Cultural Acculturation in Entrepreneurial Leadership Model of Gen Z

Mulyani Karmagatri*
Entrepreneurship Department, BINUS Business School Undergraduate Program
Bina Nusantara University, Jakarta, Indonesia 11480
Mulyani001@binus.ac.id

Hazmilah Hasan
Faculty of Technology Management and Technopreneurship
Universiti Teknikal Malaysia Melaka
hazmilah@utem.edu.my

Andreas Chang, Santika Syaravina, Ivan Diryana Sudirman
Entrepreneurship Department, BINUS Business School Undergraduate Program
Bina Nusantara University,
Jakarta, Indonesia 11480
achang@binus.edu, santika.syaravina@binus.ac.id, ivan.diryana@binus.ac.id

Abstract

Entrepreneurial Leadership research has already been conducted in a variety of subjects, including cultural studies. Many of researcher belief that cultural have a significant role in the lead and launch a successful business. Strong leadership characters lead the organization to the right successful ways. In the term of the new entrepreneurial firm, this role becomes essential. As the next entrepreneur, generation Z has specific and unique characteristics. Like other generations, this generation cannot separate from the cultures around them. Through this research, the researcher wants to examine entrepreneurial leadership characteristics from the perspective of generation z using acculturation cultures. The previous research using acculturation culture was already done in the leadership area of regional organization and produced a Sundanese Confucius leadership model. This research aims to test and adopt the entrepreneurial field model using respondents from young students of entrepreneurial programs in West Java. The collected Questionnaire test using smart PLS and produced the Sundanese Confucius entrepreneurial Leadership model. The result shows that the model could use in the entrepreneurial field, consisting of seven dimensions of leadership character with acculturation values of Sundanese and Confucian values. Sundanese values represent West Java's cultural values, while Confucius values represent Chinese values that Indonesian Chinese own in Indonesia. This research has authentic values that will contribute to developing a new paradigm for cultural, entrepreneurial Leadership.

Keywords
Acculturation, cultural entrepreneurship, entrepreneurial Leadership, Confucius entrepreneurship

1. Introduction

Now days, in the uncertainty condition, after reveal from deep pandemic. people face off the new era that could be totally different from before. The fear and the high depression could affect performance of the organization. People starting to change their routines. Many of people losing their job and starting to make a new movement in their life by making a new business. obviously, deciding to make a new business and become an entrepreneur never been easy as imagination. The complex skill needed to become successful entrepreneur, including leadership skill to conduct the people in their business strive together to reach the goals.

The instant success formulas could never exist, but several piece of the pattern could be design by observed and adopted the certain entrepreneurial success pattern. Including, Creating some ecosystem and build adaptive model for

the new business. As the key person of the business, the entrepreneur need to learn and develop the supporting success behavior in leading the business. The entrepreneur is a leader for their business. To drive the business successfully, the business leader need to have the strong characters that suitable for their business. Strong leadership characters lead the organization to the right successful ways. Many of researcher belief that cultural have a significant role in the lead and launch a successful business(Calza et al., 2020; Cheng et al., 2020; Gehman & Soublière, 2017; Lounsbury et al., 2019; Noor, 2015). In the term of the new entrepreneurial firm, this role becomes essential.

The research about the entrepreneurial leadership has been conducted in a variety of subjects, including cultural studies (Calza et al., 2020; Canestrino et al., 2020; Dimovski et al., 2013; Tlaiss & Kauser, 2019). Pre-research study found that the cultural entrepreneurial leadership is literally rare. This research trying to fill the gap, to explore more about the cultural context in entrepreneurial leadership. Implementing the previous leadership research model (Mulyani & Ratnapuri, 2020) in acculturation culture context in west java, this research adopted the leadership model for the entrepreneur in the early business steps. The generation Z were chosen as the research object because this generation has specific and unique characteristics. Like other generations, this generation cannot separate from the cultures around them. Culture is the root of self-identity. Learn about how people interact with other, how people done the business, how people done every aspect of their live, never ever could separate from culture. this generation will become the future decision maker in the business world.

