

Reconceptualizing Traditional Entrepreneurial Models for Women's Economic Empowerment in Madura

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ABSTRACT

This study aims to identify the economic empowerment model of Madurese women by examining their entrepreneurial traditions, work culture, and self-efficacy. Women's economic empowerment is a global issue highlighted in the Sustainable Development Goals (SDGs), particularly in SDG 8, which focuses on promoting decent work and economic growth. Enhancing women's economic participation contribute to overall economic development by generating employment opportunities in both large-scale industries and micro, small, and medium enterprises (MSMEs). Furthermore, women's empowerment aligns with SDG 5 on gender equality, emphasizing equal access to employment, education, self-actualization, leadership roles, and economic resources. This study underscores the urgency of facilitating women's transformation into economically empowered individuals through entrepreneurship. A quantitative research design is employed, with primary data collected through questionnaires and supplemented by interviews, observations. The study's population of consists of Madurese women from 10 sub-districts in Bangkalan. Using a multistage cluster sampling technique, 124 respondents were selected from five regions. Data analysis was conducted using multiple regression analysis, processed through Amos Structural Equation Modeling (SEM). The findings reveal that women's economic conditions and work culture significantly influence the entrepreneurial empowerment model. Moreover, the findings demonstrate that self-efficacy plays crucial role in directly enhancing the impact of women's economic empowerment on their entrepreneurial traditions.

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1. Introduction

The role of women in economic development highlights their significant contributions to economic growth, particularly in entrepreneurship (Franzke, Wu, Froese, & Chan, 2022; Nurmalasari, 2020; Nurudin, 2018). The participation of women in the workforce, especially in entrepreneurial activities, has shown a consistent upward trend (Tambrin, 2019). The issue of women's empowerment has become a global discourse, reflected in the Sustainable Development Goals (SDGs), which emphasize gender equality and efforts to empower women and girls (Denoncourt, 2022). This progress challenges traditional stereotypes that portray women as mere complements or subordinates with inherent weaknesses, lack of agency (Abdelwahed, Bastian, & Wood, 2022; Cardella, Hernández-Sánchez, & Sánchez-García, 2020; Nurudin, 2018), or incompetence in professional settings (García-Palma & Molina, 2016; Pratama, Samudro, & Yogi, 2018; Shahzad, Khan, Saleem, & Rashid, 2021).

The gender gap continues to impose limitations on women's access to education and employment opportunities (Azzahra, 2024; Jamatia, 2023; Karwati, Ansori, & Mulyono, 2018; Salsabila, Susanto, & Hutami, 2021). However, increasing financial demands and inherent human drive for self-improvement and personal growth remain persistent factors. The intersection of financial necessity and the aspiration for self-actualization encourages women to pursue entrepreneurship (Cardella et al., 2020). This form of empowerment manifests in women's independence in entrepreneurial endeavors (Dar & Sheikh, 2023). Economically empowered and productive women are more likely to work autonomously, demonstrating competence and innovation (Firdaus, Setiyono, & Oetardjo, 2023). This empowerment is reflected in their high levels of enthusiasm, motivation, and willingness to take risks, highlighting their agency in managing businesses (Nurmalasari, 2020).

One ethnic group that actively addresses the gender gap by embracing entrepreneurship as a professional pursuit is Madurese women (Anshori, 2017; Nurudin, 2018; Priyadi, 2020). Madurese women belong to one of Indonesia's ethnic groups known for their nomadic tendencies (Priyadi, 2020) and are characterized by resilience, independence, and a strong determination to overcome business challenges (Maslulah & Suryani, 2020). These traits reflect key indicators of a distinct work culture, including a strong commitment to labor, a willingness to learn and fulfill responsibilities, and receptiveness to guidance (Rachman, 2017).

From a traditional perspective, women are often expected to take primary responsibility for household duties and childcare (Jamatia, 2023; Karwati et al., 2018). This role has significant implications for women's ability to transfer knowledge and experience into entrepreneurial endeavors (Abdelwahed et al., 2022; Street, Ng, & Al-Dajani, 2022). Women's innate capacity to acquire and transmit knowledge and skills, as well as to mentor others in entrepreneurship (Street et al., 2022), demonstrates their ability to navigate social norms while contributing to community and environmental development (Seferiadis, de Haan, & Cummings, 2021). Furthermore, women play an essential expressive emotional role, offering love, compassion, tenderness, and stability

to foster social cohesion and harmony (Wahyudi et al., 2015). This emotional intelligence, particularly in their roles as mothers and educators, enhances their effectiveness as entrepreneurs. Among Madurese women, entrepreneurship is often deeply intertwined with inherited teachings, traditional recipes, and entrepreneurial knowledge passed down from their parents (Priyadi, 2020; Wahyudi et al., 2015). Through this integration, women can actively participate in economic activities while simultaneously preserving and sustaining their cultural heritage.

