.1186/1471-2288-10-67
- Aramand, M. (2012). Women entrepreneurship in Mongolia: the role of culture on entrepreneurial motivation. *Equality, Diversity and Inclusion: An International Journal*, 32(1), 68-82. doi:10.1108/02610151311305623
- Arenius, P., & Autio, E. (2006). Financing of small businesses: are Mars and Venus more alike than different? *Venture Capital*, 8(02), 93-107.
- Arifi, A. (2008). Mengembangkan Islam dengan local wisdom. *El Harakah*, 10(2), 135-149.
- Auerbach, C. F., & Silverstein, L. B. (2003). *An introduction to coding and analysis: Qualitative data*. New York: New York University.
- Azar, G., & Drogendijk, R. (2016). Cultural distance, innovation and export performance. *European Business Review*, 28(2), 176-207. doi:10.1108/eb-06-2015-0065
- Azevedo, M., & Barbosa, Á. (2014). The creative industries as an integrated factor in a sustainable model for Macao's economic development. *Creative Industries Journal*, 7(2), 121-133. doi:10.1080/17510694.2014.962931
- Bahae, M., & Pisani, M. J. (2009). Iranian consumer animosity and US products: A witch's brew or elixir? *International Business Review*, 18(2), 199-210.
- Baharuddin, K., Kassim, N. A., Nordin, S. K., & Buyong, S. Z. (2015). Understanding the halal concept and the importance of information on halal food business needed by potential Malaysian entrepreneurs. *International Journal of Academic Research in Business and Social Sciences*, 5(2), 170-180.
- Bandura, A. (1997). *Self-efficacy: The exercise of control*. New York: W.H. Freeman and Company.
- Banerjee, S. (2008). Dimensions of Indian culture, core cultural values and marketing implications. *Cross Cultural Management: An International Journal*, 15(4), 367-378. doi:10.1108/13527600810914157
- Barbosa, S. D., Gerhardt, M. W., & Kickul, J. R. (2007). The role of cognitive style and risk preference on entrepreneurial self-efficacy and entrepreneurial intentions. *Journal of Leadership & Organizational Studies*, 13(4), 86-104.
- Barmé, G. R. (2000). *In the red: On contemporary Chinese culture*: Columbia University Press.
- Barnett, K., & Harvey, E. (2015). Recording industries, technologies and cultures in flux. *Creative Industries Journal*, 8(2), 103-105. doi:10.1080/17510694.2015.1090221
- Barnfield, G. (2002). How people make money from ideas. In (Vol. 30, pp. 46): Intermedia.
- Bayu, D. J. (2019). Jokowi Tegur Para Menteri karena Pemberdayaan UMKM Tak Fokus. Retrieved from <https://katadata.co.id/berita/2019/11/11/jokowi-tegur-para-menteri-karena-pemberdayaan-umkm-tak-fokus>
- Becker-Blease, J. R., & Sohl, J. E. (2007). Do women-owned businesses have equal access to angel capital? *Journal of Business Venturing*, 22(4), 503-521.
- Bekraf. (2016). Industri Kreatif Sumbang Rp 642 Triliun dari Total PDB RI. Retrieved from <https://m.tempo.co/read/news/2016/03/02/090750007/industri-kreatif-sumbang-rp-642-triliun-dari-total-pdb-ri>

- Bekraf. (2018). Industri ekonomi kreatif Indonesia didominasi wanita. Retrieved from <https://www.merdeka.com/uang/industri-ekonomi-kreatif-indonesia-didominasi-wanita.html>
- Bekraf. (2019). Bekraf Ungkap Alasan Sektor Industri Kreatif Harus Dipacu. Retrieved from <https://ekonomi.bisnis.com/read/20190731/9/1131167/bekraf-ungkap-alasan-sektor-industri-kreatif-harus-dipacu>
- Bell, B., Adhikari, K., Chambers, E., Cherdchu, P., & Suwonsichon, T. (2011). Ethnic food awareness and perceptions of consumers in Thailand and the United States. *Nutrition & Food Science*, 41(4), 268-277. doi:10.1108/00346651111151401
- Bergman, B., & Klefsjö, B. (2010). A review of quality from customer needs to customer satisfaction. *European Journal of Engineering Education*, 19(2), 240.
- Beugelsdijk, S., Kostova, T., & Roth, K. (2016). An overview of Hofstede-inspired country-level culture research in international business since 2006. *Journal of International Business Studies*, 48(1), 30-47. doi:10.1057/s41267-016-0038-8
- Bianchi, M., Parisi, V., & Salvatore, R. (2016). Female entrepreneurs: motivations and constraints. An Italian regional study. *International Journal of Gender and Entrepreneurship*, 8(3), 198-220. doi:10.1108/ijge-08-2015-0029
- Birren, J. E., & Svensson, C. M. (2005). Wisdom in history. In *A Handbook of Wisdom: Psychological Perspectives*: Cambridge University Press.
- Black, E. L., Burton, F. G., Wood, D. A., & Zimelman, A. F. (2010). Entrepreneurial success: differing perceptions of entrepreneurs and venture capitalists. *The International Journal of Entrepreneurship and Innovation*, 11(3), 189-198.
- BNPB. (2016). Risiko Bencana Indonesia. Retrieved from <https://bnpb.go.id/uploads/24/buku-rbi-1.pdf>
- BNPB. (2017). Tugas dan fungsi BNPB. Retrieved from <https://bnpb.go.id/tugas-dan-fungsi-bnpb>
- BNPB. (2018). Apakah Anda Menghadapi Bencana? Miliki Buku Saku Menghadapi Bencana. Retrieved from <https://bnpb.go.id/siapkah-anda-menghadapi-bencana-miliki-buku-saku-menghadapi-bencana>
- Bodolica, V., & Spraggon, M. (2015). Life on heels and making deals. *Management Decision*, 53(5), 984-1004. doi:10.1108/md-10-2013-0552
- Bolton, B., & Thompson, J. (2013). *Entrepreneurs: talent, temperament and opportunity*: Routledge.
- BPS. (2010). Jenis Kelamin Penduduk. Retrieved from <http://sp2010.bps.go.id/>
- BPS. (2020). Pendapatan per Kapita Indonesia capai Rp 59 juta pada 2019. Retrieved from <https://databoks.katadata.co.id/datapublish/2020/02/05/pendapatan-per-kapita-indonesia-capai-rp-59-juta-pada-2019>
- Brabazon, T. (2012). A wide open road? The strange story of creative industries in Western Australia. *Creative Industries Journal*, 4(2), 171-193. doi:10.1386/cij.4.2.171\_1
- Breckenridge, J., Jones, D., Elliott, I., & Nicol, M. (2012). Choosing a methodological path reflections on the constructivist turn. *Grounded Theory Review*, 11(1), 64-71.
- Brindley, C. (2005). Barriers to women achieving their entrepreneurial potential. *International Journal of Entrepreneurial Behavior & Research*, 11(2), 144-161. doi:10.1108/13552550510590554

- Brown, S., Kozinets, R. V., & Sherry Jr, J. F. (2003). Teaching old brands new tricks: Retro branding and the revival of brand meaning. *Journal of Marketing*, 67(3), 19-33.
- Browning, B. (2013). *Infectious rhythm: Metaphors of contagion and the spread of African culture*: Routledge.
- Bruni, A., Gherardi, S., & Poggio, B. (2004). Entrepreneur-mentality, gender and the study of women entrepreneurs. *Journal of Organizational Change Management*, 17(3), 256-268. doi:10.1108/09534810410538315
- Brush, C. G. (1992). Research on women business owners: Past trends, a new perspective and future directions. *Entrepreneurship Theory and Practice*, 16(4), 5-30.
- Brush, C. G., Carter, N., Gatewood, E., Greene, P. G., & Hart, M. M. (2001). *An investigation of women-led firms and venture capital investment*. Retrieved from
- Bryman, A., & Bell, E. (2015). *Business research methods*: Oxford University Press, USA.
- Budeva, D. (2010). Cross-cultural differences in evaluating product characteristics: motion pictures. *Management Research Review*, 33(5), 423-436. doi:10.1108/01409171011041875
- Buttner, E. (1999). *A report on gender differences in business initiation in the US*. Paper presented at the Proceedings of the 2nd international Euro PME conference entrepreneurship: building for the future.
- Calabretta, G., Montaña, J., & Iglesias, O. (2008). A cross-cultural assessment of leading values in design-oriented companies. *Cross Cultural Management: An International Journal*, 15(4), 379-398. doi:10.1108/13527600810914166
- Callaway, S. K., & Jagani, S. B. (2015). The impact of banks' entrepreneurial orientation on strategic control systems. *American Journal of Business*, 30(1), 49-71. doi:10.1108/ajb-10-2013-0067
- Carswell, P., & Rolland, D. (2007). Religion and entrepreneurship in New Zealand. *Journal of Enterprising Communities: People and Places in the Global Economy*, 1(2), 162-174. doi:doi:10.1108/17506200710752584
- Carton, R. B., Hofer, C. W., & Meeks, M. D. (1998). *The entrepreneur and entrepreneurship: operational definitions of their role in society*. Paper presented at the Annual International Council for Small Business. Conference, Singapore.
- Casson, M. (2005). Entrepreneurship and the theory of the firm. *Journal of Economic Behavior & Organization*, 58(2), 327-348.
- CGI. (2012). Empowering girl and women. Retrieved from <http://www.un.org/en/ecosoc/phlntrpy/notes/clinton.pdf>
- Cha, E. S., Kim, K. H., & Erlen, J. A. (2007). Translation of scales in cross-cultural research: issues and techniques. *Journal of Advanced Nursing*, 58(4), 386-395. doi:10.1111/j.1365-2648.2007.04242.x
- Chan, C. S. C. (2018). Sustainability of indigenous folk tales, music and cultural heritage through innovation. *Journal of Cultural Heritage Management and Sustainable Development*, 8(3), 342-361. doi:10.1108/jchmsd-06-2017-0044
- Chapain, C., Clifton, N., & Comunian, R. (2013). Understanding Creative Regions: Bridging the Gap between Global Discourses and Regional and National Contexts. *Regional Studies*, 47(2), 131-134. doi:10.1080/00343404.2013.746441

- Chapain, C., & Propris, L. D. (2009). Drivers and Processes of Creative Industries in Cities and Regions. *Creative Industries Journal*, 2(1), 9-18. doi:10.1386/cij.2.1.9/1
- Charmaz, K. (2006). *Constructing Grounded Theory: A Practical Guide Through Qualitative Analysis*. London: SAGE Publications.
- Charmaz, K. (2017). The Power of Constructivist Grounded Theory for Critical Inquiry. *Qualitative Inquiry*, 23(1), 34-45. doi:10.1177/1077800416657105
- Chattaraman, V., & Lennon, S. J. (2008). Ethnic identity, consumption of cultural apparel, and self-perceptions of ethnic consumers. *Journal of Fashion Marketing and Management: An International Journal*, 12(4), 518-531. doi:10.1108/13612020810906164
- Chen, A., & Scott, S. (2014). Rural development strategies and government roles in the development of farmers' cooperatives in China. *Journal of Agriculture, Food Systems, and Community Development*, 4(4), 35-55-35-55.
- Cheraghi, M., Setti, Z., & Schøtt, T. (2014). Growth expectation among women entrepreneur *International Journal Entrepreneurship and Small Business*, 23(1/2), 191-212.
- Cho, Y. H., & Lee, J.-H. (2018). Entrepreneurial orientation, entrepreneurial education and performance. *Asia Pacific Journal of Innovation and Entrepreneurship*, 12(2), 124-134. doi:10.1108/apjie-05-2018-0028
- CIA. (2015). Retrieved from <https://www.cia.gov/library/publications/resources/the-world-factbook/fields/2257.html>
- Claymone, Y., & Jaiborisudhi, W. (2011). A study on one village one product project (OVOP) in Japan and Thailand as an alternative of community development in Indonesia. *International Journal of East Asian Studies*, 16(1), 51-60.
- Collins, A. (2009). Innovativeness, creativity and public policy: anecdotes, conventional wisdoms and evidence. *Creative Industries Journal*, 2(3), 247-257. doi:10.1386/cij.2.3.247\_1
- Cook, M. L. (1995). The future of US agricultural cooperatives: A neo-institutional approach. *American Journal of Agricultural Economics* 77(5), 1153-1159.
- Cooke, P., & Lazzeretti, L. (2007). *Creative Cities, Cultural Clusters and Local Economic Development*. Northampton: Edward Elgar Publishing.
- Corbin, J., & Strauss, A. (1990). Grounded theory research procedures canons and evaluative criteria. *Qualitative Sociology*, 13(1), 3-21.
- Creigh-Tyte, A., & Thomas, B. (2001). Employment. In S. Selwood (Ed.) *The UK cultural sector: Profile and policy issues* (pp. 267-278). London. *Policy Studies Institute*.
- Creswell, J. W. (2007). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches 2ed*. USA: Sage Publications.
- Creswell, J. W. (2013). *Research design: Qualitative, quantitative, and mixed methods approaches*: Sage publications.
- Dana, L. P. (2015). Indigenous entrepreneurship: an emerging field of research. *International Journal of Business and Globalisation*, 14(2), 158-169.
- Daniel, R. (2014). Building the northern Australia vision through creative industries: the case of Cairns in far north Queensland. *Creative Industries Journal*, 7(2), 134-147. doi:10.1080/17510694.2014.961699

