

CHINESE FAMILY EDUCATIONAL PATTERNS IN CULTIVATING ENTREPRENEURIAL SPIRIT: A THEMATIC ANALYSIS IN SURAKARTA

Afif Abdurrahman*, Universitas Negeri Yogyakarta

afifabdurrahman.2020@student.uny.ac.id

Putu Sudira, Universitas Negeri Yogyakarta

putupanji@uny.ac.id

Tuti Hidayati, Washington State University, United States

tuti.hidayati@wsu.edu

Darlin Rizki, STAIN Teungku Dirundeng Meulaboh

darlinrizki@staindirundeng.ac.id

Ayuana Kartika Dewi, Universitas Sebelas Maret, Surakarta

ayuanakartikadewi@student.uns.ac.id

*Corresponding author

ABSTRACT

The entrepreneurial spirit within Chinese-Indonesian families has long been recognized as a factor in their economic resilience, yet the educational patterns that transmit this spirit across generations remain underexplored. This study aims to examine how family-based education fosters entrepreneurial character among Chinese youth in Surakarta, focusing on the interplay of cultural values, practical immersion, and adaptive strategies. The central research question asks: How do educational practices within Chinese-Indonesian families contribute to cultivating entrepreneurial spirit in the next generation? This research employs a qualitative approach using thematic analysis to interpret data gathered through in-depth interviews, observations, and documentation. The findings reveal three major themes: first, practical immersion as pedagogy, where children are engaged in family business tasks from an early age to internalize perseverance, discipline, and interpersonal competence; second, familial trust and solidarity as social capital, where kinship bonds and moral values of honesty, responsibility, and integrity sustain intergenerational continuity; and third, the negotiation of formal education, experiential learning, and technology, where families balance schooling with hands-on practice and cautiously integrate digital tools as both opportunities and risks. The study concludes that entrepreneurial education in Chinese-Indonesian families is not merely an economic strategy, but a cultural and ethical practice embedded in family life. Theoretically, this study shows that entrepreneurial spirit is socially enacted within kinship structures rather than taught solely in schools. Practically, the findings suggest that entrepreneurship programs can be strengthened through family-based approaches that emphasize early immersion, trust, ethics, and guided use of technology.

Keywords: Educational Patterns, Chinese Families, Entrepreneurial Spirit, Youth Generation, Thematic Analysis.

INTRODUCTION

Entrepreneurship plays a vital role in economic development, particularly in contexts where youth employment opportunities are limited. In Indonesia, fostering entrepreneurial skills among young people has become a national priority to encourage self-reliance and economic growth (Murti, 2024; Setyawan et al., 2023). Within this landscape, the Chinese-Indonesian community has been recognized for its long-standing engagement in commerce and business, contributing a notable share to the national economy. The presence of Chinese merchants across various regions demonstrates their high adaptability in managing businesses, building business networks, and maintaining socio-cultural existence within a plural society (Amalia, 2015; Fan, 2024; Riaño et al., 2024; Suryani et al., 2025; Yuan et al., 2023; Zhang, 2024).

Chinese families have a tradition of instilling entrepreneurial values in their children from an early age. This practice is viewed as an effort to preserve a strong work ethic as well as an entrepreneurial culture that has become an integral part of the community (Elfani & Utami, 2021). In this context, the household serves as the primary foundation in shaping children's entrepreneurial interests. The role of the family in child development is highly significant, as limited parental involvement may hinder the growth of children's personality and self-confidence (Murad & Rizki, 2023; Ramdhani et al., 2020). Therefore, the role of the family becomes a crucial factor in building individual excellence, particularly in preparing children to engage in the entrepreneurial world (Canovi et al., 2023; Chen & Barcus, 2024; Elsayed, 2024; Laili, 2021; Martins et al., 2023; Martono et al., 2022; Rastogi et al., 2022).

Children of Chinese descent are often introduced to the world of business early on, with knowledge and skills passed down directly within the family environment (Nugraha et al., 2015). According to Hamilton, family-run businesses benefit from ease of management and strategic alignment due to shared vision and mission (Hamilton et al., 2017). Moreover, families tend to understand each other better and are able to prevent conflict more effectively (Shanti et al., 2023). As a result, many Chinese families establish and operate businesses within extended family structures, which simultaneously facilitates intergenerational entrepreneurship education and succession (Griselda et al., 2024; Kurniawan et al., 2019, 2025; Mahbubah & Kurniawan, 2022; Prakoso et al., 2020).

One region with a significant Chinese population is the city of Surakarta. Many members of the Chinese community in this city are engaged in business activities, particularly around Pasar Gede and Pasar Klewer, two major and well-known markets in Surakarta (Basmala, 2021). Commonly known as Solo, Surakarta has a rich history as a center of commerce and culture in Central Java. It is home to a longstanding Chinese community that has coexisted harmoniously with the local population. Furthermore, the city serves as an economic hub in the region, where many Chinese individuals actively participate in entrepreneurial endeavors. Rohmah notes that success in business among Chinese families is considered an inheritance to be passed down exclusively to their children, with minimal external interference, underscoring the familial legacy of entrepreneurship (Rohmah et al., 2017).

Previous studies highlight that success in business among Chinese families is often regarded as a legacy to be passed down exclusively to their children, with limited external involvement (Rohmah et al., 2017). Preliminary observations in Surakarta similarly reveal that entrepreneurship education is considered essential from an early age, as parents expect their children either to continue the family business or to establish their own enterprises (Yc, Pre-Research Interview, January 6, 2024). This underscores a high level of parental awareness regarding the importance of entrepreneurial training as a foundation for self-reliance and business continuity. Consistent with this, Ningrum (2017a) emphasizes that parental involvement plays a crucial role in shaping children's success-oriented lifestyles.

