

How to Cite:

Thamrin, A., Ridjal, S., Syukur, M., Akib, H., & Syamsiar, S. (2021). Reframing the competitiveness strategy of Bugis traders based on spiritual entrepreneurship after the COVID-19 pandemic in Indonesia. *Linguistics and Culture Review*, 5(S1), 1449-1466. <https://doi.org/10.21744/lingcure.v5nS1.1733>

Reframing the Competitiveness Strategy of Bugis Traders Based on Spiritual Entrepreneurship after the COVID-19 Pandemic in Indonesia

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Abstract--The reframing of the competitiveness strategy of Bugis traders after the COVID-19 pandemic situation is oriented towards practicing the spiritual values of entrepreneurship. Reframing the Bugis trader's competitiveness strategy in the post Pandemic situation is oriented to the practice of spiritual values of entrepreneurship, as well as confirming public understanding that "the Bugis are the Black Chinese of Indonesia." Bugis traders who are characterized by spiritual entrepreneurship are strict on principle, "*Resopa temmangingi mallomo naletei pammase Dewata*" based on information and communication technology. This study combines normative research methods with descriptive methods in researching reframing the competitiveness strategies of Bugis traders who live on the shores of TempeLake, Indonesia. The results showed strengthening the basic values and orientation of the religious values of Bugis traders was a manifestation of reframing its strategy. There are basic values and orientations of social, economic values of Bugis traders based on spiritual entrepreneurship, namely faith, piety, morality, empathy or caring, visionary, *fathonah*, *Amanah*, *siddiq*, *tabligh*, *istiomah*. This

strengthening of social, cultural, local economic values based on spiritual entrepreneurship supports the reframing of the competitive strategy of Bugistraders in transacting through market space as necessity to learn from large-scale social-distancing situations and enter NENOLE conditions.

Keywords---accomplished traders, individual competitiveness, local genius, market space, spiritual entrepreneur.

Introduction

The understanding and practice of spiritual entrepreneurship as a source of inspiration and motivation for Bugis traders reinforces their beliefs as individual beings, social beings, and creatures of God, while at the same time affirming the community's understanding that "the Bugis person is a Black Chinese of Indonesia" (Aras et al., 2017; Dharma & Akib, 2009). A spiritual entrepreneur is a person who can synergize natural intelligence and artificial intelligence, which is understood in directing the attitudes and behaviors of social, cultural, and economic every day. This is by the understanding that religious traders place basic values and orientation of spiritual values or religious teachings as a guide to achieving more meaningful or quality social, cultural, and economic life, both for world ministries and the interests of the hereafter later. One of the verses of the Qur'an, which is used as a basis, states that "you are competing in goodness (Ali 2001).

Residents who live in the coastal area of Tempe Lake, South Sulawesi Province, Indonesia, are Bugis tribes. Some of them work as traders because the spiritual values of entrepreneurship are internalized within the actors. First, to understand more deeply and live up to the entrepreneur's spiritual motto that is "creative-innovative or dead. The word 'death' is not meant to mean real death or separation of the spirit from the body. Still, it is interpreted as individuals or institutions that are excluded, forgotten, alienated, marginalized, abandoned, acquired, "double" because they are not creative-innovative in their business (Akib 2005). Secondly, to reinforce the idea of developing artificial intelligence (AI) and the principle of 'everything is the internet' as a feature of the industrial revolution 4.0 that needs to be synergized with the natural intelligence (NI) or spiritual intelligence (SI) within individual entrepreneur. Third, to explain the direction and purpose of reframing the Bugis merchant competitiveness strategy based on spiritual entrepreneurship by answering rhetorical questions according to the 5W + 1H formula Kipling (2011), namely what, why, where, when, who, how the behavior of Bugis traders who are characterized by spiritual entrepreneurs in the Tempe Lake Region of Indonesia (Albin & Foley, 1992; Dempster & Leemans, 2006).

Literature review

Reframing can be understood as a method that helps someone see a situation in a different way to produce the best response. Reframing is a technique to reconstruct an event or condition with a more positive perspective. This technique

'plays' in the area of one's perception to change negative emotions and behaviors into positive ones (Antonacopoulou & FitzGerald, 1996; Normann, 2001; Ramirez & Wilkinson, 2016). The character of entrepreneurship based on creativity and valuable innovation Bryson et al. (2014), is one of several skills that are highly needed by millennials in the era of society 5.0 Zubaidah (2016); Karinov (2019); Hughes et al. (2018); Fillis & Rentschler (2010); Anderson et al. (2004), by utilizing the potential of the resources they have, both individually and together to achieve goals. Therefore, real efforts to build the identity of young people who are innovative, independent, and have an entrepreneurial spiritual character can be directed by interpreting and practicing the contents of the verses in the holy book (Bönte et al., 2017; Thyroff & Kilbourne, 2018).

