

IMPLEMENTATION OF LOCAL WISDOM VALUES: CREATE OPPORTUNITIES AND MOTIVATION IN ENTREPRENEURSHIP OF BUGIS-MAKASSAR MIGRANT IN MALANG CITY

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ABSTRACT

This study aims to examine more deeply how the Bugis-Makassar migrants implement local wisdom values to create opportunities and motivation in entrepreneurship in Malang city. This study uses a qualitative approach with an ethnographic research type. In this study, the data used were obtained from questionnaires, documentation, observation, and in-depth interviews. The results of the field data findings were analyzed using the simultaneous stage analysis model (6P) which starts from the approach, extracting information, deepening, matching, meaning, and presentation. The results showed that the value of local wisdom that still exists in the Bugis-Makassar community, especially among immigrants, is the value of siri', pacce, and reso temmangi. This motivation is born because of the need for achievement (N-Ach) in society as an effort to uphold existing values, in an entrepreneurial perspective, a high N-Ach will be positively correlated with the emergence of motivation which will directly encourage each individual to find opportunities that can be used to build entrepreneurship. Known for their ability to adapt, the Bugis-Makassar ethnic group is not easily influenced by the new culture that is present, including global culture, the emergence of globalization is instead used as an opportunity to develop businesses, as for the form of adaptation that is made to adapt to the demands of the times, namely constantly innovating the business being run. This research is expected to contribute to the development of business actors, especially the Bugis-Makassar migrant community in creating entrepreneurial opportunities and motivation through the implementation of local wisdom values to improve economic welfare. besides that, it can add insight and knowledge on the topics discussed then can be used as study material or used as a reference for further research and it is hoped that it can be refined and developed to make it more complex and relevant. It is hoped that there will be research that discusses the same topic from different ethnicities so that it can be compared so that it can produce a holistic understanding of the implementation of local wisdom values as a source of opportunity and motivation in entrepreneurship.

Keywords: Local Wisdom Values, Motivation, Opportunities, Migrants, Bugis-Makassar

INTRODUCTION

Nowadays entrepreneurship is an alternative for those who want to improve economic welfare, especially for those who are keen to see business opportunities, but carefulness in seeing opportunities without a motivational boost is just as meaningless. According to Edwar (2016), those who are entrepreneurial are certainly based on a motive, and without a motive, there is nothing to move them into entrepreneurship. So in this case it is concluded that opportunities and motivation in entrepreneurship are always hand in hand, especially in realizing an increase in the economic welfare of the community.

The word opportunity or opportunity in the economy is defined as an opportunity. This opportunity occurs at an event, including entrepreneurship. According to Zimmerer (2008) business opportunity is an application of creativity and innovation to solve various problems and see the opportunities faced. In the world of entrepreneurship, an entrepreneur must be able to pursue opportunities by changing, transforming, and or introducing new products and services (Robbins, 2012).

Several previous studies have identified the importance of opportunities for an entrepreneur. The process of identifying opportunities is the starting point of an entrepreneurial journey that must be passed (Munoz, Mosey, & Binks, 2011). In research conducted by Dewantoro (2019), it is explained that the identification of opportunities in entrepreneurship is influenced by optimism and curiosity, both of which are useful in providing motivation and enabling an entrepreneur to struggle in identifying existing opportunities, evaluating and exploiting processes in business (Jeraj, 2014).

Motivation in entrepreneurship is a behavior that arises because of positive psychological emotions from optimism for the emergence of an opportunity in entrepreneurship. A person who is successful in the world of entrepreneurship has a strong motivation that encourages innovation. Motivation itself means an inner drive that encourages someone to behave and do anything to satisfy their needs, including becoming an entrepreneur (Pujiastuti, 2013; Ruswanti, 2016). From several studies, it was found that motivation tends to influence the emergence of a person's entrepreneurial spirit and entrepreneurial motivation has a significant effect on a person's intention or desire to be entrepreneurial (Olakitan, 2014; Wirananda, Kusuma, & Warmika, 2016).

