



Minangkabau Cultural Values as Social Capital for Strengthening Students' Entrepreneurial Intentions: Evidence from Indonesia

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Abstract: Cultural values are recognized as drivers of entrepreneurial intentions, particularly in communities with strong economic and social traditions, such as the Minangkabau ethnic group, which possesses a high work ethic and entrepreneurial tradition. These values have the potential to serve as social capital to enhance students' entrepreneurial intentions amid the high unemployment of university graduates. This study aims to examine the role of Minangkabau cultural values as social capital in entrepreneurship programs, as well as how these values are internalized by students to shape entrepreneurial intentions. A cross-sectional survey was conducted with 442 students in West Sumatra using validated instruments, and the analysis was performed with Structural Equation Modeling (SEM) using Smart-PLS to test direct, mediating, and moderating effects. The findings indicate that Minangkabau cultural values strongly predict social capital and directly enhance entrepreneurial intentions. Social capital significantly mediates this relationship, while the internalization of cultural values shows a small positive effect but a negative moderating effect, indicating a substitution mechanism between practical experience and overall cultural orientation. This study highlights the importance of integrating cultural value strategies and social capital in entrepreneurship education and contributes to the understanding of culture-based entrepreneurship and social capital theory.

Keywords: entrepreneurial intention; minangkabau cultural values; social capital

Recommended citation: Marleni., Disman., Mulyadi, H., Ratmaningsih, N., Maryani, E., Verawati, R., & Verawati. (2026). Minangkabau Cultural Values as Social Capital for Strengthening Students' Entrepreneurial Intentions: Evidence from Indonesia. *Journal of Innovation in Educational and Cultural Research*, 7(3), 472-482.

INTRODUCTION

In developing nations, entrepreneurship significantly contributes to both economic growth (Doran et al., 2018) and social innovation. The concept of social innovation is an alternative approach to addressing unmet community needs and solving complex problems through innovative products and services (Yoon & Ho, 2025). However, entrepreneurship education has widely ignored the importance of cultural heritage and local wisdom as intrinsic motivations for growth and social catalysts. Moreover, cultural and local wisdom-based entrepreneurship can internalize all of this into sustainable business models that not only preserve culture but also create economic opportunities (Rifqiansyah & Wijaya, 2025). Entrepreneurship has become a cornerstone of global higher education, fostering innovative thinking that aligns with the demands of a competitive international market (Kuratko et al., 2015). Implementation of the ASEAN Economic Community since 2015 has also presented greater challenges in the entrepreneurship field, especially in Indonesia, where they need to have the ability to adapt to the regional or global economic landscape. Despite this, Indonesia still faces significant challenges in producing graduates with adequate entrepreneurship competencies, resulting in a high unemployment rate among university graduates (Rahadi, 2016).

The report based on the National Labor Force Survey shows that over the past five years (2019–2024), the unemployment rate among university graduates has been relatively high. In 2019, it stood at 5.64%, rose to 7.35% in 2020, and then fell again to 5.98% in 2021. The declining trend continued in 2022 (4.80%), but the rate started to rise again in 2023 (5.18%) and 2024 (5.25%) (Statistics Indonesia, 2025). These data reconfirm that unemployment among university graduates remains a problem. Factors that make up this condition include low interest and readiness in entrepreneurship, with only 3.1% of graduates interested in entrepreneurship (Satriadi et al., 2022), which leads to a reliance on limited formal employment opportunities. A shortage of available positions correlates with a growing number of graduates. Alternatively, enterprising endeavors offer opportunities to create additional employment positions, develop goods and services, and spur market activity that can eventually lead to economic growth in a nation. Also, Tekic and Tsyrenova (2024) stress that there is a need to develop entrepreneurship education to provide even greater cultural adaptation for

participants' learning.