- Darbilly, L. V. C., & Vieira, M. M. F. (2012). Technological evolution and the music industry in Brazil: Current situation and future prospects in a changing field. *Creative Industries Journal*, 5(1), 69-85. doi:10.1386/cij.5.1-2.69\_1
- Databoks. (2018). Jumlah Penduduk Indonesia 2019 Mencapai 267 Juta Jiwa. Retrieved from <https://databoks.katadata.co.id/datapublish/2019/01/04/jumlah-penduduk-indonesia-2019-mencapai-267-juta-jiwa>
- Datzira-Masip, J. (2006). Cultural heritage tourism — opportunities for product development: The Barcelona Case. *Tourism Review*, 61(1), 13-20. doi:10.1108/eb058466
- Davidson, M. J., Fielden, S. L., & Omar, A. (2010). Black, Asian and Minority Ethnic female business owners. *International Journal of Entrepreneurial Behavior & Research*, 16(1), 58-80. doi:10.1108/13552551011020072
- DCMS. (1998). *Creative industries mapping document*. London: DCMS
- De Bruin, A., Brush, C. G., & Welter, F. (2006). Introduction to the special issue: Towards building cumulative knowledge on women's entrepreneurship. *Entrepreneurship Theory and Practice*, 30(5), 585-593.
- de Bruin, A., & Flint-Hartle, S. (2005). Entrepreneurial women and private capital. *International Journal of Entrepreneurial Behavior & Research*, 11(2), 108-128. doi:10.1108/13552550510590536
- Deecharoen, M., Mongkholkaew, J., & Monthon, N. (2014). The Usage of Media for Introducing Local wisdom in Bamboo woven handicraft. *Review of Integrative Business & Economics Research*, 3, 71-77.
- Denpaiboon, C., & Amatasawatdee, C. (2012). Similarity and difference of one village one product (OVOP) for rural development strategy in Japan and Thailand. *Japanese Studies Journal Special Issue: Regional Cooperation for Sustainable Future in Asia*, 52-62.
- Depkop. (2020a). 6 program selamatkan umkm dari kebangkrutan, termasuk penghapusan pajak. Retrieved from <http://www.depkop.go.id/read/6-program-selamatkan-umkm-dari-kebangkrutan-termasuk-penghapusan-pajak>
- Depkop. (2020b). Perkembangan data usaha mikro, kecil, menengah dan usaha besar tahun 2017-2018. Retrieved from [http://www.depkop.go.id/uploads/laporan/1580223129\\_PERKEMBANGAN%20DATA%20USAHA%20MIKRO,%20KECIL,%20MENENGAH%20\(UMKM\)%20DAN%20USAHA%20BESAR%20\(UB\)%20TAHUN%202017%20-%202018.pdf](http://www.depkop.go.id/uploads/laporan/1580223129_PERKEMBANGAN%20DATA%20USAHA%20MIKRO,%20KECIL,%20MENENGAH%20(UMKM)%20DAN%20USAHA%20BESAR%20(UB)%20TAHUN%202017%20-%202018.pdf)
- Dhakiri, H. (2017). Jumlah Pengusaha Perempuan di Indonesia Mencapai 14,3 Juta Orang. Retrieved from <https://www.republika.co.id/berita/ekonomi/makro/17/05/15/opzfs0383-jumlah-pengusaha-perempuan-di-indonesia-mencapai-143-juta-orang>
- Dhaliwal, S., & Kangis, P. (2006). Asians in the UK: gender, generations and enterprise. *Equal Opportunities International*, 25(2), 92-108. doi:10.1108/02610150610679529
- Di Pietro, L., Guglielmetti Mugion, R., Mattia, G., & Renzi, M. F. (2015). Cultural heritage and consumer behaviour: a survey on Italian cultural visitors. *Journal of Cultural Heritage Management and Sustainable Development*, 5(1), 61-81. doi:10.1108/jchmsd-03-2013-0009

- Divianta, D. (2018). Pegawai Bali Wajib Gunakan Pakaian Adat Madya Tiap Kamis. *Liputan6.com*. Retrieved from [https://www.liputan6.com/regional/read/3656979/pegawai-bali-wajib-gunakan-pakaian-adat-madya-tiap-kamis?utm\\_expid=.9Z4i5ypGQeGiS7w9arwTvQ.0&utm\\_referrer=https%3A%2F%2Fwww.google.com%2F](https://www.liputan6.com/regional/read/3656979/pegawai-bali-wajib-gunakan-pakaian-adat-madya-tiap-kamis?utm_expid=.9Z4i5ypGQeGiS7w9arwTvQ.0&utm_referrer=https%3A%2F%2Fwww.google.com%2F)
- Djakfar, M. (2017). Guarding Sharia Economy in Indonesia Optimization of Contemporary Ulama Authority and Local Wisdom. *El Harakah (Terakreditasi)*, 19(2), 209. doi:10.18860/el.v19i2.4433
- Dogerlioglu-Demir, K., & Tansuhaj, P. (2011). Global vs local brand perceptions among Thais and Turks. *Asia Pacific Journal of Marketing and Logistics*, 23(5), 667-683. doi:10.1108/13555851111183084
- Doherty, L. (2004). Work-life balance initiatives: implications for women. *Employee Relations*, 26(4), 433-452.
- Douglas, S. P., & Craig, C. S. (2007). Collaborative and iterative translation: An alternative approach to back translation. *Journal of International Marketing*, 15(1), 30-43.
- Du, J., Bian, C., & Gan, C. (2017). Bank competition, government intervention and SME debt financing. *China Finance Review International*, 7(4), 478-492. doi:10.1108/cfri-02-2017-0007
- Duflo, E. (2012). Women empowerment and economic development. *Journal of Economic Literature*, 50(4), 1051-1079.
- Dunne, C. (2011). The place of the literature review in grounded theory research. *International Journal of Social Research Methodology*, 14(2), 111-124. doi:10.1080/13645579.2010.494930
- Eddleston, K. A., Ladge, J. J., Mitteness, C., & Balachandra, L. (2016). Do You See What I See? Signaling Effects of Gender and Firm Characteristics on Financing Entrepreneurial Ventures. *Entrepreneurship Theory and Practice*, 40(3), 489-514. doi:10.1111/etap.12117
- Edelman, L. F., Manolova, T., Shirokova, G., & Tsukanova, T. (2016). The impact of family support on young entrepreneurs' start-up activities. *Journal of Business Venturing*, 31(4), 428-448. doi:10.1016/j.jbusvent.2016.04.003
- Elahi, K. Q., & Danopoulos, C. P. (2004). Microcredit and the Third World. *International Journal of Social Economics*, 31(7), 643-654. doi:10.1108/03068290410540855
- Ellemers, N. (2018). Gender stereotypes. *Annual review of psychology*, 69, 275-298.
- Elliott, J. E. (1980). Marx and Schumpeter on capitalism's creative destruction: A comparative restatement. *The Quarterly Journal of Economics*, 95(1), 45-68.
- Estrin, S., & Mickiewicz, T. (2011). Institutions and female entrepreneurship. *Small Business Economics*, 37(4), 397-415.
- Estrin, S., Mickiewicz, T., & Stephan, U. (2016). Human capital in social and commercial entrepreneurship. *Journal of Business Venturing*, 31(4), 449-467. doi:10.1016/j.jbusvent.2016.05.003
- Etikan, I., Musa, S. A., & Alkassim, R. S. (2016). Comparison of convenience sampling and purposive sampling. *American Journal of Theoretical and Applied Statistics*, 5(1), 1-4.

- Fan, Y. (2000). A classification of Chinese culture. *Cross Cultural Management: An International Journal*, 7(2), 3-10.
- Farr-Wharton, R., & Brunetto, Y. (2007). Women entrepreneurs, opportunity recognition and government-sponsored business networks. *Women in Management Review*, 22(3), 187-207. doi:10.1108/09649420710743653
- Fielden, S. L., Davidson, M. J., & Makin, P. J. (2000). Barriers encountered during micro and small business start-up in North-West England. *Journal of Small Business and Enterprise Development*, 7(4), 295-304. doi:10.1108/EUM00000000006852
- Fillis, I. (2012). An aesthetic understanding of the craft sector. *Creative Industries Journal*, 5(1), 23-41. doi:10.1386/cij.5.1-2.23\_1
- Fisher, R., Maritz, A., & Lobo, A. (2014). Evaluating entrepreneurs' perception of success. *International Journal of Entrepreneurial Behavior & Research*, 20(5), 478-492. doi:10.1108/ijebr-10-2013-0157
- Fleet, G. J. (2012). Evidence for stalled ict adoption and the facilitator ecommerce adoption model in SMEs. *International Journal of the Academic Business World*, 6(2), 7-18.
- Florida, R. (2002). The rise of the creative class: and how it's transforming work, leisure, community and everyday life. *New York: Basic*.
- Florida, R. (2006). The flight of the creative class: The new global competition for talent. *Liberal Education*, 92(3), 22-29.
- Foley, D. (2003). An examination of indigenous Australian entrepreneurs. *Journal of Developmental Entrepreneurship*, 8(2), 133-152.
- Foley, D. (2008). Indigenous (Australian) entrepreneurship? *International Journal of Business and Globalisation*, 2(4), 419-436.
- Fontaine, R., & Richardson, S. (2005). Cultural values in Malaysia: Chinese, Malays and Indians compared. *Cross Cultural Management: An International Journal*, 12(4), 63-77. doi:10.1108/13527600510798141
- Ford, M. T., Heinen, B. A., & Langkamer, K. L. (2007). Work and family satisfaction and conflict: a meta-analysis of cross-domain relations. *Journal of Applied Psychology*, 92(1), 57-80.
- Galloway, S., & Dunlop, S. (2007). A critique of definitions of the cultural and creative industries in public policy. *International Journal of Cultural Policy*, 13(1), 17-31.
- Gatut, B., & Aryanto, V. (2010). Batik industry of Indonesia: The rise, fall and prospects. *Studies in Business & Economics*, 5(3), 156-170.
- Ghazaleh, H. (2004). Womens small and micro enterprises in the Arab region: Challenges and opportunities. *Critical Half*, 2(1), 35-38.
- Gill, A., & Biger, N. (2012). Barriers to small business growth in Canada. *Journal of Small Business and Enterprise Development*, 19(4), 656-668. doi:doi:10.1108/14626001211277451
- Glaser, B., & Strauss, A. (1967). Grounded theory: The discovery of grounded theory. *Sociology the journal of the British sociological association*, 12(1), 27-49.
- GPFI, I. (2011). Strengthening Access to Finance for Women-Owned SMEs in Developing Countries. *International Finance Corporation. Washington, DC*.
- Grine, F., Fares, D., & Meguellati, A. (2015). Islamic spirituality and entrepreneurship: A case study of women entrepreneurs in Malaysia. *The Journal of Happiness & Well-Being*, 3(1), 41-56.

- Gudmundson, D., Tower, C. B., & Hartman, E. A. (2003). Innovation in small businesses: Culture and ownership structure do matter. *Journal of Developmental Entrepreneurship*, 8(1), 1.
- Gunaisah, E., Saleh, Y. B., Nayan, N. B., & Caropeboka, R. M. (2016). Socio-economic and cultural sustainability in local wisdom management at local marine conservation area (KKLD) of Mayalibit Bay, Raja Ampat Regency, West Papua Province. *AAAL Bioflux*, 9(4), 901-909.
- Guo, X., & Werner, J. M. (2016). Gender, family and business. *International Journal of Gender and Entrepreneurship*, 8(4), 373-401. doi:10.1108/ijge-12-2015-0046
- Gupta, V., & Levenburg, N. (2012). Cultures, ideologies and family businesses. *Journal of Family Business Management*, 2(1), 57-75. doi:10.1108/20436231211216420
- Haan, H. C. (2004). *Small enterprises: Women entrepreneurs in the UAE*: CLMRI.
- Hafkenscheid, E., Buiters, S., Wortel, M., Spakman, W., & Bijwaard, H. (2001). Modelling the seismic velocity structure beneath Indonesia: a comparison with tomography. *Tectonophysics*, 333(1-2), 35-46.
- Haggard, D. L., & Haggard, K. S. (2018). The impact of law, religion, and culture on the ease of starting a business. *International Journal of Organization Theory & Behavior*, 21(4), 242-257. doi:10.1108/IJOTB-04-2018-0043
- Hamdan. (2016). Kebijakan dan Strategi Pengembangan Ekonomi Kreatif. Retrieved from <https://www.ekon.go.id/ekliping/download/2252/1665/bahan-paparan-umm.pptx>
- Hapsari, I. M. (2014). Identifikasi berbagai permasalahan yang dihadapi oleh UKM dan peninjauan kembali regulasi UKM sebagai langkah awal revitalisasi UKM. *Permana*, 5(2), 43-47.
- Hartley, J., Potts, J., Flew, T., Cunningham, S., Keane, M., & Banks, J. (2013). *Key concepts in creative industries*: Sage.
- Haryanto, A. (2015). Faktor Geografis dan Konsepsi Peran Nasional sebagai Sumber Politik Luar Negeri Indonesia. *Jurnal Hubungan Internasional*, 4(2), 136-147.
- Haryanto, V. (2017). *4 ciri-ciri perbedaan antara suku bangsa yang mendasar*. Retrieved from <https://gurupkn.com/ciri-ciri-perbedaan-antara-suku-bangsa>
- Hashemi, S. M., Schuler, S. R., & Riley, A. P. (1996). Rural credit programs and women's empowerment in Bangladesh. *World Development*, 24(4), 635-653.
- Hastuti, E., Julianti, D., Erlangga, D., & Oswari, T. (2015). Local wisdom of economics and business overseas traders Minang community in Jakarta. *International Journal of Humanities and Social Science*, 5(5), 125-129.
- Hastuti, E., Oswari, T., & Julianti, D. (2015). Petatah Petitih Kearifan Lokal Ekonomi dan Bisnis Masyarakat Minang Pedagang Rantau di Jakarta *Prosiding PESAT*, 6.
- Hattab, H. (2011). *Towards understanding women entrepreneurship in MENA countries*. Paper presented at the ICSB World Conference Proceedings.
- Hauge, A. (2012). Creative industry: Lacklustre business – Swedish fashion firms' combination of business and aesthetics as a competitive strategy. *Creative Industries Journal*, 5(1), 105-118. doi:10.1386/cij.5.1-2.105\_1
- Hayton, J. C., & Cacciotti, G. (2013). Is there an entrepreneurial culture? A review of empirical research. *Entrepreneurship & Regional Development*, 25(9-10), 708-731.
- Hearn, G., & Rooney, D. (2008). *Knowledge policy: challenges for the 21st century*: Edward Elgar Publishing.