In today's society, entrepreneurship is one of the most widely used ways to improve their welfare. All forms of entrepreneurial activity are used as a means of driving a country's economic growth, which in recent years has been the focus of research and has also become the focus of problems for policymakers (Peng, Lu, & Kang, 2012; Rasli, Khan, Malekifar, & Jabeen, 2013). As for the efforts made by most of the community, namely by maximizing motivation and taking advantage of existing opportunities even though they had to leave their homeland. Migrating has become a cultural habit for the Indonesian people. Migrating can be interpreted as the process of moving or leaving from one area to another, usually there are various reasons for someone to decide to leave, especially to achieve success and to be able to generate the courage to be more confident and independent (Lingga & Tuapattinaja, 2012; Sholik et al., 2016).

Previous research has discussed the importance of migrating for most of the ethnic groups in Indonesia, such as in the research of Haris Septian, which found that factors are driving the Minangkabau community to migrate, including cultural factors, social factors, to explore knowledge, accompanying their husbands and other factors. the main thing is economic factors (Septian, 2017). The Bawean tribe also has the habit of migrating, which is the result of the assimilation of ethnic Javanese, Sulawesi, Kalimantan, and Sumatra. In various literatures related to the Bawean Tribe, it is emphasized that the behavior patterns of the Bawean people are obtained by migrating, using migrants as a means to increase the standard of living welfare (Elfira, 2020; Sholik et al., 2016). However, very few previous studies have discussed the link between wandering, local wisdom values and certain ethnic entrepreneurship. Therefore in this study will focus on how the value of local wisdom can be a source of motivation and opportunities in entrepreneurship, especially for migrant communities.

Of the many tribes in Indonesia who have a habit of wandering, some of these tribes in South Sulawesi are also very well known for their habit of mating. The Bugis-Makassar tribe has long been known for its entrepreneurial and trading spirit, even in overseas lands. In the past, in addition to avoiding war in the kingdom era, one of the reasons for the Bugis-Makassar people to migrate was economic problems achieved by doing entrepreneurship and trade (Kesuma, 2012b). Merantau or in the Bugis-Makassar language is said to be a cultural descent from this ethnicity. Not to mention the meaning of the Bugis-Makassar philosophy, namely "Kegasi monro sanre lopie, kositu tomallabu sengereng" which means that where the boat is stranded, that's where life is enforced, increasingly motivating Bugis-Makassar people to migrate or some' (Kesuma, 2004).

When discussing entrepreneurship or entrepreneurship based on the context of ethnic cultural heritage, it must be done with the social system that they make new. The social system in Bugis-Makassar wisdom includes the philosophical values adopted. In general, in every society that has a set of socio-cultural values, the Bugis-Makassar people wherever they are always use the concept of values that are inherited. Siri' is one of the values related to self-esteem but contains multiple meanings and is closely related to motivation (Kesuma & Murdi, 2015). Meanwhile, Pacce is an idea that leads to activities that write togetherness in the grief and suffering of every member of society.

In addition, the proof of entrepreneurship possessed by the Bugis-Makassar people has the principle of "Resopa temmangingi namalomo naletei pammase dewata" which means that only efforts that do not know despair are possible to be awarded divine blessings (Kesuma, 2006). This principle also encourages the Bugis-Makassar people to trade and become entrepreneurs in the land of birth and even take the road to migrate as those who do not know the word despair to improve the economic welfare of the family.

There are many values in the Bugis-Makassar society that can foster many positive things in entrepreneurial activities. Unfortunately, research or studies that observe entrepreneurial life among certain ethnic groups in Indonesia are still very minimal, including the Bugis-Makassar ethnic group. This is the background of the implementation of this research to conduct a more in-depth study of how the Bugis-Makassar migrants implement local wisdom values to create opportunities and motivation in entrepreneurship in Malang City.