Spiritual entrepreneurship is a type of entrepreneur Anggadwita et al. (2015); Chin et al. (2013); Fonneland (2012); Gümüşay (2015); Masyita et al. (2011); Syvertsen (2012), who are motivated by natural or spiritual intelligence in transcendental thinking or creative thinking and acting innovatively to utilize the resources they have for the advancement of themselves and the organization in which they work. In the treasury of economics, spiritual entrepreneurs are understood as "creative and innovative individuals who can turn challenges into opportunities and money or turn potential into valuable competencies (Gümüşay 2015; Chin et al., 2013; Tee et al., 2013; Chin et al., 2012; Anggadwita et al., 2015). Thus, spiritual entrepreneurs are considered as special agents for the change of "mindset" and "pattern of remembrance" in the economic-business locus (Agbim & Oriarewo, 2012; Masyita et al., 2011; Neubert et al., 2017; Rudnyckij, 2009; Shinde, 2010). The unique characteristics of spiritual entrepreneurship, according to Anggadwita et al. (2017), include five main attributes, namely Fathonah, Amanah, Siddiq, Tabligh, and Istiqomah. Meanwhile, according to Hijriah (2016), consists of the five characteristics of Anggadwita et al., Plus the attributes of faith, taqwa, morality, discipline, vision, and empathy or care (Tornay et al., 2017; Christou et al., 2019).

Research Method

This study uses a combination of "normative legal research" McCrudden (2017); Soekanto & Mamudji (1985), and descriptive-qualitative research Miles et al. (2014); Lambert & Lambert (2012), on reframing the competitiveness strategy of Bugis traders who live in the coastal area of Tempe Lake in South Sulawesi Province, Indonesia. Determination of the Tempe Lake Coastal Area as a locus of research because Lake Tempe is "owned" by three districts (Wajo Regency, Soppeng Regency, Sidenreng Rappang / Sidrap Regency) where the population is majority Buginese. Specifically, regarding the focus of research, Bugis traders have long been known as Chinese Indonesians, due to their ability and success in doing business in all regions of Indonesia, even in neighboring countries, such as Malaysia, Singapore, Brunei Darussalam. The study was conducted during the period from February 2019 to March 2020 in a COVID-19 pandemic situation (Sarkar et al., 1998; Ito & Sugiyama, 2009).

Before the fieldwork is carried out, a related literature review and analysis is used as a reference for the reconstruction of research results and expert thought based on secondary data to be combined with the observations and empirical

experiences of researchers at the research locus. The type of research applied is based on [Soekanto & Mamudji \(1985\)](#), view that normative legal research or library research is a document study using a variety of secondary data, such as legislation, court decisions, legal theory, and also in the form of expert opinion ([Dalkey & Helmer 1963](#); [Landeta 2006](#)). Observations were made on the behavior of Bugis traders in reframing the competitiveness strategies applied. Then, interviews were conducted with informants who included community members (12 people) representing three regencies (Wajo, Soppeng, Sidrap), community leaders (6 people), religious leaders (6 people), employees (15 people) representing regional apparatus organizations involved in the Tempe Lake Revitalization Program (Department of Agriculture, Office of Fisheries and Plantation, Office of Public Water Works, Regional Development Planning Agency, etc.). While the focus group discussion technique was carried out using communication technology media in the form of ZOOM involving 21 students of the Master of Public Administration at Puangrimaggalatung University, who knew of the existence and purpose of the Tempe Lake Revitalization program as a tourism destination. Data processing and analysis techniques follow the "interactive model" [Miles et al. \(2014\)](#), which includes the stages of data collection, data condensation, data analysis (categorization), and verification or conclusion drawing ([Chin et al., 2012](#); [Power et al., 2017](#)).

Results and Discussion

The direction and purpose of reframing the Bugis merchant competitiveness strategy studied to show the urgency and significance, as well as the essence and orientation of the socio-cultural values of spiritual entrepreneurs. They are creative, innovative, independent, religious, and characterized (ethical, aesthetic, kinesthetic). This reframing of competitiveness strategies at the same time strengthens the local competence of the Bugis people whose social, cultural, and economic life is based on the principles of *sipakatau* (mutual humanity), *sipakainge* (reminding one another), *sipakalebhi* (mutual respect) among fellow citizens. This research article explains the answer to the question about spiritual entrepreneurs as a reframing orientation of the Bugis merchant competitiveness strategy based on the 5W + 1H keyword ([Kipling, 2011](#)).

