

Attempt to Maintain Family Business as Chinese Ethnicity Identity in Cirebon City

Komunitas: International Journal of
Indonesian Society and Culture
16 (2) (2024): 274-287
DOI: 10.15294/komunitas.v16i2.4133
© 2024 Universitas Negeri Semarang, Indonesia
p-ISSN 2086-5465 | e-ISSN 2460-7320
Web: <https://journal.unnes.ac.id/journals/komunitas>

Tri Wahyu Retno Ningsih¹, Lu Li Qian Qian^{2*}, Tiara Kurniawati Wahdah¹

¹Universitas Gunadarma, Indonesia

²Fujian Normal University, China

Abstract

This research was initiated by Chinese ethnicity who carried out entrepreneurial activities in the Chinatown area of Cirebon city. The purpose of this study was to describe a family business run by Chinese ethnicity in the Chinatown area of Cirebon City. The research method used was a qualitative method. The results of this study were the descriptions of the types of business fields and family businesses occupied by Chinese ethnicity in the Chinatown area of Cirebon city. Types of entrepreneurship occupied by Chinese ethnicity in the Chinatown area of Cirebon city include culinary, fashion, and household needs. The Chinese ethnicity family business in the Chinatown area of Cirebon City had been carried out for decades, even when the Dutch still colonized Indonesia. The family business occupied by the majority of Chinese ethnicity in the Chinatown area of Cirebon city belonged to the Family Business Enterprise (FBE) category, that was the family business activities that are only managed by their own family members without the help of a professional. Some of the 8 shops that belonged to family businesses had entered the 4th and 5th generations of the family. Most of the business fields that had been carried out had changed from the previous business fields, some were being developed more, and some were being narrowed down.

Keywords

Chinese ethnicity, Cirebon City's Chinatown, family business

Corresponding author
Email: qianqianluli@gmail.com

INTRODUCTION

Since the 5th century, Chinese people have been visiting the archipelago. These nomads mostly came from the South China region. The ancestors of the Chinese ethnicity in Indonesia came from the plains of China, particularly from the Guangdong, Fujian and Hainan regions, who later settled in Indonesia and married local people. Chinese ethnicity who lived in urban areas are mostly engaged in business or opening private businesses; others work in the fields of education, research and development, health services, and so on. While those who live in rural areas generally work or are entrepreneurs in plantations and agriculture (Wang, 2006).

The Chinese are known for their skill in doing business. The family business is also their identity. Identity is a very complicated thing because it is abstract. As Hall (1990) explained, there were two ideas related to cultural identity. The first thought stated that cultural identity was a culture that belonged to a group of people with the same history and ancestry. In this context, cultural identity reflected historical experience and the same cultural code, tends to be stable and did not change. Meanwhile, the second thought stated that cultural identity was not completely fixed, but can change depending on the position of the subject of history, culture, and power. The first thought stated that cultural identity was 'being', while the second thought was 'becoming'.

In the study of Flexible Citizenship: The Cultural Logics of Transnationality, Ong (1999) described the phenomenon of the Indonesian-Chinese diaspora, especially those engaged in business, in constructing their identity. Hall (1990) explained that cultural identity was a never-ending production, that it was always in the process of identification in historical and cultural contexts. According to Seng (2006), Chinese ethnicity believed that only through business they can become rich and improve their standard of living. They will pass on their business experience to their descendants. They believed that to become mature and experienced, an entrepreneur must start from the bottom

(Seng, 2006).

Confucian values greatly influence the traditional culture of Chinese community life (Lestari, 2018). As Hsu said in Karsono & Suprpto (2014), that the ancestral culture of the Chinese ethnicity was based on the traditional values of Confucius; such as living in harmony with respect for ancestors, family and relationships, as well as an emphasis on moral education and one's integrity. The role of culture in the life of the Chinese ethnicity community also influences their success in running a business. According to Efferin & Hopper (in Winarto, 2016) cultural values in Chinese business are influenced by Confucian values.

In general, Chinese ethnicity carry out their entrepreneurial activities in their houses. One building consists of two floors, the ground floor has functions as a shop or warehouse and the upper floor is a residence (Putra, 2018). Building layouts like that are often found in Chinatown areas. The Chinatown area is an area inhabited by Chinese ethnicity and has the characteristics of a very strong Chinese culture. According to Adishakti (2013), the Chinatown area is an area with the economic domain of the city, where this area usually functions as an economic and residential center. Areas with the appearance of buildings that function as residential-trades, or more popularly known as shop houses, often characterize Chinatown areas. The area has a very high building density (Handinoto, 1996).