Studies on Chinese families indicate that entrepreneurship education is implemented through a systematic and integrated approach within daily life. This model typically begins at an early age by involving children in family-run business practices (Blankesteyn et al., 2021; Hidayat et al., 2019; Jardim et al., 2021, 2021; Kusumojanto et al., 2021; Lesinskis et al., 2023; Lin et al., 2023; Nugraha et al., 2015; Ratten & Jones, 2021; Yu et al., 2025). Parents play multiple roles as motivators, teachers, and mentors, transmitting values that have been preserved across generations. Entrepreneurship education within the household encompasses the cultivation of values such as self-confidence, responsibility, risk-taking, honesty, discipline, and leadership (Martha, 2021; Rahmawati, 2018). The methods applied include role modeling, engaging children in the management of family businesses, and providing direct guidance or advice.

Such approaches shape children's perspectives to be more open and entrepreneurial, fostering elements such as confidence, willingness, interest in entrepreneurship, and a strong locus of control (Antonites, 2005; Hidayat et al., 2019; Korfiatis & Petrou, 2021; Mitrovic Veljkovic et al., 2019; Mueller & Thomas, 2001; Neupane et al., 2025).

While these findings underscore the significance of the family as a primary environment for cultivating entrepreneurial values, research remains limited in contextualizing these practices within broader educational frameworks. In particular, there is still a lack of studies examining how family-based entrepreneurship education in the Chinese community intersects with the objectives of vocational education, which emphasize employment readiness, opportunity creation, and economic independence. This study seeks to address this gap by exploring the dynamics of entrepreneurship education in Chinese families in Surakarta. The Chinese community has long been recognized as an influential group in Indonesia's economic landscape due to its strong entrepreneurial culture (Charina et al., 2022; Fitriani, 2021; Liu & Lim, 2023; Martono et al., 2022; Utami et al., 2023).

Rather than emphasizing numerical claims about economic dominance, this study situates its focus on how family-level practices contribute to sustaining such influence across generations. Specifically, it investigates the role of parents in shaping entrepreneurial skills and attitudes among their children and aims to identify the educational patterns employed in this process. By doing so, the study seeks to provide an academic contribution to the broader effort of strengthening entrepreneurial interest within Indonesian households, with relevance for the discourse on vocational education.

RESEARCH METHOD

This study employed a qualitative field research design using a phenomenological method, aiming to capture the lived experiences of Chinese families in cultivating entrepreneurship within the household. The research was conducted in Surakarta, specifically around Pasar Gede, Pasar Klewer, Pasar Legi, and Pasar Singosaren, over a six-month period.

Participants were recruited using purposive sampling to ensure that they possessed characteristics relevant to the research objectives. Five Chinese parents who own and manage businesses in Surakarta were selected based on three main criteria: (1) being of Chinese descent (either parent or child), (2) ownership or active involvement in a family-run business, and (3) residence in Surakarta. This purposive strategy was chosen to capture diverse yet information-rich perspectives from families who directly transmit entrepreneurial values to their children. Three data collection techniques were used: 1.) In-depth semi-structured interviews with the five selected participants. Interviews focused on parental roles, strategies, and values transmitted in entrepreneurship education; 2.) Documentation, which involved gathering books, archives, reports, and other written or visual records to complement interview data, particularly regarding business histories, structures, and strategies; 3.) Non-participant observation, where the researcher observed parent–child interactions in the business setting, recording behaviors, practices, and strategies related to entrepreneurship education.

Data were analyzed using the Interpretative Phenomenological Analysis (IPA) approach. The stages are summarized in Table 1. The process began with repeated readings of transcripts to grasp participants' lived experiences, followed by initial noting through exploratory codes and key phrases. These notes were then developed into emergent themes. Finally, themes were interpreted to provide a deeper understanding of the family's role in entrepreneurship education.

Tabel 1. Stages of Data Analysis Using the IPA Approach

Stage of Analysis	Description of Steps	Objective
Transcript Analysis	Reading interview transcripts repeatedly to understand the participant's context.	To immerse in the subjective context of participants' lived experiences.
Initial Noting	Making exploratory comments, codes, or meaningful quotations.	To identify significant and relevant units of analysis.
Developing Emergent Themes	Organizing exploratory comments into condensed and meaningful themes.	To uncover recurring patterns and distinctive experiences.
Interpretation	Interpreting themes to explore the deeper meaning of participants' experiences.	To generate rich, phenomenological insight and reflection.

RESULTS AND DISCUSSION

This study seeks to explore the educational patterns adopted by Chinese families in fostering entrepreneurial spirit among their children. The initial phase of data collection involved conducting in-depth interviews with key informants who are directly engaged in both family-based education and entrepreneurial activities within the Chinese community. Informants were selected through purposive sampling based on their active role in nurturing their children's development and managing family enterprises.

The primary informants in this study include Mrs. ML, Mrs. YC, Mr. LJ, Mr. LY, and Mr. J. Although they possess diverse educational backgrounds and operate in various business sectors, they share common practices in embedding strong work ethics and entrepreneurial values in their children from an early age. Below is a brief demographic overview of the informants in table 2.

These informants not only provided insights into their educational backgrounds and the types of businesses they operate, but also revealed their parenting strategies, the cultural values they pass down, and specific practices used to cultivate independence and entrepreneurial spirit in their children. The information obtained from these interviews serves as a critical foundation for analyzing the patterns of entrepreneurship education within Chinese families.

Table 2. Respondents Information

No.	Name (Initial)	Age	Education	Type of Business
1.	ML	43	S1	Provision shop
2.	YC	50	D3	Cake and Bread Business
3.	LJ	55	S1	Home Appliance Distributor
4.	LY	47	SMA	Motorcycle Workshop
5.	J	60	SMP	Food Stalls

Source: Processed Data (2024)

The findings reveal several recurring themes regarding the educational patterns adopted by Chinese families in cultivating entrepreneurial spirit. These patterns demonstrate how entrepreneurial values are transmitted intergenerationally through both formal and informal means. The key themes that emerged from the interviews are summarized in Table 3.