2. Literature Review

Chinese principles have been embedded in Indonesian heritage cultures for decades. Chinese ideas pervade practically every aspect of Indonesian society and have been successfully incorporated. It is possible that Chinese principles pervade the lives of the Indonesian people, manifesting themselves in their beliefs, perceptions, and actions. A prior research established that Chinese principles are popular in the Tionghoa or Chinese leadership area of Indonesia (Cheng et al., 2020; Giblin, 2003; Lasserre, 1992; Mulyani, 2016; Wegars, 1993). The Chinese culture's values may be seen throughout Indonesia's history. The ideals have already been ingrained in Indonesian values, which are difficult to distinguish and clearly recognize. Nonetheless, some of the otentic qualities of Chinese culture, such as language, art, culture, and religion, may still be found among Chinese abroad households. Confucian principles are one of the Chinese cultural ideals that are regarded as the foundation of Chinese values(Cheng & Low, 2018; Kao, 1993; Shi et al., 2021). Confucian ideals have developed into a bounded that unites Chinese living abroad with their country, and this bounded has shown to be rather effective (Kao, 1993; Obschonka et al., 2018, 2019).

Numerous success stories of Chinese Indonesians have already blown their minds and developed into stereotypes for them. The Chinese Indonesian (Tionghoa) is often portrayed as a successful businessperson. People often associated the success of several tionghoa businesses with ethnicity. This line of thought is not entirely incorrect. As said before, their culture has an effect on how their perceptions translate into action and how they respond to certain events. Chinese leaders' success tales from "zero to hero" are unique. They may not come from prosperous backgrounds, but they succeed in business and become wealthy. This is undoubtedly due to the quantity that is difficult to calculate. Without stating the facts, this achievement surely piques the interest of many individuals in learning how Chinese/Chinese Overseas conduct business.

Chen (2002) argues that comprehending Chinese people requires a knowledge of Confucius's teachings as a component of social behavior(Xin, 2002). This is because Confucius is a part of the cultural heritage of the Chinese people(Lin et al., 2013). Family importance is one of the most visible examples of Confucius' teachings in current Chinese culture. According to Confucians, the family is the bedrock of all relationships. They have a tendency to put family considerations ahead of business and other ambitions. Family is vital to the Chinese. All organizations, from social groups to educational institutions to political parties, begin and end with the family(Hill, 2006; Lasserre, 1992; Sun, 2010). Through his research of conglomerates, Lassere (1992) revealed that Confucian morality is the base of social structure and behavior that has survived for thousands of years in Indonesia (Lasserre, 1992).

In 2006, Hill conducted study on Chinese culture, values, and behavior from a Confucian viewpoint and framework. One area that warrants additional investigation is the peculiarities of the Chinese management style as it relates to Confucian beliefs (Hill, 2006). The research indicates that three Confucian ideals, *Te, Ren*, and *Yi*, have influence on Chinese leadership. *Te* is alluding to men's strength and paternalistic manner. *Ren* is referring to an ideal connection between individuals based on humanism and beneficence. *Yi* is referring to the behavioral standards that should be followed on a daily basis. Confucian leadership evolved from about 3000 years of Confucian worldview or principles taught and implemented. According to Cheung and Chan (2008), Chinese leadership styles are defined by relationship building, moral conduct, a hierarchical and centralized organization, as well as humility and self-effacement. These strategies aided in the development of employee trust, teamwork, competence, and other abilities(Cheung & Chan,

2008). Chinese leadership styles tend to contribute to a security theory by mediating leadership practices and results by assuring followers' security.

Sheh Seow Wah's (2010) research investigates the relevance and consequences of Confucius's teachings in modern society, particularly in the fields of leadership and organization(Wah, 2010). Chinese cultural values, Confucianism, and its implications for Chinese management are examined in this research. Confucian value dimensions may be used to affect a leader's behavior and are included into the Chinese leadership style. Five pillars describe Confucian principles: moral purity, humaneness, interpersonal relations, lifelong learning, and moderation.