RESEARCH METHOD

This research will use a qualitative approach which in the research procedure produces qualitative descriptive data in the form of written or spoken words from people and observable behavior (Moleong, 2013). The type of research used is qualitative ethnography. In this study, the researcher acts as a key instrument, taking actions starting from collecting data through questionnaires, observations, in-depth interviews, and documentation of the Bugis-Makassar migrant community in Malang City as informants.

This research does not select people who live in South Sulawesi as the origin of Bugis-Makassar wisdom but instead focuses on the migrant communities in Malang City because their entrepreneurial life is considered more challenging because the migrant communities struggle and compete with native Javanese business actors so that it is hoped that there will be new ideas that can be raised regarding how the implementation of local wisdom values are used as a source of opportunity and motivation in entrepreneurship so that they can answer the focus in the results of this study.

The location of this research was carried out in Malang City, East Java, to be precise in several areas where there were businesses initiated directly by Bugis-Makassar migrants. The primary data source in this study is the result of interviews from several Bugis-Makassar migrant communities who have businesses or decide their entrepreneurial path in Malang City. The community in question is 6 members of the South Sulawesi Family Harmony or KKSS Malang Raya who have a business by considering the criteria including representatives of various types and levels of business and the length of time they have migrated.

To analyze the research data, the researcher will use the simultaneous stage analysis model from Winarno & Robfi (2020) which starts from the approach, extracting information, deepening, matching, meaning and presentation (6P).

RESULTS

From the results of the field data findings, several points answer the focus of research on how the community implements the values of Bugis-Makassar local wisdom so that it can give birth to opportunities and motivation in entrepreneurship and the form of adjustment of the migrant community to the implementation of local wisdom values in entrepreneurship in the era of globalization and efforts. migrants in maintaining the existence of Bugis-Makassar local wisdom values in entrepreneurship, especially in overseas lands, the intended finding points include:

- a. The value of Bugis-Makassar local wisdom that is still being implemented by the community even in overseas lands is the value of siri', pacce and reso temmangingi.
- b. The value of siri' is a symbol of self-respect that must be upheld in the Bugis-Makassar community, the value of pacce is a symbol of responsibility and tolerance, and the value of reso temmangingi is a symbol of hard work, perseverance and tenacity of the Bugis-Makassar community.
- c. The forms of motivation that are born from the implementation of local wisdom values include motivation to leave, motivation to be entrepreneurial and motivation to work hard.
- d. The forms of opportunities used by the Bugis-Makassar migrant community in the overseas lands include opportunities based on imitation and opportunities based on creation.
- e. In its implementation, the value of local wisdom affects the community in terms of thought, from the mind gives birth to a motivation to take action, one of which is by taking advantage of opportunities, and in the end, these actions slowly bear fruit to the community.
- f. Migrant communities tend to take advantage of the globalization era, by not closing themselves off to changing times.
- g. Migrant communities take full advantage of the ease of access offered by globalization, are more assisted and find it easier to run a business after digital technology as a part of globalization has begun to be recognized and implemented in everyday life.
- h. Adaptation and innovation are the main keys for migrants in welcoming globalization.
- i. The form of innovation carried out can be seen from the modification of the marketing mix, namely production and promotion.
- j. The value of local wisdom becomes a filter against the effect of globalization.
- k. The daily practice of local wisdom values is an effort to maintain the existence of existing values.

DISCUSSION

Implementation of Local Wisdom Values in Bugis-Makassar Migrant Communities

The value of local wisdom is something that is considered important because it is part of customs which are also used as a set of beliefs that contribute to influencing individual attitudes and behavior in social life. The value of local wisdom becomes a unique identity for every ethnicity in Indonesia which is known as a pluralistic country with various ethnicities, local wisdom represents the uniqueness of each existing ethnic culture. The value of local wisdom is present as a form of local identity which is considered to be good for life, by which this value is often used as a principle of life that is strongly attached to every descent of an ethnicity.