- Hechavarria, D., Bullough, A., Brush, C., & Edelman, L. (2019). High-Growth Women's Entrepreneurship: Fueling Social and Economic Development. *Journal of Small Business Management*, 57(1), 5-13. doi:10.1111/jsbm.12503
- Hechavarria, D. M., Terjesen, S. A., Ingram, A. E., Renko, M., Justo, R., & Elam, A. (2017). Taking care of business: The impact of culture and gender on entrepreneurs' blended value creation goals. *Small Business Economics*, 48(1), 225-257.
- Hendijani, R. B. (2016). Effect of food experience on tourist satisfaction: the case of Indonesia. *International Journal of Culture, Tourism and Hospitality Research*, 10(3), 272-282. doi:10.1108/IJCTHR-04-2015-0030
- Hendrayati, H., & Gaffar, V. (2016). Innovation and Marketing Performance of Womenpreneur in Fashion Industry in Indonesia. *Procedia-Social and Behavioral Sciences*, 219, 299-306.
- Henry, C. (2009). Women and the creative industries: exploring the popular appeal. *Creative Industries Journal*, 2(2), 143-160. doi:10.1386/cij.2.2.143/1
- Hesmondhalgh, D. (2008). *Cultural and creative industries*. London: Sage Publications.
- Hewapathirana, G. I. (2011). The role of social identity in internationalization of women-owned small businesses in Sri Lanka. *Journal of Asia Business Studies*, 5(2), 172-193. doi:10.1108/15587891111152339
- Hidayat, F. (2018). Program Pemberdayaan UMKM Berkelanjutan Disambut Antusias. *Berita Satu*. Retrieved from <https://www.beritasatu.com/nasional/527237/program-pemberdayaan-umkm-berkelanjutan-disambut-antusias>
- Higgs, P. L., Cunningham, S. D., & Bakhshi, H. (2008). Beyond the creative industries: Mapping the creative economy in the United Kingdom.
- Hijang, P., Ismail, A., Marhadi, A., Frank, S. A. K., Sokoy, F., & Idris, U. (2018). Puyakhabhu: Local wisdom values in environmental management at sentani indigenous community in Jayapura regency, Papua. *International Journal of Arts & Sciences*, 11(1), 59-65.
- Hindle, K. (2010). How community context affects entrepreneurial process: A diagnostic framework. *Entrepreneurship and Regional Development*, 22(7-8), 599-647.
- Hindle, K., & Moroz, P. (2010). Indigenous entrepreneurship as a research field: developing a definitional framework from the emerging canon. *International Entrepreneurship and Management Journal*, 6(4), 357-385.
- Hofstede, G. (1991). *Cultures and Organizations*. New York: McGraw-Hill.
- Hofstede, G. (2001). *Culture's consequences: Comparing values, behaviors, institutions and organizations across nations*: Sage publications.
- Hong, Y.-y., Ip, G., Chiu, C.-y., Morris, M. W., & Menon, T. (2001). Cultural identity and dynamic construction of the self: Collective duties and individual rights in Chinese and American cultures. *Social Cognition*, 19(3: Special issue), 251-268.
- Horng, J.-S., & Lin, L. (2009). The development of a scale for evaluating creative culinary products. *Creativity Research Journal*, 21(1), 54-63.
- Horng, J. S., & Lee, Y. C. (2009). What environmental factors influence creative culinary studies? *International Journal of Contemporary Hospitality Management*, 21(1), 100-117. doi:10.1108/09596110910930214

- Hospers, G. J. (2006). The Rise of the Creative Class: And How It's Transforming Work, Leisure, Community and Everyday Life. The Flight of the Creative Class: The New Global Competition for Talent – Richard Florida. *Creativity and Innovation Management*, 15(3), 323-324. doi:10.1111/j.1467-8691.2006.00398.x
- Hovgaard, A., & Hansen, E. (2004). Innovativeness in the forest products industry. *Forest Products Journal*, 54(1), 26-33.
- Howkins, J. (2002a). *The creative economy: How people make money from ideas*: Penguin UK.
- Howkins, J. (2002b). Speech to the Inception Session, The Mayor's Commission on the Creative Industries. Retrieved from <http://www.creativelondon.org.uk/upload/pdf/JohnHowkinstalk.pdf>
- Huang, M.-H. (2013). The qualia product design of the National Palace Museum in Taipei. *Creative Industries Journal*, 6(2), 151-157. doi:10.1386/cij.6.2.151\_1
- Hughes, K. D., Jennings, J. E., Brush, C., Carter, S., & Welter, F. (2012). Extending women's entrepreneurship research in new directions. *Entrepreneurship Theory and Practice*, 36(3), 429-442.
- Imawan, W. (2014). BPS: Jumlah Wirausahawan Meningkatkan. Retrieved from <https://www.republika.co.id/berita/ekonomi/makro/14/05/06/n54k9p-bps-jumlah-wirausahawan-meningkat>
- Indonesia.go.id. (2019a). Agama. Retrieved from <https://www.indonesia.go.id/profil/agama>
- Indonesia.go.id. (2019b). Suku Bangsa. Retrieved from <https://www.indonesia.go.id/profil/suku-bangsa>
- Irwin, D., & Scott, J. M. (2010). Barriers faced by SMEs in raising bank finance. *International Journal of Entrepreneurial Behavior & Research*, 16(3), 245-259. doi:10.1108/13552551011042816
- Ismail, T. (2016). Culture control, capability and performance: evidence from creative industries in Indonesia. *Asian Review of Accounting*, 24(2), 171-184. doi:10.1108/ara-01-2014-0014
- Ismal, R. (2010). Assessment of liquidity management in Islamic banking industry. *International Journal of Islamic and Middle Eastern Finance and Management*, 3(2), 147-167.
- Itani, H., Sidani, Y. M., & Baalbaki, I. (2011). United Arab Emirates female entrepreneurs: motivations and frustrations. *Equality, Diversity and Inclusion: An International Journal*, 30(5), 409-424. doi:10.1108/02610151111150654
- Jaskiewicz, P., Lutz, E., & Godwin, M. (2016). For Money or Love? Financial and Socioemotional Considerations in Family Firm Succession. *Entrepreneurship Theory and Practice*, 40(5), 1179-1190. doi:10.1111/etap.12149
- Jati, I. R. A. P. (2014). Local wisdom behind Tumpeng as an icon of Indonesian traditional cuisine. *Nutrition & Food Science*, 44(4), 324-334. doi:10.1108/nfs-11-2013-0141
- Javadian, G., & Singh, R. P. (2012). Examining successful Iranian women entrepreneurs: an exploratory study. *Gender in Management: An International Journal*, 27(3), 148-164. doi:10.1108/17542411211221259
- Jiménez, N. H., & San Martín, S. (2010). The role of country-of-origin, ethnocentrism and animosity in promoting consumer trust. The moderating role of familiarity. *International Business Review*, 19(1), 34-45.

- Jones, M., & Alony, I. (2011). Guiding the use of grounded theory in doctoral studies. *International Journal of Doctoral Studies*, 6, 95-114.
- Jumhawan, U., Putri, S. P., Marwani, E., Bamba, T., & Fukusaki, E. (2013). Selection of discriminant markers for authentication of asian palm civet coffee (kopi luwak): a metabolomics approach. *Journal of Agricultural and Food Chemistry*, 61(33), 7994-8001.
- Kakabadse, N. K., Kakabadse, A., & Kouzmin, A. (2003). Reviewing the knowledge management literature: towards a taxonomy. *Journal of Knowledge Management*, 7(4), 75-91.
- Kanada, Y. (2016). 3D printing of generative art using the assembly and deformation of direction-specified parts. *Rapid Prototyping Journal*, 22(4), 636-644. doi:10.1108/RPJ-01-2015-0009
- Kandari, A. M., Rianse, U., Iswandi, M., & Arafah, N. (2017). Local wisdom as adaptation strategy in suboptimal land management at Binongko island, Wakatobi Indonesia. *Biosciences Biotechnology Research Asia*, 14(1), 129-136.
- Kane, E. J. (1995). Difficulties of transferring risk-based capital requirements to developing countries. *Pacific-Basin Finance Journal*, 3(2-3), 193-216.
- Kebaili, B., Al-Subyae, S. S., & Al-Qahtani, F. (2017). Barriers of entrepreneurial intention among Qatari male students. *Journal of Small Business and Enterprise Development*, 24(4), 833-849. doi:doi:10.1108/JSBED-11-2016-0186
- Kemenperin. (2015). Menperin: Kontribusi PDB Ekonomi Kreatif Ditargetkan 7,5% Retrieved from <http://www.kemenperin.go.id/artikel/13182/Menperin:-Kontribusi-PDB-Ekonomi-Kreatif-Ditargetkan-7,5>
- Kemenperin. (2016). Industri Kreatif Masih Miskin SDM Kompeten. Retrieved from <http://www.kemenperin.go.id/artikel/4659/Industri-Kreatif-Masih-Miskin-SDM-Kompeten>
- Kemenperin. (2018). Industri Berkontribusi Tinggi Bagi Ekonomi. Retrieved from <https://kemenperin.go.id/artikel/19882/Industri-Berkontribusi-Tinggi-Bagi-Ekonomi>
- Kerrigan, F., & Rentschler, R. (2007). Painting equality: female artists as cultural entrepreneurial marketers. *Equal Opportunities International*, 26(7), 665-677. doi:10.1108/02610150710822302
- Khusniati, M., Parmin, & Sudarmin. (2014). Local wisdom-based science learning model through reconstruction of indigenous science to improve student's conservationist character. *Journal of Turkish Science Education*, 11(1), 3-23.
- Kim, D., Pan, Y., & Park, H. S. (1998). High-versus low-Context culture: A comparison of Chinese, Korean, and American cultures. *Psychology & Marketing*, 15(6), 507-521.
- Klimaszewski, C., Bader, G. E., Nyce, J. M., & Beasley, B. E. (2010). Who wins? Who loses? *Library Review*, 59(2), 92-106. doi:10.1108/00242531011023853
- Ko, E., & Lee, S. (2011). Cultural Heritage Fashion Branding in Asia. 5, 89-109. doi:10.1108/s1871-3173(2011)0000005008
- Korsgaard, S., Berglund, H., Thrane, C., & Blenker, P. (2016). A Tale of Two Kirzners: Time, Uncertainty, and the "Nature" of Opportunities. *Entrepreneurship Theory and Practice*, 40(4), 867-889. doi:10.1111/etap.12151

- KPPPA. (2016a). Kajian peran perempuan dalam penganggulan kemiskinan melalui kegiatan industri rumahan. Retrieved from <https://www.kemenpppa.go.id/lib/uploads/list/32803-kajian-peran-perempuan-dalam.pdf>
- KPPPA. (2016b). Program/kegiatan unggulan. Retrieved from <https://www.kemenpppa.go.id/index.php/page/view/4>
- Kumar, V., Ganesh, J., & Echambadi, R. (1998). Cross-national diffusion research: what do we know and how certain are we? *Journal of product innovation management*, 15(3), 255-268.
- Kusumasari, B., & Alam, Q. (2012). Local wisdom-based disaster recovery model in Indonesia. *Disaster Prevention and Management: An International Journal*, 21(3), 351-369.
- Landry, C. (2005). London as a creative city. In *Creative industries*. London Blackwell.
- Landry, C., & Bianchini, F. (1995). *The creative city: Demos*.
- Laure Humbert, A., & Drew, E. (2010). Gender, entrepreneurship and motivational factors in an Irish context. *International Journal of Gender and Entrepreneurship*, 2(2), 173-196. doi:10.1108/17566261011051026
- Lawrence, J., & Tar, U. (2013). The use of grounded theory technique as a practical tool for qualitative data collection and analysis. *The Electronic Journal of Business Research Methods*, 11(1), 29-40.
- Lee, D. (2012). Precarious creativity: Changing attitudes towards craft and creativity in the British independent television production sector. *Creative Industries Journal*, 4(2), 155-170. doi:10.1386/cij.4.2.155\_1
- Levent, T. B., Masurel, E., & Nijkamp, P. (2003). Diversity in entrepreneurship: ethnic and female roles in urban economic life. *International Journal of Social Economics*, 30(11), 1131-1161. doi:10.1108/03068290310497495
- Levine, D. N. (1968). The flexibility of traditional culture. *Journal of Social Issues*, 24(4), 129-141.
- Lindsay, N. J. (2005). Toward a cultural model of indigenous entrepreneurial attitude. *Academy of Marketing Science Review*, 2005(5), 1-18.
- Linton, R. (1936). *The study of man: an introduction*. Ney York: Appleton Century.
- Literasipublik. (2018). Wilayah Indonesia Rawan Terhadap Bencana. Retrieved from <https://www.literasipublik.com/wilayah-indonesia-rawan-bencana>
- Littrell, M. A., Paff Ogle, J. L., & Kim, S. (1999). Marketing ethnic apparel: Single or multiple consumer segments? *Journal of Fashion Marketing and Management: An International Journal*, 3(1), 31-43. doi:10.1108/eb022546
- Littunen, H. (2000). Entrepreneurship and the characteristics of the entrepreneurial personality. *International Journal of Entrepreneurial Behavior & Research*, 6(6), 295-310. doi:10.1108/13552550010362741
- Liu, K. (2005). When professional knowledge meets local wisdom. *Reconstructing Communities*, 41-46.
- Lockyer, J., & George, S. (2012). What women want: barriers to female entrepreneurship in the West Midlands. *International Journal of Gender and Entrepreneurship*, 4(2), 179-195. doi:10.1108/17566261211234661
- Lucky, E. O.-I., & Olusegun, A. I. (2012). Is small and medium enterprises (SMEs) an

- entrepreneurship? *International Journal of Academic Research in Business and Social Sciences*, 2(1), 487-496.
- Ma, J., Wang, S., & Hao, W. (2012). Does cultural similarity matter? Extending the animosity model from a new perspective. *Journal of Consumer Marketing*, 29(5), 319-332. doi:10.1108/07363761211247442
- Maden, C. (2015). A gendered lens on entrepreneurship: women entrepreneurship in Turkey. *Gender in Management: An International Journal*, 30(4), 312-331. doi:10.1108/gm-11-2013-0131
- Madrid-Guijarro, A., García-Pérez-de-Lema, D., & Van Auken, H. (2016). Financing constraints and SME innovation during economic crises. *Academia Revista Latinoamericana de Administración*, 29(1), 84-106. doi:10.1108/arla-04-2015-0067
- Malach-Pines, A., & Schwartz, D. (2006). Men and women small business owners in Israel. *Equal Opportunities International*, 25(4), 311-326. doi:10.1108/02610150610706285
- Malach-Pines, A., & Schwartz, D. (2008). Now you see them, now you don't: gender differences in entrepreneurship. *Journal of Managerial Psychology*, 23(7), 811-832. doi:10.1108/02683940810896358
- Mansori, S., Sambasivan, M., & Md-Sidin, S. (2015). Acceptance of novel products: the role of religiosity, ethnicity and values. *Marketing Intelligence & Planning*, 33(1), 39-66. doi:10.1108/mip-03-2013-0050
- Marco-Serrano, F., Rausell-Koster, P., & Abeledo-Sanchis, R. (2014). Economic development and the creative industries: a tale of causality. *Creative Industries Journal*, 7(2), 81-91. doi:10.1080/17510694.2014.958383
- Marcone, M. F. (2004). Composition and properties of Indonesian palm civet coffee (Kopi Luwak) and Ethiopian civet coffee. *Food Research International*, 37(9), 901-912.
- Maretta, Y. (2016). Preparing prospective teachers in integrating science and local wisdom through practicing open inquiry. *Journal of Turkish Science Education* 13(2), 3-14.
- Marlow, S., & McAdam, M. (2015). Incubation or Induction? Gendered Identity Work in the Context of Technology Business Incubation. *Entrepreneurship Theory and Practice*, 39(4), 791-816. doi:10.1111/etap.12062
- Martin, L. M., & Tiu Wright, L. (2005). No gender in cyberspace? *International Journal of Entrepreneurial Behavior & Research*, 11(2), 162-178. doi:10.1108/13552550510590563
- Mattis, M. C. (2004). Women entrepreneurs: out from under the glass ceiling. *Women in Management Review*, 19(3), 154-163. doi:10.1108/09649420410529861
- Maturbongs, E. E., Cahyanti, T. W. A., & Fitriani. (2017). Management and environmental conservation based on local wisdom. *Advanced Science Letters*, 23(3), 2512-2514.
- McClelland, D. C. (1987). Characteristics of successful entrepreneurs. *The journal of creative behavior*, 21(3), 219-233.
- McElwee, G., & Al-Riyami, R. (2003). Women entrepreneurs in Oman: some barriers to success. *Career Development International*, 8(7), 339-346. doi:10.1108/13620430310505296