Over the last few decades, there has been a massive paradigm shift in entrepreneurship education, highlighting the key role that sociocultural context plays in entrepreneurial mindsets and intentions. Entrepreneurial actions do not arise in a vacuum but are rooted in cultural traditions (Boettke et al., 2016), social norms (Glaeser, 2005), and institutional architectures (North, 1990; Acemoglu et al., 2001) (Ripollés & Blesa, 2023). Indigenous cultural customs have great potential as social capital to foster entrepreneurship awareness among students, given Indonesia's rich cultural diversity. Past research indicates that culture is one of the social capital elements, a very important factor in entrepreneurship, not only for preserving cultural heritage but also for strengthening economic empowerment and sustainable livelihoods (Rifqiansyah & Wijaya, 2025). The traditional impact of social capital on entrepreneurial success lies in the effective mobilization of external resources, such as financial and informational resources (Ding & Li, 2023), or in the development of both exploration and exploitation innovation. According to Zhou et al. (2017), social capital is defined as interpersonal networks, reciprocal relationships, and trust mechanisms that enable coordination and collaboration. In a more granular approach, Bourdieu (1986) and Putnam (1993) also emphasize networks, trust, and norms as the major ingredients of each concept of social capital that can drive entrepreneurial outcomes (Bahar & Kian, 2014). Social networks provide access to useful resources that improve start-ups' performance (Fouad et al., 2025), and trust not only encourages resource-sharing and innovation but also creates a conducive atmosphere for collaboration and the exchange of knowledge to thrive within a network (Field, 2008).

Despite social capital's major role in entrepreneurship, its effectiveness is strongly context-dependent. According to Lux (2005), the role of entrepreneurship cannot be separated from the sociocultural conditions in which it operates. Bourdieu and Putnam both provide definitions of social capital that can be viewed as complementary. In some contexts, it is the social structure that enables certain groups to be replaced or fall behind (Bahar & Kian, 2014). Collectively, these perspectives offer an integrated theoretical basis for examining the emerging role of social capital in entrepreneurship as a resource access strategy, as well as through innovation enhancement and ultimately strengthening business performance. In various studies in Asia, local cultural traditions are used by novice entrepreneurs as social capital to build credibility, broaden their networks, and advance business processes (Melchor-Duran & Villegas-Mateos, 2024).

This means that culture is not a static background but an active resource that can reinforce entrepreneurial capabilities. Apart from social capital, different cultural value orientations can also affect entrepreneurial intention through psychological metrics and social value perceptions. One of the most recognized frameworks used to analyze how different values within each society influence entrepreneurship — Hofstede's Cultural Dimensions Theory (1980) — has been widely accepted in practice. Cultural dimensions have a stronger relationship with entrepreneurial tendencies and processes, as exemplified by several studies (Dubina & Ramos, 2016; Mian et al., 2024), including individualism, collectivism, power distance, masculinity, femininity, and unpredictability avoidance or encouraging risk-taking behavior to support long-term initiative planning. An example is that individualistic cultures facilitate innovation and personal success by emphasizing different risk values, in contrast to collectivistic cultures. On the other hand, cultures that exhibit a high level of uncertainty avoidance may refrain from pursuing entrepreneurial activities due to their inclination towards stability (Mian et al., 2024). Despite criticism of Hofstede's model for its oversimplifications and inability to grasp the dynamics of more integrated forms of contemporary culture (Busse, 2014), meaning that it is sometimes inappropriate in determining how cultural values underlay entrepreneurial intentions with significance, especially when creating educational policies based on local contexts (Dantas et al., 2015).

In the case of Indonesia, especially in the Province of West Sumatra, where the majority of the population is known as the Minangkabau community, most of whom are Muslims (Games & Sari, 2023). The Minangkabau culture is one of the preservationists (Andriani et al., 2024). The Minangkabau people are known for their ethnic identity in Indonesia, based on strong entrepreneurial traditions and a work ethic that relies on customary (local) cultural values amalgamated with Islamic teachings, embodied in the philosophy of "Adat Basandi Syarak, Syarak Basandi Kitabullah" (ABS-SBK) (Darwis & Muslim, 2024). These values are so deeply rooted as one of the basic foundations supporting the Minangkabau business society. Distinctive traits that build the Minangkabau entrepreneur character include the tradition of merantau (migration), hard work, and trade skills (Moeis et al., 2022). Also, it is very possible that the student's experience in the Minangkabau social environment can become an entrepreneurial intention of students and this happens because there are cultural values such as self-confidence, perseverance, prudence in decision-making, independence social contribution consistency, ingenuity adaptation and courage (Andriani et al., 2024; Hestiningtyas & Sinaga, 2024; Siska et al., 2023) which is a source of cultural capital for cause strengthening. These cultural values, in turn, are expected to create strong entrepreneurial intentions.