In Indonesia, a previous research was undertaken on the Chinese leadership ideas of prominent Chinese leaders in west Java(Mulyani & Ratnapuri, 2020). This research proved that the leadership of Tionghoa (Indonesia's Chinese diaspora) embraces Chinese values and beliefs. They exert family-centric control over the business. They are personified as the great three, who will defend and offer oases for those who stay under their care. They treat and care for their followers like family members, much as a father would. This concept fosters a sense of loyalty and trust among followers. As with previous research, the purpose of this study is to analyze the concept of Chinese values in a new entrepreneurial firm in western Java owned and directed by a youthful generation. This study established that Tionghoa's (Indonesia Chinese abroad) leadership embodies Chinese values and beliefs. They exercise control over the company in a family-centric manner. They are personified as the great three, who will provide protection and oases for those who remain under them. They regard their followers as family members, just as a father would treat and care for his children. This notion increases followers' loyalty and trust. As with prior research, the goal of this study is to examine the notion of Chinese values in a new entrepreneurial enterprise owned and led by a young generation in western Java. This research will explore a acculturation leadership framework for west Java's young entrepreneurs. The primary purpose of this paper is to assess entrepreneurial leadership attributes that own by the young Entrepreneur leader using the acculturation cultural leadership values.

3. Methods

The article's major goal is to explore the entrepreneurial leadership attributes. This study adopted the acculturation research model that called as Sundanese Confucius Leadership Model. This study is conducted among entrepreneurial students at the University of West Java Private Business. The data was gathered using surveys that addressed the seven dimensions of Sundanese Confucius leadership model. Smart PLS was used to process data from 126 questionnaires distributed randomly to entrepreneurial students at West Java Private University.

4. Data Collection

The questionnaire consist of 56 indicator from the seven dimensions of acculturation Sundanese-confucius entrepreneurial leadership. Collecting through 126 respondent from Private Business University Students. The contruct of the of acculturation Sundanese-confucius entrepreneurial leadership build as below:

Table 4.1. Dimension and Characters

Dimension	Code	Characteristic	Reflect in the following attitude
cultivate moral character	MM1	trustworthy	Inspire and build trust
	MM2	Prioritize virtue	Prioritize consciousness in decision making
	MM3	insightful	Understand vision and mission of organization
	MM4		Understand his/her own life vision and mission
	MM5		Ability to solve conflict
	MM6		Ability to make decision in the urgent situation
	MM7	Concern to self-development	Concern to self-development for people in the organization
	MM8	Discipline and self-control	Ability to control emotion and consistent in implementing diciplined
	MM9	respectful	Ability to treat people with respect without discrimination
	MM10	Firm	Panceg hate, not easily changes her/his mind
	MM11	Ethical	Showing proper appearance
	MM12		Communicate with respect and humble

	MM13	Wise	Clearly instruction in giving order and only giving useful order that full of consideration
	MM14		Showing a respect to all people without exception
	MM15	Protector	Express the attitude and behavior as good person
	MM16		Take responsibility to organization's team
	MM17	reassure	Show the good attention without brutally suspicious to other
	MM18	sympathetic	Honestly and aware that he/she need subordinates or other people to collaborate
	MM19		Behaviour and attitude reflect, attract sympathy from other
Openness mind in *Silih Asah*	KSA1	Understanding the spirit of learning	Open to share their knowledge to organization
	KSA2	Broadminded	Have broad knowledge and insight
	KSA3	Responsive	Skillfull, agile in doing work
	KSA4	innovative	Capable to make innovation, have the creative idea
	KSA5	painstaking	Not easily give up in work
	KSA6		Have a deep patient to mentoring and supervise the subordinate or team
	KSA7		Able to manage and coordinate team
	KSA8	truthful	Honest in sharing knowledge
	KSA9	Open to criticism	Open theirselve to criticism
	KSA10	conscientious	Conscientious in their work
Humanistic *Silih Asih*	SAH1	fair	Showing care and attention without discirimination
	SAH2	Humanist	Serve everyone with equality
	SAH3	show trust	Showing trust to team
	SAH4	gentle	Gentle in communicate and behavior
	SAH5	diligent	Work hard
	SAH6	patient	Patient in process to reach the goals
	SAH7	Realizing the rights and obligations	Able to collaboration and working with other, share responsibility with the team
compassionate conscience	NWA1	Full of care	Love to share and showing care to other
	NWA2	selfless	Not claiming other's work or achievement
	NWA3		not blaming other
	NWA4	avoid conflict	Always build good relationship with full of goodness
	NWA5	rational	Rational and appreciate other's achievement
	NWA6	Sincere and willing to sacrifice	Not looking for self-popularity
	NWA7		Willingness to sacrifice in material for achieving organization goals
Harmony in Human Relationship	HH1	Prioritizing Social Sensitivity	Take responsibility for their employee in the urgent and unwanted situation
	HH2		Showing concern to their employee welfare
	HH3	Prioritizing the principle of living in harmony	Strick to the principle and rule but have flexibility in approach
Introspective lifelong learning spirit	SB1	Proactive in learning	Giving support to their team that have passion in learning
	SB2		Tolerance to team member or employee that progressing learning and work in the same time