A global literature review highlights various efforts to optimize women's contributions by empowering them in entrepreneurship (Abdelwahed et al., 2022; Gashi Nulleshi & Kalonaityte, 2023; Street et al., 2022). Research has examined the factors influencing women's participation in entrepreneurship (Cardella et al., 2020; García-Palma & Molina, 2016; Lladós-Masllorens & Ruiz-Dotras, 2022) as well as the challenges they face due to gender disparities (Denoncourt, 2022; Jamatia, 2023). These discussions align with Sustainable Development Goal (SDG) 8, which emphasizes the importance of inclusive economic participation. Women's engagement in entrepreneurship is recognized as a key driver of decent work opportunities and sustainable economic growth (Indriastuti, Hardaningtyas, & Ikmal, 2023).

This study aims to address the research gap identified in previous studies by examining the empowerment of women in entrepreneurship through the lens of entrepreneurial traditions and education, ultimately leading to the development of an Entrepreneurial Tradition Model. A key challenge faced by traditional entrepreneurs is the belief that cultural heritage and ingrained practices alone will ensure the sustainability of their businesses (Badzińska & Brzozowska-Woś, 2017; Bartha, Gubik, & Bereczk, 2019). For Madurese women, employment is not a form of resistance against patriarchal cultural norms but rather a means of economic advancement (Maslulah & Suryani, 2020). Their strong work ethic, adaptability to business challenges, and entrepreneurial mindset are shaped by family influences and inherited cultural values (Anshori, 2017; Nurudin, 2018). Furthermore, several characteristics distinguish female entrepreneurs from their male counterparts, including greater flexibility and tolerance (Firdaus, 2018), the ability to integrate business with personal life (Tahir, 2024), and motivations driven by financial stability and self-actualization (Dar & Sheikh, 2023; Nurmallasari, 2020; Nurudin, 2018).

The ecological conditions of Madura, characterized by dry, barren, and less fertile land, have necessitated continuous efforts by the Madurese people to sustain their families' economic well-being (Priyadi, 2020). In this context, moral and financial support from family members serves as a crucial motivator and source of resilience in navigating business risks and challenges (Shahzad et al., 2021). The lifestyle and experiences of Madurese women have fostered a strong work culture, characterized by a readiness to work hard (Hidayaturrahman, 2018), as well as values of honesty, perseverance, and resilience (Rohmah Adi, Idris, & Rosyida, 2020).

Preliminary studies indicate that in Madura, women continue to uphold traditional practices in their daily lives, which are reflected in behavioral patterns, habitual activities,

food processing traditions, and the transmission of traditional education across generations. These traditions emphasize values such as togetherness, perseverance, and hard work, all of which are integral to entrepreneurial principles (Anshori, 2017). Self-efficacy plays a crucial role in enabling Madurese women to persist and demonstrate resilience in their work. Confidence in one's own abilities is essential for successfully completing tasks and overcoming challenges (Waldyatri, Aditi, & Pentana, 2021). Moreover, self-efficacy serves as a key motivational factor in entrepreneurship (Tambrin, 2019).

Building upon the empirical findings of previous research, this study aims to formulate and address its research problem by examining the proposed Entrepreneurial Tradition Model. Specifically, the study seeks to investigate whether this model is influenced by key factors such as Women's Economic Empowerment, Work Culture, and Self-Efficacy among Madurese culture-based women entrepreneurs. The research objective is to test the novelty of this conceptual framework and its relevance within the context of Madurese entrepreneurship.

2. Literature Review

Women's Economic Empowerment

Women play a crucial role in balancing business and family life values (Gashi Nulleshi & Kalonaityte, 2023). Through economic empowerment, women contribute to improving family financial stability (Pratama et al., 2018) and serve as a vital support system within the social structure, facilitating gender equality (Karwati et al., 2018; Widiyanti, Pudjihardjo, & Saputra, 2018). Empowerment is characterized by two key aspects: the ability of women to articulate their choices and the impact of these choices on decision-making outcomes (Street et al., 2022). Fundamentally, women's empowerment is shaped by four critical factors: access to education and skill development, employment opportunities, social acceptance, and status within the family (Dar & Sheikh, 2023; Kumar, Sharma, & Kumari, 2022).

Women's empowerment can be defined as the process of granting power to women or groups of women, enabling them to actively participate and gain access to opportunities, as well as the freedom to choose their career paths (Widiyanti et al., 2018). Empowerment encompasses three interconnected aspects (Jain, 2023): Personal Empowerment, which involves enhancing women's roles and encouraging their initiative to drive change; Group or Collective Empowerment, which focuses on strengthening women's participation in social change efforts within their communities or groups (Jain, 2023; Sjöberg, Rambaree, & Jojo, 2015); and Empowerment of Relationships, which pertains to women's ability to organize themselves and foster their independence (Jain, 2023; Sjöberg et al., 2015). The goal of these forms of empowerment is to create a broader societal impact (Street et al., 2022). Empowering women in entrepreneurship is particularly important as it offers opportunities for economic participation, which in turn

can contribute to national economic growth. This aligns with the targets of the Sustainable Development Goals (Indriastuti et al., 2023).