However, emerging evidence raises red flags over the propensity to pursue entrepreneurship as a career path. Research found that Minangkabau's entrepreneurial self-confidence is still at a moderate level (72.9%), while the knowledge of Minangkabau entrepreneurs' cultural values is low, indicating the potential degradation

of Minangkabau cultural values in student life (Zuwirda et al., 2020). This shows that students did not have sufficient confidence in their entrepreneurial intentions, even though they came from a culture that strongly fosters and nurtures the spirit of trading, hard work, and merantau (migration). This poses increasing concern in today's context, where exposure to digital media, urbanization, and an educational system that does not provide sufficient opportunities for the assimilation of local wisdom may erode the internalization of these values. Anwar et al. (2020) emphasize that sociocultural changes within Minangkabau society today are inevitable due to modernization, globalization, and rapid cultural interactions driven by advancements in science, technology, and information.

This phenomenon has prompted research worldwide. Yao (2025), for example, highlights the influence of digital media on cultural identity but has not examined the role of local cultural values, such as Minangkabau values, in shaping entrepreneurial intentions as a form of social capital and cultural internalization within entrepreneurship education among university students. Similarly, Ghorzang (2025) investigates the preservation of cultural identity among Afghan students but does not explore the direct implications of cultural values on entrepreneurial intentions, including the role of social capital and local cultural contexts. Other studies, such as Echesony (2024) and Saud et al. (2025), focus more on the transformation of cultural identity and multiculturalism without addressing the relationship between local cultural values, social capital, and entrepreneurial intentions. Astuti and Putri (2023) and Ripollés and Blesa (2023) do show that culture influences entrepreneurial intentions, yet they do not specifically address Minangkabau cultural values. Even studies that explicitly reference Minangkabau culture, such as those by Aldi and Khairanis (2025) and Hestiningtyas and Sinaga (2024), tend to focus on character education, entrepreneurial orientation, business performance, as well as self-confidence and cultural understanding (Zuwirda et al., 2020), uncertainty avoidance related to entrepreneurial intentions among Minangkabau students (Nurdin, 2021), and character values as learning resources for junior high school students (Siska et al., 2023). These patterns indicate a lack of studies integrating Minangkabau local cultural values, social capital, cultural internalization, and students' entrepreneurial intentions. Moreover, no research has yet measured the internalization of Minangkabau cultural values as social capital and its influence on students' entrepreneurial intentions.

This study aims to fill this gap by identifying Minangkabau cultural values with the potential to serve as social capital within entrepreneurship programs, while also analyzing how students internalize these values in shaping their entrepreneurial intentions. Specifically, this study examines the direct effects among the constructs of cultural values (CV), social capital (SV), internalization of cultural values (EP), and entrepreneurial intention (EI). The findings of this study are expected to contribute theoretically to the understanding of the relationship between local culture, social capital, and entrepreneurship education, as well as to offer practical implications for developing culturally sensitive curricula relevant to the challenges of the Industry 4.0 and Society 5.0 eras.

METHODS

This study employs a cross-sectional survey design to collect factual data from subjects at a single point in time (Cummings, 2017; Setia, 2016; Wang & Cheng, 2020). The data obtained from this cross-sectional study can be integrated into a multi-method approach to enhance the analysis and validity of the findings (Maier et al., 2023). To achieve the research objectives, namely to examine the direct, mediating, and moderating effects among the constructs of cultural values (CV), social capital (SV), internalization of cultural values (EP), and entrepreneurial intention (EI), a quantitative method is employed. Quantitative research is a method that objectively tests theories by examining relationships among variables (Creswell, 2014). Within quantitative research, surveys are the most widely used data collection method (Olanrewaju et al., 2020).