The Bugis-Makassar tribe community is one that is known for its local wisdom values which are still upheld and implemented in everyday life wherever this ethnic descent is located. Besides that, the Bugis-Makassar descent is also known for its high mobility, in the sense that almost all regions in Indonesia have Bugis-Makassar descent, this is because they have a culture of migrants or in their regional language it is called *sompe'*. According to Cangara (2014), the character of the Bugis-Makassar people is known as a tough and hard-working person, competitive and adaptive, besides having a leadership spirit and loyal friends, and also known for their high mobility (wandering), this is indicated by the discovery of ethnic descent. In almost various regions in Indonesia, even Kesuma (2004) states that no country is not inhabited by the Bugis-Makassar people.

Known for his tough, hard-working, tenacious, and diligent personality, this seems to be a manifestation of the implementation of local wisdom values that have been used as a guide in living the life of the Bugis-Makassar ethnic descendants. As one of the focuses in this study, namely the implementation of local wisdom values by the Bugis-Makassar migrant community as a source of motivation and opportunities in entrepreneurship, the findings in the field show that the value of local wisdom which is used as a guide for life by the Bugis-Makassar community is the value of siri' na pacce and reso temmangingi.

According to Kesuma & Murdi (2015), these values contain a philosophy of life that encourages people of Bugis-Makassar descent to wrestle in the world of entrepreneurship. The values of siri'na pacce and reso temmangingi are the basis for the emergence of motivation and work ethic of the Bugis-Makassar people, which either directly or indirectly influence them in establishing a business or entrepreneurship as a manifestation of the implementation of motivation and work ethic derived from local wisdom values. This is in line with what was conveyed by Pratikto (2015) that local wisdom or wisdom is believed to be the right answer and solution to entrepreneurial problems faced by society.

In the Bugis-Makassar cultural cognition, there are several values of local wisdom that are believed to be a source of motivation and opportunities for society in entrepreneurship, one of which is contained in the principle which reads *resopa temmangingi namalomo naletai pammase dewata* (only efforts that do not know despair, enabling blessings from Allah SWT), for the Bugis-Makassar community this expression contains a meaning related to hard work (reso temmangingi) which is a source of motivation for entrepreneurship, especially for Bugis-Makassar descendants (Safriadi, 2020).

Apart from the principle of hard work, the basic concept of Bugis-Makassar entrepreneurs is the value of siri'na pacce. According to (Kesuma, 2012a), Bugis-Makassar entrepreneurs in Malay land use siri' na pacce as a source of motivation and life philosophy. For the Bugis-Makassar ethnic group, the meaning of this value is more to their desire to do good for themselves or their fellow human beings, the value of siri' symbolizes dignity and self-respect that must be upheld, on the other hand pacce / pesse is a manifestation of humanity which has morals core. If you look at the context of the value function, which is interpreted as a driving force or incentive in carrying out daily life, including in terms of entrepreneurship.

Not only are the Bugis-Makassar ethnic groups known for their entrepreneurial practices which are derived from the values of local wisdom, there are also several ethnic groups in Indonesia who are well known for their business practices that are oriented towards local wisdom values, including Madurese, Sundanese, Minang, Javanese, and even ethnic groups also ethnic Chinese.

For the Madurese ethnic group, they are also known for their adventurous spirit (nomads) and hard working spirit which is believed to come from the ethnic's local wisdom. The existence of a high work ethic of the Madurese ethnicity is believed to have originated from local proverbs namely *atonggul to'ot* (hugging the knees) and *nampah cangkem* (chin support), where the two proverbs are cynical expressions that are stigmatized by lazy people, to deny the community the stigma Madurese must be billet (resilient) and *junel* (entrepreneurial) in order to become a more respectable human being, considering that this ethnicity also upholds self-esteem (Djakfar, 2010). Madurese are known to be very sensitive when it comes to self-esteem, even their work ethic is driven by many factors, one of which is self-esteem, this is reflected in the proverb (proverb) "etembang noro 'oreng, ango'an alako dhibi' make lane'kene'." Which means that instead of joining other people, it is better to try on your own even if you are small. This saying is a symbol of ethnic independence who prefer to work alone because it is considered an honor (Djakfar, 2012).