Work Culture

Cultural diversity in Indonesia plays a significant role in shaping the approach of creative entrepreneurs (Lokantara, Mayasari, & Amo, 2022). Culture influences women's entrepreneurial initiatives, often due to societal prejudices, prescribed social roles, and gender stereotypes (Cardella et al., 2020; Lladós-Masllorens & Ruiz-Dotras, 2022). Moreover, culture serves as a foundational force that shapes character within traditional societies (Kamuri, 2021). Through cultural practices, women can internalize educational values passed down within their families (Rohmah Adi et al., 2020). Entrepreneurship, as a concept, is aimed at fostering an entrepreneurial spirit, empowering individuals with the personal strength to confront challenges (Astuti, 2020). This process is closely tied to the strong instillation of cultural values within parenting, which plays a critical role in developing character strengths (Masluhah & Suryani, 2020).

Previous research on work culture has primarily focused on its application within companies and organizations (Diputra & Suwandana, 2022; Ferry Muliadi Manalu, 2019; Gautam, 2020; Rachman, 2017; Rahadian & Zulkarnaen, 2021). This study expands upon existing discussions by broadening the scope of work culture to include habits and practices within communities or social groups. Work culture, in this context, is understood as the nature and behaviors associated with work that are passed down through generations within an organization (Diputra & Suwandana, 2022). From another perspective, work culture is defined as a set of values, habits, and motivating forces that shape a group or community's identity (Rachman, 2017). It is also viewed as a pattern of assumptions, values, beliefs, and work principles that are learned and guide the group in facing external challenges while fostering internal integration (Diputra & Suwandana, 2022; Ferry Muliadi Manalu, 2019; Gautam, 2020). In this research, the indicators used to assess work culture are derived from the framework proposed by Diputra and Suwandana, which includes Discipline, Openness, Mutual Respect, and Cooperation (Diputra & Suwandana, 2022).

Self-Efficacy in Entrepreneurship

Self-confidence is a critical factor influencing an individual's performance (Waldyatri et al., 2021). Entrepreneurs with higher self-efficacy tend to exhibit greater self-confidence (Karya, Mardhotillah, Lukiyono, & Putri, 2022). The role of family and the social environment is pivotal in shaping entrepreneurial characteristics or traits, such as self-efficacy, need for achievement, willingness to take risks, and need for power (Silvia, 2015). In particular, families—especially mothers—can play a significant role in providing entrepreneurial experiences and fostering these traits (Nurudin, 2018).

Self-efficacy is defined as an individual's belief in their own competence (Burhan, 2019; Puapradit & Supatn, 2021). Another perspective on self-efficacy describes it as the belief in one's ability to achieve specific tasks and objectives (Nursyirwan, Purwana, Suhud, Harahap, & Valentika, 2022; Waldyatri et al., 2021). In the context of entrepreneurship, self-efficacy refers to the confidence and conviction an entrepreneur

has in making decisions and taking risks to establish a business, driven by personal interest and motivation (Maitlo, Pacho, Liu, Bhutto, & Xuhui, 2020; Newman, Obschonka, Schwarz, Cohen, & Nielsen, 2019; Sitinjak, 2019). Four key factors contribute to an individual's self-efficacy: Modeling (learning from others), Experience, Social Persuasion, and Physiological Factors (Alfan & Andriansyah, 2022).

Entrepreneurial Tradition Model

The characteristics of women – such as tolerance, flexibility, enthusiasm, energy, and the ability to connect with their community – facilitate their success as entrepreneurs. These traits also enable them to impart entrepreneurial values to future generations, thus fostering an Entrepreneurial Tradition. Entrepreneurship is defined as the ability to identify opportunities, generate new and innovative ideas through creative thinking, and possess the determination to engage in business activities (Firdaus & Hasanah, 2018; Saiman, 2017).

The Entrepreneurial Tradition Model represents a novel contribution to this research, blending the grand theories of entrepreneurship, cultural tradition, and education. This model's originality is driven by empirical findings that highlight the significant role of women as custodians of tradition (Gashi Nulleshi & Kalonaityte, 2023; Ismail, 2015; Lladós-Masllorens & Ruiz-Dotras, 2022; Susilawati & Hikmatulloh, 2021; Yudawisastra, Anwar, Nidar, & Azis, 2022). Additionally, the role of women in entrepreneurship has been well-documented (Anandharaman & Rangasamy, 2023; Nirmalasari, 2020; Wicitra, 2017).

Entrepreneurship is characterized by the willingness to innovate and take the initiative to start a business (Bartha et al., 2019; Firdaus & Hasanah, 2018; Nirmalasari, 2020). It also involves the readiness to take risks amidst uncertainty, with intuition playing a key role in decision-making (Bockorny & Youssef-Morgan, 2019). Tradition, on the other hand, refers to customs and local cultural practices specific to a particular community or ethnicity (Melina, Sany, & Mustolehudin, 2020). The Entrepreneurial Tradition Model, therefore, represents a practice where women pass down entrepreneurial values and skills to their families, aligned with Madurese traditions.

The indicators used to build the variables of the Entrepreneurial Tradition Model are based on factors that influence women's entrepreneurship and strategies for internalizing traditions. Previous research highlights factors that encourage women to become entrepreneurs, including the ability to capitalize on market opportunities, the desire for self-actualization, and a lack of job opportunities (Cummings & Lopez, 2023; Lladós-Masllorens & Ruiz-Dotras, 2022). Additionally, time flexibility to balance economic needs (Kurniawan, 2016; Sujianto, Mashudi, & Khansa, 2024), life balance, social recognition, and personal usefulness (Gashi Nulleshi & Kalonaityte, 2023) are crucial for meeting personal needs, achieving economic independence, engaging in positive activities, and assisting husbands with economic needs (Bockorny & Youssef-Morgan, 2019). Furthermore, the desire to preserve cultural values is also a key motivator (Sujianto et al., 2024). Women entrepreneurs typically exhibit two dimensions of competence: theoretical and practical knowledge (García-Palma & Molina, 2016).

