

Identity of Javanese-Muslim and Chinese-Confucian Ethnic Entrepreneurial Ethics in the Kanoman Market, Cirebon City



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ABSTRACT: This study aims to analyze how the ethical identity of Javanese-Muslim and Chinese-Kunghucu ethnic entrepreneurs in Kanoman Market, Cirebon City, is to look deeply into ethnic entrepreneurial ethics in entrepreneurial practice, including in market contestation involving the two ethnicities. This study uses a qualitative method with an anthropological-economic approach to find and explain the entrepreneurial phenomenon involving elements of ethnicity. Primary data comes directly from ethnic entrepreneurs, and secondary data as supporting sources, such as books, journals, proceedings, etc. Exploration, observation, interviews, and in-depth processes carried out data collection. Then, it is equipped with data analysis to answer research questions. The research found that the entrepreneurial ethics of the Javanese-Muslim and Chinese-Kunghucu ethnicity stem from world views, adhered to cultural systems, and connectedness to God or ancestors. The ethnic worldview of God and connectedness to ancestors shape the entrepreneurial ethic. Then, ethnic entrepreneurial ethics shape positive behavior in entrepreneurship.

KEYWORDS: Entrepreneurship, Identity, Business Competition, and Culture.

INTRODUCTION

Cirebon City, one of the Regions located in West Java Province, is an area located on the coast of Java Island or better known as the Pantura "North Coast," with a plural population. Cirebon City is an urban area where people from various regions and ethnicities mingle to become part of Cirebon City society (Laurie Margot Ross, 2016). The urbanization of society in the city of Cirebon has been going on since ancient times because of its strategic position as a link between various areas in West Java and as a broad space for anyone to become part of the city's population (M. Sanggupri Bochari, 2001), so even though it is not far Unlike other areas, the city of Cirebon is inhabited by various ethnic groups in Indonesia, including ethnic Chinese.

The demographics of Cirebon City show that this area is one of the cities in Indonesia that is the choice of various ethnicities as a place of urbanization. The choice of urbanization is, of course, related to the belief that cities can provide hope for a better future of economic life (Gavin W. Jones and Mike Douglass, 2008). Based on this fact, Cirebon City, like other cities, is part of the economic activities of its people. The city of Cirebon can be called the Kanoman Market as an old market that is not only part of the Cirebon City entity itself (Deny Hamdani, 2012), but the market is also part of the identity representation of the Kanoman Palace, formerly known as one of the places of economic activity on the island Java (Susanto Zuhdi, 1998).

Kanoman Market is different from other markets because apart from being an economic activity, it is also related to the cultural identity of the City of Cirebon because the position of the Kanoman Market is part of the Kanoman Cirebon Palace, the formation of the Kanoman Market as an economic activity of its people is still related specifically to the cultural system of the people of Cirebon City, especially related to the Kanoman Palace is considered the identity of the Cirebon people. Seeing economic activity in Cirebon City from the perspective of economic activity that takes place at Kanoman Market is undoubtedly an effort to see the economic activities of the Cirebon City community as a whole because the economic activity that takes place is a representation of the economic activity of urban communities, especially the upper-middle class people, some of whom choose economic activities with entrepreneurship (Jajat Burhanuddin and Kees van Dijk, 2013).

In this paper, economic activity is intended to be limited to entrepreneurial activities taking place at the Kanoman Market. Interestingly, the economic activity in Kanoman Market is generally referred to as having an apparent ethnic identity because these entrepreneurs tend to show their ethnic identity as an affirmation of identity in society. This ethnic identity is specifically related to the existence of a belief system in the values espoused by the community, which can be seen in ethnic behavior in the aspect of sacred symbols which are specifically related to ethnic identity. Ethnic identity is considered something that unites ethnicity and oneself, so efforts to express it in the form of "sacred symbols" are a form of effort to maintain self-identity, which is considered an essential part of society or specific individuals as part of a specific ethnicity.

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This ethnic-based entrepreneur forms their own identity because each ethnicity has its values. Although linking entrepreneurial practices with a particular spirit of belief is not the only influencing factor, in general, it can be said that the spirit of belief shapes ethics about something that has a significant influence on the formation of values that are embraced by entrepreneurs, because with the spirit that is believed to form a point of view about what is called entrepreneurship or work in a practical sense. In a more empirical case, in the Cirebon City community, especially in the Kanoman Market area, there are many ethnic-based entrepreneurial developments. So the purpose of this study is to analyze how the entrepreneurial, ethical identity of Javanese-Muslim and Chinese-Confucian ethnicities in Kanoman Market, Cirebon City.