Spiritual entrepreneurs in the context of the local social, cultural, and economic life of the Bugis people, especially traders who live in the coastal area of Lake Tempe are people who are consistent or consistent in living and practicing the principles of the Bugis, *Resopa temmangingi mallomo naletei pammase Dewata* - Only with hard work and perseverance will it be easy to get the blessing of God. This is following the unique characteristics of spiritual entrepreneurs, according to [Anggadwita et al. \(2015\)](#), which includes five main attributes: *fathonah*, *amanah*, *siddiq*, *tabligh*, and *istiqomah*. *Fathonah*: intelligence that provides for intellectual, emotional, and especially spiritual intelligence. *Amanah*: the attitude that can be trusted, respected, and respected. *Siddiq*: honest with oneself, honest with others, honest with God, spread greetings. *Tabligh*: convey the truth through role models and feelings of deep love. *Istiqomah*: a form of inner quality that gives birth to a consistent attitude (obeying the principle) and a firm stance to uphold and shape something towards perfection or a better condition ([Wursan et al., 2021](#); [Garnov et al., 2021](#)).

Likewise, the competence and performance of spiritual entrepreneurs are in accordance with the summary views of experts [Holcombe \(2002\)](#); [Roberts & King \(1989\)](#); [Schneider & Teske \(1992\)](#); [Wilson & Millman \(2003\)](#), that spiritual entrepreneurs are able to:

- Synergize the various core competencies of the organization - structures, systems, processes; reward - in order to provide benefit or benefit (value) to humans.
- Coordinate, integrate, synchronize and simplify (ciss) activities efficiently, effectively, economically, sustainably based on a reliable management information system (mis).
- Think creatively and act innovatively in turning challenges and threats into opportunities and money.
- Leading a change of mindset, pattern of remembrance and mental revolution towards a better and more meaningful direction.
- Develop a strategy of utilizing human resources of the organization honestly and fairly.
- Become a pioneer for the actualization and acculturation of ethical, aesthetic, kinesthetic and work ethic values of spiritual entrepreneurs.
- Develop localized benefit propositions or global values.
- Developing a global communication network.
- Respect for diversity in leading cultural change.
- Carry out internal advocacy.
- Build internal-external commitment.
- Realizing ethical values, aesthetics, kinesthetic and work ethics based on religious values.
- Cultivating values for the public (humanity), namely accessibility, acceptability, popularity, capacity, responsibility, responsiveness, electability, capability, productivity, effectiveness, accountability, integrity, responsibility, and so on.

According to experts [Anggadwita et al. \(2015\)](#); [Chin et al. \(2013\)](#); [Fonneland \(2012\)](#); [Gümüşay \(2015\)](#), spiritual entrepreneurs are motivated by natural intelligence or spiritual intelligence in transcendental or intuitive thinking or creative thinking and acting innovatively to exploit potential resources that are owned for self-improvement and the organization where he works. Thus, spiritual entrepreneurs are considered as special agents for changing mindsets and" patterns of remembrance "in the economic locus- business ([Agbim & Oriarewo, 2012](#); [Masyita et al. 2011](#); [Neubert et al. 2017](#); [Rudnyckyj, 2009](#); [Syvertsen, 2012](#)). The informant's answer to the question of why it is necessary to create and actualize the spiritual character of entrepreneurship is implicit in the findings of [McGeachy \(2001\)](#), which explains that spirituality at work is motivated by the search for individuals to fulfill personal desires and build high morale in organizations. Spirituality translates into the fulfillment of goals (spiritual calling) and connections with others through love and service that comes from within ([Fry et al., 2005](#)). Spirituality provides an enormous source of energy, passion, and direction to give meaning to life as well as to provide a feeling of success for those who are empowered at work and in their lives ([Goossen, 2004](#); [Kauanui et al., 2010](#)).