Women's empowerment can be achieved by encouraging the application of women's knowledge in business while simultaneously teaching business skills to their families. Empirical studies have shown that entrepreneurial values among the Madurese are reflected in behaviors such as tenacity, confidence, and a strong work ethic (Rohmah Adi et al., 2020), as well as a willingness to take risks, discipline, and hard work (Anshori, 2017). The empirical studies underpinning the traditional indicators refer to theories on the internalization of traditions, including learning through advice and recognizing mistakes (Triwirandi, Noor, & Firmansyah, 2021). Exemplification serves as a key method for women to internalize traditional values, typically through habituated behavior, enforcing rules, and providing motivation (Munif, 2017).

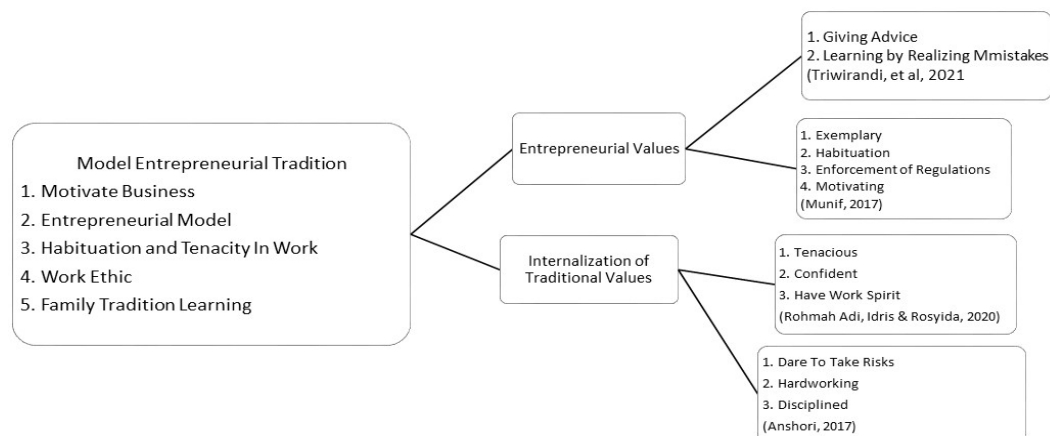


Figure 1. The Synthesis of the Entrepreneurial Tradition Model

Figure 2 below is the Novelty Model Framework of the Entrepreneurial Tradition Model variables. The empirical studies that inform the indicators of the Entrepreneurial Tradition Model include the following: Family Tradition Learning, Work Ethic, Habituation and Tenacity in Work, Entrepreneurial Model, and Motivation for Business.

The research questionnaire was developed to measure four key variables: Women Empowerment, Work Culture, Self-Efficacy, and the Entrepreneurial Tradition Model. Each variable is assessed using indicators, and responses are measured on a 5-point Likert scale. The primary aim of this research is to explore the novelty of the Entrepreneurial Tradition Model, which is influenced by factors such as women's empowerment, work culture, and self-efficacy in Madurese women. The operational definition of the Entrepreneurial Tradition Model refers to the practices and habits of Madurese women in teaching and motivating their families about ancestral traditions, values, and entrepreneurial practices. Figure 1 presents the conceptual framework and hypotheses developed for this study.

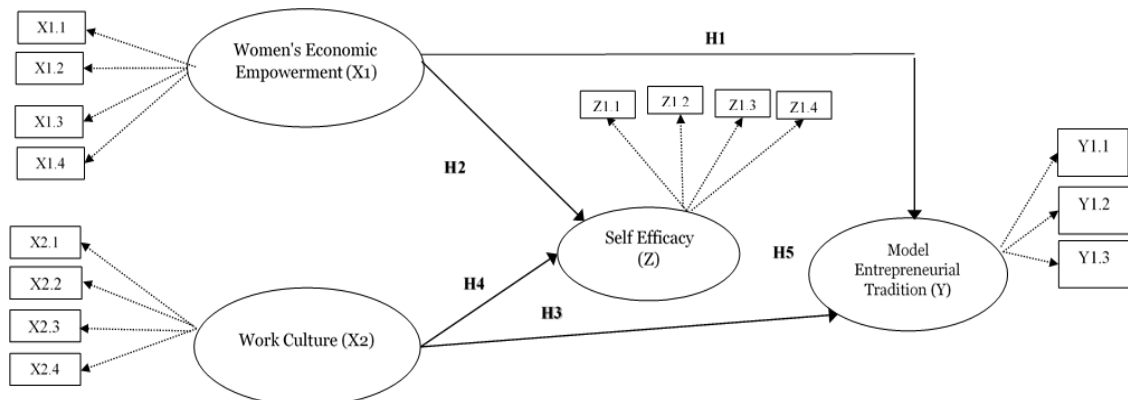


Figure 2. The Conceptual Framework

Source: author, processed

The research hypothesis are as follows:

- Hypothesis 1: Women's Economic Empowerment (WEE) affects the Entrepreneurial Tradition Model (ETM)
- Hypothesis 2: Women's Economic Empowerment (WEE) affects Self-efficacy
- Hypothesis 3: Work Culture affects the Entrepreneurial Tradition Model (ETM)
- Hypothesis 4: Work Culture affects Self-efficacy
- Hypothesis 5: Self-efficacy affects Entrepreneurial Tradition Model (ETM)

3. Research Method

This study adopted a quantitative approach, with primary data collected through questionnaires distributed to respondents. The population for this study consisted of 29,439 women in Bangkalan, Madura (BPS Kab. Bangkalan, 2023). Due to the large population, a multi-stage sampling technique was employed. The sampling process occurred in two stages: Firstly, Primary Sampling Units (PSUs): In the first stage, primary sampling units were determined based on geography. Out of the 18 sub-districts in Bangkalan, 10 sub-districts were selected due to their high population density, which was conducive to business development and entrepreneurship (Almodovar-González et al., 2019). The selected sub-districts included Bangkalan, Burneh, Galis, Tanah Merah, Geger, Tanjung Bumi, Socah, Konang, Blega, Kokop, and Arosbaya. Secondly, Secondary Sampling Units (SSUs): In the second stage, the focus was on sub-districts with culinary traditions, aligning with the research goal of studying businesses that involved cultural elements. The selected secondary sampling units were Burneh (tajan so big), Bangkalan (duck rice), Arosbaya (serpang rice), and Kamal (lorjuk). These culturally rich areas provided a sample of 124 women entrepreneurs who operated traditional food businesses characteristic of their respective regions.

The research data analysis used multiple regression analysis using the Structural Equation Modeling (SEM) program with the AMOS program. The use of SEM is intended to analyze the relationship between complex variables, which in this study include 2 independent variables, 1 mediating variable and 1 dependent variable, and to measure

latent variables. With Structural Equation Modeling, researchers will accommodate the existence of measurement errors, which in the regression or ANOVA methods tend to be ignored. Primary data comes from a questionnaire compiled based on indicators from four research variables, namely: Women's Empowerment; Work Culture; Self Efficacy; Entrepreneurial Tradition Model. The questionnaire is compiled from indicators in each variable and is measured on a Likert scale of 1-5. This study is also supported by secondary data in the form of documentation, photos, and scientific journals. In the Entrepreneurial Tradition Model variable there are 10 statements, the Women's Economic Empowerment variable consists of 6 statements, the Work Culture variable has 8 statements, while Self Efficacy has 6 statements. The results of the validity test show that 30 statements are valid with a loading factor > 0.5 (Sekaran, 2016).

The research data analysis used multiple regression analysis through the Structural Equation Modeling (SEM) program with the AMOS software. The use of SEM aimed to analyze the relationship between complex variables, which in this study included 2 independent variables, 1 mediating variable, and 1 dependent variable, as well as to measure latent variables. By utilizing Structural Equation Modeling, the researchers were able to account for measurement errors, which are often overlooked in regression or ANOVA methods. Then, primary data were collected through a questionnaire, which was based on indicators for four research variables: Women's Empowerment, Work Culture, Self-Efficacy, and Entrepreneurial Tradition Model. The questionnaire was composed of indicators for each variable, measured on a Likert scale of 1-5. Secondary data, in the form of documentation, photos, and scientific journals, also supported this study.

In the Entrepreneurial Tradition Model variable, there were 10 statements; the Women's Economic Empowerment variable consisted of 6 statements; the Work Culture variable had 8 statements, while Self-Efficacy had 6 statements. The results of the validity test showed that all 30 statements were valid, with a loading factor greater than 0.5 (Sekaran, 2016). A reliability test was then carried out by assessing the construct validity. If the CR ranged from 0.60 to 0.70, it proved that the item statements were reliable.

Table 1. Reliability Test Results

| Variable | Loading | CR | Result |
|---------------|---------|-------|----------|
| WEE | 4.690 | 0.908 | Reliable |
| Work Culture | 4.993 | 0.837 | Reliable |
| Self-efficacy | 3.479 | 0.753 | Reliable |
| MET | 3.479 | 0.918 | Reliable |

Source: SEM Data (2023)

The reliability test results shown in Table 1 indicated that all variables had a CR value above 0.7, so it could be concluded that all variables were proven to have very good reliability.

4. Results and Discussion

Results

The demographic picture was compiled based on data from respondents who filled

out questionnaires, and some of them participated in in-depth interviews. The description of respondent characteristics was based on the respondent's age and the length of time working as an entrepreneur.