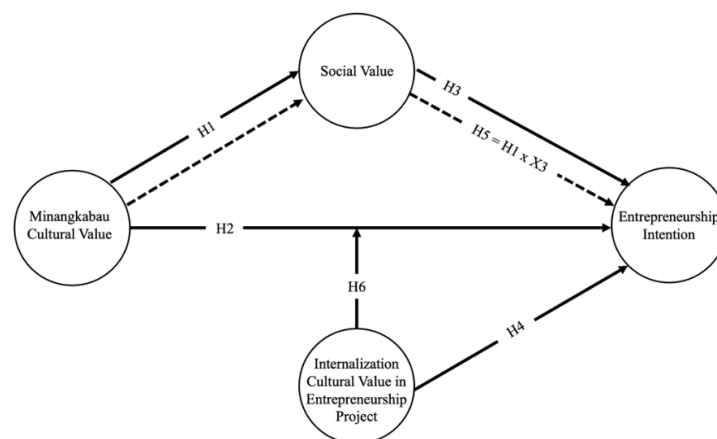


Figure 1. The conceptual framework developed

Figure 1 illustrates the relationships among Minangkabau cultural values, social values, the internalization of cultural values in entrepreneurial projects, and entrepreneurial intention. Within this framework, we hypothesize that Minangkabau cultural values directly influence social values (H1) and entrepreneurial intention (H2). Social values, including social networks, trust, and social norms, are hypothesized to influence entrepreneurial intention (H3) and to mediate the relationship between Minangkabau cultural values and entrepreneurial intention (H5). Furthermore, the internalization of cultural values in entrepreneurial projects involves instilling Minangkabau cultural values into students' entrepreneurial activities. This variable is hypothesized to influence entrepreneurial intention (H4) and to be influenced by Minangkabau cultural values (H6).

The population of this study was students at PGRI University of West Sumatra, with a sample size of 442 students. Simple random sampling was used to give equal opportunity to all members of the population to be selected as respondents, while avoiding subjective bias in sample selection. The sample was stratified based on year of enrolment, gender, and geographical background (urban/rural) in order to capture the diversity of demographic characteristics and improve the generalization of findings across various subgroups of students within the university environment. Table 1 provides further details on the respondents' characteristics.

Table 1. Description of research participants

Criteria	Classification	Number	%
Gender	Male	66	14.93
	Female	376	85.07
Age	20 Years	30	6.79
	21 Years	191	43.22
	22 Years	112	25.34
	23 Years	32	7.24
	24 Years	9	2.04
	25 Years	2	0.45
Year of Entry	2021	71	16.06
	2022	309	69.91
	2023	2	0.45
Geographical Background	Urban	112	25.34
	Rural	330	74.66
Program Study	Biology Education	28	6.36
	Biology Science	10	2.27
	Civic Education	11	2.50
	Economy Education	12	2.73
	English Language and Literature Education	69	15.68
	Entrepreneurship	30	6.82
	Geography Education	14	3.18
	Guidance and counseling	23	5.23
	History Education	88	20.00
	Indonesian Language and Literature Education	19	4.32
	Mathematic Education	12	2.73
	Physic Education	12	2.73
	Social Science Education	92	20.91
	Sociology Education	22	5.00

The data were collected directly in the classroom by distributing a link to the Google Form that contained the research questionnaire addressing the four main constructs under study. This was constructed by adapting a set of measurement scales that were validated in earlier studies and then tailored to the Minangkabau cultural context. Cultural values (CV) construct using a total of ten indicators covering Minangkabau culture in entrepreneurship, comprising self-confidence, work ethic, independence, perseverance, strategic economic planning, family responsibility, reliability, adaptability/creativity to seize opportunities, and courage to face business risks. All indicators were measured on a 5-point scale from 1 (strongly disagree) to 5 (strongly agree). Specifically, social capital (SV) was assessed based on three dimensions: social networks, trust, and social norms, representing the extent to which individuals build mutually beneficial social relationships, foster trust in their peer network, and maintain the kind of shared behavior that is advantageous for launching entrepreneurial activities. In addition, the internalization of cultural values is a moderating variable for EP, explaining how far Minangkabau cultural values are implemented in students' entrepreneurial projects. The scale has three main indicators: entrepreneurial projects, family background (entrepreneurial/non-entrepreneurial), and prior experience. The four dimensions used to measure the entrepreneurial intention (EI) construct focus on:

entrepreneurial aspiration, attitude towards entrepreneurship, entrepreneurship self-efficacy, and academic performance related to entrepreneurship projects.