	SB3	Not greedy	Not greedy and able to control themselves
	SB4	nimble	Able to catch up the opportunity and chance
	SB5	Multi talent	Capable to accomplish many work with various requirement
Morally responsible *Silih Asuh*	MS1	role models	Deserve to being role model
	MS2		Trusted and getting support because of their goodness
	MS3		To be proud by the team
	MS4	Humble	Do not hesitate to acknowledge the strengths of other and to express their admiration
	MS5	considerate	Full of consideration

5. Results and Discussion
5. 1. Outer model
Testing the validity of reflective indicators uses the correlation between item scores and construct scores. Measurements with reflective indicators indicate a change in an indicator in a construct if other indicators in the same construct change (or are removed from the model). Reflective indicators are suitable for measuring perception so that this study uses reflective indicators. This research has fifty six indicators that built base on the previous research in leadership ((Mulyani & Ratnapuri, 2018a).The collected data analyze using smart PLS and the first data process shows several indicators that below the expected score (<0,7). The data below the score was eliminated and secondly process. The table below shows that the loading factor scores above the recommended value of 0.7. It means that the indicators used in this study are valid or have met convergent validity. The following is a diagram of the loading factor of each indicator in the research model:

Table 5.1. Outer loading

	Harmony in Human Relationship	Openness mind in *Silih Asah*	cultivate moral character	morally responsible *Silih Asuh*	compassionate conscience	Humanistic *Silih Asih*	an introspective lifelong learning spirit
HH1	0,755						
HH2	0,875						
HH3	0,782						
KSA10		0,740					
KSA4		0,751					
KSA6		0,749					
KSA7		0,781					
KSA9		0,821					
MM10			0,838				
MM12			0,812				
MM15			0,796				
MS4				0,845			
MS5				0,843			
NWA2					0,812		
NWA4					0,802		
NWA5					0,861		
SAH6						0,891	
SAH7						0,876	
SB1							0,758
SB3							0,826
SB4							0,843

The reliability test is carried out by looking at the composite reliability value of the indicator block that measures the construct. The results of composite reliability will show a satisfactory value if it is above 0.7. The following is the composite reliability value in the output:

Table 5.2. Composite Reliability

	Composite Reliability
harmony in human relationship	0,847
openness mind in *Silih Asah*	0,878
cultivate moral character	0,856
morally responsible *Silih Asuh*	0,832
compassionate conscience	0,865
humanistic *Silih Asih*	0,877
an introspective lifelong learning spirit	0,851

The table above shows that the composite reliability value for all constructs is above 0.7 which indicates that all constructs in the estimated model meet the discriminant validity criteria.

5. 2. Inner model

After the estimated model meets the Outer Model criteria, the next step is to test the structural model (Inner model). Here are the R-Square values in the construct:

Table5.4. R Square

	R Square
harmony in human relationship	0,656
openness mind in *Silih Asah*	0,766
cultivate moral character	0,398
morally responsible *Silih Asuh*	0,548
compassionate conscience	0,754
humanistic *Silih Asih*	0,623
an introspective lifelong learning spirit	0,731

The table above shows that the the dimension acculturation Sundanese Confucius leadership have a strong relationship with entrepreneurial leadership in West Java, this can be seen from the R Square score for each entrepreneurial leadership dimension. The research model show as below:
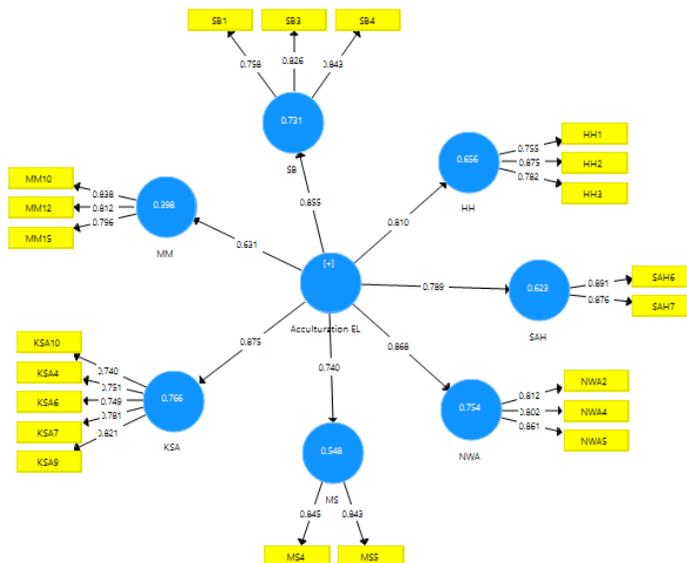
Picture 1. Research Model