Table 2. Respondent Demographic Description.

| Attribute | Women | Percentage |
|---|-------|------------|
| N= Number of female respondents | 124 | |
| 51-60 years old | 30 | 24 |
| 41-50 years old | 38 | 30.6 |
| 31-40 years old | 30 | 24.2 |
| 21-30 years old | 26 | 21 |
| have been an entrepreneur for 6-10 years | 36 | 29 |
| have been an entrepreneur for 1-5 11-20 years | 47 | 38 |
| has been an entrepreneur for more than 20 years | 41 | 33 |

Table 2 showed that the majority of respondents, specifically 31 percent, were aged 41-50 years. The majority of respondents had worked as entrepreneurs for more than 20 years. Deep interviews with respondents who had worked for more than 20 years explained that the decision to become an entrepreneur was influenced by the education their mothers had provided since they graduated from school. Learning from their mothers was not only about how to become an entrepreneur, but they also shared recipes passed down from previous generations.

The analysis of the questionnaire data was continued by conducting the Classical Assumption Test, starting with the Multivariate Normality test (Table 3). The results of the Normality Test showed that the data was normally distributed, as indicated in Table 3 below.

Table 3. Normalitas Multivariate

| Variable | min | max | skew | c.r. | kurtosis | c.r. |
|--------------------------|-------|-------|-------|--------|----------|--------|
| Family Tradition L. Y10 | 3.000 | 5.000 | -.426 | -1.938 | -.983 | -2.235 |
| Family Tradition L Y9. | 3.000 | 5.000 | -.219 | -.994 | -.602 | -1.369 |
| Work Ethic Y8 | 3.000 | 5.000 | -.138 | -.628 | -1.116 | -.536 |
| Work Ethic Y7 | 3.000 | 5.000 | .424 | 1.926 | -1.416 | -1.219 |
| Habit & Tenacity Y6 | 3.000 | 5.000 | .013 | .057 | -1.149 | -.612 |
| Habit & Tenacity Y5 | 3.000 | 5.000 | -.157 | -.712 | -.630 | -1.432 |
| Exemplary Y4 | 3.000 | 5.000 | .185 | .841 | -1.340 | -2.046 |
| Exemplary Y3 | 3.000 | 5.000 | -.072 | -.327 | -.645 | -1.465 |
| Motivating Y2 | 3.000 | 5.000 | .226 | 1.029 | -1.171 | -.662 |
| Motivating Y1 | 3.000 | 5.000 | .115 | .524 | -.102 | -.231 |
| Modelling Z1 | 3.000 | 5.000 | -.036 | -.163 | -.001 | -.001 |
| Modelling Z2 | 3.000 | 5.000 | .014 | .063 | -.180 | -.408 |
| Experience Z3 | 3.000 | 5.000 | .016 | .072 | -.242 | -.551 |
| Experience Z4 | 3.000 | 5.000 | -.130 | -.591 | .486 | 1.105 |
| Social Persuasions Z5 | 2.000 | 5.000 | -.302 | -1.374 | 1.421 | 1.230 |
| Physiological Factors Z6 | 3.000 | 5.000 | .017 | .079 | -.178 | -.405 |
| Discipline X2.1 | 3.000 | 5.000 | -.038 | -.174 | -.300 | -.682 |

| | | | | | | |
|----------------------------|-------|-------|-------|--------|--------|--------|
| Discipline X2.2 | 3.000 | 5.000 | -.924 | -2.201 | -.183 | -.415 |
| Openness X2.3 | 3.000 | 5.000 | .272 | 1.238 | -1.087 | -.470 |
| Openness X2.4 | 3.000 | 5.000 | -.339 | -1.543 | -1.461 | -2.320 |
| Mutual Respect X2.5 | 3.000 | 5.000 | -.040 | -.182 | -1.271 | -.889 |
| Mutual Respect X2.6 | 4.000 | 5.000 | -.097 | -.440 | -1.991 | -1.525 |
| Cooperation X2.7 | 3.000 | 5.000 | -.158 | -.718 | -.591 | -1.344 |
| Cooperation X2.8 | 3.000 | 5.000 | -.212 | -.965 | -1.070 | -2.432 |
| Personal Empowerment X1.1 | 3.000 | 5.000 | .035 | .159 | -1.029 | -2.340 |
| Personal Empowerment X1.2 | 3.000 | 5.000 | -.099 | -.452 | -.947 | -2.152 |
| Group Empowerment X1.3 | 3.000 | 5.000 | .061 | .276 | -1.086 | -2.467 |
| Group Empowerment X1.4 | 3.000 | 5.000 | -.046 | -.207 | -.996 | -2.264 |
| Empowerment Relation. X1.5 | 3.000 | 5.000 | -.378 | -1.718 | -.682 | -1.549 |
| Empowerment Relation.X1.6 | 3.000 | 5.000 | -.355 | -1.616 | -.809 | -1.840 |
| Multivariate | | | | | 57.999 | 2.370 |

Source: SEM Data (2023)

Table 3 showed the Critical Ratio skewness values and kurtosis values for the four variables, which were within the interval $-2.58 < CR < 2.58$. Thus, it was not proven to meet the normality assumption. The evaluation of the Goodness of Fit Index (GFI) was carried out to assess whether the structural equation model met the model feasibility assumptions.

The analysis of the questionnaire data continued with the Classical Assumption Test, starting with the Multivariate Normality test (Table 3). The results of the Normality Test showed that the data was normally distributed, as indicated by the Critical Ratio skewness and kurtosis values for the four variables being within the interval $-2.58 < CR < 2.58$. Therefore, it was not proven to meet the normality assumption. The evaluation of the Goodness of Fit Index (GFI) for model feasibility followed.