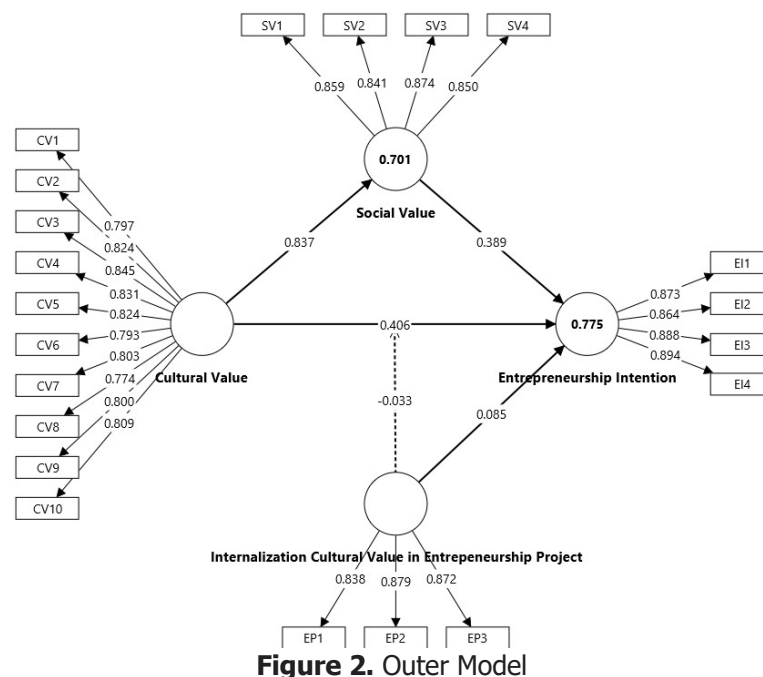


Figure 2. Outer Model

The research instrument was tested for validity and reliability before collecting primary data. Confirmatory Factor Analysis (CFA) was used to test the validity. As indicated in Figure 2, all factor loadings for the indicators were above 0.70, thus satisfying the criterion for convergent validity. Cronbach's Alpha and Composite Reliability (CR) were used to assess reliability, yielding values of 0.830–0.942 for Cronbach's Alpha and 0.839–0.942 for CR, with Average Variance Extracted (AVE) > 0.50. These results suggest that each construct has good internal consistency and convergent validity (Thorndike, 1995). Moreover, we also performed a discriminant validity test using the Fornell-Larcker criterion. The diagonal values in bold (0.810; 0.880; 0.863; 0.856) illustrate the square root of Average Variance Extracted ($\sqrt{\text{AVE}}$) for each construct and were greater than the correlations between constructs below the diagonal (Hair et al., 2024). The correlation between Cultural Value and Social Value (0.837) was the highest, but still within the allowed limits. These findings demonstrate that the discriminant validity was established for all constructs (Fornell & Larcker, 1981; Hair et al., 2024), and hence each construct has its own identity, thereby strengthening the measurement model adequacy set for structural analysis. The results of all constructs are shown in Table 2 and meet the standards.

Table 2. Discriminant Validity

	CV	EI	EP	SV
CV	0,810			
EI	0,846 (0,917)	0,880		
EP	0,802 (0,899)	0,765 (0,878)	0,863	
SV	0,837 (0,919)	0,838 (0,941)	0,819 (0,957)	0,856

*Using the Fornell-Larcker criterion in bold, HTMT is in brackets

Lastly, we employed an inferential statistics approach to analyzing the data. An analysis was carried out, first a descriptive analysis of the respondents' characteristics, followed by a correlation analysis to examine the relationships among variables. Then, to test causal relationships among all model variables, including mediation and moderation effects, multiple regression analysis and Structural Equation Modeling (SEM) based on SmartPLS were performed. Through this framework, extensive testing of theoretical models was possible, which helped describe the role that cultural values play in shaping in-group intentions among students.

RESULT AND DISCUSSION

In this subsection, the findings from the structural model (inner model) are presented, along with those for direct, mediating, and moderating relationships between constructs. These tests were performed to measure the impact of construct strength on significant statistics and the magnitude of each variable's effects on the dependent variables. The relationships among the constructs are summarized in Figure 3 and form the basis for hypothesis testing.