- McGee, J. E., & Peterson, M. (2017). The Long-Term Impact of Entrepreneurial Self-Efficacy and Entrepreneurial Orientation on Venture Performance. *Journal of Small Business Management*, 57(3), 720-737. doi:10.1111/jsbm.12324
- Mehtap, S., Pellegrini, M. M., Caputo, A., & Welsh, D. H. B. (2017). Entrepreneurial intentions of young women in the Arab world. *International Journal of Entrepreneurial Behavior & Research*, 23(6), 880-902. doi:10.1108/ijebr-07-2017-0214
- Meliono, I. (2016). Understanding the nusantara thought and local wisdom as an aspect of the Indonesian education. *Tawarikh*, 2(2), 221-234.
- Mendy. (2019). Peta Indonesia. Retrieved from <https://thegorbalsla.com/peta-indonesia/peta-indonesia-2/>
- Miller, D., Steier, L., & Le Breton-Miller, I. (2016). What Can Scholars of Entrepreneurship Learn From Sound Family Businesses? *Entrepreneurship Theory and Practice*, 40(3), 445-455. doi:10.1111/etap.12231
- Mitchell, R. K., Smith, B., Seawright, K. W., & Morse, E. A. (2000). Cross-cultural cognitions and the venture creation decision. *Academy of Management Journal*, 43(5), 974-993.
- Mitev, N. N., & March, A. E. (1998). Small businesses and information technology: risk, planning and change. *Journal of Small Business and Enterprise Development*, 5(3), 228-245. doi:10.1108/eum0000000006784
- Modarresi, M., Arasti, Z., Talebi, K., & Farasatkah, M. (2016). Women's entrepreneurship in Iran. *International Journal of Gender and Entrepreneurship*, 8(4), 446-470. doi:10.1108/ijge-03-2016-0006
- Mongkholaew, J., & Monthon, N. (2014). The usage of media for introducing local wisdom: bamboo woven handicraft products of jandum village, non sung district, nakhon ratchasima province. *Review of Integrative Business & Economics Research*, 3, 71-77.
- Morris, M., Schindehutte, M., & Lesser, J. (2002). Ethnic entrepreneurship: Do values matter? *New England Journal of Entrepreneurship*, 5(2), 35-46. doi:10.1108/neje-05-02-2002-b006
- Mujahidin, A. (2016). Peranan kearifan lokal (local wisdom) dalam pengembangan ekonomi dan perbankan syariah di Indonesia. *Jurnal Ilmiah Syari'ah*, 15(2), 153-168.
- Mullins, J. W., Forlani, D., & Cardozo, R. N. (2002). Seeing Differently, Acting Differently? New Venture Perceptions and Decisions of Managers and Successful Entrepreneurs. *Journal of Research in Marketing and Entrepreneurship*, 4(3), 163-190. doi:10.1108/14715200280001470
- Murniati, D. E. (2009). *Peran Perguruan Tinggi Dalam Triple Helix Sebagai Upaya Pengembangan Industri Kreatif*. Paper presented at the Prosiding Seminar Nasional PTBB 2009.
- Mushaben, J. M. (2006). Thinking Globally, Integrating Locally: Gender, Entrepreneurship and Urban Citizenship in Germany. *Citizenship Studies*, 10(2), 203-227. doi:10.1080/13621020600633127
- Musyaffa, I. (2017). Peran industri kreatif pada perekonomian Indonesia. Retrieved from <https://www.aa.com.tr/id/ekonomi/peran-industri-kreatif-pada-perekonomian-indonesia/952584>

- Naser, K., Mohammed, W. R., & Nuseibeh, R. (2009). Factors that affect women entrepreneurs: evidence from an emerging economy. *International Journal of Organizational Analysis*, 17(3), 225-247. doi:10.1108/19348830910974932
- Natsuda, K., Igusa, K., Wiboonpongse, A., & Thoburn, J. (2012). One Village One Product—rural development strategy in Asia: the case of OTOP in Thailand. *Canadian Journal of Development Studies/Revue canadienne d'études du développement*, 33(3), 369-385.
- Ndemo, B., Adcroft, A., & Wanjiku Maina, F. (2007). Women entrepreneurs and strategic decision making. *Management Decision*, 45(1), 118-130. doi:10.1108/00251740710719006
- Nearchou-Ellinas, L., & Kountouris, I. S. (2004). Women entrepreneurs in Cyprus: a new dynamic in Cyprus economy. *Women in Management Review*, 19(6), 325-332. doi:10.1108/09649420410555097
- Nel, P., Maritz, A., & Thongprovati, O. (2010). Motherhood and Entrepreneurship: The Mumpreneur Phenomenon. *International Journal of Organizational Innovation*, 3(1), 6-34.
- Netralnews. (2017). Kenapa orang sunda tidak mau disebut orang jawa? Ini jawabannya! Retrieved from <https://www.netralnews.com/news/rsn/read/118107/kenapa..orang.sunda..tidak.mau.disebut.o/1>
- Ngoasong, M. Z., & Kimbu, A. N. (2019). Why Hurry? The Slow Process of High Growth in Women-Owned Businesses in a Resource-Scarce Context. *Journal of Small Business Management*, 57(1), 40-58. doi:10.1111/jsbm.12493
- Ogunniyi, M. B. (1988). Adapting western science to traditional African culture. *International journal of science education*, 10(1), 1-9.
- Onishi, N. (2010). From Dung to Coffee Brew With No Aftertaste. Retrieved from <https://www.nytimes.com/2010/04/18/world/asia/18scivetcoffee.html>
- Opdenakker, R. (2006). Advantages and disadvantages four interview techniques *Forum: Qualitative Social Research*, 7(4), 1-14.
- Orser, B. J., Riding, A. L., & Manley, K. (2006). Women entrepreneurs and financial capital. *Entrepreneurship Theory and Practice*, 30(5), 643-665.
- Paige, R. C., & Littrell, M. A. (2002). Craft retailers' criteria for success and associated business strategies. *Journal of Small Business Management*, 40(4), 314-331.
- Pan, L. (2015). Marginality as centrality: South Korea's alternative creative cities. *Creative Industries Journal*, 8(1), 39-57. doi:10.1080/17510694.2015.1048067
- Panggabean, S. (2018). Banyak ditutup, begini kondisi Koperasi di era pemerintahan Jokowi-JK. Retrieved from <https://www.merdeka.com/uang/banyak-ditutup-begini-kondisi-koperasi-di-era-pemerintahan-jokowi-jk.html>
- Pantano, E. (2011). Cultural factors affecting consumer behaviour: a new perception model. *EuroMed Journal of Business*, 6(1), 117-136. doi:10.1108/14502191111130343
- Park, J., Javalgi, R., & Wachter, M. (2016). Product ethnicity and perceived consumer authenticity: the moderating role of product type. *Journal of Consumer Marketing*, 33(6), 458-468. doi:10.1108/jcm-01-2015-1272

- Petridou, E., & Ioannides, D. (2012). Conducting creativity in the periphery of Sweden: A bottom-up path towards territorial cohesion. *Creative Industries Journal*, 5(1), 119-137. doi:10.1386/cij.5.1-2.119\_1
- Phipps, S. T., & Prieto, L. C. (2015). Women versus men in entrepreneurship: A comparison of the sexes on creativity, political skill, and entrepreneurial intentions. *Academy of Entrepreneurship Journal*, 21(1), 32-43.
- Pilotta, J. J. (2016). The Entrepreneur as Hero? In *Neoliberalism, economic radicalism, and the normalization of violence* (pp. 37-52): Springer.
- Pimentel, D., Couto, J. P., & Scholten, M. (2018). Entrepreneurial Orientation in Family Firms: Looking at a European Outermost Region. *Journal of Enterprising Culture*, 25(04), 441-460. doi:10.1142/s0218495817500169
- Pio, E. (2010). Islamic sisters: spirituality and ethnic entrepreneurship in Sweden. *Equality, Diversity and Inclusion: An International Journal*, 29(1), 113-130. doi:10.1108/02610151011019246
- Pitts, F. H. (2015). A hidden history: defining and specifying the role of the creative industries. *Creative Industries Journal*, 8(1), 73-84. doi:10.1080/17510694.2015.1048068
- Popovic-Pantic, S. (2014). An analysis of female entrepreneurship and innovation in Serbia in the context of EU competitiveness. *Economic annals*, 59(200), 61-90. doi:10.2298/eka1400061p
- Posig, M., & Kickul, J. (2004). Work-role expectations and work family conflict: gender differences in emotional exhaustion. *Women in Management Review*, 19(7), 373-386.
- Potts, J., & Cunningham, S. (2008). Four models of the creative industries. *International Journal of Cultural Policy*, 14(3), 233-247.
- Potts, J., Cunningham, S., Hartley, J., & Ormerod, P. (2008). Social network markets: a new definition of the creative industries. *Journal of Cultural Economics*, 32(3), 167-185.
- Proprius, L. D., & Wei, P. (2009). Creativity and Space: the opportunity of an urban creative jewellery cluster. *Creative Industries Journal*, 2(1), 37-56. doi:10.1386/cij.2.1.37/1
- Pujiyono, Wiwoho, J., & Sutopo, W. (2017). Implementation of Javanese traditional value in creating the accountable corporate social responsibility. *International Journal of Law and Management*, 59(6), 964-976. doi:10.1108/ijlma-06-2016-0060
- Purnamawati, I., Utama, M., Suartana, I., & Marhaeni, A. (2020). Women's entrepreneurship and local wisdom: The role of sustainable subjective wellbeing. *Management Science Letters*, 10(16), 3879-3890.
- Purnomo, A. (2008). Industri kreatif, solusi kreatif pengentasan kemiskinan di Indonesia. *Al-Mizan*, 138, 5-9.
- Qu, S. Q., & Dumay, J. (2011). The qualitative research interview. *Qualitative Research in Accounting & Management*, 8(3), 238-264.
- Rae, D. (2007). *Entrepreneurship: from opportunity to action*: Palgrave Macmillan.
- Rahiem, H., & Dinia, M. (2018). *The status and role of women in the pasemah tribe: Decreasing acts of violence against women using local wisdom as value education*. Paper presented at the 7th International RAIS Conference on Social Sciences.

- Rahman, R. A., & Mohamed, Z. (2011). Malaysian halal food entrepreneurs perspective towards globalization—a conceptual framework. *SSRN Electronic Journal*, 1-8. doi:10.2139/ssrn.1869683
- Rahman, S. M., Tootoonchi, A., & Monahan, M. L. (2011). Digital technology: a vehicle for making rural businesses competitive. *Competitiveness Review*, 21(5), 441-451. doi:10.1108/10595421111171948
- Rahyuda, I. K., Rahyuda, A. G., Rahyuda, H., & Candradewi, M. R. (2018). The relationship between the concept of competitive advantage and the value of Catur Paramitha on SMEs in Sarbagita. *International Journal of Law and Management*, 00-00. doi:10.1108/ijlma-09-2017-0210
- Rajput, A. A., & Ali, M. (2009). A preliminary investigation of entrepreneurial women in Potohar region of Pakistan. *Journal of Chinese Entrepreneurship*, 1(3), 193-208. doi:10.1108/17561390910999498
- Ramadani, V., Dana, L.-P., Sadiku-Dushi, N., Ratten, V., & Welsh, D. H. B. (2018). Decision-Making Challenges of Women Entrepreneurship in Family Business Succession Process. *Journal of Enterprising Culture*, 25(04), 411-439. doi:10.1142/s0218495817500157
- Rao, S., Ahmad, A., Horsman, W., & Kaptein-Russell, P. (2001). The importance of innovation for productivity. *International Productivity Monitor*, 2, 11-18.
- Rauch, A., & Frese, M. (2000). Psychological approaches to entrepreneurial success: A general model and an overview of findings. *International Review of Industrial and Organizational Psychology*, 15, 101-142.
- Rehman, S., & Azam Roomi, M. (2012). Gender and work-life balance: a phenomenological study of women entrepreneurs in Pakistan. *Journal of Small Business and Enterprise Development*, 19(2), 209-228. doi:10.1108/14626001211223865
- Relin, Rasna, I. W., & Binawati, W. S. (2018). Local Wisdom Values in Balinese Folktales That Are Relevant to Character Education for the First Grade at Primary School. *Journal of Language Teaching and Research*, 9(1), 155. doi:10.17507/jltr.0901.20
- Rey-Martí, A., Porcar, A. T., & Mas-Tur, A. (2015). Linking female entrepreneurs' motivation to business survival. *Journal of Business Research*, 68(4), 810-814.
- Riebe, M. (2003). *Growth Oriented Women Entrepreneurs: Making It Their Way*. Paper presented at the Annual Conference of the International Conference of Small Business, Belfast, Ireland.
- Rindova, V., Barry, D., & Ketchen Jr, D. J. (2009). Entrepreneurship as emancipation. *Academy of Management Review*, 34(3), 477-491.
- Ritchie, H. A. (2016). Unwrapping Institutional Change in Fragile Settings: Women Entrepreneurs Driving Institutional Pathways in Afghanistan. *World Development*, 83, 39-53. doi:10.1016/j.worlddev.2016.03.007
- Rob, R., & Waldfogel, J. (2007). Piracy on the silver screen. *The Journal of Industrial Economics*, 55(3), 379-395.
- Rodgers, J. (2015). Jobs for creatives outside the creative industries: a study of creatives working in the Australian manufacturing industry. *Creative Industries Journal*, 8(1), 3-23. doi:10.1080/17510694.2015.1034572