According to the informant, the character of spiritual entrepreneurship has been the identity of the community, especially people or traders of the Bugis tribe in the three regencies of Tempe Lake who are predominantly Muslim, because Islam teaches its followers about the need to "have faith and do good deeds." The words "faith" (*"A'manu"*) and pious deeds (*"Amilussalihat"*) are always paired in the Qur'an, which is then explained in detail through the Hadith of the Prophet Muhammad. Meanwhile, the informant representing the local government officials, stated that the reasons underlying the importance of actualizing the spiritual character of the entrepreneur were implicit in the third paragraph of the 1945 Constitution of the Republic of Indonesia. This is also implied in the historical statement of the founder of the State, the First President of the Republic of Indonesia, Mr. Ir. Soekarno or Bung Karno [Gunawan \(2016\)](#), that, "this nation must be built by prioritizing character building, because character building can make Indonesia a great, advanced, glorious and dignified nation. Although Bung Karno did not expressly state the need to re-actualize the spiritual character of entrepreneurship, it was understood that entrepreneurship was widely recognized as a determinant factor in accelerating economic development ([Masyita et al., 2011](#); [Fonneland, 2012](#); [Chu, 2007](#); [Neubert et al., 2017](#); [Possamai et al., 2016](#)).

Entrepreneurship contributes to multi-dimensional development by creating job opportunities, increasing wealth and income, and directing the local economy into the global arena ([Henderson et al., 2002](#)). While religion is considered as a set of rules that govern the relationship between humans and God, humans with each other, and humans with the environment ([Kahmad & Cuanda, 2000](#); [Robertson, 2012](#)). [Boulding \(1970\)](#), states, religion influences the economy. Therefore, the spiritual character of entrepreneurship based on creativity and valuable innovation is a top priority that needs to be instilled in every Indonesian citizen, especially for the millennial generation ([Zong & Zhen, 2021](#); [Krismayani et al., 2020](#)).

According to [Kalberg & Weber \(2002\)](#), the economic progress of several countries in Europe and the United States under capitalism is mainly influenced by Protestant Ethics. Another study conducted by [Bellah \(2008\)](#), reported that the value of hard work to achieve success is present in the Tokugawa religion as an essential foundation for the development of Japanese capitalism with extraordinary economic growth. Besides, [Bellah \(2008\)](#), also considers Chinese entrepreneurship to grow and develop in Confucian beliefs. In short, religion has influenced entrepreneurial activity, one's decision to become an entrepreneur, corporate management style, and networking among entrepreneurs ([Balog et al., 2014](#); [Ramadani et al., 2015](#); [Carswell & Rolland, 2004](#)). Specifically, Islam is a religion that encourages entrepreneurial activity ([Carswell & Rolland, 2004](#); [Audretsch, 2007](#)). The Prophet Muhammad said that all actions depend on the purpose, and all effects depend on intention. Also, the Prophet Muhammad said: "Indeed, every practice depends on his intentions. Everyone will get what he intends" ([Hamid, 2013](#)). This is confirmed by the word of Allah in the Qur'an Surah An Nahl (16) verse 97: "Whoever does good deeds, both men and women in a state of faith, we will surely give him a good life and will We reward them with a better reward than what they have done ([Ali, 2001](#)).

The answer to the question about who are actors with spiritual entrepreneurial characteristics is Bugis traders, as summarized by informants that spiritual entrepreneurs are people who live and engage in productive economic business activities in the coastal area of Lake Tempe in Wajo Regency, Soppeng Regency, and Sidrap Regency. The spiritual spirit of the Bugis merchant entrepreneur is seen through his involvement in the annual traditional party at Lake Tempe called "*Maccera Tappareng*." *Maccera tappareng* is a form of gratitude for farmers, fishers, and local Bugis traders who utilize the coastal areas of Lake Tempe and the waters of Lake Tempe as a place to find Rizki (source of life) from the Creator of the Universe. The reality of local social, cultural, and economic growth is essentially by the view of [Hogan & Feeney \(2012\)](#), that spiritual entrepreneurs are individuals or institutions that act as exclusive agents to make changes at the economic-business locus. This understanding is reinforced by expert views [Tee et al. \(2013\)](#); [Chin et al. \(2012\)](#); [Holcombe \(2002\)](#); [Fonneland \(2012\)](#); [Roberts & King \(1989\)](#); [Said \(2014\)](#); [Schneider & Teske \(1992\)](#); [Syvertsen \(2012\)](#); [Wilson & Millman \(2003\)](#), that the entrepreneur's spirit, attitude and spiritual behavior are based on unique characteristics, in addition to the general features of entrepreneurship, namely:

- Full of confidence, with indicators full of confidence, independent, optimistic, disciplined, characterized, committed (in a spirit of brotherhood) and to be responsible.
- Has an initiative, with innovative indicators, full of energy, active and deft in acting.
- Has a motive for achievement with results-oriented and forward-looking indicators.
- Have a leadership spirit with signs to be different, trustworthy and robust in acting.
- Dare to take risks (moderate) with full calculation.
- Skilled in management functions - planning, organizing, mobilizing and controlling.
- Being positive about opportunities and money ([McClelland 1987](#); [Drucker 2002](#), [Drucker, 2014](#); [Roberts & King, 1989](#)).