METHOD

This study uses an inductive qualitative approach to provide a clear picture following the facts found in the field. To complement the qualitative method, an economic, anthropological approach is used, which seeks to discover and explain economic phenomena that show social interactions within them. The economic anthropology approach is used because the object under study is specifically related to anthropology and economics. The primary data used in this research are Javanese-Muslim and Chinese-Confucian ethnic entrepreneurs active in Kanoman Market. Secondary data is obtained from collecting written or documented materials about the object under study, either in print or electronic form, such as books, journals, papers, proceedings, workshops, newspapers, websites, blogs, pdfs, and others considered related explicitly to research. Technical data collection was carried out in several steps: exploration, observation, interviews, and documentation. The data analysis tends to be explanatory by trying to find answers or convincing explanations about the object being studied following the data found because all the data found is believed only sometimes to be following what is desired. This explanative process is carried out to find data that is genuinely believed to be accurate. Technically the analysis is carried out by examining anthropological and sociological factors specifically related to the collected data sources. Then it will be interpreted based on the theoretical framework that has previously been used as part of the framework and efforts to connect with theories that have been or are considered established, directly related to the research theme.

RESULTS AND DISCUSSION

Identity cannot be separated from certain ethnicities, so in the context of entrepreneurship, identity can also be characterized based on the attributes or elements attached to that ethnicity. Ethnic identity as part of an entity cannot be separated because ethnicity as something that unites an individual or group will always be seen in the elements that form the ethnic identity, primarily based on the value system and belief system of each ethnic group. In this regard, the entrepreneurial identity of the Javanese-Muslim and Chinese-Kunghucu ethnicity can be characterized based on the elements that make up these ethnicities, thus giving rise to identity in the entrepreneurial practices of the two ethnicities. Entrepreneurship as an economic activity is certainly understood as something that is profit-oriented. At the same time, ethnicity as part of a group will always provide a "marking tool" in every activity carried out, so the identity of ethnic entrepreneurs can also be seen based on an ethnic identity that influences entrepreneurial practices carried out by that ethnicity.

ETHNIC ENTREPRENEURIAL IDENTITY

Kanoman Market is one of the most visited places by the people of Cirebon City in terms of making ends meet by shopping for necessities needed for daily survival. As is usual, a market for various types of entrepreneurs is developed there because the market, according to its name, is a place where buyers and sellers meet, so the process of buying and selling transactions takes place in that place (C. M. Sashi, 2012) because the market provides everything buyers need, from basic needs consumption to jewelry, everything is available in the market. In the connection mentioned, for the experience of the Kanoman Market, it was found that almost the same as other markets provide all the needs of the community, the Kanoman Market also provides the needs that the community wants as a whole because, indeed everything is available at the Kanoman Market for the benefit of the people of Cirebon City, especially those who live close to the kanoman market. In practice, traders and buyers at Kanoman Market all have different ethnic backgrounds and belief systems because the people of Cirebon City itself, as it is called, is a city with a very plural population, so economic activities and transactions between ethnicities and cross-faith are a reality that cannot be avoided because indeed in plural society elements of ethnicity and belief do not become a barrier to ongoing interaction between people, especially in economic relations that link sellers and buyers generally built on a relationship of mutual interests.

In this context, the focus of research is the entrepreneurs who are actively involved in the Kanoman Market because, as it is said that elements of ethnicity and belief systems are still visible in practice, although the relationship between the two is not always in a relationship that forms the economic exclusivity that is carried out, but somewhat elements called to become a separate part of ongoing economic practices because elements of ethnicity and belief are elements that cannot be separated from certain ethnicities in society (Sjafri Sairin, 2002). For this reason, in the Kanoman market, the plural ethnicities and diverse beliefs will not be seen as a whole because they are only limited to the Javanese-Muslim and Chinese-Kunghucu ethnicities. The two so-called ethnicities can represent ethnicity and belief systems held by ethnic groups as well as seen in the entrepreneurial practices that are

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carried out because it is found that 3 (three) elements make up ethnicity and beliefs to be relevant in terms of relations between ethnicity and the economy because all ethnicities have certain relations with the economic practices that are carried out. These three elements are said to be relevant choices to see the two ethnicities that have been mentioned in terms of ethnic entrepreneurship, namely 1) the domination of the two ethnicities in specific entrepreneurial fields; 2) ethnic identity and attributes are seen in entrepreneurial practice; and 3) entrepreneurship that is run as a link between the same ethnicity.