In Sundanese ethnic communities, their work ethic is influenced by the motivation that comes from their way of life. Ajip Rosidi stated that the work ethic of the Sundanese people is influenced by educational experience, belief and motivation. In addition, the work ethic possessed by the Sundanese ethnic originates from the values of local ethnic wisdom, which include *silih asah*, *compassionate*, and *silih asuh* which are Sundanese philosophies that become the foothold especially in interacting, as well as *cageur*, *bageur*, *bener* and *singer* who sequentially contains the meaning of healthy, good, correct and introspective. These values are as revealed in the research conducted by Gumilar & Sahidin (2019) regarding the work ethic of the Sundanese people which comes from the local ethnic philosophy.

Meanwhile, in Javanese society, there is also a popular expression which is considered to have economic nuances, namely "alon-alon originating from a play" which implies the value of local wisdom of this ethnic community, this value is considered to contain meaning related to decision making which is one of the important functions of business leadership (Pratikto, 2015). In addition, according to Sutanto & Nurrachman (2018), the Javanese people interpret entrepreneurship as a form of honesty and *nrimo*, while as a guideline for the hard work of the Javanese community it is contained in the expression *sopo ubet ngliwet* which means whoever works hard will cook rice.

It is also different from the Minang ethnic group who find the meaning of entrepreneurship in the expression of the nature of *takambang* being a teacher which means the importance of nature and the universe as teachers of life, for the Minang people they interpret this as an entrepreneurial trait that is instrumental, flexible and hard-working (Alfian, 2013). According to Seng (2006), entrepreneurs of Chinese ethnicity are also known as 'where there is water, there is Chinese', the meaning contained in it is that Chinese people must be able to develop and survive in any hemisphere. This proverb is the local wisdom of the Chinese ethnics, which is their main asset to be successful in entrepreneurship, this value also affects their tenacity and willingness to work hard when running their business.

The conclusion is that every ethnicity in Indonesia has its own meaning for the world of entrepreneurship, not to mention that all of the ethnicities studied each have their own local wisdom values which are used as a reference in entrepreneurship, while each ethnicity implements the existing values according to their respective portions, including by ethnicity. Bugis-Makassar.

The findings in the field show that the implementation of the value of *siri'na pacce* which is a source of motivation for the Bugis-Makassar community in entrepreneurship is more about fulfilling the economic needs of the family. The main reason for the Bugis-Makassar people to migrate or *sompe'* one of them is to increase the standard of living economically which is part of the *siri'* value that must be upheld. According to Ahmadin (2015) the meaning of *siri'* is a source of motivation and spirit that makes the habit of migrating to the Bugis-Makassar tribe as a business opportunity and economic strategy. As in the research conducted by Umar (2018), it is explained that *siri'* is one of the reasons for the Bugis-Makassar people to migrate, this is done to uphold self-esteem which has an important position for the Bugis-Makassar community, on the other hand the value of *pacce / pesse* is also involved. contributing as a source of motivation for migrants to become entrepreneurs, because this value is present as a manifestation of a sense of responsibility in maintaining life for both themselves and their families while being overseas.

The encouragement of motivation to be entrepreneurial as a form of implementation of the value of *siri' na pacce* in the Bugis-Makassar tribe indirectly forces migrants to seek and find the right opportunities to develop, especially in overseas lands, by him successively the existence of motivation and opportunities are considered to be correlated, this is This is also in line with the results of Lloyd (2019) research which explains that culture supports an individual in increasing entrepreneurial motivation.

Based on the findings in the field, the forms of motivation that arise from the implementation of these values include motivation to leave, motivation to meet economic needs and motivation to work hard, all forms of motivation are born because of the need for achievement, in line with McClelland's theory regarding the need for achievement (N-Ach) as the most important thing in motivating entrepreneurship, if it is examined in depth that the substance of N-ach at the root of its description refers to rationality, the reason is that there is a strong positive influence of achievement motivation on individual success in entrepreneurship, on the contrary that low entrepreneurial achievement is caused by minimal or low N-Ach owned (Kesuma, 2012b).