As shown in Table 3, five main findings can be identified. First, Chinese families emphasize the importance of hard work, perseverance, and honesty as the core entrepreneurial values. Second, children are actively involved in family businesses from an early age, which cultivates responsibility, time management, and interpersonal skills. Third, families balance formal schooling with experiential learning, stressing the need for direct exposure to real-world business practices. Fourth, ethics and morality are treated as essential in building reputation and trust. Finally, the families increasingly recognize the role of digital technology as both an opportunity and a challenge in entrepreneurial education.

Table 3. Findings on the Entrepreneurship Education Patterns of Chinese Families in Surakarta

No.	Findings	Entrepreneurial Values	Description of Findings	Field Data Sources	Literature
1.	Entrepreneurial Education Patterns in Chinese Families	Hard Work, Perseverance, Honesty	Chinese-Indonesian families combine formal and informal education to foster entrepreneurial spirit in their children, with particular emphasis on direct involvement in family businesses.	Mrs. ML, Mr. J	(Indriyani & Margunani, 2019; Ningrum, 2017b)
2.	Children's Involvement in Family Businesses	Responsibility, Time Management, Interpersonal Skills	Children are involved in family business operations from an early age, such as helping as cashiers, managing stock, and interacting with suppliers.	Mrs. ML	(Devi & Hadi, 2018; Hudiya et al., 2023)
3.	The Importance of Formal and Practical Education	Direct Business Practice, Field Experience	Although formal education is considered important, many families place greater emphasis on practical learning through direct experience in family businesses.	Mrs. ML, Mr. J	(Hasan, 2018; Wardani & Amala, 2025)
4.	The Role of Ethics in Entrepreneurship	Honesty, Responsibility, Morality	Families instill entrepreneurial ethics such as honesty, responsibility, and morality to build reputation and sustain long-term business success.	Mrs. ML, Mr. J, Mrs. YC	(Arif et al., 2025; Birsyada & Siswanta, 2020)
5.	The Impact of Technology on	Utilization of Business	Digital technology is used to support	Mr. J	(Basry & Sari, 2018;

No.	Findings	Entrepreneurial Values	Description of Findings	Field Data Sources	Literature
	Entrepreneurial Learning	Technology, Digital Entrepreneurship, moral ethics.	entrepreneurship but must be managed wisely to ensure productivity and avoid misuse. It also requires strong moral ethics to guide responsible and sustainable use.		Marti'ah, 2017; Wibowo, 2014)

Source: Processed Data (2025)

Practical Immersion as Pedagogy in Entrepreneurial Education

The findings highlight that Chinese families play a decisive role in cultivating entrepreneurial character among younger generations. Rather than limiting entrepreneurship education to abstract principles, these families emphasize *practical immersion* as a pedagogical approach. As Mrs. ML explained:

“Our family started this business out of a desire to improve our economic situation, or perhaps due to historical reasons, such as continuing a family tradition. We’ve been running this business for quite a long time—of course there have been many obstacles, but what matters is hard work and honesty.” (Mrs. ML, Personal Interview, January 5, 2024)

This statement illustrates how hard work and honesty are not merely ideals but lived practices transmitted intergenerationally. Parents serve simultaneously as role models and mentors, embodying values that children are expected to adopt. This resonates with Lave & Wenger (2001) concept of *Legitimate Peripheral Participation*, where children progressively learn entrepreneurship by engaging in real tasks, starting with simple duties such as handling stock or assisting as cashiers, and gradually taking on greater responsibilities.

However, immersion in practical tasks is not framed as a substitute for schooling. Mrs. ML stressed the centrality of formal education, describing it as the foundation for instilling perseverance and discipline:

“For me, formal education is very important, which is why I try my best to send my children to school. Kids nowadays love to play and enjoy gaming, so it’s important to steer them toward education.” (Mrs. ML, Personal Interview, January 5, 2024)

Her emphasis aligns with historical accounts showing that Chinese-Indonesian families have long prioritized formal education as a vehicle for upward mobility and independence (Isnaeni, 2012). Although formal education is

considered important, many families place greater emphasis on practical learning through direct experience in family businesses (Wardani & Amala, 2025). Economic education shapes knowledge within family businesses through role behaviors that are modeled and learned via observational learning. Observational learning refers to the acquisition of skills, strategies, and beliefs by observing others. Through this process, individuals develop cognitive representations of behavioral patterns, which then serve as models for their own behavior (Hasan, 2018).

Yet, this perspective is not universally shared. Mr. LJ offered a counterpoint, highlighting that practical experience is equally indispensable:

“Education is extremely important. Chinese families have always considered school as the top priority. But I also tell my children that while school is essential, practical experience is just as important. For example, they can take internships, help with the family business, or try small-scale selling.” (Mr. LJ, Personal Interview, January 5, 2024)

This tension between formal schooling and experiential learning reflects a distinctive dualism in Chinese-Indonesian pedagogy. While formal education provides literacy and discipline, business immersion develops resilience, risk-taking, and social skills that schools often cannot offer. This duality underscores a unique adaptive strategy within Surakarta’s Chinese families, where the proximity to traditional markets creates natural learning spaces for children to engage with business realities from an early age.

The role of the family as a “living classroom” is further reinforced by direct parental mentoring. As Mrs. YC emphasized:

“Nowadays, children need to be guided directly by the family. They are easily influenced, they’re always on their gadgets. That’s why our family is very strict about it. When it’s time to work, they work. We usually take the children to the shop and ask them to help out, so they gain experience.” (Mrs. YC, Personal Interview, January 6, 2024)

This reveals the deliberate strategy of countering distractions from digital technology by integrating children into real business environments. Julietta & Firmansyah (2024) similarly argue that parents function not only as instructors but also as behavioral models, whose daily entrepreneurial practices; perseverance, adaptability, and responsibility become patterns for imitation. The ambivalence toward technology noted by Mrs. YC echoes findings by Pramadita (2024), who warned of the negative effects of excessive smartphone use on children’s learning and well-being.