The answer to the question about when is the right time to instill the entrepreneurial spiritual character is based on the conclusion of the informant's statement, that the entrepreneurial religious nature was practiced by residents on the Shore of Tempe Lake long ago, even before Indonesia's independence. The BOSOWA - Bone, Soppeng, Wajo – Bugis Community has always been known as traders of agricultural products. And so on, so that people or more specifically Bugis traders today are known as "Indonesian Black Chinese." Other evidence is that it is challenging for Chinese traders – who although they currently dominate business in various parts of the world but are difficult to exist let alone succeed in doing business in Bugis land, especially in the capital of the three regencies where this research is located in Sengkang, Watansoppeng, and Pangkajene Sidenreng. The informants representing the local government apparatus agreed that in the national context, the right time dimension was long ago when Bung Karno proclaimed Indonesian independence, but because Indonesia was currently in a COVID-19 pandemic situation and the era of "hyper-competition" [D'Aveni, \(1998\)](#) so now the urgency and significance are increasingly felt. Therefore, efforts

to re-actualize the spiritual character of entrepreneurship for the millennial generation are essential because social, cultural, and local economic changes lead to the growth of 'spiritual entrepreneurship' (Kusuma & Yasa, 2019; Arnawa et al., 2019).

The term spiritual entrepreneurship, according to Fonneland (2012), refers to entrepreneurs who are inspired by New Age philosophies that reactivate spiritual values such as 'self-development,' 'holism' and 'deep values.' This new period was marked as 'the summer of love of capitalism' (Leyshon & Thrift 2007; Thrift 2006). A new vocabulary about capitalism arises, consisting of words or expressions such as 'soft capitalism' Ray & Sayer (1999), 'virtual capitalism' Dawson & Foster (1996), 'dream society' Jensen & Meckling (1999), and 'economic experience' (Pine et al., 1999). The 'New Economy' narrative that developed during the 1990s was to influence markets and businesses and change people's visions and actions in many radical ways (Åkesson et al., 2005). But today, new age spirituality has become much broader and has moved from the periphery of culture to the mainstream (Aupers & Houtman 2006; Fonneland 2012; Liu & Robertson 2011). As a result, new age spirituality can be found in various segments of society: in popular culture, in health care, and now also in parts of the tourism industry, including pilgrimage tourism (Syam et al., 2018; Cahaya et al., 2019).

The answer to the question where the locus or place embeds entrepreneurial spiritual character is summarized from the results of interviews and observations at the research location, that the entrepreneurial spiritual locus to create, introduce and realize creative-innovative ideas is in organizations that serve the public interest, at work, or in the Tempe Lake area that has been revitalized as a tourism destination. According to Kauanui et al. (2010), many research findings identify why, how, and in what way spirituality is integrated into the workplace, where most of these works show that spiritual factors represent an integral component of work experience or life for most of the working population. Also, many studies show a variety of practical benefits for instilling spirituality in the workplace (Fry et al., 2005; Fry & Cohen, 2009). According to Fonneland (2012), many spiritual entrepreneurs work in market niches with an uncertain economic outlook because the values created are cultural, aesthetic, or symbolic rather than purely economic activities. However, all of them are variants of entrepreneurial typology. Thus, the locus of quality entrepreneurship spiritual learning and character (ethical, aesthetic, kinesthetic, work ethic) of course in all socio-religious organizations/institutions, private / business organizations and non-profit organizations, as well as at each school locus, namely in the first school (informal education in households), in the second school (formal education) and in the third school (non-formal education in places of worship and in the community).