Anggraini (2016) mentions several characteristics of Chinatown's faces including decorations, colors, commercial markers, and symbols. The decoration of shophouses (*ruko*) in the Chinatown area uses dragon symbols, lotus flowers, and various carvings typical of Chinese culture (Anggraini, 2016). The colors commonly used are red and golden yellow. The red color represents happiness and joy, while the golden yellow color represents majesty and luck (Rahayu & Indiarti, 2020). Commercial markers that are often encountered are hanging lanterns. Lanterns with red color have the meaning as a hope to have a life full of luck, happiness, and be kept away from evil

(Syarif, Fajri, & Hildayanti, 2019). On the shophouses of the Chinese ethnicity there is also a symbol in the form of calligraphy in Mandarin letters which are commonly used for writing shop names, goods or food (Anggraini, 2016).

One of the areas in Indonesia that has a Chinatown area is Cirebon City. Cirebon City's Chinatown area is located in Lemahwungkuk District, which includes Kanoman Street, Winaon Street, Pasuketan Street, and Lemahwungkuk Street (Chinatown). In this area there are many shophouses (shophouses) owned by Chinese ethnicity which are used as places of entrepreneurship as well as residences. Entrepreneurial activities carried out by Chinese ethnicity in the Chinatown area, Cirebon City, are mostly family businesses. On average, they only continue and develop the business that was built by their grandparents' generation.

Family business is an entrepreneurial activity carried out on a small scale or traditionally, and managed by family members. According to Susanto & Susanto (2013) family businesses are divided into two categories, namely Family Owned Enterprise (FOE) and Family Business Enterprise (FBE). Family Owned Enterprise (FOE) is a family business managed by a professional who is not the founder or member of the family. Family members only act as investors and are not involved in the process in the field. Meanwhile, Family Business Enterprise (FBE) is a family business, in which both the capital and the field are managed by the family members themselves. In this type of family business, all business management is controlled by family members.

According to Engle (2010), entrepreneurship is an ability to think creatively and behave innovatively which is used as a basis, resource, driving force for goals, strategies, and processes in facing life's challenges. Entrepreneurship is the process of creating something new with value using the time and effort required, assuming the accompanying financial, physical and social risks, receiving the resulting monetary rewards, as well as personal satisfaction and freedom

(Hisrich et. al. 2008). According to Zimmerman (1996), entrepreneurship is divided into four things, they are: *Part Time Entrepreneur*, a group of entrepreneurs who do their business only half the time or only as a side hobby; *Home Base New Ventures*, a group of entrepreneurs who start their business activities based on their place of residence; *Family – Owned Bussiness*, whose business management is carried out by several members from generation to generation; *Corpreneur*, a group of entrepreneurs whose business activities are carried out by two or more people. Entrepreneurs work together as co-owners. In this form, corpreneurs are known as true entrepreneurs, that is the businesses carried out by husband-and-wife partners.

Cahyadi (2022) mentioned several main characteristics of a Chinese family business, among which are: Authoritarianism. According to Yen (2014) authoritarianism is a characteristic of business that is oriented towards leaders (people-oriented management), so that decision making is usually flexible. Leaders will place more emphasis on individual respect and loyalty.

Joint Ownership. According to Yu (in Cahyadi, 2022) shared ownership does not see the father figure as the owner of the highest authority, but all family members. All family members have the same goal, which is to improve family welfare.

Paternalism. According to Farh & Cheng (in Lesmana & Setiawan, 2015) paternalism is a leadership style that combines strong discipline and authority with the virtues of a father figure and moral integrity. In this case the leader will behave like a father who protects his family. Businesses with a paternal leadership style prioritize togetherness and tend to demand a workflow that is in accordance with what has been done before (Erlangga, Frinaldi, & Magriasti, 2013).

Business Network. The Chinese ethnicity prioritizes relationships (guanxi) in doing business. For the Chinese ethnicity, social and business relations are of high value and are usually based on trust

Nepotism. According to Yen (2014) the success and failure of the company is in the hands of the leader, this is caused by autho-

rity that is too centered on the power of the leader.

In running a family business, it is necessary to apply a change of leadership or succession. According to Aronoff (in Lestari, 2018) succession is the entire business process to prepare for the transfer of power and control from generation to generation. Morris, William, and Nel (2018) say that there are three groups of attributes that affect family businesses, including (1) planning and control activities, (2) family relationships, and (3) preparation for each level of succession. Therefore, good preparation is needed to support the success of the transition period.

Cahyadi's research (2022), regarding the interest of Chinese students from Petra Christian University class of 2017 regarding the desire to continue the family business, reveals that student interest is divided into two, namely situational interest and individual interest. In situational interest, students tend to look at long-term prospects and relationships that have been built by their parents before deciding to inherit the family business. Meanwhile, in terms of individual interests, experience and knowledge about family businesses can slowly increase and develop students' interest in continuing the family business.

Lestari (2018) examined corporate governance in Chinese ethnicity family businesses in Indonesia using qualitative research methods. The results of this study indicate that in order to avoid conflict and to perpetuate companies that have been pioneered by the previous generation, several Chinese ethnicity family companies in Indonesia have implemented corporate governance, which can be identified by the distribution of share ownership, then a successful succession process is also carried out. transparent, starting from the deepest family with a selection process and a transitional stage. The more advanced a family company can be shown by the clearer rules regarding ownership, management and governance.