- Rodríguez-García, M. J., Mora, C. M., & Yáñez, C. J. N. (2014). Cultural Strategies, Creativity, and Local Development in Spain. *Research in Urban Policy*, *11*, 121-134. doi:10.1108/s1479-352020140000011021
- Roomi, M. A., & Harrison, P. (2008). Training needs for women-owned SMEs in England. *Education + Training*, *50*(8/9), 687-696. doi:10.1108/00400910810917064
- Roomi, M. A., Harrison, P., & Beaumont-Kerridge, J. (2009). Women-owned small and medium enterprises in England. *Journal of Small Business and Enterprise Development*, *16*(2), 270-288. doi:10.1108/14626000910956056
- Roper, S., Love, J. H., & Bonner, K. (2017). Firms' knowledge search and local knowledge externalities in innovation performance. *Research Policy*, *46*(1), 43-56. doi:10.1016/j.respol.2016.10.004
- Rosile, G. A., & Claw, C. M. (2016). Eight Aspects of Tribal Wisdom for Business Ethics, and Why They Matter. In *Tribal Wisdom for Business Ethics*, 3-16. doi:10.1108/978-1-78635-288-020161011
- Rozi, S. (2017). Local wisdom and natural disaster in West Sumatra. *El-harakah*, *19*(1), 1-19. doi:10.18860/el.v19i1.3952
- Rujirawanich, P., Addison, R., & Smallman, C. (2011). The effects of cultural factors on innovation in a Thai SME. *Management Research Review*, *34*(12), 1264-1279. doi:10.1108/01409171111186397
- Saddhono, K., & Pramestuti, D. (2018). Sekar macapat pocung: Study of religious values based on the local wisdom of javanese culture. *El Harakah*, *20*(1), 15-32.
- Salloum, C., Jabbour, G., & Mercier-Suissa, C. (2019). Democracy across Gender Diversity and Ethnicity of Middle Eastern SMEs: How Does Performance Differ? *Journal of Small Business Management*, *57*(1), 255-267. doi:10.1111/jsbm.12336
- Santos, S. C., Curral, L., & Caetano, A. (2010). Cognitive maps in early entrepreneurship stages from motivation to implementation. *The International Journal of Entrepreneurship and Innovation*, *11*(1), 29-44.
- Sarri, K., & Trihopoulou, A. (2005). Female entrepreneurs' personal characteristics and motivation: a review of the Greek situation. *Women in Management Review*, *20*(1), 24-36. doi:10.1108/09649420510579559
- Sartini, N. W. (2009). Menggali nilai kearifan lokal budaya Jawa lewat ungkapan (Bebasan, saloka, dan peribahasa). *Jurnal Logal*, *5*(1), 28-37.
- Saunders, M., Lewis, P., & Thornhill, A. (2016). *Research Methods for Business Students*, 7E. England: Pearson Education Limited.
- Savira, E. M., & Tasrin, K. (2018). Involvement of local wisdom as a value and an instrument for internalization of public service Innovation. *Bisnis & Birokrasi Journal*, *24*(1-13).
- Schaper, M., Volery, T., Weber, P., & Lewis, K. (2010). Entrepreneurship and Small Business: 3rd Asia-Pacific Edition. In. Australia: John Wiley & Sons.
- Schmidt, R. A., & Parker, C. (2003). Barrier and benefit impact of gender. *International Journal of Retail & Distribution Management*, *31*(8), 428-439.
- Schulz, S. (2015). A question of order: the role of collective taste as a strategy to cope with demand uncertainty in the womenswear fashion industry. *Creative Industries Journal*, *8*(1), 58-72. doi:10.1080/17510694.2015.1050296

- Segal, G., Borgia, D., & Schoenfeld, J. (2005). The motivation to become an entrepreneur. *International Journal of Entrepreneurial Behavior & Research*, 11(1), 42-57. doi:10.1108/13552550510580834
- Shenkar, O. (2003). *Chinese culture, organizational behavior, and international business management*: Greenwood Publishing Group.
- Sibarani, R. (2018). Batak Toba society's local wisdom of mutual cooperation in Toba lake area: a linguistic anthropology study. *International Journal of Human Rights in Healthcare*, 11(1), 40-55.
- Singh, K. (2013). Many Asias but one Singapore: The problematics of creative industry. *Creative Industries Journal*, 6(1), 71-77. doi:10.1386/cij.6.1.71\_7
- Singsomboon, T. (2014). Tourism promotion and the use of local wisdom through creative tourism process. *International Journal of Business Tourism and Applied Sciences*, 2(2), 32-37.
- Siringi, E. M. (2011). Women's small and medium enterprises for poverty alleviation in Sub-Saharan Africa. *Management Research Review*, 34(2), 186-206. doi:10.1108/01409171111102803
- Slovic, P. (2000). The perception of risk. Risk, society, and policy series. London: Earthscan.
- Slovic, P., & Peters, E. (2006). Risk perception and affect. *Current directions in psychological science*, 15(6), 322-325.
- Smallbone, D., Bertotti, M., & Ekanem, I. (2005). Diversification in ethnic minority business. *Journal of Small Business and Enterprise Development*, 12(1), 41-56. doi:10.1108/14626000510579635
- Smith, J. (1999). Information technology in the small business: establishing the basis for a management information system. *Journal of Small Business and Enterprise Development*, 6(4), 326-340. doi:10.1108/eum00000000006684
- Sollors, W. (1986). *Beyond ethnicity: Consent and descent in American culture*: Oxford University Press on Demand.
- Soltanian, M., Zailani, S., Iranmanesh, M., & Aziz, A. A. (2016). Motivations of SME entrepreneurs to become halalpreneurs. *Journal of Science and Technology Policy Management*, 7(2), 173-189. doi:10.1108/jstpm-07-2015-0023
- Sopannah, A., Sudarma, M., Ludigdo, U., & Djamhuri, A. (2013). Beyond ceremony: The impact of local wisdom on public participation in local government budgeting. *Journal of Applied Management Accounting Research*, 11(1), 65-78.
- Stanger, A. M. J. (2004). Gender-comparative use of small business training and assistance: a literature review. *Education + Training*, 46(8/9), 464-473. doi:10.1108/00400910410569588
- Stephan, U., & Pathak, S. (2016). Beyond cultural values? Cultural leadership ideals and entrepreneurship. *Journal of Business Venturing*, 31(5), 505-523. doi:10.1016/j.jbusvent.2016.07.003
- Stevenson, L. A. (1986). Against all odds: The entrepreneurship of women. *Journal of Small Business Management*, 24, 30-44.
- Still, L. V., & Walker, E. A. (2006). The self-employed woman owner and her business. *Women in Management Review*, 21(4), 294-310. doi:10.1108/09649420610666597

- Strauss, A. L. (1987). *Qualitative Analysis for Social Scientists*. United Kingdom: Cambridge University Press.
- Suci, Y. R. (2017). Perkembangan UMKM (Usaha mikro kecil dan menengah) di Indonesia. *Cano Ekonomos*, 6(1), 51-58.
- Suddaby, R. (2006). What grounded theory is not *The Academy of Management Journal*, 49(4), 633-642.
- Suh, T., & Kwon, I.-W. G. (2002). Globalization and reluctant buyers. *International Marketing Review*, 19(6), 663-680.
- Sulastri, E., & Maharjan, K. L. (2002). Role of dairy cooperative services on dairy development in Indonesia: A case study of Daerah Istimewa Yogyakarta province. *Journal of International Development and cooperation*, 9(1), 17-39.
- Sungkharat, U., Dounghan, P., Tongchiou, C., & Tinpang-nga, B. (2010). Local Wisdom: The Development Of Community Culture And Production Processes In Thailand. *The International Business & Economics Research Journal*, 9(11), 115-120. Retrieved from <http://search.proquest.com/docview/818455858?accountid=10382>  
[http://link.library.curtin.edu.au/openurl?url\\_ver=Z39.88-2004&rft\\_val\\_fmt=info:ofi/fmt:kev:mtx:journal&genre=article&sid=ProQ:ProQ%3Aaibiglobal&atitle=Local+Wisdom%3A+The+Development+Of+Community+Culture+And+Production+Processes+In+Thailand&title=The+International+Business+%26+Economics+Research+Journal&issn=15350754&date=2010-11-01&volume=9&issue=11&spage=115&au=Sungkharat%2C+Utitt%3BDounghan%2C+Piboon%3BTongchiou%2C+Chantas%3BTinpang-nga%2C+Banlue&isbn=&jtitle=The+International+Business+%26+Economics+Research+Journal&btitle=&rft\\_id=info:eric/&rft\\_id=info:doi/](http://link.library.curtin.edu.au/openurl?url_ver=Z39.88-2004&rft_val_fmt=info:ofi/fmt:kev:mtx:journal&genre=article&sid=ProQ:ProQ%3Aaibiglobal&atitle=Local+Wisdom%3A+The+Development+Of+Community+Culture+And+Production+Processes+In+Thailand&title=The+International+Business+%26+Economics+Research+Journal&issn=15350754&date=2010-11-01&volume=9&issue=11&spage=115&au=Sungkharat%2C+Utitt%3BDounghan%2C+Piboon%3BTongchiou%2C+Chantas%3BTinpang-nga%2C+Banlue&isbn=&jtitle=The+International+Business+%26+Economics+Research+Journal&btitle=&rft_id=info:eric/&rft_id=info:doi/)
- Supriadin, J. (2019). Merawat Tradisi Ketangkasan Adu Domba Garut yang Melegenda. *Liputan6.com*. Retrieved from [https://www.liputan6.com/regional/read/4023598/merawat-tradisi-ketangkasan-adu-domba-garut-yang-melegenda?utm\\_expid=.9Z4i5ypGQeGiS7w9arwTvQ.0&utm\\_referrer=https%3A%2F%2Fwww.google.com%2F](https://www.liputan6.com/regional/read/4023598/merawat-tradisi-ketangkasan-adu-domba-garut-yang-melegenda?utm_expid=.9Z4i5ypGQeGiS7w9arwTvQ.0&utm_referrer=https%3A%2F%2Fwww.google.com%2F)
- Suradisastra, K. (2006). *Agricultural cooperative in Indonesia*. Paper presented at the International Seminar on Agricultural Cooperatives in Asia: Innovations and Opportunities in the 21st century, Seoul, Korea.
- Suryadi, E., & Kusnendi. (2016). The Influence of Local Wisdom on the Actualisation of Educative, Scientific and Religious Behaviour on an Academic Environment in a University. *American Journal of Applied Sciences*, 13(4), 467-476. doi:10.3844/ajassp.2016.467.476
- Suswandari. (2017). Incorporating beliefs, values and local wisdom of betawi culture in a character-based education through a design-based research. *European Journal of Contemporary Education*, 6(3), 574-585.
- Sutikno, B., Hakim, A., Batoro, J., & Riniwati, H. (2018). Influence of green economic development through local wisdom, economic potential, and role of dairy cooperative in Pasuruan. *International Review of Management and Marketing*, 8(3), 81-89.

- Swers, M. L. (2016). Pursuing Women's Interests in Partisan Times: Explaining Gender Differences in Legislative Activity on Health, Education, and Women's Health Issues. *Journal of Women, Politics and Policy*, 37(3), 249-273. doi:10.1080/1554477X.2016.1188599
- Tambas, J. S., Hidayat, K., Abadi, A. L., & Kepel, C. (2017). Maneke as Local Wisdom in the Community of Small Islands in Sangihe Island Regency, North Sulawesi. *Journal of Indonesian Tourism and Development Studies*, 5(1), 57-64. doi:10.21776/ub.jitode.2017.005.01.08
- Tambunan, T. (2019). Recent evidence of the development of micro, small and medium enterprises in Indonesia. *Journal of Global Entrepreneurship Research*, 9(1). doi:10.1186/s40497-018-0140-4
- Thébaud, S. (2016). Passing Up the Job: The Role of Gendered Organizations and Families in the Entrepreneurial Career Process. *Entrepreneurship Theory and Practice*, 40(2), 269-287. doi:10.1111/etap.12222
- Thierry, A. R. (2007). The elephant in the room: gender and export-led poverty reduction. *Management Decision*, 45(8), 1359-1376. doi:10.1108/00251740710819087
- Thurik, R., & Wennekers, S. (2004). Entrepreneurship, small business and economic growth. *Journal of Small Business and Enterprise Development*, 11(1), 140-149. doi:doi:10.1108/14626000410519173
- Timberlake, S. (2005). Social capital and gender in the workplace. *Journal of Management Development*, 24(1), 34-44. doi:10.1108/02621710510572335
- Tinsley, C. (1998). Models of conflict resolution in Japanese, German, and American cultures. *Journal of Applied Psychology*, 83(2), 316.
- Tipu, S. A. A., & Arain, F. M. (2011). Managing success factors in entrepreneurial ventures: a behavioral approach. *International Journal of Entrepreneurial Behavior & Research*, 17(5), 534-560. doi:10.1108/13552551111158844
- Tlaiss, H. A. (2014). Women's Entrepreneurship, Barriers and Culture: Insights from the United Arab Emirates. *Journal of Entrepreneurship*, 23(2), 289-320. doi:10.1177/0971355714535307
- Tlaiss, H. A., & Kauser, S. (2019). Entrepreneurial Leadership, Patriarchy, Gender, and Identity in the Arab World: Lebanon in Focus. *Journal of Small Business Management*, 57(2), 517-537. doi:10.1111/jsbm.12397
- Toharudin, U., & Kurniawan, I. S. (2017). Values of Local Wisdom: A Potential to Develop an Assessment and Remedial. *International Journal of Evaluation and Research in Education*, 6(1), 71-78.
- Trimarchi, M. (2009). The economics and policy of creativity: The Italian perspective. *Creative Industries Journal*, 2(3), 231-246. doi:10.1386/cij.2.3.231\_1
- Urban, B., & Ratsimanetrimanana, F. A. (2015). Culture and entrepreneurial intentions of Madagascan ethnic groups. *Journal of Entrepreneurship in Emerging Economies*, 7(2), 86-114. doi:10.1108/jeee-01-2015-0008
- Urban, B., Van Vuuren, J. J., & Owen, R. H. (2008). Antecedents to entrepreneurial intentions: testing for measurement invariance for cultural values, attitudes and self-efficacy beliefs across ethnic groups: original research. *SA Journal of Human Resource Management*, 6(1), 1-9.

- Utami, R. M., & Lantu, D. C. (2014). Development competitiveness model for small-medium enterprises among the creative industry in Bandung. *Procedia-Social and Behavioral Sciences*, 115, 305-323.
- Undang-undang Republik Indonesia Nomor 20 tahun 2008 tentang usaha mikro, kecil, dan menengah (2008).
- Undang-Undang Dasar Negara Republik Indonesia Tahun 1945, (1945).
- Uygur, U. (2017). An Analogy Explanation for the Evaluation of Entrepreneurial Opportunities. *Journal of Small Business Management*, 57(3), 757-779. doi:10.1111/jsbm.12321
- van Akkeren, J. K., & Cavaye, A. L. M. (1999). Factors affecting entry-level internet technology adoption by small business in Australia - evidence from three cases. *Journal of Systems and Information Technology*, 3(2), 33-48. doi:10.1108/13287269980000747
- Van Teijlingen, E. R., & Hundley, V. (2002). The importance of pilot studies. *Nursing Standard (through 2013)*, 16(40), 33.
- Volery, T., Doss, N., Mazzarol, T., & Thein, V. (1997). Triggers and barriers affecting entrepreneurial intentionality: The case of Western Australian Nascent Entrepreneurs. *Journal of Enterprising Culture*, 5(3), 273-291.
- Wagiran. (2012). Pengembangan Karakter Berbasis Kearifan Lokal Hamemayu Hayuning Bawana (Identifikasi Nilai-Nilai Karakter Berbasis Budaya). *Jurnal Pendidikan Karakter*, 2(3), 329-339.
- Walker, E., Wang, C., & Redmond, J. (2008). Women and work-life balance: is home-based business ownership the solution? *Equal Opportunities International*, 27(3), 258-275. doi:10.1108/02610150810860084
- Walter, P. (2017). Jumlah Pengusaha di Indonesia Meningkat, Tapi . . . Retrieved from <https://koinworks.com/blog/jumlah-pengusaha-di-indonesia-meningkat/>
- Warassih, E., Sulaiman, & Fatimah, P. R. (2018). Empowering local wisdom in regional mining policies: Study in Pati regency, Central Java. *Environmental Policy and Law*, 48(5), 317-322.
- Weiner, B., Nierenberg, R., & Goldstein, M. (1976). Social learning (locus of control) versus attributional (causal stability) interpretations of expectancy of success 1. *Journal of Personality*, 44(1), 52-68.
- Welter, F., Baker, T., Audretsch, D. B., & Gartner, W. B. (2016). Everyday entrepreneurship—a call for entrepreneurship research to embrace entrepreneurial diversity. *Entrepreneurship Theory and Practice*, 311-321. doi:10.1111/etap.12258
- Whiteley, A. M., & Whiteley, J. (2006). The familiarization study in qualitative research: from theory to practice. *Qualitative Research Journal*, 6(1), 69-85. doi:10.1108/14439883200600005
- Widdowson, F., & Howard, A. (2008). *Disrobing the Aboriginal industry: The deception behind Indigenous cultural preservation*: McGill-Queen's Press-MQUP.
- Wijayanto, A. (2015). Kearifan Lokal (Local Wisdom) dalam Praktik Bisnis di Indonesia. *Forum*, 40(2), 6-11.
- Williams, P. W. (1990). *America's religions: Traditions and cultures*: Macmillan New York.