The answer to the question of how the Bugis traders' spiritual entrepreneurship description studied can be stated that the economic and socio-cultural activities of the people in the coastal area of Lake Tempe (Wajo, Soppeng, and Sidrap) are manifestations of a series of worship ('special worship' and 'social worship') that carried out based on the rules in Islamic law, as religious teachings adopted by the majority of the population in the area. The basic values and orientation of the local social, cultural, and economic values of the Bugis community are actualized

in the management of trading businesses based on Islamic teachings as a form of spiritual entrepreneurship. Several informants agree that the religion adopted by the Bugis community teaches humans to do business in a manner that is by Islamic law, not in the vanity or wrongdoing of others. The actualization of spiritual entrepreneurial values and principles that have been practiced by Bugis traders in managing their business refers to the views of experts [Hijriah \(2016\)](#); [Anggadwita et al. \(2015\)](#); [Gümüşay \(2015\)](#); [Liu & Robertson \(2011\)](#); [Masyita et al. \(2011\)](#); [Said \(2014\)](#), as follows:

- First, faith. Informants agree that the word 'faith' is always shaken with 'good deeds' so that Bugis traders who are consistent in their faith can practice their religious teachings in daily life (Interview and observation, 2019-2020). The manifestation of confidence in the context of spiritual entrepreneurship is demonstrated through the belief that God (*Allah*) is a provider of sustenance and believes that every effort made is a series of worship so that it is done well and hopes to benefit both themselves and others. Therefore, every person is required to try optimally and put his trust or 'surrender' to God, and obey the natural law or God's law; give thanks for the fortune obtained, in this case, some people realize in the ritual event "*Maccera Tappareng*"; sure that there are always right or wrong consequences received because of exploring or exploiting natural resources.
- Second, *taqwa*. The nature of *taqwa* is reflected in the behavior of people who carry out all the commands and stay away from all the prohibitions of God. Some potential internalized and actualized devotion in the local social, cultural, and economic life of Bugis traders are: Not arrogant, not arrogant, and "getting closer" to God by always trying to improve the quality of worship, both special worship (for example prayer, zakat, fasting), and social worship; prayer time discipline in all activities; maintain harmonious relationships with fellow creatures of God; avoid actions that harm yourself and others; the endeavor and the products produced 'halal' and 'good'; and efficient, effective and economical in all activities, avoiding 'usury' or multiplied benefits that are detrimental to others.
- Third, morality. Morality is understood as a trait that shows the difference between good and evil or right or wrong. According to experts [Fonneland \(2012\)](#); [Balog et al. \(2014\)](#); [Fry & Cohen \(2009\)](#); [Fry et al. \(2005\)](#); [Jalil & EI \(2013\)](#); [Said \(2014\)](#), 'harmony and balance of morality' spiritual entrepreneurs direct themselves and their behaviour to avoid doing difficulties and damage on earth. In the Bugis merchant's spiritual entrepreneurship it is seen that the value of morality is always upheld in business behavior and management; upholding moral values in business activities by promoting spiritual values in every process and decision making; not wronging others and not making mistakes in business transactions; agree on an agreement openly so that all parties are equally happy; not depriving others of their rights; pay people's debts or salaries on time, and always guarding speech and deeds to fellow human beings.
- Fourth, *siddiq* or honest. Honesty is a major factor in the sustainability of business transactions conducted by Bugis traders. This reasoning is in line with [Said \(2014\)](#), view that, among the most basic transaction values in business is honesty. Conversely, dishonesty or lies is the basis of hypocrisy. The potential practice of the nature of *siddiq* in spiritual entrepreneurship,

namely: mutual openness with fellow humans or buyers, especially when there are product defects or if there are mistakes made by employees and business owners; produce, distribute, and trade goods and services honestly, with good (quality) and *halal* (valid) raw materials. Thus, honesty, directly and indirectly, has a positive impact on the permanence, breadth of business, and happiness of all parties to the transaction.

- Fifth, trust. The nature of faith is an essential factor for spiritual entrepreneurship that positively impacts the confidence, satisfaction, or happiness of others through the autonomy, loyalty, and responsibility shown by the entrepreneur. In the aspect of the production of goods and services, trust is an essential factor in creating quality and legal products and services; providing the best service to others. In the element of capital, faith plays a role as 'basic capital' in managing business capital so that the amount increases and "funds are rolled out" (revolving fund); and always be an excellent example for others.
- Sixth, *tabligh*. In spiritual entrepreneurship, the nature of *tabligh* is related to communication, transaction, and negotiation abilities, and as a vehicle for establishing a friendship. Prophet Muhammad *Sallallahu alaihi wasallam*, as an accomplished spiritual entrepreneur, has provided an example of the nature of *tabligh* in running his business. Potentials that are reflected like *tabligh* in spiritual entrepreneurship based on Islamic perspectives are: communicative in promoting or building business networks with stakeholders and with shareholders, to establish good friendship (*silaturrahim*); communicative and friendly in dealing with others, both in serving and marketing goods or services, as well as convincing potential customers and others, so that they are 'bound' to become loyal customers; establish excellent communication with others to build harmonious relationships; motivate spiritual entrepreneurship to others through periodic programs at places of worship (mosques, *mushallas*) with attractive and persuasive speech. Such persuasion and motivation can provide spirit, knowledge, and experience of spiritual entrepreneurship and a creative and religious work environment.
- Seventh, *fathānah* (intelligence). Smart and wise entrepreneurs are always motivated to continue learning at work and 'work smart' by absorbing all the instructions, knowledge, attitudes, and skills that are useful for the development of themselves and others. Also, he always looks at and analyzes opportunities that come from other places or groups of people. The nature of spiritual entrepreneurship shows the urgency of seeking knowledge for everyone to gain insight and expertise to give birth to value creativity and innovation. The nature of philosophy reflected in the economic behavior of Bugis traders is that they actively add insight and knowledge through various learning platforms and media, including their participation in entrepreneurship skills courses based on information and communication technology, using cellular phones or the internet. In the marketing aspect, people's intelligence is manifested in efforts to hone creativity to create effective, efficient, and economical marketing methods, for example by modifying the marketing locus carried out through various online media, as well as other creative ways that can reach multiple segments and target markets; wise in managing capital flows and in decision making; wisely make use of loan money from financial institutions