Taken together, these insights suggest that entrepreneurial pedagogy in Chinese-Indonesian families is neither purely formal nor purely experiential. Instead, it is a negotiated practice where formal schooling, market-based immersion, and parental mentoring are dynamically combined. The Surakarta context further accentuates this hybrid model: traditional markets serve as informal training grounds, while formal institutions provide the discipline and credentials

needed for social mobility. This dual structure illustrates the adaptability of Chinese families in sustaining entrepreneurial spirit across generations.

These findings confirm that entrepreneurial pedagogy in Chinese-Indonesian families is not fragmented but systematically integrates values, practices, and intergenerational strategies. Formal education provides literacy and discipline, while immersion in family business nurtures resilience, risk-taking, and practical acumen. This dual-track approach exemplifies what Lave & Wenger (2001) describe as legitimate peripheral participation, whereby children progressively assume entrepreneurial roles. It also highlights a tension between reliance on formal schooling and emphasis on practical immersion, a dynamic unique to the Surakarta context, where traditional markets function as informal classrooms.

Importantly, this model does not reduce entrepreneurship to technical skill-building but embeds it within a moral-ethical framework. Honesty, responsibility, and morality emerge as core values that secure long-term reputation, resonating with both Chinese cultural traditions and broader ethical frameworks such as Islamic *amanah* and *'adl* (Hanif et al., 2021). Moreover, the ambivalent use of technology reflects families' adaptive strategies: technology is encouraged when it enhances productivity but restricted when it fosters distraction (Marti'ah, 2017; Pramadita, 2024).

Thus, the result demonstrates that Chinese-Indonesian entrepreneurial education is holistic, anchored in experiential learning, reinforced by family mentorship, and guided by ethical values. Compared to state-driven entrepreneurship curricula, this family-based model is more immersive, culturally embedded, and ethically grounded, providing lessons for how entrepreneurial spirit can be cultivated from an early age.

Familial Trust and Solidarity as Social Capital in Business Practices

In Chinese-Indonesian society, family ties function not only as a social unit but also as the primary foundation for business continuity. Trust within the family is perceived as more reliable than partnerships with outsiders, as illustrated by Mr. LJ's statement:

"It's simply a matter of trust, really. We do have many employees, but I trust my children more. So yes, I place more trust in family than in others." (Mr. LJ, Personal Interview, January 7, 2024)

This preference reflects a strong reliance on *familial solidarity as social capital*, where emotional bonds and shared history generate higher levels of commitment, accountability, and loyalty (Sugitanata, 2024). While such practices ensure stability and minimize risk, they also reveal a potential limitation: excessive reliance on kinship may constrain professionalization and innovation when external expertise is required. In Surakarta's competitive market context, however, this inward orientation has been advantageous, allowing Chinese-Indonesian businesses to remain resilient against external pressures by mobilizing family-based trust.

Similarly, cooperation and division of labor within the family are not seen as optional, but as a *fundamental organizational principle*. Mr. LY emphasized this interdependence:

“In our cooperation, we just try to complement each other... If we see a new business opportunity with potential, we explore it and open something new. Since the business is run by the family, the hope is that it will grow further.”
(Mr. LY, Personal Interview, January 7, 2024)

This highlights how *collaboration among family members* enables entrepreneurial adaptability, particularly in identifying and pursuing new ventures. The trust-based distribution of responsibilities fosters innovation, resilience, and sustainability, qualities that Shaleh & Firman (2018) identify as central to navigating modern business challenges. Yet, this model also reflects a cultural distinction: in Surakarta, where traditional markets like Pasar Gede and Pasar Klewer serve as community hubs, family cohesion is not only an economic strategy but also a means of preserving cultural identity and intergenerational continuity.

Interestingly, entrepreneurial learning is not confined to the nuclear family. Mr. J explained how extended relatives provided the entry point for his business experience:

“I learned how to trade from my relative to start this business... So I had to survive on my own in running this business.” (Mr. J, Personal Interview, January 7, 2024)

This suggests that *kinship networks extend beyond immediate parents*, ensuring that entrepreneurial knowledge circulates widely within the community. Such flexibility reinforces the adaptive capacity of Chinese-Indonesian families, where autonomy and survival skills are cultivated alongside collective solidarity. This dual emphasis, on self-reliance and family reliance, is particularly significant in Surakarta, where competitive pressures demand both independence and trust-based cooperation.

Finally, the role of technology introduces a new dimension to familial trust. Mr. J warned against the unproductive use of digital tools, while simultaneously highlighting their potential for business innovation. This ambivalence illustrates an ongoing negotiation: while technology can enhance family businesses through digital entrepreneurship (Marti'ah, 2017), it may also undermine traditional modes of trust if misused. Thus, the Surakarta context reveals both the *continuity of familial solidarity* and its *reconfiguration in the digital age*, where trust and cooperation must extend into virtual business environments. The findings reveal that *trust within the family serves as the foundation of Chinese-Indonesian business practices*. As Mr. LJ emphasized, parents are more inclined to entrust business responsibilities to their children than to employees, because kinship guarantees loyalty, accountability, and emotional closeness. This practice reflects the value of *kejujuran* (honesty) and *tanggung jawab* (responsibility), which form the moral compass of entrepreneurial learning. Such trust, however, is not merely pragmatic but ethical, as families view honesty and responsibility as essential for preserving

reputation and sustaining long-term business partnerships. This resonates with Birsyada & Siswanta, (2020) study of family businesses in Kotagede, where moral integrity functions as a critical asset for intergenerational survival. At the same time, the Surakarta context highlights a unique tension: while kinship-based trust strengthens solidarity, it may also limit professionalization when external expertise is overlooked.

Familial solidarity also operates as a *form of functional cooperation that sustains innovation and resilience*. Mr. LY explained how family members complement one another in daily operations and collectively explore new opportunities, demonstrating that solidarity is both a cultural value and a strategic business resource. This reflects the findings of Shaleh & Firman (2018), who argue that family cooperation fosters resilience, motivation, and entrepreneurial adaptability. The early involvement of children in business activities, such as helping in shops or managing simple tasks, reinforces responsibility, time management, and interpersonal skills. These practices are consistent with Devi & Hadi (2018) and Hudiya et al. (2023), who stress that parental roles and experiential learning play a decisive role in shaping entrepreneurial intention. In Surakarta's traditional markets such as Pasar Gede and Pasar Klewer, this model of collaborative learning is particularly significant, as business is not only an economic endeavor but also a cultural legacy reproduced through intergenerational participation.