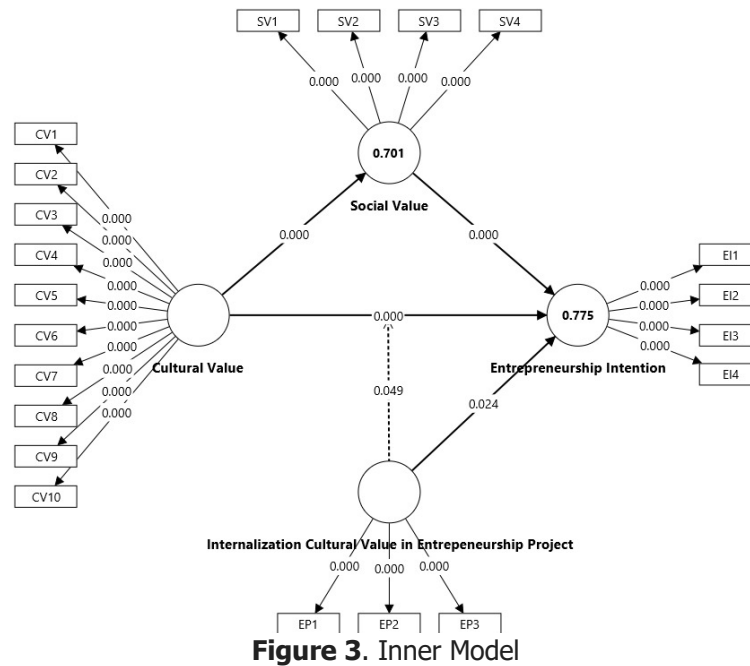


Figure 3. Inner Model

Next, the empirical evidence for each hypothesized relationship is presented in Table 3, which includes the path coefficients, t-values, p-values, and f^2 effect sizes for each hypothesis.

Table 3. Hypotheses Testing Result

Hypothesis	Path	Path Coefficients	t-value	p-value	f^2	Decision
H1	CV -> SV	0,837	40,514	0,000	2,345	Suporrted
H2	CV -> EI	0,406	6,808	0,000	0,140	Suporrted
H3	SV -> EI	0,389	7,277	0,000	0,159	Suporrted
H4	EP -> EI	0,085	1,983	0,024	0,009	Suporrted
H6	EP X CV -> EI	-0,033	1,653	0,007	0,007	Suporrted

The structural model testing results provide strong evidence, leading us to conclude Hypothesis 1 that Minangkabau cultural values positively influence social value development ($\beta = 0.837$, $t = 40.514$, $p < 0.001$, $f^2 = 2.345$). These findings suggest that cultural values play an important role in enriching individuals' concept of social value. The results also confirm hypothesis 2, which indicates a positive, significant relationship between Minangkabau cultural values and entrepreneurial intention ($\beta = 0.406$, $t = 6.808$, $p < 0.001$, $f^2 = 0.140$). This effect provides evidence for the internalization of cultural values as an explanation for the individual desire to participate in entrepreneurship. Hypothesis 3 was consistently supported in empirical investigation with a positive and significant effect of social value on entrepreneurial intention ($\beta = 0.389$, $t = 7.277$, $p < 0.001$, $f^2 = 0.159$). It highlights the importance of social capital and perceived significance in inducing entrepreneurial intention. The results are also consistent with Hypothesis 4, although the effect size is quite small. The impact of the internalization of cultural values on entrepreneurial intention in entrepreneurial projects is positive ($\beta = 0.085$, $t = 1.983$, $p = 0.024$, $f^2 = 0.009$). While weak in magnitude, this relationship remains statistically significant.

Table 6 shows that the conditional indirect effects are significant, indicating that social value significantly mediates the relationship between Minangkabau cultural values and entrepreneurial intention (thus Hypothesis 5 is supported). It shows an indirect effect through social value ($\beta = 0.325$, $t = 6.962$, $p < 0.001$), which remains significant, although the direct effect of cultural values on $CV \rightarrow EI$ is also significant ($\beta = 0.406$), as shown in Table 4. This pattern suggests partial mediation, in which 44.5% of the total effect is transmitted via the social capital mechanism. As presented in Table 5, the moderation test results provide support for Hypothesis 6: a significant negative interaction effect was identified between internalizing cultural values in entrepreneurial projects and cultural values on entrepreneurial intention ($\beta = -0.033$, $t = 1.653$, $p = 0.049$, $f^2 = 0.007$). This indicates that, due to the strengthening of cultural values' internalization, the direct impact of cultural values on entrepreneurial intention is weakened.