and avoid moneylenders; smart and knowledgeable in empowering others to be able to increase their productivity, loyalty, and creativity.

- Eighth, discipline. Discipline is understood as the accuracy of the commitment (time, place, method, tool, purpose) of the work implementation. The nature of discipline as a characteristic of spiritual entrepreneurs Bugis traders actualized in everyday social, cultural, and economic life, namely: instilling discipline in the process of producing goods and services, such as regulating working hours, the appropriateness of using raw material products, accuracy of the product manufacturing process, and production output targets; create a system in maintaining work discipline following natural rhythm and time; try to fulfill the wishes of others on time; being on time in fulfilling promises to others; be disciplined and efficient ('stingy') in the use of capital and conduct careful recording and calculation of business expenses and income.
- Ninth, visionary. The vision of religious entrepreneurs has a value orientation, and goals for every business activity occupied, as shown by some Bugis people who live in the Lake Tempe area. This vision of the future that will be realized in these spiritually-based entrepreneurial activities makes the Bugis known as "*Padangkang*" (traders), or "the black Chinese of South Sulawesi, or the black Chinese of Indonesia.". This stigma for the Bugis is evidenced by the difficulty of Chinese immigrants competing for success in doing business in the land of Bugis, including in Sengkang, in Watansoppeng, and Pangkajene. Some reflections on the behavior of visionary traders based on religious values are: think ahead for the progress of the business entity they are engaged in and try to be a pioneer in their business; constantly developing the capabilities and business skills that are involved in being able to produce goods and services that are in demand for sale; forward-thinking to make it easier for himself and others in the future, able to provide benefits to family members, others and the surrounding environment; and high appreciation for people who are successful in business and have performed the pilgrimage.
- Finally, empathy or care. Empathy is a form of nature and behavior that understands the thoughts and feelings of others. Therefore, entrepreneurship or business must not be selfish and only selfish. According to [Hijriah \(2016\)](#), business is one form of brotherhood, so the business cannot rule out friendship issues. This is in contrast to business in a capitalist system that uses the logic of profits at work so that competition can encourage human exploitation, environmental destruction, and violations of the public interest ([Jensen & Meckling 1999](#)). The payment of zakat, alms, *infaq*, and waqf as a form of empathy and social care in the context of spiritual entrepreneurship according to several informants is far more practiced or practiced by adherents of revealed religious teachings, before the theory of Corporate Social Responsibility (CSR) develops within the company. The basic values and value orientations contained in the Bugis merchant's spiritual intelligence provide deep meaning so that they are reflected through words, attitudes, and noble behavior. In other words, Bugis traders can develop "practical knowledge and scientific charity" based on spiritual entrepreneurship.