Domination of Javanese-Muslim and Chinese-Kunghucu Ethnic Entrepreneurs

The domination of the two ethnicities in the field of business means that confident entrepreneurs are dominated by that ethnicity, namely that the Javanese-Muslim ethnicity dominates in the animal feed and fruit business and the Chinese-Kunghucu ethnic in the business of typical Cirebon souvenirs and groceries. The two classifications of entrepreneurship mentioned in the Chinese-Kunghucu experience are generally dominated by ethnic groups, which are groups that seriously pursue the field of entrepreneurship. It has been practiced for a very long time because part of this type of entrepreneurship has been started since its predecessors, which are then continued by the current generation until now in the field of the same, even though other ethnic groups were found to have the same type of entrepreneur. However, the number was insignificant because this type of entrepreneur is generally known to be dominated by these two ethnicities. For this reason, it can be said that confident entrepreneurs are dominated by these two ethnicities with various types of entrepreneurs besides being ethnic entrepreneurial identities, as well as at the same time indicating the existence of a classification of types of entrepreneurs developed by the two ethnicities. In this regard, ethnic dominance in the entrepreneurs of these two ethnicities has carried out this entrepreneurial activity continuously and is also well-developed in the current generation. However, of course, an entrepreneur certainly experiences its dynamics, but various challenges can be resolved so that entrepreneurship can survive and be run well too.

Practically, in the experience of the Kanoman Market, the classification of the distribution of these types of entrepreneurs has become part of the general information that is known by the public because, indeed, as it is said, this entrepreneurial practice has been going on for a very long time and continuously. However, this hereditary practice only sometimes applies to the Javanese ethnicity because only the Chinese tend to be entrepreneurs who are being run now as part of what was started by their predecessors. In contrast, the Javanese-Muslim ethnicity only sometimes believes that the entrepreneurship being run today is a legacy from previous generations. The Javanese ethnicity is currently the first generation to run entrepreneurship. However, it is still found that some continue the entrepreneurship of the previous generation. This does not generally apply to ethnic Javanese. In this case, the domination of entrepreneurs in the types referred to in certain ethnicities is part of the information that is generally known by the public that, indeed, these two ethnicities are groups of entrepreneurial developers so that it becomes widely known as an ethnicity that is always associated with several types of entrepreneurs mentioned because it is generally only dominated by certain ethnic groups.

Javanese-Muslim and Chinese-Kunghucu Ethnic Cultural Identity

Indonesia. Cultural identity can also be seen in the entrepreneurs of the two ethnicities in the practice of entrepreneurship that is carried out, especially in places of business that have clear and convincing ethnic identities in them, because ethnic and cultural identity is an inseparable part of entrepreneurship because it tends to unite in the entrepreneurial activities that are carried out. According to the findings of researchers in the field, 2 (two) ethnic identities are very clearly visible, namely ethnic language and attributes of ethnic belief systems as components that emphasize particular ethnic identities as the owner of the business. The ethnic language referred to here is that the Javanese-Muslim ethnicity can be seen in entrepreneurial practice that the language of instruction used in activities is generally in Javanese (Robert W. Hefner, 1989), especially the interactions that take place between entrepreneurial managers and workers who also use the same language. With the same ethnic language, the formation of ethnic entrepreneurial identity is increasingly clearly seen in ethnic entrepreneurs. The use of the Javanese language in Javanese ethnic entrepreneurs also applies to customers who also have the same ethnicity because the role of the ethnic language used is not only in terms of seller and buyer relations but more than that, there is an ethnic bond relationship that connects the two for a feel that they have something in common (Gloria Poedjosoedarmo, 2006). In another context, if customers use Indonesian, they will also be served in Indonesian, especially for potential customers who generally use Indonesian or Javanese ethnic language. Ethnic identity is visible because ethnic language is the most widely used compared to other languages, including Javanese. Therefore, the use of the Javanese language in Javanese ethnic entrepreneurs shows that ethnic identity, especially in language, is very clearly visible in practice language as ethnic identity becomes very clearly visible in efforts to form ethnic entrepreneurs (Irene Tarakanian et al., 2013).