Table 4. Mediation Analysis

Path	Direct Effect	Indirect Effect	t-value	p-value	Mediation Effect
CV -> SV	0,837				
CV -> SV > EI		0,325	6,962	0,000	Partial Mediation
CV -> EI	0,406				

Table 5. Moderation Analysis

Path	Path Coefficients	t-value	p-value	Moderation Effect
EP X CP -> EI	-0,033	1,653	0,049	Significant Negative Moderation

Overall, this study statistically proves that Minangkabau cultural values act as social capital in students' entrepreneurship projects in West Sumatra and are able to encourage the emergence of entrepreneurial intention through the formation of social networks and internalization in practice. Through cultural and social norms and informal institutions, entrepreneurship takes root (Ripollés & Blesa, 2023). The result shows a very strong relationship between Minangkabau cultural values and social capital ($\beta = 0.837$, $t = 40.514$, $p < 0.001$, $f^2 = 2.345$). This aligns with the notion of social capital, the networks, norms of reciprocity, and trust that enable coordination (Zhou et al., 2017). On the other hand, local culture can foster networking and community support. The Minangkabau ethnicity has adapted traditional values to the modern economy in such a successful manner that it has become one of the most prominent entrepreneurship communities in Indonesia (Moeis et al., 2022). This large effect shows that social norms provide a critical infrastructure for the exchange of skills and professional success (Field, 2008). In addition, cultural values directly impact entrepreneurial intentions ($\beta = 0.406$, $t = 6.808$, $p < 0.001$, $f^2 = 0.140$). Cultural Orientation Influences Entrepreneurial Motivation for Achievement, Autonomy, and Collectivism (Farukh et al., 2019). As Vasileiou et al. (2023) show, regional variations in the population's entrepreneurial intentions can be explained by attitudes and behavioral control — both of which have dimension-based cultural aspects. These findings are consistent with Hofstede's framework (1980) and subsequent research confirming the significant relationship between cultural dimensions and entrepreneurial activity (Mian et al., 2024). Minangkabau values reflect self-confidence, decision-making, perseverance, independence, and courage (Andriani et al., 2024; Hestingtyas & Sinaga, 2024).

Meanwhile, social capital has a significant influence on entrepreneurial intentions ($\beta = 0.389$, $t = 7.277$, $p < 0.001$, $f^2 = 0.159$), confirming that networks, trust, and social norms provide access to entrepreneurial resources and information (Sedeh et al., 2021). It acts as a catalyst in converting relational assets into business motivation by mobilizing resources, fostering innovation, and building strategic partnerships (Ding & Li, 2023; Fouad et al., 2025). From the perspectives of Bourdieu and Putnam, horizontal networks and social resources form the foundation for entrepreneurial development (Bahar & Kian, 2014; Luoma-aho, 2018). Moreover, the internalization of cultural values for entrepreneurship projects has a small but significant effect ($\beta = 0.085$, $t = 1.983$, $p = 0.024$, $f^2 = 0.009$). This validates that project-based practices are only a catalyst, not a strategy for shaping students' motivation. Exposure to such practices may also increase self-efficacy and perceived behavioral control according to the TPB and EIQ (Laguía et al., 2017). It is also found that the relationship between cultural values and entrepreneurial intentions is partially mediated by social capital ($\beta = 0.325$, $t = 6.962$, $p < 0.001$), with the indirect effect accounting for 44.5% of the total effect; This study highlights a dual-path process in how the cultural values may directly influence entrepreneurial intentions, as well through social networks (Sedeh et al., 2021). Conversely, the moderation effect of cultural value internalization has a small negative effect ($\beta = -0.033$, $t = 1.653$, $p = 0.049$), indicating that as students actualize cultural values through practice, their dependence on a universal cultural orientation reduces. This pattern exemplifies a motivational mechanism substitution (Le et al., 2023).