Karsono & Suprpto (2014) conducted research on determining the succession of business ownership for Chinese ethnicity

families in Surabaya in the era of globalization. This research used a descriptive qualitative method. The results showed that the succession of family business ownership fell to the eldest son and the second son. The succession went to the second son because the eldest son rejected him, this is related to the concept of the son's position in Chinese ethnicity families. However, when the eldest son refused the orders of his parents, it shows that the filial piety of a child towards his parents in the Confucian concept underwent a shift, which was originally strictly applied, now it is more tolerant.

This study uses identity theory developed by Hall (1997a), which suggests that cultural identity can be seen from at least two perspectives, those are identity as a being and as a process of becoming. "Being" is something that can be used as a common sense or identity for a group that has almost the same history and customs. The identity formed will be influenced by stereotypes and essentialism (Hall, 1990). "Becoming" is how we identify ourselves. The general idea is that the identity of a culture is shaped by historical events, culture, forces and important events.

Becoming is the result of positioning oneself in the flow of historical events. In other words, history and memory influence the formation of cultural identities that exist today. Becoming is a process of progressive identity formation, but still taking into account events that have occurred in the past. In terms of Chinese ethnicity identity, this is thought to be caused by the difference in identity between the Chinese and the local people. So their opinion of the choice of business and work will also vary. This refers to the meaning of identity as something dynamic.

Hall (1990) explains that identity is not fixed and always changing. Hall argues that identity is divided into two parts, namely cultural identity as a form (identity as being) and cultural identity as a process of becoming (identity as becoming). Being or also known as self-subjectivity is the identity given by the individual to himself. Meanwhile, becoming is a reflection of one's

identity in the surrounding social situation. This identification will lead to the justification of identity in the social environment, which is called interpellation.

Based on the explanation above, this research is important to do because 1) no similar research has been conducted at this research location, 2) the phenomenon of Chinese ethnicity family business is very interesting to study, especially regarding the succession of business ownership of Chinese ethnicity families. This study focuses on analyzing the business fields occupied by Chinese ethnicity in the Chinatown area of Cirebon city, as well as describing how family businesses are developed by Chinese ethnicity in the Chinatown area of Cirebon city.

METHOD

This study used qualitative research methods. According to Ericson (Fadli, 2021) qualitative research seeks to find and describe in a narrative way the activities carried out and the impact of the actions taken on their lives. In this case, the qualitative approach aims to obtain information from research informants, namely shop owners in the Chinatown area of Cirebon city.

The subjects of this study were Chinese ethnicity traders in the Chinatown area of Cirebon city. This research was conducted in the Chinatown area, Cirebon city, precisely along Jalan Winaon, Jalan Kanoman, and Jalan Lemahwungkuk (Chinatown). There are 8 shops used as samples in this study. Research activities were carried out for 1 month, starting from June 2022 to July 2022. Data collection in this study used observation, interview and documentation techniques. The data analysis techniques used are data reduction, data presentation, and data verification.

RESULT AND DISCUSSION

Cirebon City Profile

Cirebon City is one of the cities in West Java Province, Indonesia. This city is located on the north coast of Java or what is known as the northern coast route which connects the Jakarta-Semarang-Surabaya

area. Geographically, the city of Cirebon is located at 6.41° South Latitude and 108.33° East Longitude on the North Coast of West Java Island. The shape of the Cirebon city area extends from West to East about 8 kilometers and from North to South about 11 kilometers with a height of ± 5 meters above sea level.

The city of Cirebon has an administrative area of around 37,358 km² or around 3,736 hectares which is divided into five districts, those are Harjamukti, Lemahwungkuk, Pekalipan, Kejaksan and Kesambi. Harjamukti has the largest area, reaching 47.15%, while Pekalipan has the smallest area of only 4.18%.

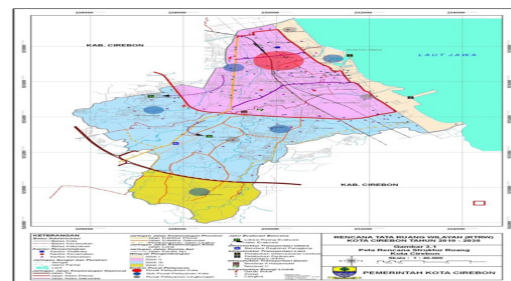


Figure 1. Peta Kota Cirebon

Cirebon City is one of the cities in Indonesia that has a Chinatown area. The famous Chinatown area in the city of Cirebon is located in Lemahwungkuk District, precisely around Chinatown Street, Kanoman Street, and Winaon Street. This area is an area that is mostly inhabited by Chinese ethnicity and is also a trading center.



Figure 2. Map of Lemahwungkuk District

Lemahwungkuk District is one of the five districts in the city of Cirebon. This sub-district consists of four sub-districts, namely Pegambiran sub-district, Kasepuhan sub-district, Lemahwungkuk sub-district

and Panjunan sub-district. The boundaries of the Lemahwungkuk sub-district are: to the north it is bordered by Kejaksan sub-district, to the east by the Java Sea, to the south by Cirebon regency and to the west by Harjamukti sub-district and Pekalipan sub-district.