Reflections on the social, cultural, and economic life of the Bugis merchants above show that the basic values and orientation of religious values are still strong in the form of faith that is inspired by the value of taqwa as a form of obedience in executing God's commands and avoiding all its prohibitions. The reality of the socio-cultural life of the Bugis community is by [Scott \(2000\)](#), view of the "essence of the seven major world religions" - Islam, Christianity, Judaism, Hinduism, Confucius, Taoism, and Buddhism, or what he calls "the seven seminal paths to corporate greatness" to serve as new inspiration for the success of corporate governance. Likewise, religious values in the form of the ability to trade and negotiate intelligently and empathetically, as well as future orientation for economic and non-economic success (raising social status) are an internal identity within individuals within the community around Lake Tempe, Wajo Regency, Soppeng, and Sidrap. In other words, the values of religiosity that characterize the socio-cultural life patterns of the Bugis community in the Ajatappareng Region of South Sulawesi Province are actualizations of the spirit of spiritual entrepreneurship that is embraced. Meanwhile, the answer to the question about how the right technique or strategy to actualize the entrepreneurial spiritual character of the residents of the Tempe Lake coastal community is summarized from the results of the interview that, many right or appropriate ways have been chosen in socializing creativity and innovation as a basis for the entrepreneur's spiritual character ranging from radical methods to subtle and subtle ways. Any strategy implemented has the same goal so that change and renewal occur in individuals (citizens), groups, organizations, and society.

Several experts [Zubaidah \(2016\)](#), also agree that there are eight generic strategies (abbreviated 8-C) that are applied by individuals or institutions to continue to exist, develop and be competitive, namely culturalization, communication (socialization), connection (network), coopetition (a competition that produces cooperation), compromise, collaboration, critical, creativity. This mastery and application of creative-innovative strategies strengthen the motto or entrepreneurial spiritual life principle in the era of society 5.0, namely the principle of "*Fastabiqul-khaerat*" which means competing towards goodness, as a critical sentence sourced from the Qur'an. Meanwhile, according to other experts [Shipton et al. \(2006\)](#); [West \(1987\)](#), there are four classic strategies to introduce the entrepreneurial spiritual character, namely the group influence strategy, participatory strategy, eclectic strategy, and the strategy of coercion of power. According to the informant, one of the four classic strategies that are relevant today is the "coercive strategy in a Corona Virus Disease in 2019 (COVID-19) pandemic situation" which requires us to stay at home (study at home, work at home, and worship from home), along with government policies regarding the need for everyone to adhere to "large-scale social distance".

Summary of answers from other informants (Focus Group Discussion and Discussion, 2019-2020) representing the local government apparatus and students of the Puangrimaggalatung University Sengkang Program agree that, whatever the re-actualization strategy of the chosen entrepreneur's spiritual character, it is clear that today we are all in the era of the Economic Community ASEAN, the age of the industrial revolution 4.0, or the age of society 5.0 ([Karinov, 2019](#)). According to the informant that the inheritance of local cultural, social,

and economic values of Bugis traders is a necessity amid massive information flow in conditions of environmental uncertainty, especially in the after COVID-19 pandemic situation. Cultural values of entrepreneurship based on religious values are inherent in every Bugis trader who is predominantly Muslim. Local cultural values that are still taught are what remind us to be careful when sharing with : (1) King, because it is easy to decide on a partnership arbitrarily; (2) Strong people, because they are hard to fight; (3) The rich, because it is easy to return the capital invested if the company looks advanced; (4) Acquaintances because acquaintances who are not friends do not find it challenging to decide on partnerships as they wish. Therefore, although the advice has been long, the essence and orientation of its value are still very contextual to give birth to spiritual entrepreneurs. In other words, this treasure of Bugis merchant thought is invaluable learning if it is appreciated, internalized, and re-actualized (manifested) in daily life.

Conclusion

The practice of spiritual values of entrepreneurship is a source of inspiration as well as an orientation for reframing the competitive strategy of Bugis traders who are firm in their beliefs as individual beings, social beings, creatures of God. Spiritual entrepreneurs can synergize natural intelligence and artificial intelligence (the principle of everything is the internet) which is understood to direct their social, cultural, and economic attitudes and behavior, as is the behavior of Bugis traders who live on the coast of Lake Tempe and in any area where they do business, both at home and abroad. Bugis traders adhere to the principle of *Resopa temmangingi mallomo naletei pammase Dewata* (Only with hard work and perseverance will it be easy to get the blessing of God). These basic values and at the same time value orientation are new wisdom dedicated to actualizing the local cultural values of the Bugis people – *sipakatau* (mutually humanizing), *silapakinge* (reminding each other), *sipakalebbe* (mutual respect) both in the COVID-19 situation and entering the situation. which is called the New Normal Local Economy (NENOLE) – so that it still exists and is competitive as a trader. Therefore, to build the identity of the young generation of Bugis millennials who are innovative, independent, and have spiritual entrepreneurship characteristics (ethical, aesthetic, kinesthetic, work ethic) in the spirit of *Coopetition* (competition that results in cooperation) it is necessary to practice the principles of life, *Resopa temmangingi mallomo naletei pammase Dewata* based on applicable business information and communication technology.

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