A further dimension of solidarity is its *extension beyond the nuclear family*, where broader kinship networks provide apprenticeship opportunities, as reflected in Mr. J's experience of learning directly from relatives. This highlights the adaptability of Chinese-Indonesian family structures in transmitting entrepreneurial values, ensuring knowledge circulation even when immediate parents are not engaged in commerce. At the same time, the findings indicate a dual emphasis on collective reliance and self-reliance: while families provide support, children are also expected to cultivate independence and survival skills. This duality prepares the younger generation to navigate both traditional markets and the demands of modern entrepreneurship. Technology, in this regard, becomes both a challenge and an opportunity. While some families caution against its misuse, they also recognize its potential to expand business networks and efficiency (Basry & Sari, 2018; Wibowo, 2014). Thus, solidarity in Surakarta's Chinese-Indonesian families is not static but evolving, adapting to the digital era while remaining anchored in moral-ethical values that sustain trust and reputation.

Negotiating Formal Education, Experiential Learning, and Technology

The findings indicate that *Chinese-Indonesian families cultivate entrepreneurial spirit through a negotiated balance between formal schooling and experiential learning*, complemented by the selective use of technology. Children are engaged in practical business tasks from an early age, such as cashiering, stock management, and supplier interactions, which develop responsibility, time management, and interpersonal competence. As Mrs. ML explained:

“Usually by the time they’re in elementary school, they’re already coming to the shop. Then they’re taught to act as a cashier, so they can distinguish between different items and transactions. They also go along on supply runs and interact with suppliers...” (Mrs. ML, Personal Interview, January 8, 2024).

This early engagement reflects a deliberate pedagogical strategy, where entrepreneurship is learned through direct participation rather than abstract instruction. It resonates with Devi & Hadi (2018) and Hudiya et al. (2023), who emphasize the formative role of parental involvement in shaping entrepreneurial motivation. In Surakarta’s traditional markets such as Pasar Gede, this immersion transforms the family business into a “living classroom,” offering context-specific skills that formal schooling alone cannot provide.

At the same time, *variability emerges in how families value formal education*. While Mrs. ML highlights schooling as essential for discipline and personal growth, Mr. J emphasizes his learning-by-doing trajectory:

“I didn’t have much formal education, even from a young age. Since childhood, my learning mostly involved basic arithmetic and practical knowledge. It wasn’t formal education like going to university. My mother didn’t like that path, and honestly, neither did I. So my learning focused more on practice.” (Mr. J, Personal Interview, January 7, 2024).

This contrast illustrates a central tension: education is valued, but not always seen as decisive for entrepreneurial success. Instead, *success is perceived to emerge from the synergy between academic foundations and real-world practice*. This finding challenges the assumption that higher education guarantees entrepreneurial competence, supporting Hasan (2018) and Wardani & Amala (2025) who argue that informal family-based education often surpasses formal curricula in fostering entrepreneurial resilience. By engaging children in both schooling and business, Chinese-Indonesian families create a dual-track system that integrates discipline with adaptability.

Finally, the theme of negotiation extends to *technology as both opportunity and risk*. Families acknowledge its potential to improve efficiency and market expansion (Basry & Sari, 2018; Wibowo, 2014), yet they remain cautious about its misuse for entertainment or distraction. As Mr. J noted, many youths prefer using digital tools for leisure rather than entrepreneurship, reflecting a broader societal concern about digital dependency. This ambivalence corresponds with Marti’ah (2017) notion of *technopreneurship*, which highlights that technology only becomes transformative when used productively. Within Chinese-Indonesian families, therefore, technology is framed as an entrepreneurial tool that must be guided by discipline and ethics, ensuring that innovation aligns with cultural values of honesty, responsibility, and collective prosperity.

In summary, entrepreneurial education in Surakarta’s Chinese-Indonesian families operates through a *triadic negotiation*: formal schooling provides structure, experiential learning fosters competence, and technology introduces new

opportunities that require ethical guidance. This model demonstrates how cultural values, practical immersion, and modern adaptation intersect to shape entrepreneurial character, offering insights that extend beyond economic rationality into the realms of morality, social legitimacy, and intergenerational continuity.

CONCLUSION

This study demonstrates that entrepreneurial education in Chinese-Indonesian families in Surakarta is a systematic and integrated process that combines cultural values, practical immersion, and adaptive strategies. Families act as role models by involving children in business practices from an early age, allowing values such as discipline, perseverance, and responsibility to be transmitted through lived experiences rather than abstract instruction. This immersion reflects a child-centered, practice-oriented approach that positions the family business as both an economic enterprise and a pedagogical space.

The findings further highlight that trust and solidarity within kinship networks serve as critical social capital sustaining the resilience and continuity of Chinese-Indonesian businesses. Familial trust guarantees loyalty and accountability, while collective cooperation fosters adaptability and innovation. These practices are not confined to nuclear families but extend to broader kinship structures, ensuring the transfer of entrepreneurial skills across generations. Importantly, this solidarity is anchored in moral-ethical values—honesty, integrity, and responsibility, which function as the foundation of reputation and legitimacy in competitive business environments.

Finally, Chinese-Indonesian families continuously negotiate the relationship between formal education, experiential learning, and technology in cultivating entrepreneurial spirit. While formal schooling provides academic structure and discipline, experiential learning within family enterprises instills resilience, risk tolerance, and moral integrity. Technology, meanwhile, is viewed ambivalently, recognized as a tool for innovation when guided, but also as a potential distraction when misused. This triadic negotiation reflects the adaptability of Chinese-Indonesian families in balancing tradition and modernity, and underscores the broader contribution of family-based education as a model for fostering resilient, ethical, and socially responsible entrepreneurs in Indonesia's future.