Figure 3. The atmosphere on Jalan Lemahwungkuk

“In the past, Jalan Lemahwungkuk did not come to the end, it was only a fork in the road. Initially the one at the end was called Chinatown Street. But I don’t know why now the name of Chinatown is gone and replaced by Jalan Lemahwungkuk. In the past, when Chinese people came here from China, they would not go far to find an area near the coast. So that the settlements in Winaon, Kanoman, Chinatown, and Pasuketan are all Chinese people and there are rarely native Indonesians.” (Interview with Ms. Gouw Jang Giok, 79 years old, June 2022)

According to informant-1, many Chinese who came to the Cirebon area lived in the areas close to the coast. This is because they come to Indonesia by sea using ships, so that when the ship docks at the port, the area they go to is places around the coast.



Figure 4. The atmosphere on Jalan Pasuketan



Figure 5. The atmosphere on Jalan Winaon



Figure 6. The atmosphere on Jalan Kanoman

“...In the past, Chengho’s ship anchored at Muara Jati. Because it was too long to wait, in the end many of the soldiers who were left behind married local people...” (Interview with Ms. Gouw Jang Giok, 79 years old, June 2022)

The area in Cirebon which is close to the beach and also the anchorage for ships belonging to Admiral Chengho and his soldiers is Muara Jati Harbor, or what is now known as Gunung Jati. Another area that is still close to the beach area is Lemahwungkuk District, which includes Kanoman Street, Chinatown Street (Lemahwungkuk), Talang Street, Winaon Street, and Pasuketan Street. Therefore, many Chinese ethnicity, both of mixed descent and full-blooded Chinese, settled in the area and eventually became known as the Chinatown area of Cirebon.

Characteristics of shops owned by Chinese ethnicity in the Chinatown area of Cirebon city

The shops belonging to the Chinese ethnicity group in the Chinatown area of Cirebon City have several characteristics that distinguish shops owned by the Chinese ethnicity group from those belonging to the local community. This characteristic can be found from the signboard used, the red

accessories that decorate the shop, and the *shufa* that is used as a wall decoration..



Figure 7. Sukabumi Store Signboard



Figure 8. Royal Store Signboard



Figure 9. Sentosa Drug Store Signboard

Some of the pictures above are examples of shop signboards in the Chinatown area of Cirebon city. Usually, the shop signboard owned by Chinese ethnicity are painted in the red color with white or golden yellow fonts. In addition, there are also those who add Chinese writing to the signboard.



Figure 10. *Shufa* as Aroma Canteen Wall Decoration



Figure 11. Aroma Canteen Wall Decoration



Figure 12. Red Lanterns and Accessories at Sentosa Drugstore

In addition to the shop's signboard, accessories are used as decoration on the shop wall. The pictures above showed some examples of accessories that the researchers managed to keep as a documentation, including the lanterns and hangers at the Sentosa Drug Store, as well as the *shufa* and wall hangings at the Aroma Canteen.

Business fields occupied by Chinese ethnicity in the Chinatown area of Cirebon city

In the Chinatown area, Cirebon City, there are various types of shops and types of businesses occupied by Chinese ethnicity. Some of them are the same type of business, namely shops selling souvenirs and culinary delights. The following are the results of interviews with several shop owners:

"It's only since there was a supermarket that I changed my mind, I'd rather sell souvenirs. Because I think the competition is tough, you can't sell cheaply." (Interview with Mr. Sunaryo, 47 years old, June 2022)



Figure 13. Cirebon typical souvenir shop “Selamet”

Mr. Sunaryo is one of the owners of a typical Cirebon souvenir shop. According to his statement, initially the goods sold in his shop were agricultural products, such as rice and oil. However, since the development of supermarkets in the city of Cirebon, he thought of changing the goods sold into typical Cirebon souvenirs. This is because Mr. Sunaryo’s shop will not be able to compete with the prices offered by supermarkets.

“Yes, typical Cirebon food. (Interview with informant-1, ±58 years June 2022)”



Figure 14. Cirebon typical food souvenir shop “Chinatown”

Informant-1 is the owner of a typical Cirebon souvenir shop. Items sold are the same as informant-2. However, Mrs. Tris never changed the line of business she was engaged in. According to Mrs. Tris’ statement during the interview, from the start she has been selling Cirebon special food souvenirs.

“Toko 42, selling local produce, local goods.” (Interview with informant-2, ±63 years, June 2022)”



Figure 15. Toko 42

Toko 42 is a shop that sells household goods; ranging from cleaning tools, furniture, to charcoal. The owner of this shop is Mr. Aceng.