- Wilson, F., Ahl, H., & Tagg, S. (2010). Social constructionism and personal constructivism. *International Journal of Gender and Entrepreneurship*, 2(1), 68-82. doi:10.1108/17566261011026556
- Wilson, F., Carter, S., Tagg, S., Shaw, E., & Lam, W. (2007). Bank loan officers' perceptions of business owners: the role of gender. *British Journal of Management*, 18(2), 154-171.
- Wimpenny, P., & Gass, J. (2000). Interviewing in phenomenology and grounded theory: is there a difference? *Journal of Advanced Nursing*, 31(6), 1485-1492.
- Winn, J. (2005). Women entrepreneurs: can we remove the barriers? *The International Entrepreneurship and Management Journal*, 1(3), 381-397.
- Woldesenbet, K., & Worthington, I. (2018). Public Procurement and Small Businesses: Estranged or Engaged? *Journal of Small Business Management*, 57(4), 1661-1675. doi:10.1111/jsbm.12442
- Woldie, A., & Adersua, A. (2004). Female entrepreneurs in a transitional economy. *International Journal of Social Economics*, 31(1/2), 78-93. doi:10.1108/03068290410515439
- Wong, C. Y., Choi, C. J., & Millar, C. (2006). The case of Singapore as a knowledge-based city. *Knowledge Cities: Approaches, Experiences, and Perspectives* 87-96.
- Worldbank. (2016). Women entrepreneurs in Indonesia: a pathway to increasing shared prosperity Retrieved from <http://documents1.worldbank.org/curated/en/738881467782741648/pdf/AUS5568-P147245-PUBLIC-WomenEntrepreneursinIndonesia-1.pdf>
- Worldbank. (2020). Doing business 2020 economy profile Indonesia. Retrieved from <http://documents.worldbank.org/curated/en/760081575000864905/pdf/Doing-Business-2020-Comparing-Business-Regulation-in-190-Economies-Economy-Profile-of-Indonesia.pdf>
- Yacus, A. M., Esposito, S. E., & Yang, Y. (2019). The Influence of Funding Approaches, Growth Expectations, and Industry Gender Distribution on High-Growth Women Entrepreneurs. *Journal of Small Business Management*, 57(1), 59-80. doi:10.1111/jsbm.12491
- Yeniyurt, S., & Townsend, J. D. (2003). Does culture explain acceptance of new products in a country? *International Marketing Review*, 20(4), 377-396. doi:10.1108/02651330310485153
- Zinkhan, G. M., & Watson, R. T. (1996). Advertising trends: Innovation and the process of creative destruction. *Journal of Business Research*, 37(3), 163-171.

“Every reasonable effort has been made to acknowledge the owners of copyright material. I would be pleased to hear from any copyright owner who has been omitted or incorrectly acknowledged.”

## **APPENDICES**

Appendix A. The emergent themes and responses of West Java participants

Appendix B. The emergent themes and responses of Central Java participants

Appendix C. The emergent themes and responses of South Borneo participants

Appendix D. Consent Form

Appendix E. Participant's Information Sheet

Appendix F. Ethics Approval

Appendix G. Interview Questions

**Appendix A. The emergent themes and responses of West Java participants**

No	Theme	Number of responses	Description
1.	Bad experiences	1	Negative experience, a scam from someone who visits the house
2.	Brand name story	5	<p>The reasons for choosing the brand name that involves:</p> <ul style="list-style-type: none"> <li>▪ Personal interest to the name -the beautiful name of a mountain</li> <li>▪ The abbreviation of the group name, expression, or local language</li> <li>▪ Based on the location name</li> </ul>
3.	Business expectation	13	<p>The several expectations for the business future that includes:</p> <ul style="list-style-type: none"> <li>▪ The availability of specific marketing vehicle</li> <li>▪ A marketing professional</li> <li>▪ Supporting staff</li> <li>▪ Special workplace</li> <li>▪ Particular facilities</li> <li>▪ Product differentiation</li> <li>▪ Empowering community</li> <li>▪ Broader networking</li> <li>▪ More business investment</li> <li>▪ Better packaging technique</li> </ul>
4.	Business issues	13	<p>Some issues that generally faced by the females while running the business, such as business licence, failing to meet the official standard, using traditional business management approaches, bad weather for particular production, marketing vehicle, role-conflict (as a housewife and a businesswoman), lack of facilities, inadequate access to the market area, poor</p>

No	Theme	Number of responses	Description
			packaging standards, limited resources, poor knowledge transfer, limited staff or help, poor quality product.
5.	Current condition	3	Describing the current condition of some local products especially traditional culinary/food which is slowly vanishing because the new generation is reluctant to maintain the traditions because of different interests.
6.	Business knowledge sources	13	<p>The explanation on how the participants obtained the knowledge when they were initiating the business:</p> <ul style="list-style-type: none"> <li>▪ Trial and error with the recipe</li> <li>▪ Self-learning</li> <li>▪ Inherited from the old generations</li> <li>▪ Particular training program from the local government</li> <li>▪ A guidebook or document from the local government</li> <li>▪ Community service program from the local university for empowering the area</li> <li>▪ A government facilitator who is located in the area to help empower the community</li> <li>▪ Online learning (Social media - Instagram, Google search engine, YouTube)</li> <li>▪ A comparative study to another business</li> </ul>

No	Theme	Number of responses	Description
7.	Business motives	13	<p>Describing the reasons that made these females initiate the business. Reasons include:</p> <ul style="list-style-type: none"> <li>▪ Replacing a former business failure</li> <li>▪ External motivation: spokesperson of the community, a university student who did fieldwork, a visitor, a business equipment donation, an official trainer, local government's empowerment program, community service from the local university</li> <li>▪ Financial condition, need additional income</li> <li>▪ Personal hobby</li> <li>▪ Killing time</li> <li>▪ Empathy; by helping the neighbourhood's welfare</li> <li>▪ Realising the potential business opportunity</li> <li>▪ Recycling material</li> <li>▪ The opportunity of market demand</li> </ul>
8.	Business history	5	<p>The history of the product creation that potentially become a creative business. These involve:</p> <ul style="list-style-type: none"> <li>▪ Due to the difficult situation in the colonialization era</li> <li>▪ The information technology development, especially social media</li> <li>▪ Government program for local community development</li> <li>▪ Local creativity in developing available resource</li> <li>▪ Inspired by the foreigner who brought particular mission (colonializing, trading, or spreading religion), mainly from Dutch, Chinese, and Arabian</li> </ul>

No	Theme	Number of responses	Description
9.	Business Opportunity	5	<p>The situation that enforces and inspire the females to develop the business:</p> <ul style="list-style-type: none"> <li>▪ Many visitors to the area</li> <li>▪ An online community that fits with personal interest</li> <li>▪ The abundant resource in the area</li> <li>▪ The capability in creating the product</li> <li>▪ The high demand for the product</li> <li>▪ Having reliable networking (friend or colleague) who is able to help develop the business</li> <li>▪ Easy access to the community support</li> </ul>
10.	Business success	8	<p>The criteria that allow these females to call themselves successful:</p> <ul style="list-style-type: none"> <li>▪ Adequate income for living cost</li> <li>▪ Product recognition</li> <li>▪ A well-known (famous) product</li> <li>▪ Having loyal customers</li> <li>▪ Business resilient</li> <li>▪ Effective marketing strategy</li> <li>▪ Entering the global market</li> </ul>
11.	Business Satisfaction	10	<p>Some females stated that they are not satisfied yet with their current situation due to the following:</p> <ul style="list-style-type: none"> <li>▪ Difficulties in marketing because of lack of vehicle</li> <li>▪ Ineffective business process</li> <li>▪ Limited income to fulfil daily expenses</li> <li>▪ Unable to compete with other similar product in another area</li> <li>▪ Small business scale</li> </ul> <p>However, others females stated their gratefulness for any external support, business achievement, and the business</p>

No	Theme	Number of responses	Description
			growth compared to previous year although they have their difficulties in running the business.
12.	Way of being	8	<p>The theme is based on the local female's way of being that appeared during the interview, based on their gestures, expression, and intonation. Some way of being appear to be:</p> <ul style="list-style-type: none"> <li>▪ Preferred to stay in the same place where they felt they belonged</li> <li>▪ Grateful</li> <li>▪ Never give up in finding the best way in process production</li> <li>▪ Eager to learn</li> <li>▪ Positive thinker</li> <li>▪ Avoid complaining</li> <li>▪ Put work as a second priority after family</li> <li>▪ Prefer togetherness</li> <li>▪ Helpful</li> <li>▪ Less ambition compare to the females who live in an urban area</li> <li>▪ Strong empathy</li> <li>▪ Resilient</li> <li>▪ Inquisitive</li> </ul>

No	Theme	Number of responses	Description
13.	External support	14	<p>The support that the females received from another party besides their passion or family motivation.</p> <p>These supports involve:</p> <ul style="list-style-type: none"> <li>▪ Advice from a spokesperson in that area</li> <li>▪ A college student who came for field work</li> <li>▪ The government agent for community empowerment program</li> <li>▪ Business support from the government's official such as equipment, guidebook, workshops, training, business license process, copyright, networking, marketing, expiry testing, nutrient value checking, and subsidised exhibition.</li> <li>▪ University staff who conduct community service</li> <li>▪ Private company donation</li> <li>▪ Particular Non-Governmental Organization –NGO- which provide some training</li> <li>▪ Supportive friend or colleague, financially or capability</li> </ul>
14.	Equipment's support	5	<p>Describing the essential equipment that needed for efficient production process. Some equipment is self-made to ensure the properness to the production activity. While others were donated or sponsored by the local government</p>
15.	Knowledge management	9	<p>Explaining how the local knowledge is preserved in that area where mostly it was not saved properly. Only a few females had created a written document to save the</p>

No	Theme	Number of responses	Description
			historical explanation or the written recipe for the food product.
16.	Livelihood	5	Some females explain the main livelihood that most people do in the area. Most occupations in the areas of West Java are a farmer (cassava, rice, and vegetables), breeders, and fishermen.
17.	Local Products	12	The product that initially invented in the local area, including cassava rice, cassava-based snack, milk-based snack, milk-based soap, milk-based drink, mushroom snack product, hand-writing batik, stamped batik, printed batik, home-decor crafts.
18.	Local tradition	11	<p>Customs, ritual, belief, activity, or culture that still maintained in that area involving:</p> <ul style="list-style-type: none"> <li>▪ The primary food preference (eat cassava rice instead of regular rice)</li> <li>▪ Thanksgiving ceremony</li> <li>▪ Traditional art performance in some events.</li> <li>▪ Some Islamic day celebration</li> <li>▪ Provide particular food offering</li> <li>▪ Buy hand-written batik (the most expensive kind of batik) during harvesting season</li> <li>▪ Eat mostly meat during Ied Mubarak Islamic day</li> </ul>
19.	West Java Local potential	13	According to the interview, the unique local product that the researcher observed in several areas in West Java mostly are a

No	Theme	Number of responses	Description
			<p>culinary products. However some product also categorised as fashion and craft, these involve:</p> <ul style="list-style-type: none"> <li>▪ Agricultural product: spinach, squash, mushroom, cassava, corn</li> <li>▪ Cassava product: rice, cookies, cake, chips</li> <li>▪ Dairy product: fresh milk, caramel candy milk, milk crackers, milk chips, milk soap, yoghurt.</li> <li>▪ Batik Paoman: hand-written, stamped, and printed batik</li> <li>▪ Craft: batik accessories, home decoration, food cover, bags, wall decoration.</li> <li>▪ Traditional Sundanese food</li> </ul>
20.	Marketing activities	13	Describing the way participants marketed their products. Every participant has a different approach depending on the product

No	Theme	Number of responses	Description
			<p>that they produce. Several marketing activities involve:</p> <ul style="list-style-type: none"> <li>▪ Differentiating the type of packaging depending on the market they sell, especially for snack product.</li> <li>▪ Supply the product in a cooperative unit, a local outlet/shop, or in a store that located outside the area.</li> <li>▪ Support from a local person in delivering and deposit the product to some stores</li> <li>▪ Home-shop, waiting for visitors who come to the place and buy the product</li> <li>▪ Online selling (Instagram, Facebook, WhatsApp application)</li> <li>▪ Waiting for government exhibition</li> <li>▪ Propose to some big company as a supplier (milk-based drink)</li> <li>▪ Direct selling by using personal marketing</li> <li>▪ Organize a fashion batik competition</li> <li>▪ Approach the local government to include batik as one school subject</li> <li>▪ Participating in a national and international exhibition sponsored by the local government</li> </ul>
21.	Equipment issues	8	The obstacles to the business that related to equipment including cooking, baking, cooling, storage, machine, tools, which most of them caused by limited resources.
22.	Marketing issues	7	Most females complained about how difficult it was for their product to access potential market outside the area because of issues such as lack of knowledge, limited

No	Theme	Number of responses	Description
			people who are able to help, transportation issue, business licence, small market area.
23.	Money issues	5	The females still rely on the personal expense to fund the business. Most of them reluctant to apply for a business loan. One of mentioned that the interest (called <i>riba</i> ) in the loan is sinful, against her Islamic faith.
24.	Production issues	7	This category involves the ineffective technique that the females operated in their business. They have a solution to fix the production quality that includes the standard operation and process improvement. However, some improvements cost them more.
25.	Production activity	10	This production activity describes the cycle of production of their business. There are differences depending on the type of business they run. Some females prefer to plan the product stock for their future sales (mostly food and drink product), some utilise their free time to do the production (craft product)
26.	Product's uniqueness	7	<p>Some local product shows the distinctiveness that rarely found in another area, for example:</p> <ul style="list-style-type: none"> <li>▪ Fresh milk which is mostly produced in one area in West Java made the area also famous with a milk-based product</li> </ul>

No	Theme	Number of responses	Description
			<p>such as caramel milk candy, milk chips, milk cracker, yoghurt, milk soap.</p> <ul style="list-style-type: none"> <li>▪ Cassava rice. The cassava that been through the particular process and formed similarly as rice. The area also produced various food product made of cassava like crackers, chips, cookies, and cake.</li> <li>▪ Traditional snack of Sundanese made of sweet potato, cassava, or coconut.</li> <li>▪ Particular batik motifs that utterly different from another batik. This batik contain meaningful symbols that save its history in every motif</li> <li>▪ Fashion accessories that use batik as its main design to preserve the local identity.</li> </ul>
27.	Religious act	6	<p>Most females use the Islamic term (in Arabic) to show their gratitude either to positive or negative expression regarding their current situation.</p> <p>The most words are: “Alhamdulillah” (means “all the praises and thanks be to Allah”) and “Insha Allah” (means “if Allah wills it”).</p> <p>The females strongly committed to their religious rule and refuse to make a decision that may be against their faith. They refuse to be involved with interest money (from any debt)</p>
28.	Resources	4	The females mentioned how they get the material or resources to produce their

No	Theme	Number of responses	Description
			product. Most of them acquire the material resources from their area.
29.	Seasonal selling	2	Two females mentioned particular season that they usually sell more their product which is in the Islamic Ied Mubarak day - after fasting month- for snack product, and in the harvest season for hand-writing batik.