REFERENCES

- Amalia, F. (2015). Etos Budaya Kerja Pedagang Etnis Tionghoa Di Pasar Semawis Semarang. *Solidarity: Journal Of Education, Society And Culture*, 4(1), Article 1. <https://doi.org/10.15294/Solidarity.V4i1.6041>
- Antonites, A. J. (2005). *An action learning approach to entrepreneurial creativity, innovation and opportunity finding*. University of Pretoria.
- Arif, A. A., Sitorus, A. S., & Subiyantoro, S. (2025). Model Pendidikan Kewirausahaan Berbasis Etika Bisnis Islami: Studi Praktik Di Toko Sayur Ibu Sunawati. *Action Research Journal Indonesia (Arji)*, 7(2), 1101–1113. <https://doi.org/10.61227/Arji.V7i2.463>

- Basmala, R. (2021). Bulan Sabit Di Atas Lampion: Dinamika Dan Kehidupan Sosial Tionghoa Muslim Di Surakarta Tahun 1982-2013. *Tsaqofah*, 19(02). <https://doi.org/10.32678/Tsaqofah.V19i02.5485>
- Basry, A., & Sari, E. M. (2018). Penggunaan Teknologi Informasi Dan Komunikasi (Tik) Pada Usaha Mikro, Kecil Dan Menengah (Umkh). *Ikra-Ith Informatika : Jurnal Komputer Dan Informatika*, 2(3), 53–60.
- Blankesteijn, M., Bossink, B., & van der Sijde, P. (2021). Science-based entrepreneurship education as a means for university-industry technology transfer. *International Entrepreneurship and Management Journal*, 17(2), 779–808.
- Birsyada, M. I., & Siswanta, S. (2020). Nilai Pendidikan Bisnis Keluarga Pengusaha Perak Hs Silver Di Kotagede. *Jurnal Ekonomi Pendidikan Dan Kewirausahaan*, 8(1), 33–52. <https://doi.org/10.26740/Jepk.V8n1.P33-52>
- Canovi, M., Succi, C., Labaki, R., & Calabrò, A. (2023). Motivating next-generation family business members to act entrepreneurially: A role identity perspective. *Journal of the Knowledge Economy*, 14(3), 2187–2214.
- Charina, A., Kurnia, G., Mulyana, A., & Mizuno, K. (2022). The impacts of traditional culture on small industries longevity and sustainability: A case on Sundanese in Indonesia. *Sustainability*, 14(21), 14445.
- Chen, Z., & Barcus, H. R. (2024). The rise of home-returning women's entrepreneurship in China's rural development: Producing the enterprising self through empowerment, cooperation, and networking. *Journal of Rural Studies*, 105, 103156.
- Devi, E. A., & Hadi, N. U. (2018). Pengaruh Pendidikan Kewirausahaan, Peran Orang Tua Terhadap Intensi Berwirausaha Mahasiswa Stkip PGRI Tulungagung. *Jpek*, 2(1), 1–18.
- Elfani, S., & Utami, D. (2021). Diskursus Pola Asuh Keluarga Tionghoa. *Paradigma*, 10(1).
- Elsayed, W. (2024). Building a better society: The Vital role of Family's social values in creating a culture of giving in young Children's minds. *Heliyon*, 10(7).
- Fan, K. H. F. (2024). An inter-ethnic interpretation of tourism conflicts and collaboration. *Tourism Management*, 103, 104891.
- Fitriani, E. (2021). Linking the impacts of perception, domestic politics, economic engagements, and the international environment on bilateral relations between Indonesia and China in the onset of the 21st century. *Journal of Contemporary East Asia Studies*, 10(2), 183–202.

- Griselda, P. E., Kurniawan, R. Y., & Andriansyah, E. H. (2024). Analisis Perilaku Ekonomi Mahasiswa di Indonesia: Sebuah Studi Literatur. *Journal of Education and Research*, 3(1), 18–25.
- Kurniawan, R. Y., Mahfudhoh, A. I., Rohayati, S., Dewi, R. M., Kamalia, P. U., & Majid, M. Z. A. (2025). The Use of Unified Theory of Acceptance and Use of Technology to Analyze Students' Behavioral Interests in Utilizing Gemini AI. *International Journal of Information and Education Technology*, 15(7), 1496–1511. <https://doi.org/10.18178/ijiet.2025.15.7.2351>
- Kurniawan, R. Y., Trisnawati, N., Soesatyo, Y., & Jusoh, O. (2019). Comparative Study of Student Entrepreneurship UNESA Indonesia and UPSI Malaysia. *Int. J. Sup. Chain. Mgt Vol*, 8(4), 802. <https://ojs.excelingtech.co.uk/index.php/IJSCM/article/view/3494>
- Hamilton, E., Discua Cruz, A., & Jack, S. (2017). Re-Framing The Status Of Narrative In Family Business Research: Towards An Understanding Of Families In Business. *Journal Of Family Business Strategy*, 8(1). <https://doi.org/10.1016/J.jfbs.2016.11.001>
- Hanif, F., Athief, N., Rizki, D., & Ambarini, A. (2021). *Islamic Micro Finance Institution Policy For Clients Affected By Covid-19*. 162–178.
- Hasan, M. (2018). Pendidikan Ekonomi Informal: Bagaimana Pendidikan Ekonomi Membentuk Pengetahuan Pada Bisnis Keluarga? *Jurnal Ekonomi Dan Pendidikan*, 1(2), 30–37.
- Hidayat, R., Murwani, D., & Arief, M. (2019). Chinese Ethnic Family Entrepreneurship Education Pattern: Study Of Smk Students In Pasuruan. *Jurnal Pendidikan Bisnis Dan Manajemen*, 5(2), 85–92. <https://doi.org/10.17977/Um003v5i22019p085>
- Hudiya, F. R., Wulandari, R., Lubis, H. S., Putri, A., & Wahyuni, S. (2023). Mengenalkan Jiwa Kewirausahaan Kepada Anak Usia Dini Melalui Kegiatan Market Day. *Journal Of Educational Research And Humaniora (Jerh)*, 1(4), 12–21. <https://doi.org/10.51178/Jerh.V1i4.1643>
- Indriyani, L., & Margunani, M. (2019). Pengaruh Kepribadian, Pendidikan Kewirausahaan, Dan Lingkungan Keluarga Terhadap Minat Berwirausaha. *Economic Education Analysis Journal*, 7(3), 848–862. <https://doi.org/10.15294/Eeaj.V7i3.28315>
- Jardim, J., Bártolo, A., & Pinho, A. (2021). Towards a global entrepreneurial culture: A systematic review of the effectiveness of entrepreneurship education programs. *Education Sciences*, 11(8), 398.
- Julietta, Y., & Firmansyah, W. (2024). Persepsi Etnis Tionghoa Tentang Pendidikan Di Komplek Waringin Indah Kota Medan. *Etnoreflika: Jurnal Sosial Dan Budaya*, 13(3), 422–438. <https://doi.org/10.33772/Etnoreflika.V13i3.2819>