“This is a box for catering and culinary, a complement to the catering business, household. There are boxes, glasses, tissues, spoons, plastic bags, rice paper.” (Interview with Ms. Terry, ±53 years, June 2022)”



Figure 16. Three Diamond Box Shop

Another type of business is a box shop and catering equipment owned by Ms. Terry. She sells various types of needs for restaurants and catering wholesale and retail.

“Yes, this is after I retired in 2011, so I just came here, then because of textiles it’s also not so crowded now. Most people buy ready-made clothes, so I plan to open an expedition, then my wife runs a canteen business, that’s it.” (Interview with Mr. Sudarto, ±65 years, June 2022)”



Figure 17. Aroma & JNE canteen

Other types of businesses are canteens

and expeditions. Mr. Sudarto has run this business since 2012. Previously, the shop he lived in was owned by his parents, the shop used to sell textiles. But eventually changed the field of business to food.

“At first it was Cirebon batik, then there was acculturation of batik with Chinese-breed batik.” (Interview with Mrs. Giok, ±79 years, June 2022)



Figure 18. Kanoman Batik & Lina's Batik

Next is the line of business that Mrs. Giok is engaged in, that is batik. The batik she produces is Chinese-breed batik. Initially, they only sold Cirebonan batik, but eventually developed into making batik with typical Chinese and Cirebon motifs.

Chinese ethnicity family business in the Chinatown area of Cirebon city

The Chinese ethnicity is very famous for their entrepreneurial skills and is known to have a very high work ethic. One of the reasons behind the success of the Chinese ethnicity at work is because they really appreciate the slightest work. As said by informant-3 in the following interview excerpt:

“Yes, so the Chinese have hatred for the lazy. Because life must be responsible for oneself, so tough, everything is tough. So that it is delicious in old age.” (Interview with informant-3, 65 years old, June 2022)

The Chinese people really don't like lazy people. According to informant-3, everything must be done seriously, because in life there are those who must be accounted for.

In entrepreneurial activities, the average Chinese ethnicity will pass the business on to their descendants or to their relatives, this type of entrepreneur is called Family Business. As was done by several shops owned by Chinese ethnicity in the following Chinatown area of Cirebon city.

“Yes I used to be from BCA and I retired. If you're retired, why try if you don't trade. If you want a business today, you have to be right on target, otherwise the capital will run out. When I retired in 2018, it wasn't long before 2020 was the start of the pandemic, so what was there was developed, right? The current generation isn't conservative, right?” (Interview with Mrs. Terry, 53 years old, June 2022)

The quote above is a statement from informant-4, the owner of Dus Tiga Berlian Shop. She is a retiree who currently manages her parents' business. According to her, to do business or entrepreneurship must be right on target and must be smart to see the

Table 1. Data on Stores Owned by Chinese ethnicity in the Chinatown Area of Cirebon City

Name of the owner	Name of the shop	Address	Type of business
Sunaryo	Typical Cirebon Souvenir “Selamet”	Jalan Kanoman No. 57	Culinary
Aceng	Toko 42	Jalan Kanoman No. 42	Household needs
Terry	So Three Diamonds	Jalan Kanoman No. 50	Household needs
Tris	Cirebon Typical Food Souvenirs “Pecinan”	Jalan Lemahwungkuk (Pecinan) No. 44A	Culinary
Sudarto Halim	Aroma Canteen	Jalan Pasuketan No. 43	Culinary
Wong	Sukabumi	Jalan Pasuketan No. 58	Fashion
Gouw Jang Giok	Lina's Batik & Kanoman Batik	Jalan Kanoman No. 54	Fashion
Santi	Royal	Jalan Pasuketan No. 34	Household needs

opportunities that exist. Since retiring, informant-4 decided to continue and develop her parents' business.

"She's already old, my mother is 82 and will be turning September 83, so automatically the term is repaired, replaced by me who can still manage it, right?" (Interview with informant-3, 53 years old, June 2022)

The Dus Tiga Berlian store has been around since the 1980s and is currently owned by the parents of informant-3. According to information from the informant, the mother is old so she can't manage the shop like she used to. Currently, the shop automatically becomes the responsibility of informant-3 as the second generation, although the highest authority remains with the mother as the business owner.

"Yes, this is after I retired in 2011, so I just came here, then because of textiles it's also not so crowded now. Most people buy ready-made clothes, so I plan to open an expedition, then my wife will run the canteen business, like that." (Interview with informant-5, 65 years old, June 2022)

Furthermore, informant-4 is the owner of the Aroma & JNE Canteen shop. Informant-5 has a background similar to informant-3. He is a retiree who is currently continuing his family business. In 1965, this shop was a shop that sold textile goods which was managed by his father. However, as time went on, textile sales were not as busy as before, so Mr. Sudarto decided to open an expedition counter and canteen. The canteen sells Chinese specialties cooked directly by the informant-5's wife

"No, I used to teach. Then after retiring, rather than having no activity, now this place is also not being used, so I'm taking advantage of it so there are just activities." (Interview with Mr. Sudarto, 65 years old, June 2022)

Informant-5 added that apart from continuing the family business, he also took advantage of this opportunity to fill in acti-

vities in his old age. Currently he is the successor of the second generation of his family.