From the result, the dimension of acculturation Sundanese Confucius strongly related with entrepreneurial leadership in west Java. This result shows us that the values of dimension acculturation Sundanese Confucius could be apply and adopt in the area of entrepreneurship among digital generation. From the result we could see that among seven dimension, openness mind in *Silih Asah* have stronger than other dimension related to entrepreneurial leadership.
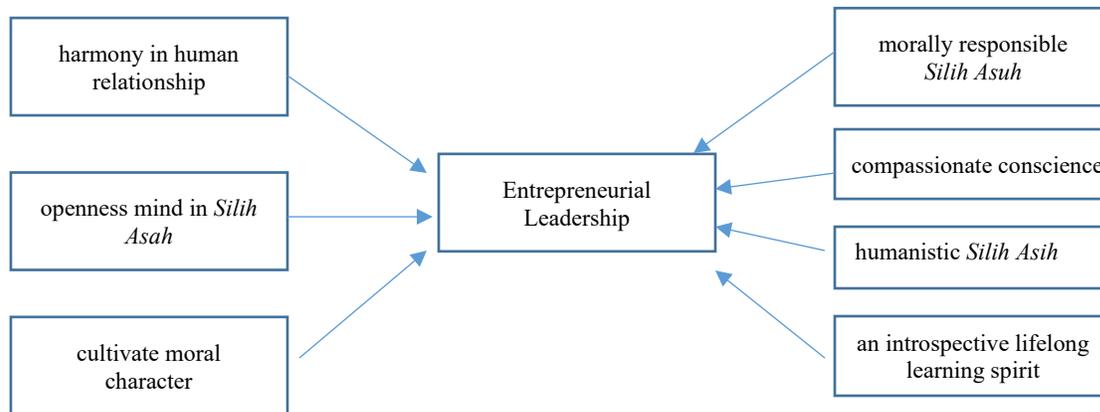
Picture 2. Dimension of Entrepreneurial Leadership

6. Conclusion

This research aims to test and adopt the entrepreneurial field model using respondents from young students of entrepreneurial programs in West Java. The collected Questionnaire test using smart PLS and produced the Sundanese Confucian entrepreneurial Leadership model. The result shows that the model could use in the entrepreneurial field, consisting of seven dimensions of leadership character with acculturation values of Sundanese and Confucian values. Sundanese values represent West Java's cultural values, while Confucius values represent Chinese values that Indonesian Chinese own in Indonesia. This research has authentic values that will contribute to developing a new paradigm for cultural, entrepreneurial Leadership.

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Biographies

Mulyani Karmagatri is a Lecturer of the Entrepreneurship Program at Bina Nusantara University. She graduated from the Doctoral of the economic program. She has a passion for research about entrepreneurship and leadership. Scopus ID: 57210743902, Orchid ID: 0000-0001-9730-1499. She is a Dance Entrepreneur with twenty years of experience in dance education and the dance performance industry.

Hazmilah Hasan, PhD is a Senior Lecturer at Universiti Teknikal Malaysia Melaka (UTeM), Malaysia. Her interest in research are topic related to technology management, social sciences, human communication, personal development, gender issues in the workplace, enterprise skills and others of interest in human development. Her ORCID ID: 0000-0001-7684-3969.

Andreas Chang graduated from Edith Cowan University, Australia. Chang is a certified trainer for Lateral Thinking. His research field is Entrepreneurship, motivation, education, and design thinking

Santika Syaravina is a lecturer of Entrepreneurship program and head of incubator unit at Bina Nusantara University. She has a strong passion to encourage student to become successful entrepreneur.

Ivan Diryana Sudirman is a lecturer of Entrepreneurship program at Bina Nusantara University. he has a strong passion in entrepreneurship field. He is an entrepreneur that has several creative business in West Java.