Table 4. Evaluation of Goodness of Fit Index Criteria

| Criteria | Cut-Off Value | Calculation Results | Note |
|--------------------------|----------------|---------------------|------|
| Chi-Square | Expected small | 406.394 | Good |
| Significance Probability | $\geq 0,05$ | 0,082 | Good |
| RMSEA | $\leq 0,08$ | 0,029 | Good |
| GFI | $\geq 0,90$ | 0,826 | Good |
| AGFI | $\geq 0,90$ | 0.780 | Good |
| CMIN/DF | $\leq 2,00$ | 1,247 | Good |
| TLI | $\geq 0,95$ | 0.977 | Good |
| CFI | $\geq 0,95$ | 0.980 | Good |

Source: SEM Data (2023)

Table 4 shows that the Goodness of Fit Index criteria meet the feasibility requirements of the model.

Table 5. Causality Test Results: Effect of Women's Economic Empowerment and Work Culture on Self Efficacy and the Entrepreneurial Tradition Model

| Variable relationship | Estimate | S.E. | C.R. | Probability | Result |
|--|----------|-------|-------|-------------|-------------|
| 1. Y (Entrepreneurial Tradition Model) <--- X1 (Women's Economic Empowerment) | 0.260 | 0.086 | 3.024 | 0.002 | significant |

| Variable relationship | Estimate | S.E. | C.R. | Probability | Result |
|---|----------|-------|-------|-------------|-----------------|
| 2. Z (Self Efficacy) <--- X1 (Women's Economic Empowerment) | 0.231 | 0.105 | 2.201 | 0.028 | Significant |
| 3. Y (Entrepreneurial Tradition Model) <--- X2 (Work Culture) | 0.326 | 0.097 | 3.353 | < 0,001 | Significant |
| 4. Z (Self Efficacy) <--- X2 (Work Culture) | 0.122 | 0.110 | 1.111 | 0.266 | Not Significant |
| 5. Y (Entrepreneurial Tradition Model) <--- Z (Self Efficacy) | 0.366 | 0.111 | 3.287 | 0.001 | Significant |

Source: SEM Data (2023)

Note. DE = Direct effect, IE = Indirect effect, TE = Total direct effect)

* $p < .05$

The causality test results presented in Table 5 confirm several key hypotheses. First, Women's Economic Empowerment significantly influences the Entrepreneurial Tradition Model, as indicated by a probability value (P) of 0.002 (less than 0.05), a path coefficient estimates of 0.260, and a critical ratio (C.R.) of 3.024, demonstrating a positive relationship. Similarly, Self-efficacy has a significant positive effect on Women's Economic Empowerment, supported by a P value of 0.028, an estimate of 0.231, and a C.R. of 2.201. Moreover, Work Culture also has a significant positive impact on the Entrepreneurial Tradition Model, as evidenced by a P value of less than 0.05 and an estimate of 0.326, confirming its influence. Furthermore, Self-efficacy significantly affects the Entrepreneurial Tradition Model, as indicated by a P value of 0.001, an estimate of 0.366, and a C.R. of 3.287, reinforcing a positive relationship. However, the findings show that Work Culture does not significantly influence Self-efficacy, as reflected in a P value of 0.266 (greater than 0.05), an estimate of 0.110, and a C.R. of 1.11, indicating an insignificant causal relationship.

Table 6. The Summary of Direct Effect, Indirect Effects, and Total Effects Test Results

| Variable | Direct Effects | Indirect Effects | Total Effects |
|---|----------------|------------------|---------------|
| Women's Economic Empowerment to Entrepreneurial Tradition Model | 0.260 | 0.085 | 0.338 |
| Women's Economic Empowerment to Self-efficacy | 0.326 | 0.045 | 0.228 |
| Work Culture to Entrepreneurial Tradition Model | 0.231 | 0.000 | 0.319 |
| Work Culture to Self-efficacy | 0.122 | 0.000 | 0.160 |
| Self-efficacy to Entrepreneurial Tradition Model | 0.366 | 0.000 | |

Note. DE = Direct effect, IE = Indirect effect, TE = Total direct effect)

* $p < .05$

Table 6 reveals that the strongest total effect is observed in the influence of Women's Economic Empowerment on the Entrepreneurial Tradition Model, with a total effect value of 0.338. This is supported by a substantial direct effect of 0.260 and the highest indirect effect of 0.085. Furthermore, the analysis using SEM AMOS demonstrates that the greatest direct effect is found in the influence of Self-efficacy on the Entrepreneurial Tradition Model, with a coefficient value of 0.366. These findings

highlight the significant role of Women's Economic Empowerment and Self-efficacy in shaping entrepreneurial traditions.