"Continue parental efforts. In the past, we were in Central Java and we got married, we got Central Java people, so we also opened a kiosk business. But here no one takes care of it so my mom said just go home and continue to have mom like that." (Interview with Mrs. Santi, 55 years old, June 2022)

Next is informant-6, the owner of the Royal Shop. She is the successor to the second generation of his parents' business. According to the statement of informant-6, initially she also opened a business with her husband in Central Java, but because no one managed her parents' business, she finally returned to Cirebon and continued her parents' business until now.

"What year did that grandpa come from, the Japanese or Dutch era already existed." (Interview with Mr. Wong, 53 years old, June 2022)

Just like the others, informant-7, the owner of the Sukabumi Shop is also a continuation of the family business. He is the successor of the third generation, previously the store was managed by his grandfather, then passed down to his father, until finally stopping at informant-7.

"...Previously, we were in Trusmi, because according to the story of my grandparents or my descendants, they came from China, full-blooded Chinese. I don't know my grandparents, but according to the story, my grandparents married a concubine from the Kanoman Palace. The concubine married and lived in Trusmi and opened a batik business." (Interview with Ms. Gouw Jang Giok, 79 years old, June 2022)

According to the statement of the key informant, the ancestors of her family were originally Chinese or commonly called full-blooded Chinese. The grandparent of the informant married one of the concubines of the Kanoman Palace in Cirebon. In the

1920s, Mrs. Giok's family ancestors opened a batik business in the Trusmi area, Cirebon Regency, then in 1941 moved to Kanoman, Cirebon City. Initially, the only batik produced by the key informant's family was Cirebonan Batik, but over time their batik business began to produce acculturated batik, the mixed Chinese-Cirebon batik motif.

"I don't know what year it was, but when my father got the letter from the Keraton it was in 1934, so it must have been before that year, because it was probably from 1920 from my mother's family." (Interview with Ms. Gouw Jang Giok, 79 years old, June 2022)

The key informant added that in 1934, her father received a letter from the Sultan of the Keraton Palace containing permission to make batik with a palace motif. The letter is still hanging in the corner of her living room along with photos of visits from other officials.



Figure 19. Permit to Make Batik from the Sultan of the Palace (Sultan Sepuh Keraton)

"I am a batik maker who has been passed down from generation to generation, from my grandparents in Trusmi until now to my son, Monik. I am the fourth generation and Monik is already the fifth generation." (Interview with informant-7, 79 years old, June 2022)

Based on the results of interviews with informant-7, the family's business has begun to be passed down to the fifth generation,

that is their children. Initially, the informant's family batik business only had one shop, it is called Lina's Batik. The name Lina's Batik is taken from the name of the mother, Linadjati, as the third generation owner. Then as time went on, their batik business grew and finally opened a new branch with the name Kanoman Batik, which is currently being managed by the son of informant-7. Even though the two stores both produce and sell batik, there is a difference in the type of batik being sold.

"Kanoman Batik follows today's use of screen printing, but does not equate it with Lina's Batik because at Lina's Batik there is no screen printing batik and only written batik, stamped batik, and mixed stamped batik." (Interview with informant-7, 79 years old, June 2022)

According to informant-7's statement, there is a difference between the batik sold at Lina's Batik and Kanoman Batik. Before technology became as sophisticated as it is today, the batik sold at Lina's Batik was a type of hand-written batik, the batik was produced directly by the craftsmen's hands without the help of stamps or screen printing. Meanwhile, the batik produced at Kanoman Batik has undergone modernization because the production process has used tools. This is what makes the selling price of batik different, and that is why informant-7 said that Lina's Batik cannot be compared to Kanoman Batik, even though both of them produce and sell Chinese Peranakan batik. Informant 7 also added that with the Kanoman Batik shop, it was hoped that people could buy batik at affordable prices but with good quality.

"To continue the business that has been passed down, because from my great grandparents to the current generation, all of them make batik. Kanoman Batik is held by Monik, while Lina's Batik is still held by my family and my sister. But we have also started to pass it down to Monik for preservation. Don't let this written batik stop, as long as the batik makers are still around, it

must be maintained.” (Interview with informant-7, 79 years old, June 2022)

Informant 7 stated that the reason for doing this entrepreneurship was to maintain a family legacy that had been passed down from generation to generation. In addition, she also revealed that it was from this batik business that she and her family could survive. According to her, this batik business must not stop and must be preserved as long as the batik craftsmen are still around, moreover the batik they produce is batik acculturation between local Cirebon motifs and motifs of mixed Chinese descent.

Based on the results of the research analysis, it can be seen that shops owned by Chinese ethnicity in the Chinatown area of Cirebon city have different characteristics from other shops. As stated by Anggraini (2016) that the characteristic of shops belonging to the Chinese ethnicity is synonymous with the use of red and golden yellow, in this case most of the shops in the Chinatown area of Cirebon city use a combination of these two colors for shop signboards. Next is the decoration of lanterns and hanging accessories in the store, such as those found at the Sentosa Drug Store. Then the last one is the calligraphy or *shufa* symbol found on the decoration of the Aroma Canteen shop.