- Korfiatis, K., & Petrou, S. (2021). Participation and why it matters: Children's perspectives and expressions of ownership, motivation, collective efficacy and self-efficacy and locus of control. *Environmental Education Research*, 27(12), 1700–1722.
- Kusumojanto, D. D., Wibowo, A., Kustiandi, J., & Narmaditya, B. S. (2021). Do entrepreneurship education and environment promote students' entrepreneurial intention? the role of entrepreneurial attitude. *Cogent Education*, 8(1), 1948660.
- Laili, S. N. (2021). *Analisis Pola Pendidikan Keluarga Dalam Menanamkan Jiwa Kewirausahaan Pada Anak (Studi Kasus Pengusaha Manik-Manik Desa Plumbon Gambang Kecamatan Gudo Kabupaten Jombang)*. 1(2), 480–488. Analisis Pola Pendidikan Keluarga Dalam Menanamkan Jiwa Kewirausahaan Pada Anak (Studi Kasus Pengusaha Manik-Manik Desa Plumbon Gambang Kecamatan Gudo Kabupaten Jombang
- Lave, J., & Wenger, E. (2001). Legitimate Peripheral Participation In Communities Of Practice. In *Supporting Lifelong Learning*. Routledge.
- Lesinskis, K., Mavlutova, I., Spilbergs, A., & Hermanis, J. (2023). Digital transformation in entrepreneurship education: The use of a digital tool KABADA and entrepreneurial intention of generation Z. *Sustainability*, 15(13), 10135.
- Lin, J., Qin, J., Lyons, T., Nakajima, H., Kawakatsu, S., & Sekiguchi, T. (2023). The ecological approach to construct entrepreneurship education: a systematic literature review. *Journal of Entrepreneurship in Emerging Economies*, 15(6), 1333–1353.
- Liu, H., & Lim, G. (2023). When the state goes transnational: The political economy of China's engagement with Indonesia. *Competition & Change*, 27(2), 402–421.
- Martha, J. A. (2021). Keterlibatan Keterlibatan Orang Tua Dalam Menumbuhkan Minat Anak Untuk Melanjutkan Bisnis Keluarga. *Jurnal Pendidikan Dan Kewirausahaan*, 9(1). <https://doi.org/10.47668/Pkwu.V9i1.163>
- Martins, J. M., Shahzad, M. F., & Xu, S. (2023). Factors influencing entrepreneurial intention to initiate new ventures: Evidence from university students. *Journal of Innovation and Entrepreneurship*, 12(1), 63.
- Martono, M., Dewantara, J. A., Efriani, E., & Prasetyo, W. H. (2022). The national identity on the border: Indonesian language awareness and attitudes through multi-ethnic community involvement. *Journal of Community Psychology*, 50(1), 111–125.
- Marti'ah, S. (2017). Kewirausahaan Berbasis Teknologi (Technopreneurship) Dalam Perspektif Ilmu Pendidikan. *Jurnal Ilmiah Edutic : Pendidikan Dan Informatika*, 3(2), 75–82. <https://doi.org/10.21107/Edutic.V3i2.2927>