In another context, ethnic Chinese also do the same, that the language of ethnic Chinese will be an introduction to customers or workers who are involved in entrepreneurs who run it will usually use the same ethnic language, thus explaining that language identity is part of ethnic identity is part of reinforcement ethnic entrepreneurs. However, in practice, the Indonesian language will be used for customers who do not understand ethnic Chinese. From the practice, it is evident that ethnic identity is an inseparable part of the entrepreneurship developed by this ethnicity (Chun-Ting Yang, 2016). The use of ethnic language in the cases of the

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two ethnicities shows that ethnic language is an inseparable part of the ethnic entrepreneurship developed by the two because language is part of the ethnic identity and, at the same time, part of the identity of the ethnic entrepreneurship being carried out. Other ethnic identities seen in the practice of ethnic entrepreneurship also make the ethnic belief system part of the ethnic marker tool because, in the experience of the Javanese-Muslim ethnicity, the attributes of the Islamic religious belief system are also seen in these ethnic entrepreneurs, such as Arabic writing or photographs that convince that These attributes are part of the ethnic belief system.



Figure 1, Identity of the Javanese-Muslim Ethnic Belief System

Ethnic identity in the form of this belief system attribute confirms that ethnic entrepreneurship can be seen in the attribute of the belief system shown to entrepreneurs, both for the sake of affirming identity or economic development as legitimacy because there are always groups of people who are very fanatical about the elements of the symbol of the belief system. After all, it is a belief system opening up space for efforts to close oneself to other groups, including in the business relationships that are carried out. In this context, affirmation of identity through the attributes of a belief system opens relations to the same ethnicity and the elements of the belief system. For this reason, the identity of ethnic entrepreneurs through the attributes of a belief system is part of an identity affirmation and, at the same time, part of a business strategy carried out on this ethnic basis.

In the same context, Chinese-Kunghucu ethnic entrepreneurs also see an identity—the same as Javanese-Muslim ethnicity—that language and belief systems are part of the identity of these ethnic entrepreneurs. In the experience of the Tianghoa ethnic group, the ethnic language, namely Chinese, is the language used when this ethnic group communicates with other ethnic groups. In contrast, those outside the ethnic group generally use Indonesian because it is found that it is scarce for certain groups to know the ethnic Chinese language well is the main factor why the language is not used as a language of business communication by these ethnicities to other ethnicities or groups outside it (Pamella Allen, 2003). For this reason, the use of ethnic Chinese language in entrepreneurship is only limited to ethnic Chinese. However, the use of ethnic language is a part that emphasizes ethnic identity based on the ethnic language used in the management of entrepreneurs who are run, so entrepreneurial identity through ethnic language becomes a part that forms the identity of an ethnic entrepreneur. Ethnic identity through ethnic language provides general knowledge to all groups that have entrepreneurial relations with that ethnicity because the ethnic language that appears in interactions between ethnic groups provides understanding to other ethnicities or groups to quickly recognize that the running entrepreneur is an entrepreneur of Chinese ethnicity.

Other ethnic identities found in the practice of Chinese ethnic entrepreneurs are also strengthened by the attributes or symbols of the ethnic belief system, which are seen in the entrepreneurs being run. Affirmation of entrepreneurial identity through the attributes of the belief system does not only function as an ethnic identity but also relates specifically to the belief system believed by the ethnicity that the attributes of the belief system are believed to be able to provide goodness with the ease of entrepreneurship being carried out, so the appearance of ethnic identity through the attribute of trust becomes very important in the process of implementing business entrepreneurship that is carried out. For this reason, the attributes of the belief system that are displayed in shops or places of business become part of the ethnic entrepreneurial identity because, in the experience of the Chinese ethnicity, the attributes of the belief system are essential in the implementation of entrepreneurship because they are specifically related to the belief system in entrepreneurship, which must always be related to certain beliefs as familiar to ethnic Chinese.



Figure 2. Chinese-Kunghucu Ethnic Belief Identity

In the context of the belief system and entrepreneurship carried out by the Chinese ethnicity, various places of worship are found that belong to these entrepreneurs because the implementation of religious rituals for this ethnic group is generally carried out before or after opening a figure or place for entrepreneurship, it can be emphasized that places, where religious rituals are carried out, are not can be separated from these ethnic entrepreneurs as part of strengthening the identity of these ethnic entrepreneurs. For this reason, the identity of ethnic entrepreneurs, both Javanese-Muslim and ethnic, can be marked by the use of language and the attributes of the belief system adopted by ethics in implementing their entrepreneurship.