Based on the results of interviews with several informants, it can be seen that almost all the shops that the researchers interviewed were family businesses managed by their own family members without any interference from other parties. According to Susanto & Susanto (2013), this type of family business belongs to the Family Business Enterprise (FBE) category. Meanwhile, the characteristics of a family business occupied by Chinese ethnicity in the Chinatown area of Cirebon city are shared ownership. According to Yu (in Cahyadi, 2022) families have the same goal, namely to improve each other's welfare. In running and developing a family business, on average they will automatically pass on the management of the business to their children and grandchildren. The succession of business ownership will indirectly fall into the hands of

the next generation.

CONCLUSION

Based on the description of the research results, Chinese ethnicity in the Chinatown area of Cirebon city pursue several different business fields. These business fields include culinary, fashion, and household needs. Stores with household needs are more dominant than other sectors, this is because the location of the store is strategic and blends with the Kanoman Market area. Stores with the fashion category are Sukabumi Shops, Lina's Batik & Kanoman Batik. Shops that pursue the culinary field are Aroma Canteen, Cirebon Typical Souvenir Shop "Selamet", and Cirebon Typical Food Souvenir Shop "Chinatown". Besides that, there is a shop for household needs "Toko Royal", Toko Dus Tiga Berlian, and "Toko 42".

Family businesses run by Chinese ethnicity in the Chinatown area of Cirebon City are very diverse. Some of them still maintain the line of business they run and even develop the business. However, some others actually narrow and even change the field of business they are engaged in for several reasons. One of them is the Aroma Canteen, which was originally a textile materials shop, but changed its line of business to become a culinary one. There is also a typical Cirebon souvenir shop "Selamet", which initially only sold agricultural produce, but now has changed to selling typical Cirebon souvenirs. On the other hand, Lina's Batik store still maintains the line of business that has been occupied by her family, and has even managed to open a new store that is also engaged in fashion, namely Kanoman Batik. Of the 8 shops that the authors interviewed, 4 of them continued to maintain the line of business that had been occupied by the family, while the other 4 changed their line of business.

The family business occupied by Chinese ethnicity in the Chinatown area of Cirebon city is a type of Family Business Enterprise (FBE), in which all company management is managed by the family members themselves. This is also caused by the

place of business and the field of business they are engaged in. Most of the businesses they run are small businesses that can still be managed by their own family members, so they feel they don't need a professional to help with their business activities.