- Mitrovic Veljkovic, S., Maric, M., Subotic, M., Dudic, B., & Greguš, M. (2019). Family entrepreneurship and personal career preferences as the factors of differences in the development of entrepreneurial potential of students. *Sustainability*, 11(20), 5693.
- Mahbubah, S., & Kurniawan, R. Y. (2022). Pendidikan Kewirausahaan dan Lingkungan Sosial Terhadap Intensi Berwirausaha Dengan Efikasi Diri Sebagai Variabel Mediasi. *Jurnal Sosial Ekonomi Dan Humaniora*, 8(1), 13–24. <https://doi.org/10.29303/jseh.v8i1.1>
- Mueller, S. L., & Thomas, A. S. (2001). Culture and entrepreneurial potential: A nine country study of locus of control and innovativeness. *Journal of Business Venturing*, 16(1), 51–75.
- Murad, A. N., & Rizki, D. (2023). Development Of Religious Moderation Study On Prevention Of Radicalism In Indonesia: A Systematic Literature Review Approach. *Potensia: Jurnal Kependidikan Islam*, 8(2).
- Murti, P. W. (2024). *Pengaruh Lingkungan Keluarga, Lingkungan Kampus, Dan Kebebasan Dalam Bekerja Terhadap Minat Mahasiswa Menjadi Entrepreneur* [Skripsi]. Uin Prof. K.H Saifuddin Zuhri Purwokerto.
- Neupane, S. M., Bhattarai, P. C., & Lowery, C. L. (2025). Personality traits in describing entrepreneurial intentions: a sequential mixed methods study. *Journal of Innovation and Entrepreneurship*, 14(1), 50.
- Ningrum, M. A. (2017a). Peran Keluarga Dalam Menumbuhkan Jiwa Wirausaha Sejak Usia Dini. *Jurnal Pendidikan (Teori Dan Praktik)*, 2(1). <https://doi.org/10.26740/Jp.V2n1.P39-43>
- Ningrum, M. A. (2017b). Peran Keluarga Dalam Menumbuhkan Jiwa Wirausaha Sejak Usia Dini. *Jp (Jurnal Pendidikan) : Teori Dan Praktik*, 2(1), 39–43. <https://doi.org/10.26740/Jp.V2n1.P39-43>
- Nugraha, A. E. P., Soesilowati, E., & Prasetyo, E. (2015). Model Pendidikan Kewirausahaan Keluarga Etnis Tiong Hoa Di Kota Semarang. *Journal Of Economic Education*, 4(2), Article 2.
- Prakoso, A. F., Kurniawan, R. Y., & Ghofur, M. A. (2020). Pengajar Kredibel dan Mahasiswa Jujur : Literasi Ekonomi Tinggi ? *Jurnal Pendidikan Ekonomi Undiksha*, 12(1), 60–67.
- Pramadita, I. (2024). Bahaya Sinar Biru Smartphone Pada Mata Dan Otak Anak: Tinjauan Literatur. *Journal Of Business Technology And Economics*, 1(3), Article 3.
- Rahmawati, S. N. (2018). Membangun Budaya Wirausaha Melalui Peran Ibu Untuk Meningkatkan Nilai Tambah Ekonomi Keluarga (Studi Kasus Pada Siswa Smk Negeri 5, Jln Dr Cipto Nomor 121 Semarang). *Jurnal Riset Ekonomi Manajemen (Rekomen)*, 1(1), 79–88. <https://doi.org/10.31002/Rn.V1i1.563>

- Ramdhani, K., Hermawan, I., & Muzaki, I. A. (2020). Pendidikan Keluarga Sebagai Fondasi Pertama Pendidikan Karakter Anak Perspektif Islam. *Ta'lim*, 2(2), Article 2. <https://doi.org/10.36269/Tlm.V2i2.284>
- Rastogi, M., Baral, R., & Banu, J. (2022). What does it take to be a woman entrepreneur? Explorations from India. *Industrial and Commercial Training*, 54(2), 333–356.
- Ratten, V., & Jones, P. (2021). Entrepreneurship and management education: Exploring trends and gaps. *The International Journal of Management Education*, 19(1), 100431.
- Riaño, Y., Webster, N., Sandoz, L., Solano, G., & Yamamura, S. (2024). Globalizations from below: understanding the spatialities, mobilities and resources of transnational migrant entrepreneurs across the globe. In *Globalizations* (Vol. 21, Issue 3, pp. 421–436). Taylor & Francis.
- Rohmah, A. N., Widodo, J., & Djaja, S. (2017). Perilaku Wirausaha Pedagang Etnis Cina Di Jalan Samanhudi Kabupaten Jember. *Jurnal Pendidikan Ekonomi: Jurnal Ilmiah Ilmu Pendidikan, Ilmu Ekonomi Dan Ilmu Sosial*, 11(1). <https://doi.org/10.19184/Jpe.V11i1.4990>
- Setyawan, E., Mawardi, M. K., Susilowati, Edityastono, L., Pratiwi, S. P., & Susenohaji. (2023). *Vokapreneurship: Pendekatan Kewirausahaan Berbasis Pembelajaran Vokasi*. Universitas Brawijaya Press.
- Shaleh, M., & Firman. (2018). *Komitmen Organisasi Terhadap Kinerja Pegawai*. Penerbit Aksara Timur.
- Shanti, D. R., Riadi, I., & Bahri, A. S. (2023). Pola Asuh Orang Tua Keturunan Etnis Tionghoa Dalam Memberikan Pengarahan Kepada Generasi Berikutnya Di Kabupaten Ciamis. *Panalungtik*, 6(01), Article 01. <https://doi.org/10.55981/Panalungtik.2023.87>
- Sugitanata, A. (2024). Memulihkan Keharmonisan Keluarga Dari Jeratan Judi Online: Solusi Praktis Dengan Integrasi Teori Sistem Keluarga Bowen. *Setara: Jurnal Studi Gender Dan Anak*, 6(01), Article 01. <https://doi.org/10.32332/Jsga.V6i01.9142>
- Suryani, K., Raya, M. K. F., Mahmutarom, & Hernawati, S. (2025). Adaptation of the Chinese Ethnic to the Manado Local Community. *Studies in Ethnicity and Nationalism*.
- Utami, D. D., Dhewanto, W., & Lestari, Y. D. (2023). Rural tourism entrepreneurship success factors for sustainable tourism village: Evidence from Indonesia. *Cogent Business & Management*, 10(1), 2180845.
- Wardani, V. K., & Amala, I. A. (2025). Evaluasi Pendidikan Ekonomi Informal Dalam Keluarga: Dampak Sosial Ekonomi Terhadap Metode Dan Nilai Yang

- Ditanamkan. *Jurnal Pendidikan Ekonomi (Jupe)*, 13(1), 57–67.
<https://doi.org/10.26740/jupe.V13n1.P57-67>
- Wibowo, E. A. (2014). Pemanfaatan Teknologi E-Commerce Dalam Proses Bisnis. *Equilibria: Jurnal Fakultas Ekonomi*, 1(1).
<https://doi.org/10.33373/jeq.V1i1.222>
- Yu, W., Zheng, Z., & He, J. (2025). Integrating entrepreneurial education into STEM education: A systematic review. *Research in Science Education*, 55(1), 159–185.
- Yuan, L., Chia, R., & Gosling, J. (2023). Confucian virtue ethics and ethical leadership in modern China. *Journal of Business Ethics*, 182(1), 119–133.
- Zhang, Y. (2024). Navigating Religious Hybridity: Dimensions of Jain Identity and Practice in Singapore's Pluralistic Society. *Religions*, 15(12), 1522.