Javanese-Muslim and Chinese-Kunghucu Ethnic Organization

Another identity in ethnic entrepreneurship is that entrepreneurship is also developed through an organization or association, an ethnic-based association. This ethnic organization is an association that connects ethnic groups in a family bond because ethnicity is usually a link between people in primordial bonds that position one another bound in ethnic relations (Sri Astuti Buchari, 2014), so togetherness is built, especially for ethnic groups. For those who do not live in their area of origin, this inter-ethnic bond tends to strengthen because, in a place not of origin, the spirit of ethnicity will grow so that all feel part of an ethnic group that has the same self-identity (Viera Bacova, 1998). In the context mentioned, for the case of the Javanese-Muslim ethnicity, it was found that ethnic organizations became a separate part of the entrepreneurial expansion efforts that were carried out because, indeed, the tendency to form associations was part of an effort to "take care" and keep elements of ethnicity to be maintained as they should (Zessy Ardinal Barlan and Lala M. Kolopaking, 2014), including in efforts to develop entrepreneurship run by ethnic groups as well as always making ethnic organizations part of introducing and building networks between ethnic groups that have the same entrepreneur, or other entrepreneurs that make it possible to complement one another other.

For this reason, Javanese-Muslim ethnic entrepreneurs make ethnic organizations a separate part of strengthening and, at the same time, a space to introduce entrepreneurs who are developed among themselves. In addition, other elements that are a separate part of the dissemination effort to introduce entrepreneurship are also carried out by utilizing organizations or associations based on belief systems or religious activities to connect fellow adherents of the same belief. In this regard, this is called more open than ethnic-based organizations because belief system-based organizations cover a wider area and also tend to be cross-ethnic, so religious-based organizations or activities are carried out as part of strengthening ethnic entrepreneurship which is developed because organizational ties and belief systems are part of social bonds which can connect one another so that the existence of ethnic entrepreneurs can also grow and develop due to strengthening through ethnic organizational ties and socio-religious ties involving ethnic entrepreneurs involved in them because ethnic organizational ties or similar belief systems are part of the connection between ethnic entrepreneurs and fellow ethnic groups or those within the bond of the belief system adhered to can build reciprocal relations between entrepreneurs and groups outside of them in business relations that are tied in ethnic ties and belief systems to other ethnicities.

In the same case, Chinese ethnicity is also connected between ethnic groups in ethnic corporate bonds that mutually reinforce each other because the ties between ethnicities are a separate part of strengthening ethnic entrepreneurship that is carried out because between the same ethnic groups having the same entrepreneurs will be increasingly developed intensive relationships,

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both in terms of relations between the same fellow entrepreneurs or the existence of ethnic ties that connect one another which form bonds to feel important to each other in the interaction relations between the same ethnicities (Leo Suryadinata, 2008). In the experience of the Chinese-Kunghucu ethnic group, ethnic organizational ties form a network between fellow Chinese ethnic groups to feel that they are taking care of one another. This ethnic organizational bond in relations between fellow ethnic Chinese is not only related to efforts to strengthen the entrepreneurial network that is run (Faruk et al., 2000) but is also part of fostering the spirit of fellow ethnic Chinese who are an ethnic group that always believes that its existence in entrepreneurship is something that cannot be avoided because this ethnic group believes that their ancestors were immigrants (Chang-You Hoon, 2006), so efforts to survive must be made with a tenacious attitude and hard work, so in this context, ethnic organizational ties also become space to affirm entrepreneurship that is developed in the same ethnicity concerning building relationships among ethnic groups that have the same entrepreneurship to facilitate and increase ethnic entrepreneurship that is developed (William H. Leggett, 2010).