### Appendix B. The emergent themes and responses of Central Java participants

No	Theme	Number of responses	Description
1.	Bad experience	1	One participant mentioned her bad experience for an unpaid bill from someone she used to trust. Due to the previous good experiences, the participant let the buyer took her products and delayed the payment for a certain period.
2.	Business expectation	8	<p>The expectation of the females regarding their current business, these include:</p> <ul style="list-style-type: none"> <li>▪ More customer who buy</li> <li>▪ Customer loyalty and preference to their product</li> <li>▪ Run another kind of business besides what she currently does</li> <li>▪ Having her special store to display the products</li> <li>▪ Expand the current business and empower the surrounding community</li> <li>▪ Help couple realising their dream through her fashion design</li> <li>▪ Open another branch and become a national franchise</li> </ul>
3.	Business Motive	8	<p>The reasons behind these females initiated the business; the participants may have more than one reason in starting their business, some of the reasons were:</p> <ul style="list-style-type: none"> <li>▪ Utilising the potential resources around them</li> <li>▪ Empowering the neighbourhood</li> <li>▪ Need the extra income</li> <li>▪ Inherited from the parents</li> <li>▪ Support from one loyal customer</li> <li>▪ Forced by the family to continue the family business</li> <li>▪ School program in entrepreneurship curriculum</li> <li>▪ Realising personal hobby into the business</li> </ul>

No	Theme	Number of responses	Description
			<ul style="list-style-type: none"> <li>▪ Retire from a previous job as an employee in the similar business</li> <li>▪ Did not have any option besides continuing the family business</li> </ul>
4.	Business satisfaction	7	Some participants express their satisfaction as a grateful manner, while the others prefer to state the honest feeling of dissatisfaction.
5.	Way of being	8	<p>This category reflects the way of being of the participants that identified by the researcher based on their expression or decision that stated during the interview session. These way of being involve:</p> <ul style="list-style-type: none"> <li>▪ Prefer to stay in the area where they belong</li> <li>▪ Easy to believe</li> <li>▪ Gullible</li> <li>▪ Forgiving</li> <li>▪ Committed</li> <li>▪ Grateful for current achievement</li> <li>▪ Eager to do something meaningful and valuable</li> <li>▪ Reluctant to be involved in any debt scheme</li> <li>▪ Prioritised their family before the business</li> </ul>
6.	External Support	5	<p>The business support that is coming from the external party of the females:</p> <ul style="list-style-type: none"> <li>▪ Facilitation for joining a particular exhibition supported by the local government</li> <li>▪ An investor who donated business fund</li> </ul>
7.	Initial business history	8	<p>The background story related to the initial business establishment:</p> <ul style="list-style-type: none"> <li>▪ Community service program from university</li> </ul>

No	Theme	Number of responses	Description
			<p>staff</p> <ul style="list-style-type: none"> <li>▪ Free training program offer</li> <li>▪ Replacing her mother's role to run the business</li> <li>▪ Donation from a loyal customer to build the business after it was ruin by the earthquake</li> <li>▪ Helping the old parent</li> <li>▪ Established by the ancestor in colonialization era</li> <li>▪ Educational background in textile and design</li> <li>▪ Opportunity to meet the investor</li> <li>▪ Inspired by former job</li> <li>▪ The culture in the village which is known as a traditional pottery maker</li> <li>▪ The family habit to consume a variety of milk drink</li> </ul>
8.	Knowledge management	3	Describing how this female preserves the business knowledge. Only one female response about the written document (recipe) while the other using tacit knowledge in producing the product.
9.	Knowledge source	7	<p>The statements of how the females are obtaining the knowledge in creating the product, that include:</p> <ul style="list-style-type: none"> <li>▪ Online learning through YouTube</li> <li>▪ A relative and friend who has experience in crafting</li> <li>▪ Inherited from the family (mother/ parent)</li> <li>▪ Assisted by the customer who orders the product</li> <li>▪ Formal education in university about textile and design</li> </ul>
10.	Livelihood	6	<p>The main livelihood of the female and the people who live in that area:</p> <ul style="list-style-type: none"> <li>▪ University staff</li> </ul>

No	Theme	Number of responses	Description
			<ul style="list-style-type: none"> <li>▪ Selling traditional cake</li> <li>▪ Private company's worker</li> <li>▪ Crafting traditional clay potteries</li> <li>▪ Supplier of Central Java's Batik</li> <li>▪ Run culinary and milk-based drink</li> </ul>
11.	Local potential	4	<p>The potential in the area that can be utilised as a creative product, which are:</p> <ul style="list-style-type: none"> <li>▪ Coastal plant, called Mendong, for making creative craft such as handbags, home-décor, a house mat, sandals, shoes, and another craft</li> <li>▪ Mountain clay for making traditional potteries for any purpose</li> <li>▪ Traditional food that usually consumed in a particular season or essential event</li> <li>▪ Batik for official ceremony or regular activity</li> </ul>
12.	Local product	7	<p>The genuine product that produced initially in that area:</p> <ul style="list-style-type: none"> <li>▪ Apem cake, traditional food provided for the offering or celebrating a ceremonial event</li> <li>▪ A variety of craft products made of coastal plant</li> <li>▪ Potteries made of mountain clay, it used for various purposes like cooking, dining, drinking or decorating</li> <li>▪ Central Java batik with the native pattern</li> </ul>
13.	Local wisdom and tradition	6	<p>The customs, habit, or local rule that applied for a seasonal, ceremonial, or particular event in the area, including:</p> <ul style="list-style-type: none"> <li>▪ Most females were born and spent their most life in the area, they reluctant to move and prefer married to the local person</li> <li>▪ A belief that the way of the cooking process and the equipment used significantly influence the local taste.</li> </ul>

No	Theme	Number of responses	Description
			<ul style="list-style-type: none"> <li>▪ Thanksgiving ceremony –called Kenduren- to show gratitude for a particularly pleasant event such as a new baby born, circumcision event, wedding ceremony, and another kind of celebration</li> <li>▪ Regularly celebrating several Islamic days that lead by an appointed priest called Mr Kaum that held in a royal palace called Keraton.</li> <li>▪ Provide a food offering –called Apem cake- for ceremonial or Thanksgiving event</li> <li>▪ Celebrating a Java day that involves a ritual baking Apem cake also called as Apeman celebration</li> <li>▪ A local rule, people who live around the royal palace, is not allowed to build a house or any construction higher than the palace building.</li> <li>▪ Provide the food offering called Gunungan (Mountain) that contain fresh food - arranged like a high mountain. This offering is provided in Sekaten event that happened in every birthday of Prophet Muhammad. This tradition held in the royal palace area. At the end of celebration day, people are allowed to take the food for free.</li> <li>▪ In every birthday of Prophet Muhammad celebration, the royal family presents an entertainment using traditional Javanese music instrument called Gamelan. The king will spread hundred (or even thousand) of coins for his people</li> <li>▪ A celebration of Syuro event (one of Islamic month) that involve a parade and white buffalo that is believed as one of spiritual creature belongs to the royal family. The white buffalo presence remains a mystery, they were not put in the cage, but they will return to the palace every Syura month without any human assistance.</li> <li>▪ People who are holding a rage may use supernatural activity (use demon or jinn) to</li> </ul>

No	Theme	Number of responses	Description
			<p>attack someone's business</p> <ul style="list-style-type: none"> <li>▪ A priest also positioned as a healer for the exorcism ceremony</li> </ul>
14.	Marketing activity	8	<p>Explaining how these females promote and sell their products, which involve several approaches such as:</p> <ul style="list-style-type: none"> <li>▪ Friendship and networking</li> <li>▪ Participate in the governmental exhibition</li> <li>▪ Home-store</li> <li>▪ Deposit product in a traditional market</li> <li>▪ Rent a place in a strategic location</li> <li>▪ Online promotion and selling (Instagram and Whatsapp)</li> </ul>
15.	Material source	5	<p>Generally, the place where the females obtain the material for their business:</p> <ul style="list-style-type: none"> <li>▪ The ready-to-use basic craft that sells some local crafter</li> <li>▪ Local traditional market</li> <li>▪ Natural resources</li> <li>▪ Supplied by the business partner</li> <li>▪ Bought from several local suppliers</li> </ul>
16.	Obstacles	8	<p>There are various types of obstacles that the females faced in running the business. Each female mentioned several obstacles that she usually faces that include:</p> <ul style="list-style-type: none"> <li>▪ Fluctuating number of sales depends on a holiday season</li> <li>▪ Inconsistency ingredient's quality that impacts the product quality</li> <li>▪ Weather/ seasonal issue that affects the production process and the output quality, especially in the rainy season</li> <li>▪ Reluctant to leave the current place although there is a potential market opportunity</li> </ul>

No	Theme	Number of responses	Description
			<p>available in another area</p> <ul style="list-style-type: none"> <li>▪ The lack of craftsmen who are able to work the craft order immediately</li> <li>▪ Prefer to use conventional way to sell rather than utilise information technology that may better for the fashion business</li> <li>▪ Lack of supporting staff</li> <li>▪ The offspring reluctant to continue the business</li> <li>▪ The resources depend on the availability in nature</li> <li>▪ Delaying payment from the customer that affect the cost of operation</li> <li>▪ Risk-aversion especially in financial investment</li> <li>▪ Difficulties in managing employees behaviour and attitude</li> <li>▪ Unhealthy business competition</li> <li>▪ Easy to trust made the female easily scammed</li> </ul>
17.	Production activity	6	<p>Describing the cycle of business production and the technique regarding how these females produce the product:</p> <ul style="list-style-type: none"> <li>▪ Empowering and assisting the local females while crafting the product to ensure the process is working well</li> <li>▪ Make-to-order system</li> <li>▪ Produce the crafts for participating in some exhibitions facilitated by the local government</li> <li>▪ The mountain clay as the main ingredient of the potteries should be milled and mixed by particular machine</li> <li>▪ Produce the pottery for any opportunity after finishing their house chores then collect them in one female house</li> </ul>
18.	Religious act	5	<p>Most females mentioned the religious activity that influences their certain activities. They also show</p>

No	Theme	Number of responses	Description
			<p>their respect for their religion that reflected in various expressions. The religious doings that have been identified include:</p> <ul style="list-style-type: none"> <li>▪ Islamic celebration with praying ceremony and food offering</li> <li>▪ Express Islamic gratitude in Arabic before or after state their statement, such as: “Alhamdulillah” means “all the praises and thanks be to Allah.”</li> </ul>
19.	Success criteria	7	<p>The females mentioned several criteria of success that include:</p> <ul style="list-style-type: none"> <li>▪ Live happily without any difficulties and exhaustion</li> <li>▪ Able to help the surrounding neighbourhood</li> <li>▪ Possess material things, such as a house, family vehicle, money for travel</li> <li>▪ Free from debt</li> </ul>

### Appendix C. The emergent themes and responses of South Borneo participants

No	Theme	Number of responses	Description
1.	Business expectation	6	The females' expectation regarding their small business for the future. Some of them expect support from the local government to develop the business
2.	Business Motive	9	The fundamental reason why the females started the business that includes: <ul style="list-style-type: none"> <li>▪ Improve the existing inherited business</li> <li>▪ Financial reason</li> <li>▪ Former experience as an employee in a similar business</li> <li>▪ Express the hobby into a business</li> <li>▪ Utilise the leisure time at home</li> <li>▪ Training provided by local government</li> <li>▪ Supported by the neighbourhood</li> </ul>
3.	Business satisfaction	7	This involves the expression of the females regarding their business where most of them felt satisfied enough and grateful for their current condition
4.	Business story	6	Stories that related to the product creation which perhaps contain local wisdom and tradition, that include: <ul style="list-style-type: none"> <li>▪ Ritual wedding ceremony</li> <li>▪ Traditional treatment</li> <li>▪ Particular pattern and colour choice</li> <li>▪ Local tribe ritual</li> <li>▪ Dark magic</li> <li>▪ Supernatural activity</li> <li>▪ Handed over generations</li> </ul>

No	Theme	Number of responses	Description
5.	Initial business history	9	<p>The initial story when the product was invented that include:</p> <ul style="list-style-type: none"> <li>▪ Find a partner that able to help the female to start her own business and quit the former job</li> <li>▪ The business became the most preferred business by most females in the neighbourhood</li> <li>▪ Free abundant natural resources for the production</li> <li>▪ Initiated by the local government's program</li> <li>▪ Losing the recent job</li> <li>▪ The product's opportunity in the market</li> <li>▪ The craft activity has been running since the colonialization era</li> </ul>
6.	Business success criteria	3	<p>The success criteria that mentioned by the participants: selling many products and get the payment directly</p>
7.	Way of being	9	<p>The females' way of being that been identified during the interview based on their gesture, expression, statement, and decision during the session, including:</p> <ul style="list-style-type: none"> <li>▪ Positive thinking even in the difficult condition</li> <li>▪ Grateful for the current condition</li> <li>▪ Reluctant to get involved with any debt</li> <li>▪ Gullible</li> <li>▪ Forgiving</li> <li>▪ Religious</li> <li>▪ Lack of ambition for future business success</li> <li>▪ Not easily annoyed by unkind people</li> <li>▪ Avoid conflict and prefer relented</li> <li>▪ Prefer to stay in the same area for the rest of living</li> <li>▪ Preserve their custom</li> <li>▪ Prioritised the community's welfare than personal need</li> </ul>