Discussion

The results of this study demonstrate that the Entrepreneurial Tradition Model is significantly influenced by Women's Economic Empowerment. The findings indicate that the greater the ability of Madurese women to engage in business activities to improve their family's economic well-being, the more refined their entrepreneurial skills become. Simultaneously, they contribute to the transmission of entrepreneurial values and Madurese cultural traditions. The empirical implications suggest that Madurese women who can make independent decisions, exhibit personal agency, and have confidence in their entrepreneurial abilities are more effective in teaching and motivating their families about traditional values and entrepreneurship. The theoretical implications highlight that Women's Economic Empowerment, which is built on indicators of personal empowerment, group empowerment, and relationship empowerment, can enhance the Entrepreneurial Tradition Model. From a practical perspective, this research suggests that strengthening the Entrepreneurial Tradition Model requires attention to factors such as Women's Economic Empowerment and Self-Efficacy. Madurese women play a crucial role in both economic empowerment and their responsibilities as mothers. It is essential for women to have confidence in their abilities (Waldyatri et al., 2021). Furthermore, Self-Efficacy can be transferred to their families, fostering a tradition that encourages economic independence through entrepreneurship (Abdelwahed et al., 2022; Street et al., 2022).

This study provides significant evidence that Self-Efficacy influences the Entrepreneurial Tradition Model. The findings suggest that Madurese women develop greater confidence in their abilities and business competencies when given opportunities to achieve independence and economic empowerment. The practical implications of this study indicate that Madurese women acquire entrepreneurial values both through traditional heritage and education on business practices, which in turn enhances their self-confidence and belief in their capabilities. Self-Efficacy, as reflected in indicators such as modeling, experience, social persuasion, and physiological factors, plays a crucial role in strengthening the Entrepreneurial Tradition Model. Furthermore, women's learning about entrepreneurship within their families is closely related to their confidence in pursuing entrepreneurial activities. Their choice of business type is often influenced by local needs (Sulaeman, Angelina, Oktaviani, & Ananda, 2022; Yudawisastra et al., 2022), a desire for self-actualization and passion (Llados-Masllorens & Ruiz-Dotras, 2022), and an awareness of the benefits of entrepreneurship (Cummings & Lopez, 2023; Widiyanto, Yulianto, Feriady, & Nurkhin, 2023).

The findings of this research indicate that enhancing the Entrepreneurial Tradition Model also requires improving Work Culture. This suggests that Madurese women already adhere to established rules and work patterns, enabling them to optimize their efforts in teaching, motivating, and instilling entrepreneurial values and principles within their families. Additionally, they demonstrate a strong commitment to preserving and

passing down family recipes as part of their entrepreneurial tradition. The theoretical implications of this study highlight that Discipline, Openness, Cooperation, and Mutual Respect significantly influence the Entrepreneurial Tradition Model. These findings align with previous research (Diputra & Suwandana, 2022; Ferry Muliadi Manalu, 2019; Gautam, 2020; Rahadian & Zulkarnaen, 2021).

The results of the fourth hypothesis revealed that Work Culture does not have a significant effect on Self-Efficacy. Specifically, the disciplinary rules established within the family to guide entrepreneurial practices have not been effective in enhancing the confidence of Madurese women in entrepreneurship. The practical implications of these findings suggest that the patterns of Discipline, Openness, Mutual Respect, and Cooperation within the Madurese community primarily influence the educational aspects of entrepreneurship. However, these factors do not significantly affect women's self-confidence in business. This finding is empirically inconsistent with previous studies (Aqmar, 2022; Bayot, Tadi, & Sharts-Hopko, 2021; Gautam, 2020). Madurese women are more likely to develop greater confidence in entrepreneurship when they are also provided with practical knowledge in financial management and food processing skills, which are passed down through generations as part of their cultural heritage.

The final finding of this study confirms that to enhance the Entrepreneurial Tradition Model, Self-efficacy is essential. Madurese women, who are accustomed to providing education, transferring entrepreneurial values, and motivating their families to preserve heritage recipes, demonstrate high levels of Self-efficacy. The confidence necessary for entrepreneurship is cultivated through modeling and experience, where they provide examples of entrepreneurial practices and principles; social persuasion; and physiological factors. These elements have been shown to effectively strengthen efforts in education and motivation, fostering a tradition of passing knowledge down to future generations.

5. Conclusion

The Entrepreneurial Tradition Model plays a crucial role in harmonizing the growing number of women entrepreneurs, boosting the economy, and preserving cultural traditions. The findings of this study suggest that, to optimize the role of women in entrepreneurship while simultaneously imparting cultural and entrepreneurial values, encouragement is necessary to enable women to become economically independent and adopt work behaviors that reflect family legacies. The transformation of women from housewives to entrepreneurs exemplifies the entrepreneurial tradition model, which combines women's empowerment with a strong work culture. This shift, where women entrepreneurs develop self-efficacy, has significant implications for the creation of an entrepreneurial model that integrates entrepreneurial skills with the preservation of cultural traditions.

The contribution of this research provides valuable insights into the importance of empowering women to achieve financial independence through entrepreneurship. It

demonstrates that women's contributions extend beyond the family economy and play a crucial role in ensuring the sustainability of entrepreneurship across generations. This research is expected to strengthen women's independence and promote the practice of economic self-sufficiency. By highlighting the empowerment of women, this study helps to challenge and eliminate negative stereotypes about women's competence and perceived weakness, showing that women can play a central role economically, psychologically, and financially within the family. However, this study has certain limitations, which can serve as a foundation for future research. Future studies could explore the role of Entrepreneurial Commitment as a mediator, emphasizing its importance in enhancing the impact of women's empowerment and entrepreneurship.

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