The existence of growing motivation must be accompanied by the ability of migrants to seek and find opportunities in entrepreneurship, as the research results of Murnieks, Klotz, & Shepherd (2020) which concluded that entrepreneurial motivation encourages important behavior in a person related to business initiation and growth, in line with that. Fox & Wade-Benzoni (2017) in their research found that there is a motive that encourages an individual to create a business, this motivation is closely related to the economic conditions of the family, so that this motive encourages an individual to create opportunities in entrepreneurship. If departing from the findings on entrepreneurial opportunities exploited by the majority of informants, these opportunities include imitation-based opportunities and creation-based opportunities, the two categories of opportunities are mostly used by Bugis-Makassar migrants who have businesses in Malang City, these findings are in line with the results of research by George, Parida,

Lahti, & Wincent (2016) which found a contribution of factors that influence the emergence of opportunities in entrepreneurship including pre-existing knowledge, social capital, environmental conditions, personality traits and systematic search, factors that is what makes the development of entrepreneurial opportunities more rapid.

Based on the research findings which are reinforced by the study of several scientific works, it can be concluded that the value of local wisdom which is the source of motivation and opportunity in entrepreneurship for Bugis-Makassar migrants, among others, is the value of siri'na pacce and reso temmangngi. The manifestation of the implementation of these values becomes a source of motivation and entrepreneurial opportunities for the Bugis-Makassar migrant community, including the need for an achievement that gives birth to motivation to migrate, motivation to meet economic needs and motivation to work hard, in addition to maximizing motivation there, migrants are forced to look for and find opportunities that can be developed, especially in entrepreneurship. The majority of the categories of opportunities that have been successfully exploited are imitation-based opportunities that come from existing knowledge and business, as well as creation-based opportunities that come from systematic search results for opportunities that can give birth to a business.

Implementation of Local Wisdom Values in Entrepreneurship in the Era of Globalization.

The presence of a wave of globalization, especially in Indonesia, brings its own concerns, considering that the era of globalization presents a new culture that is considered more modern and global in nature than the local values possessed by the Indonesian people. This, of course, has the potential to slowly shift the local cultural values which have been the way of life for certain ethnicities. According to Pratikto (2015) the entry of the globalization era had raised concerns from various parties, especially regarding the potential for the destruction of existing local values, but this was immediately debunked because there are still many people in various countries, especially in Indonesia who still hold tightly to the values of local wisdom which owned. The Bugis-Makassar ethnic community is one of the ethnic groups in Indonesia who still upholds the value of local wisdom that is owned in the midst of the entry of the globalization era.

This is indicated by the results of field findings related to the implementation of the local wisdom values of the Bugis-Makassar migrant community in entrepreneurship in the era of globalization. The majority of informants actually considered the entry of globalization in Indonesia as an opportunity considering the many positive sides offered, especially in the business world, although at the beginning of the emergence of this global culture it was still difficult to be accepted and applied by the community but gradually with the adjustment and adaptation process it made this culture an opportunity. promising especially in developing their own business. In line with what Winarningsih & Martadinata (2006) said that we do not need to reject globalization, the most important thing that must be done is to deal with it with careful preparation.

As a form of preparation made by the Bugis-Makassar migrant community in facing globalization, apart from adapting them, they also take the path of innovation so that the business they run can continue to exist. As it was also found from research in the field, as for the innovations made by the informants starting from adding to the product variants being sold, if the business is engaged in food, the innovation is in the form of adding a menu that is considered contemporary and in accordance with consumer desires, not only that, the informants also take advantage of it. easy access to technology is marked by promoting using social media, utilizing influencer services to promote products to maximizing the role of online motorcycle taxis, which have started serving food delivery services.

This is in line with the findings of Setiawan (2017) in his research regarding the digital era and its challenges, where one of the points is explained that the positive impact of digitalization as a product of globalization is the growth of innovation from various fields that are oriented towards digital technology which is considered to facilitate the process in every jobs especially those engaged in the business world.