Classification of Javanese-Muslim and Chinese-Kunghucu Ethnic Entrepreneurs

Certain groups carry out ethnic entrepreneurship as an entrepreneurial activity with an ethnic basis. For this reason, the implementation of ethnic entrepreneurship, as in general the entrepreneurial activities that are carried out, can be classified as the type of entrepreneur because, indeed, the entities of an entrepreneur are generally not the same as one another because entrepreneurship is carried out based on the reality faced by entrepreneurs to take advantage of the situation and needs of the community as a target the entrepreneur (M. Ikhsan Tanggok, 2010). In this context, Javanese-Muslim and Chinese-Kunghucu ethnic entrepreneurs can be classified according to the types of entrepreneurs developed by these ethnic groups in their respective fields of entrepreneurship. This ethnic-based entrepreneur classification is grouped on the type of entrepreneur and a particular ethnicity as the identity of the ethnic entrepreneur.

According to the findings of this study, the classification of ethnic entrepreneurs is formed by 2 (two) things, namely the types of entrepreneurs dominated by certain ethnicities and the existence of connections between entrepreneurs and others in ethnic ties. These two elements forming the classification of ethnic entrepreneurs are the central part that forms the existence of an entrepreneurial classification that is developed by ethnicity into an element of classifying ethnic entrepreneurs, so this element is called forming an effort to classify entrepreneurs, thus forming the selection of types of entrepreneurs developed by certain ethnicities in forming networks between entrepreneurs based on ethnicity in ethnically run entrepreneurial activities at the Kanoman Market.

Domination means groupings of ethnic domination in certain areas of entrepreneurship. Of course, it is also found that other ethnicities also have the same type of entrepreneurship as what is carried out by certain ethnicities. Based on the findings at the Kanoman Market, there are confident entrepreneurs dominated by certain ethnicities. However, the general number and grouping indicate that certain ethnicities dominate confident entrepreneurs. This entrepreneurial domination was found in the two ethnicities that became the object of research, namely the Javanese-Muslim and Chinese-Kunghucu ethnicities. These two ethnicities dominate in some regions of entrepreneurship that have been practiced for a very long time. Hence, the domination of these entrepreneurs is a form of continuous domination. Moreover, it continues from one generation to the next, so that the domination of these entrepreneurs is increasingly visible because the types of entrepreneurs that are developed look very well-established in certain ethnicities, so the elements of domination are very clearly seen in the formation of certain entrepreneurial domination practices carried out by ethnicities in the Kanoman Market, because as it is called domination, this becomes general knowledge that is also known in general by entrepreneurs, both those who develop the same entrepreneur or other types of entrepreneurs that form the domination of confident entrepreneurs by certain ethnicities as well.

The tendency of domination of ethnic entrepreneurs here is strengthened that in carrying out this entrepreneurship, this ethnic group is the determining group or as a general guideline in the same field of entrepreneurship by other ethnicities because apart from being ethnic as a group that has been in this field for a long time it is also reinforced that a group is a group dominant who controls the field of entrepreneurship so that other groups that have the same field of entrepreneurship must comply with the provisions that apply to that ethnicity because ethnic domination in these entrepreneurs is the most influential group in determining good or bad standards as types of goods from entrepreneurs who are run (Michael Carney, 2007). For this reason, ethnic domination in the field of entrepreneurship has shaped the classification of ethnic entrepreneurs on the elements that make it up because the classification is said to be formed by itself based on the reality that exists in the Kanoman Market, so in the formation of the classification of ethnic entrepreneurs this is based on the elements that make up the existence of an entrepreneurial classification based on certain ethnicities in entrepreneurial practices that are run by that ethnicity.

The classification of entrepreneurs based on the connection between ethnicities with the same entrepreneur not only strengthens the existence of ethnic-based entrepreneurial classification but also strengthens the existence of interconnecting bonds between entrepreneurs who are run with ethnic ties that tend to unite in ethnic entrepreneurial practices practiced in the PK. The connection between ethnic-based entrepreneurs also strengthens this classification of ethnic entrepreneurs because the grouping of ethnic-based entrepreneurs is strengthened by the inter-ethnic connection to complement one another in ethnic ties, which are

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strengthened by the entrepreneurial interests carried out by each (Puji Riyanti, 2006). Entrepreneurial connectivity is also an inseparable part of strengthening ethnic entrepreneurship because ethnic ties in this context have formed similarities and interconnections between ethnicities to support each other in the field of entrepreneurship being carried out so that the practice of ethnic entrepreneurship can survive and run because of strengthened ties between ethnicity that forms the subjectivity of each ethnic group to support each other's entrepreneurial practices (Deanna Kemp and John R. Owen, 2013).