REFERENCES

- Abdi, F. F., Hafiar, H., & Novianti, E. (2018). Perilaku Komunikasi Etnis Tionghoa Peranakan dalam Bisnis Keluarga (Studi Fenomenologi mengenai Perilaku Komunikasi etnis Tionghoa Peranakan dalam Bisnis Keluarga di Jakarta. *Jurnal Komunikasi*, 9(2), 105-118.
- Adishakti. (2013). *Modul 2 Prinsip, Strategi, dan Instrumen Penataan Pelestarian Kota Pusaka*. Jakarta: Badan Pelestarian Pusaka Indonesia.
- Anggraini, L. D. (2016). Manfaat Perubahan Politik terhadap Identitas Budaya Pecinan Kekinian. *Seminar Nasional Politik dan Kebudayaan* (pp. 211-218). Bandung: UNPAD Press.
- Cahyadi, J. (2022). Minat Mahasiswa Tionghoa Angkatan 2017 Universitas Kristen Petra terhadap Meneruskan Bisnis Keluarga. *Century: Journal of Chinese Language, Literature, and Culture*, 10(1), 1-10.
- Dewi, A., Antariksa, & Soesanto, S. (2005). Pengaruh Kegiatan Berdagang terhadap Pola Ruang-Dalam Bangunan Rumah-Toko di Kawasan Pecinan Kota Malang. *Dimensi Teknik Arsitektur*, 33(1), 17-26.
- Dewi, S. K. (2017). *Konsep dan Pengembangan Kewirausahaan di Indonesia*. Yogyakarta: Penerbit Deepublish.
- Engle, R.L., Dimitriadis, N., Gavidia, J.V., Schlaegel, C., Delanoe, S., Alvarado, I., He, X., Buame, S. and Wolff, B. (2010) 'Entrepreneurial intent: a twelve-country evaluation of Ajzen's model of planned behaviour', *International Journal of Entrepreneurial Behaviour and Research*, Vol. 16, No. 1, pp.35-57
- Efferin, S., & Hopper, T. (2007). Management Control, Culture and Ethnicity in a Chinese Indonesian Company. *Accounting, Organizations and Society*, 32(3), 223-262.
- Erlangga, F., Frinaldi, A., & Magriasti, L. (2013). Pengaruh Gaya Kepemimpinan Paternalistik terhadap Motivasi Kerja Pegawai Dinas Sosial dan Tenaga Kerja Kota Padang. *Humanus: Jurnal Ilmiah Ilmu-ilmu Humaniora*, 12(2), 174-195.
- Handinoto, & Soehargo. (1996). *Perkembangan Kota dan Arsitektur Kolonial Belanda di Malang*. Yogyakarta: UK Petra Surabaya & Andi Yogyakarta.
- Hsu, R. (2008). *China Fireworks*. Hoboken, New Jersey: John Wiley & Son.
- Karsono, O. M., & Suprpto, W. (2014). Penentuan Suksesi Kepemilikan Usaha Komunitas Tionghoa Surabaya dalam Era Globalisasi Penentuan Suksesi Kepemilikan Usaha Komunitas Tionghoa Surabaya dalam Era Globalisasi. *Scientific Repository Petra Christian University*.
- Legista, V., Ali, S., & Djausal, G. P. (2021). Budaya Bisnis Etnis Tionghoa Hokkian di Kota Prabumulih. *Jurnal Perspektif Bisnis*, 4(2), 138-148.
- Lesmana, S., & Setiawan, R. (2015). Studi Deskriptif Paternalistic Leadership pada UD Manalagi. *AGORA*, 3(1), 642-646.
- Lestari, R. A. (2018). Studi Fenomenologi: Memaknai Tata Kelola Perusahaan Pada Bisnis Keluarga Beretnis Tionghoa di Indonesia. *Inventory: Jurnal Akuntansi*, 2(2), 307-335.
- Mukhojyaroh, M. (2021). Akulturasi Budaya Tionghoa Dan Cirebon Di Kesultanan Cirebon. *Sekolah Pascasarjana UIN Syarif Hidayatullah Jakarta*.
- Olivia. (2020). *Ringkasan Umum Kebudayaan Masyarakat Tionghoa di Indonesia*. Yogyakarta: PT Kanisius.
- Putra, T. (2018). Daya Tarik Kota Lama sebagai Objek Wisata Edukasi di Kota Padang. *Seminar dan Konvensi Asosiasi Pendidikan Teknologi dan Kejuruan Indonesia (APTEKINDO) 2018* (pp. Ng-1 1-7). Surabaya: APTEKINDO: Asosiasi Pendidikan Teknologi dan Kejuruan Indonesia.
- Rachmawati, M., & Santoso, I. H. (2019). Etnis Tionghoa dan Jawa: Cara Pandang Mereka dalam Mempersiapkan Suksesor Bisnis Keluarga. *Jurnal Manajemen*, 16(2), 180-192.
- Rahayu, P. P., & Indiarti, P. T. (2020). Makna Peruntungan Usaha dalam Simbol di Budaya Imlek bagi Masyarakat Etnis Tionghoa Surabaya. *Jurnal Psikologi Perseptual*, 5(1), 55-68.
- Rukmana, E. H. (2021). *Pengantar Kewirausahaan: Konsep, Teori, dan Proses*. Yogyakarta: DIVA Press.
- Seng, A. W. (2006). *Rahasia Bisnis Orang Cina*. Jakarta: Hikmah (PT Mizan Publik).
- Sugiyono. (2018). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- Susanto, A. B., & Susanto, P. (2013). *The Dragon Network: Inside Stories of the Most Successful Chinese Family Businesses*. Singapore: Bloomberg Press.
- Syarif, A. N., Fajri, S. A., & Hildayanti, A. (2019). Filosofi Ornamen dan Dekorasi Interior pada Klenteng Xian Madi Kota Makassar. *TIMPA-LAJA: Jurnal Dosen dan Mahasiswa Arsitektur*, 1(1), 57-69.
- Tjoe, T. L. (2012). *Ilmu Bisnis Tionghoa*. Yogyakarta: MedPress Digital.
- Widayati, N., & Sumintardja, A. D. (2013). Pemukiman Cina di Jakarta Barat (Gagasan Awal mengenai Evaluasi Sk.Gub No. 475/1993). *Jurnal Kajian Teknologi*.
- Winarto, J. (2016). Implikasi Nilai Konfusianisme terhadap Personnel dan Cultural Control untuk Meminimalkan Control Problem pada Badan Usaha "X" di Surabaya. *Calyptra: Jurnal Ilmiah Mahasiswa Universitas Surabaya*, 5(1), 1-13.
- Wulanningrum, S. D. (2017). Identifikasi Kelayakan Kawasan Pecinan Lasem sebagai Kawasan

- Konservasi. *Jurnal Muara Ilmu Sosial, Humaniora, dan Seni*, 1(1), 278-287.
- Yuanzhi, K. (2015). *Muslim Tionghoa Cheng Ho: Misteri Perjalanan Muhibah di Nusantara*. Jakarta: Yayasan Pustaka Obor Indonesia.
- Yusuf, M. (2014). *Metode Penelitian: Kuantitatif, Kualitatif, dan Penelitian Gabungan*. Jakarta: Kencana.