The role shown by the value of local wisdom for Bugis-Makassar migrants today is more to be used as signs to minimize the negative impact that will be caused by globalization, the value of local wisdom such as siri 'na pacce seems to impose limits on the use of technology and does not take advantage of the convenience. offered access to be able to do whatever they want to violate the local values that have been taught. These local wisdom values still exist, especially in influencing the actions of people who still act locally, the entry of global culture does not necessarily make the Bugis-Makassar people lose their identity which comes from local culture, on the other hand, in fact, in the Bugis-Makassar ethnic group itself. The values of local wisdom that are owned are still considered relevant to be implemented in a more modern era of life such as today (Abbas, 2013; Pratikto, 2015).

The existence of elements of local wisdom values that still exist in the midst of the presence of global culture is not only shown by Bugis-Makassar business actors, several ethnic groups in Indonesia also try to maintain their localization, as is the case with the Minang community where economic traditions are still being maintained and preserved. It's just that in the face of a more modern era, ethnic Minang descendants have slightly modernized the business they are running, they try to keep up with business and technology developments by improvising and linking them to pre-existing business values (Hastuti, Oswari, & Julianti, 2015).

What is done by the Minang ethnic group is slightly different from the Balinese ethnicity who emphasizes the form of adjustment to global culture from an early age, by trying to teach and instill local wisdom values to shape the identity of the young generation amidst the onslaught of global culture. According to Suwardani (2015), many local wisdom values of Balinese society are considered capable of fortifying the younger generation in facing the impacts of globalization such as the philosophy of "ilang luhu ebuke katah", "innovation", "wiyadin ririh, anak liu masig pelajahin", which gives the mandate to the younger generation that success is temporary and that new, more complex problems will arise, it takes a new breakthrough which is symbolized by innovation, to make innovations they are required to be smarter and continue to learn something new.

It can be concluded that each ethnic group has its own way of dealing with the impact of globalization, they have each way to be able to exist without having to forget their identity which comes from the value of local wisdom. The important point is that globalization is present as a new culture that is not easy to reject, its presence has both positive and negative impacts depending

on how society responds to and adopts these values, but what should be proud of people who still hold strong local values they have is that they are able to anticipate negative impacts. of this globalization while still balancing and adjusting the implementation of these values with the local culture they have.

CONCLUSION

The values of local wisdom which are a source of motivation and opportunities for entrepreneurship in the Bugis-Makassar migrant community in Malang include the value of siri', pacce and reso temmangingi, a manifestation of the implementation of these values which creates a need for achievement (N-Ach) for the sake of upholding the value of siri'na pacce and the encouragement to work hard to realize the needs that become the implementation of the reso temmangingi value. The implementation of siri'na pacce and reso temmangingi values directly forms a tough, hard-working and competitive personality in the Bugis-Makassar community, these values contain the philosophy of life for the Bugis-Makassar descendants which form the basis of their motivation and work ethic. This motivation directly encourages the Bugis-Makassar migrants to find and take advantage of the opportunities that exist, so it is concluded that the implementation of these values becomes a source of motivation and motivation encourages the migrants to find opportunities that can be used for entrepreneurship. In addition, the presence of a new culture brought about by globalization does not automatically erode the value of local wisdom that is owned by the community. The presence of this global value is instead used as an opportunity to develop businesses run by people overseas. The presence of global values is still accepted by the community but must go through a filter process, while the role of local wisdom values that are still upheld in the midst of the entry of global culture is used as a filter or a shield in anticipating negative impacts that might attack the community, by both local wisdom values and global culture should be balanced in its implementation so that people can follow the changing demands of a more modern life. On the other hand, they do not forget their identity, which comes from the values of local wisdom they have.

This research is expected to be able to contribute in the effort to maintain the existence of the local values of the Bugis-Makassar ethnic group, especially for the migrant community. In addition, there is great hope that there will be research that discusses the same topic from different ethnicities so that it can be compared so that it can produce a holistic understanding of the implementation of local wisdom values as a source of opportunity and motivation in entrepreneurship.

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