No	Theme	Number of responses	Description
			<ul style="list-style-type: none"> <li>▪ Prefer to stay in the same place for a lifetime</li> <li>▪ Prefer to marry with local people or relatives</li> </ul>
8.	Knowledge management	3	Describing how the females preserve the knowledge regarding the product's creation. There were no written document or complete knowledge transfer due to some reasons including lack of willingness of the offspring to continue the business and lack of awareness of the knowledge management importance.
9.	Knowledge source	8	<p>Explaining how the females obtain the business knowledge, including:</p> <ul style="list-style-type: none"> <li>▪ Previous experience as an employee in the same activity</li> <li>▪ Business partner (a sibling)</li> <li>▪ Inherited from the parents and ancestor</li> <li>▪ Trained by government facilitator</li> </ul>
10.	Livelihood	8	<p>The main job of local people:</p> <ul style="list-style-type: none"> <li>▪ Gemstone craftsmen</li> <li>▪ Gold craftsmen</li> <li>▪ Diamond craftsmen</li> <li>▪ Coal miner</li> <li>▪ Arguci (beads) Craft</li> <li>▪ Various crafts made of Purun weeds</li> <li>▪ Various crafts made of water hyacinth</li> <li>▪ Traditional Banjar wear</li> <li>▪ Rice farmer</li> <li>▪ Rubber Tapper</li> </ul>
11.	Local Belief	2	<p>Traditional belief related to the product or ritual where the people should follow to avoid bad things happened, for instance:</p> <ul style="list-style-type: none"> <li>▪ The special wear for a wedding ceremony.</li> </ul>

No	Theme	Number of responses	Description
			<ul style="list-style-type: none"> <li>▪ The colour options for the wear</li> <li>▪ The offering that should be provided in some ritual</li> <li>▪ The particular motif of fabric for traditional treatment</li> </ul>
12.	Local potential	6	<p>The potential around the area that can be utilised as opportunity business, including:</p> <ul style="list-style-type: none"> <li>▪ Arguci beads</li> <li>▪ Diamond</li> <li>▪ Sasirangan batik</li> <li>▪ Banjar wear</li> <li>▪ Purun weeds (swamp plant)</li> <li>▪ Water hyacinth</li> <li>▪ Traditional healing oil</li> <li>▪ Coal mining</li> </ul>
13.	Local product	10	<p>The products that available in the area:</p> <ul style="list-style-type: none"> <li>▪ Traditional Banjar yellow wedding dress using Arguci beads</li> <li>▪ Traditional banjar wear with various motifs/patterns</li> <li>▪ Beads (Arguci) craft for calligraphy, cushion cover, tissue box cover, and fashion items.</li> <li>▪ Star oil -a healing oil</li> <li>▪ Crafts made of weeds and water hyacinth for bags, sandals, laptop cover, mat, and tissue box.</li> </ul>
14.	Local tradition	6	<p>The practice that local people do over generations, including:</p> <ul style="list-style-type: none"> <li>▪ Use the yellow colour for a traditional wedding dress</li> <li>▪ Put a food offering around the wedding stage to prevent supernatural activity</li> <li>▪ There will be a possession for any failure in providing the offering</li> <li>▪ Use Sasirangan batik for traditional healing</li> </ul>

No	Theme	Number of responses	Description
			<ul style="list-style-type: none"> <li>▪ Bring the patient who suffers from dark magic to the Dayak tribe's healer</li> <li>▪ Use star oil for curing a fractured or a broken bone</li> <li>▪ People usually use a mat made of Purun weeds for covering their house floor</li> </ul>
15.	Marketing activity	9	<p>Describing how the females promote and sell their products, including:</p> <ul style="list-style-type: none"> <li>▪ Word-of-mouth marketing to make the customer come to their place to order and purchase the product</li> <li>▪ Depositing the product to the particular market</li> <li>▪ Open their stores and branches</li> <li>▪ Utilising online marketing via Instagram</li> <li>▪ Facilitated by the local government to meet a potential customer</li> <li>▪ Participating in some exhibitions provided by the local government</li> </ul>
16.	Material sources	7	<p>The females obtain the resources for the production activity by purchasing it in the traditional market or harvesting it from their surrounding area</p>
17.	Obstacles	11	<p>Various business issues that successfully identified, including:</p> <ul style="list-style-type: none"> <li>▪ The partner is no longer able to support any more</li> <li>▪ The special ability needed that not many people have for producing the product</li> <li>▪ Delaying payment</li> <li>▪ Lack of ambition to grow the business</li> <li>▪ Lack of supporting facilities and equipment</li> <li>▪ Lack of knowledge in particular effective method of production</li> <li>▪ Expecting more from the government support</li> </ul>

No	Theme	Number of responses	Description
			<ul style="list-style-type: none"> <li>▪ Limited marketing area</li> <li>▪ Managing the cost of production</li> <li>▪ Limited resources from some parts of the product</li> </ul>
18.	Production activity	10	<p>Describing the activities regarding how these females produce the product, including:</p> <ul style="list-style-type: none"> <li>▪ Working the products daily</li> <li>▪ The time for production is adjusted based on the females' scheduled</li> <li>▪ The production is shared among the females and worked at their own house</li> <li>▪ The products were collected in one particular location as the main gallery to be prepared for selling</li> <li>▪ Raw material needs further process before use</li> <li>▪ Make-to-order production</li> <li>▪ Optimizing the close community to make a mass-production</li> <li>▪ Rarely have inventory</li> </ul>
19.	Religious act	7	<p>The researcher identified the religious act of the participants based on these viewpoints:</p> <ul style="list-style-type: none"> <li>▪ Their faith in the God fairness in treating people</li> <li>▪ The sturdy confidence in something will lead to the reality</li> <li>▪ Refuse to get involved with any ritual that against the religion</li> <li>▪ Islamic gratitude expression in many statements, mostly "Alhamdulillah", means "all the praises and thanks be to Allah."</li> <li>▪ All calligraphy craft are in Arabic, contain Quran verses</li> </ul>
20.	Support	8	Support scheme that the females received from

<b>No</b>	<b>Theme</b>	<b>Number of responses</b>	<b>Description</b>
			<p>their external party, including:</p> <ul style="list-style-type: none"> <li>▪ The government's training program</li> <li>▪ Financial and production facilities from the head of the village</li> </ul>

## Appendix D. Consent Form

### CONSENT FORM

#### Research Project: Local Wisdom of Indonesian Female Entrepreneurs in Creative Industries

---

- I have read, the information statement version listed above and I understand its contents.
- I believe I understand the purpose, extent and possible risks of my involvement in this project.
- I voluntarily consent to take part in this research project.
- I have had an opportunity to ask questions and I am satisfied with the answers I have received.
- I understand that this project has been approved by Curtin University Human Research Ethics Committee and will be carried out in line with the National Statement on Ethical Conduct in Human Research (2007).
- I understand I will receive a copy of this Information Statement and Consent Form.

Participant Name	
Participant Signature	
Date	

Declaration by researcher: I have supplied an Information Letter and Consent Form to the participant who has signed above, and believe that they understand the purpose, extent and possible risks of their involvement in this project.

Researcher Name	Maya Irjayanti
Researcher Signature	
Date	

## Appendix E. Participant's Information Sheet



Curtin University is a trademark of Curtin University of Technology. CRICOS Provider Code 00301J

### INFORMATION SHEET

This is a student project and I wish to invite you to participate in my research project, described below.

Student's name : Maya Irjayanti  
Contact detail : Email [maya.irjayanti@postgrad.curtin.edu.au](mailto:maya.irjayanti@postgrad.curtin.edu.au) Phone +61 450045889  
Main Supervisor : Associate Professor Niki Hynes  
Contact detail : Email [Niki.Hynes@curtin.edu.au](mailto:Niki.Hynes@curtin.edu.au) Phone +61 8 9266 7626  
Co-Supervisor : Associate Professor Linley Lord  
Contact detail : Email [Lord.Linley@gsb.curtin.edu.au](mailto:Lord.Linley@gsb.curtin.edu.au) Phone +61 8 9266 4239  
I am conducting this research in the Graduate School of Business within Curtin University.  
Curtin contact : +61 8 9266 3460

#### Research Project

#### Aim of the research

#### Confidentiality

#### Participation is Voluntary

#### Questions

#### Use of information

#### Storage and disposal of information

#### Approval

#### Contact details

Attachment

#### Local Wisdom of Indonesian Female Entrepreneurs in Creative Industries.

The research aims to:

- Explore the potential of this area that can be developed by women into creative industry products
- Identify the key success factors for women that lead to the development of creative businesses
- Identify the conditions that help to promote business success in the local area

Any information or personal details gathered in the study will remain confidential. No individual will be identified by name in any publication of the results.

Please understand that your involvement in this study is voluntary and I respect your right to withdraw from the study at any time. You may discontinue the participation at any time without consequence and you do not need to provide any explanation if you decide not to participate or withdraw at any time.

I will ask you several relevant questions regarding the local potential you may recognize around your place that able to be developed as a creative industry product by utilising local wisdom applied in the area.

Information including quotes, may be used in journal articles and conference presentations. We will safeguard your identity by presenting the information in way that will not allow you to be identified.

Data obtained from this research will include soft copy documents and voice recorder that will be kept on Curtin University's server, where the access will require specific user ID and password. For backup data, the researcher will also use personal hard disk for data saving. Data storage management will refer to the policy of Curtin University research data management where the data will be kept for seven years after the researcher graduates from Curtin University.

Curtin University Human Research Ethics Committee (HREC) has approved this study (HRE2017-0454). Should you wish to discuss the study with someone not directly involved, in particular, any matters concerning the conduct of the study or your rights as a participant, or you wish to make a confidential complaint, you may contact the Ethics Officer on (08) 9266 9223 or the Manager, Research Integrity on (08) 9266 7093 or email [hrec@curtin.edu.au](mailto:hrec@curtin.edu.au)

Feel free to contact me with any questions about this research by email at [maya.irjayanti@postgrad.curtin.edu.au](mailto:maya.irjayanti@postgrad.curtin.edu.au) or by phone on +61450045889.

Thank you for considering this request and we look forward to further contact with you.

Regards,

Maya Irjayanti

PhD Candidate

# Appendix F. Ethics Approval



Office of Research and Development

GPO Box U1987  
Perth Western Australia 6845

Telephone +61 8 9266 7863  
Facsimile +61 8 9266 3793  
Web [research.curtin.edu.au](http://research.curtin.edu.au)

12-Jul-2017

Name: Niki Hynes  
Department/School: Curtin Graduate School of Business  
Email: [Niki.Hynes@curtin.edu.au](mailto:Niki.Hynes@curtin.edu.au)

Dear Niki Hynes

**RE: Ethics Office approval**  
**Approval number: HRE2017-0454**

Thank you for submitting your application to the Human Research Ethics Office for the project **Local Wisdom of Indonesian Female Entrepreneurs in Creative Industries**.

Your application was reviewed through the Curtin University Negligible risk review process.

The review outcome is: **Approved**.

Your proposal meets the requirements described in the National Health and Medical Research Council's (NHMRC) *National Statement on Ethical Conduct in Human Research (2007)*.

Approval is granted for a period of one year from **12-Jul-2017** to **11-Jul-2018**. Continuation of approval will be granted on an annual basis following submission of an annual report.

Personnel authorised to work on this project:

Name	Role
Hynes, Niki	CI
Irjayanti, Maya	Student
Lord, Linley	Supervisor

Approved documents:

Document
----------

### Standard conditions of approval

1. Research must be conducted according to the approved proposal
2. Report in a timely manner anything that might warrant review of ethical approval of the project including:

- proposed changes to the approved proposal or conduct of the study
  - unanticipated problems that might affect continued ethical acceptability of the project
  - major deviations from the approved proposal and/or regulatory guidelines
  - serious adverse events
3. Amendments to the proposal must be approved by the Human Research Ethics Office before they are implemented (except where an amendment is undertaken to eliminate an immediate risk to participants)
  4. An annual progress report must be submitted to the Human Research Ethics Office on or before the anniversary of approval and a completion report submitted on completion of the project
  5. Personnel working on this project must be adequately qualified by education, training and experience for their role, or supervised
  6. Personnel must disclose any actual or potential conflicts of interest, including any financial or other interest or affiliation, that bears on this project
  7. Changes to personnel working on this project must be reported to the Human Research Ethics Office
  8. Data and primary materials must be retained and stored in accordance with the [Western Australian University Sector Disposal Authority \(WAUSDA\)](#) and the [Curtin University Research Data and Primary Materials policy](#)
  9. Where practicable, results of the research should be made available to the research participants in a timely and clear manner
  10. Unless prohibited by contractual obligations, results of the research should be disseminated in a manner that will allow public scrutiny; the Human Research Ethics Office must be informed of any constraints on publication
  11. Approval is dependent upon ongoing compliance of the research with the [Australian Code for the Responsible Conduct of Research](#), the [National Statement on Ethical Conduct in Human Research](#), applicable legal requirements, and with Curtin University policies, procedures and governance requirements
  12. The Human Research Ethics Office may conduct audits on a portion of approved projects.

**Special Conditions of Approval**

None.

**This letter constitutes low risk/negligible risk approval only.** This project may not proceed until you have met all of the Curtin University research governance requirements.

Should you have any queries regarding consideration of your project, please contact the Ethics Support Officer for your faculty or the Ethics Office at [hrec@curtin.edu.au](mailto:hrec@curtin.edu.au) or on 9266 2784.

Yours sincerely



Amy Bowater  
Acting Manager, Research Integrity

# Appendix G. Interview Guide

## Research Question Guide: Local Wisdom of Female Entrepreneurs in Creative Industries

Researcher: Maya Irjayanti – GSB School, Curtin University

### The aims of the Project are to

- Explore the potential of this area in that can be developed by women into creative industry products
- Identify the key success factors for women that lead to the development of creative businesses
- Identify the conditions that help to promote business success in the local area

### Semi-structured Interview Guide:

1. Tell me about yourself:
  - a. How long have you been living in this area?
  - b. Could you explain any local potential in this area?
  - c. Why do you think it becomes a local potential of this area?
2. Explain about your product (or your potential product):
  - a. What is the product's name?
  - b. Please explain the meaning of the product's name!
  - c. Do you know the history of this product? If you do please inform me, if you do not know please inform me someone who can help me sharing the information!
  - d. What process must be included in creating this product?
  - e. What will happen if you miss any process while creating it? Please give me an example
  - f. Is there any particular local ritual or activity in creating the product? Please explain
3. Inform me about the criteria of success based on your perspective:
  - a. Do you think you are successful in this business? Please explain!
  - b. What criteria(s) do you think a woman should have to become a successful female entrepreneur?
  - c. What conditions that become barriers for the most woman to start any business in this area?
  - d. Please share me your opinion the circumstances that may help to promote them!
4. Tell me the conditions that help to promote business success in this area
  - a. Who are the consumers of this product?
  - b. Where usually you marketed the product?
  - c. Is there any particular season selected in creating this product? If yes, please explain why!
  - d. What challenge (s) that this product usually faced in the market?
  - e. What potential solution(s) that you may think will be effective to response the challenge(s)
  - f. Is there any third party that can help promote the product? Please explain!