Based on research findings on the classification of types of ethnic entrepreneurs formed based on two things, they are the main elements that make up ethnic entrepreneurs. The classification of ethnic entrepreneurs is dominated and interconnected in terms of entrepreneurial ties and ethnicity, so this so-called entrepreneurial classification is based on existing findings that the classification of ethnic entrepreneurs is based on the type of ethnic entrepreneur .

Table 1. Classification of Ethnic Entrepreneurs in the Kanoman Market

No	Type of Entrepreneur	Information
1	Animal feed	Javanese-Muslim
2	Fruits	Javanese-Muslim
3	Cirebon Typical Souvenirs	Chinese-Confucian
4	Groceries	Chinese-Confucian
5	And others	Mix

Based on the table, it can be understood that for the experience of the Javanese-Muslim ethnicity, the choice in animal feed and fruit entrepreneurship is dominated by this ethnicity. However, as mentioned, other ethnicities are also found to practice this entrepreneurship. However, they do not dominate because this type of entrepreneur is generally said to be dominated by Javanese-those Muslims. The background of the choice of this type of entrepreneur is influenced by the subjectivity element of the ethnic group in choosing this type of entrepreneur as an option to meet economic needs because the choice of this type of entrepreneur is formed based on the entrepreneurial experience of each ethnicity in choosing this type of entrepreneur as a business choice. For the experience of animal feed entrepreneurs, it was found that the element of subjectivity influenced the background of the choice of this entrepreneur in the penchant for raising animals so that this hobby developed into an entrepreneurial opportunity that was developed, so one of the elements in the development of animal feed entrepreneurs among the Javanese-Muslim ethnicity was related to the penchant for raising livestock so that this hobby is increased to become an entrepreneur after seeing that the choice of animal feed entrepreneur is an entrepreneur that has prospects for development (Parsudi Suparlan, 2003).

Another option for fruit entrepreneurship is based on the finding that this entrepreneurial background is related to the availability of many sources of fruit from that ethnic origin, so the use of fruit availability is an entrepreneurial choice because besides being believed to be able to improve the economy of the people in their area of origin it is also capable of being an entrepreneurial opportunity that can be developed. For this reason, the choice of type of entrepreneur in the Javanese-Muslim ethnicity is influenced by an element of subjectivity in seeing entrepreneurial opportunities that can develop so that in the end, the entrepreneurs run can survive and develop, so the choice to pursue the entrepreneurial field is part of an effort to increase economic income which is considered very important. Potential to improve the economic status of ethnics who run entrepreneurship is called (Leo Suryadina, 2006). These ethnic entrepreneurs are also the choice of the same ethnicity, even though they have different backgrounds of subjectivity in determining the choice of entrepreneurs, but are generally influenced by two elements called, namely the passion for raising animals in the field of animal feed entrepreneurship and the availability of fruit sources from the area of origin to form the domination of entrepreneurs In that field.

For the Chinese-Kunghucu ethnic experience, the choice of type of entrepreneur is more dominant in the two areas of entrepreneurship, namely Cirebon-style souvenirs and groceries. The entrepreneurial background of the Chinese ethnicity is different from the experience of the Javanese ethnicity because the background of the choice of ethnic entrepreneurs is called "genetic" entrepreneurs, which its predecessors had pioneered. However, efforts to develop management and marketing strategies were found in entrepreneurial practices that were carried out, experiencing a better improvement than before. For this reason, the classification of ethnic Chinese entrepreneurs is an entrepreneur whose management is continuously continued by the next generation. In addition, for the experience of the Chinese ethnic group, efforts to "inherit" the classification of ethnic entrepreneurs are also carried out to the next generation because children or families of this ethnicity are usually involved in the entrepreneurial field that is carried out, either as workers or managers.

CONCLUSION

Based on the findings of this study, it can be concluded that the ethical identity of Javanese-Muslim and Tinghoa-Kunghucu ethnic entrepreneurs is marked through entrepreneurial identity based on the dominance of ethnic entrepreneurs, such as a livestock feed and

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fruit by the Javanese-Muslim ethnicity, while Cirebon and Sembako memorable souvenirs by ethnic Chinese. Entrepreneurial ethics are shaped by ethnic worldviews of God and connectedness to ancestors. Ethnic entrepreneurial ethics shape positive behavior in entrepreneurship. In response to the situation faced by the two ethnic groups, they strengthened entrepreneurial ethics by developing socio-religious and social-social networks, banners, social media, online publications, and online mass media.

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