The results of this study can provide novel insights, both methodologically and practically, by integrating quantitative analysis to assess the effects of Minangkabau cultural values on social capital and entrepreneurial intentions through mediation and moderation models. This dual-path approach is seldom used in ethnic studies, as prior research has predominantly examined only one relationship. The results indicate that social capital accounts for 44.5% of the indirect effect from cultural values to entrepreneurial intentions and now show a counterintuitive moderation effect - two interesting results so far excluded in the literature, which Wu (2025) have considered fragmented. The significance of this study lies in the Minangkabau context, where it shows that merantau (migration) and a trading orientation constitute intergenerational social capital for students—filling a research gap that has historically been the domain of national or cross-country studies, which too often neglect micro-ethnic dynamics. Unlike Bordean et al. (2025), Nkomo et al. (2025), Shahriar et al. (2024), Liang et al. (2024), Crowley and Barlow (2022), and Heredia-Carroza et al. (2024). While Heredia-Carroza et al. (2024) examined broader populations, here we present a deep dive into the analysis of a community with its own value systems. In contrast, the qualitative research on Minangkabau entrepreneurship (Games & Sari, 2023) is still general, and no quantitative study with this focus has yet been found to test the actual roles of customary values and social capital in students' intentions toward entrepreneurship.

In addition, the results support the argument brought forth by [Andriani et al. \(2024\)](#) highlighting the significance of multicultural understanding in entrepreneurship education, with cultural interactivity in entrepreneurship projects serving as a moderating variable with a limited effect ($f^2=0.009$). It contradicts the idea that only experiential learning is enough to increase entrepreneurial intentions and aligns with [Motta and Galina \(2023\)](#), who argue that experience may not necessarily increase intention. The second novelty of these findings contributes to the literature on entrepreneurship learning, which has predominantly focused on the positive effects of experiential learning ([Alakaleek et al., 2023](#)) but has seldom questioned its limits in powerful cultural environments. On the other hand, the key theoretical contribution is the identification of a negative moderating effect of cultural value internalization on the link between cultural values and entrepreneurial intentions. This finding challenges the widespread assumption that policymakers are more influenced by culture learned from practical experience ([Zhuang & Sun, 2025](#)), suggesting a substitution mechanism that has been underdiscussed. These implications pave the way for future research — especially experimental and longitudinal approaches to understanding when practical experience changes, rather than strengthens, culture's effects on entrepreneurial disposition.

Thus, this study builds on and contributes to the theory of cultural entrepreneurship by demonstrating how traditional value systems are systematically integrated into contemporary educational settings while maintaining their authentic features. The results highlight the importance of cultural foundations as key infrastructure for building effective networks and establishing collaborative relationships in academic environments, drawing on social capital theory. The main practical implication here is that entrepreneurship education programs can be more effective by clearly incorporating indigenous cultural values, developing social capital, and offering well-structured experiences that reflect practical teachings; well-contextualized and responsive projects can promote students' entrepreneurial intentions ([Ripollés & Blesa, 2023](#)). Government policies can also stimulate entrepreneurial intentions through social capital generation—government-led initiatives that build networks and trust within communities, aided by an understanding of cultural context as a key factor in the design of effective entrepreneurship programs ([Brieger et al., 2021](#)). Nevertheless, the moderation results suggest that if you place too much emphasis on cultural values in a coded program with little opportunity for experiential learning, it can actually harm the development of entrepreneurial intentions.

CONCLUSION

It has been shown that the cultural values of Minangkabau are among the main predictors with a direct impact on students' entrepreneurial intentions ($\beta = 0.406$) and social capital ($\beta = 0.837$). Social capital serves as a catalyst, uniting relational assets and transforming them into entrepreneurial motivation ($\beta = 0.389$), with the internalization of cultural values through practical experience positively and significantly affecting the process ($\beta = 0.085$). The mediation analysis suggests a dual-path mechanism, and the negative moderation effect ($\beta = -0.033$) indicates that practical experiences replace motivational mechanisms, with general cultural orientation less applicable when people have engaged in more practices. The findings can make a significant contribution to higher education, such as embedding cultural values in the curriculum, building social networks, and establishing culturally rooted incubation programs that improve students' entrepreneurial intentions and global competitiveness. Furthermore, this research contributes to the field of cultural entrepreneurship theory by showcasing how an ancient value system can be systematically integrated into contemporary education without losing authenticity. This research also paves the way for future inclusive studies by providing a closer, experimental, and longitudinal view of when and under what conditions practical experience dislocates cultural influence as a determinant of entrepreneurial disposition.

ACKNOWLEDGEMENT

We sincerely express our gratitude to the Education Endowment Fund (LPDP), the Center for Higher Education Funding and Assessment (PPAPT), and the Indonesian Education Scholarship (BPI) for their generous support in publishing this research.

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