

CULTURAL PSYCHOLOGY OF ENTREPRENEURSHIP: COMPARATIVE STUDY OF MINANGKABAU, MADURESE, AND CHINESE INDONESIAN ARCHETYPES

Feby Fadjaritha

Universitas Muhammadiyah Yogyakarta, Indonesia

Azam Syukur Rahmatullah

Universitas Muhammadiyah Yogyakarta, Indonesia

Muhammad Azhar

Universitas Muhammadiyah Yogyakarta, Indonesia

Partino

Universitas Muhammadiyah Yogyakarta, Indonesia

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Abstract

This cultural psychology study examines the psychological roots of entrepreneurship among three Indonesian ethnic groups. Despite the diversity of businesses in Indonesia, little research has examined the psychological roots of ethnic entrepreneurship. This study fills the gap by qualitatively comparing Minangkabau, Madurese, and Chinese Indonesian entrepreneurial archetypes using a systematic literature review. Data from academic publications, cultural studies, and anthropological research were evaluated using thematic and comparative methods. The Minangkabau are Cultural Navigators, known for their risk-taking, collective responsibility, and opportunity seeking rooted in migration; the Madurese are Resilient Adaptors, known for their tenacity, pragmatic problem-solving, and conservative financial management; and Chinese Indonesians are Strategic Networkers, known for their long-term perspective and relationship-oriented strategies. The cross-ethnic examination reveals universal traits (family orientation, religious integration, and community networks) and unique risk tolerance, decision-making, and market expansion techniques. This study introduces a new archetype framework that combines cultural psychology with entrepreneurship theory and has practical implications for culturally sensitive entrepreneurship education, policy-making, and cross-cultural business practice. This study helps explain how cultural values and psychological mechanisms influence

entrepreneurial cognition and behavior in Indonesia's ethnically diverse and multicultural economy.

Keywords: Comparative study; Cultural psychology; Entrepreneurial archetypes; Ethnic Entrepreneurship; Indonesian culture.

1. Introduction

Indonesia's multicultural landscape presents a unique context for understanding entrepreneurship through a cultural psychology perspective, with different ethnic groups making distinctive contributions to the nation's economic development. Indonesia's economy is projected to reach a GDP of IDR22,139.0 trillion at current market prices in 2024, with around eight percent of the population aged 18 to 64 years engaged in early-stage entrepreneurial activities in 2022 (Bank, 2023). These entrepreneurial dynamics are deeply rooted in Indonesia's cultural diversity, with different ethnic groups exhibiting different psychological orientations and behavioral patterns in their business ventures (Anggadwita & Palalić, 2020). The importance of understanding this cultural dimension becomes particularly evident when considering that Indonesia is targeting to increase its entrepreneur ratio to 4% by 2024 (OECD, 2024), making the study of ethnic entrepreneurial psychology crucial for sustainable economic growth. Exploration of psychological archetypes of entrepreneurship rooted in ethnic culture enriches the scientific treasury of cultural psychology and provides a strategic contribution to formulating more contextual and inclusive entrepreneurship development policies in Indonesia.

The intersection of cultural psychology and entrepreneurship is an important yet underexplored area in contemporary research, particularly in the Indonesian context, where ethnic diversity significantly influences business practices and entrepreneurial behavior. Antok's (2023) research findings suggest that incorporating local cultural elements into product design and advertising can significantly differentiate a brand in a competitive landscape, enabling a tailored approach that reflects the values and preferences of a particular ethnic group (Antok Andriono & Dety Mulyanti, 2023). Academics tend to evaluate the impact of cultural factors on entrepreneurial activity based on cultural values or cultural practices. However, social inconsistencies between values and practices have the potential to create uncertainty in expected entrepreneurial behavior. This gap highlights the need for a comprehensive framework that integrates cultural values and psychological processes in understanding the phenomenon of entrepreneurship. The complexity of Indonesia's multicultural society, with over 300 ethnic groups, provides an excellent opportunity to examine how different cultural psychological frameworks manifest in the context of entrepreneurship (Tambunan, 2019). Thus, a cross-disciplinary approach is needed that can bridge the dynamics of cultural values and ethnic psychological constructions in entrepreneurial practices in order to produce a more complete, contextual, and applicable understanding of business behavior in multicultural Indonesian society.

Among Indonesia's diverse ethnic groups, the Minangkabau, Madurese, and Chinese Indonesian communities stand out as highly entrepreneurial, each representing a distinct cultural psychological archetype that has shaped Indonesia's business landscape for centuries. The Minangkabau, who originate from West Sumatra, are renowned for their matrilineal social system and strong tradition of *merantau* (migration for business purposes), which has created a unique entrepreneurial culture that balances individual

achievement with collective responsibility (Naim, 2013). The Madurese, particularly from Madura Island in East Java, demonstrate remarkable entrepreneurial resilience and adaptability, often characterized by their pragmatic approach to business and strong work ethic (Wiyata, 2013). Meanwhile, Chinese Indonesians have historically been recognized for their significant contributions to the Indonesian economy, bringing Confucian-influenced business practices and extensive network-based entrepreneurial strategies (Chua, 2008). All three represent entrepreneurial archetypes rooted in the value structures, norms, and psychological dynamics unique to each culture, making them rich models for analyzing the relationship between ethnic identity and entrepreneurial behavior in Indonesia.

Although these three ethnic groups appear significant in the Indonesian entrepreneurship ecosystem, there is still a substantial research gap in understanding the psychological basis of their entrepreneurial behavior through a systematic comparative framework. Cross-cultural innovation and entrepreneurship research draws on a prominent cultural framework, but theoretical perspectives on how culture shapes innovation and entrepreneurship require further empirical investigation. Previous research has primarily focused on the economic or sociological aspects of ethnic entrepreneurship, with limited attention to the psychological mechanisms that drive entrepreneurial cognition and behavior across cultural contexts (Koning & Verver, 2013). This gap is particularly pronounced in the Indonesian context, where the rich diversity of entrepreneurial traditions offers unique insights into how cultural psychology shapes business practices and economic outcomes.

Applying archetype theory to entrepreneurship is an innovative approach that can bridge the gap between cultural psychology and business behavior. Jung's concept of archetypes, which represent universal patterns of human behavior that emerge from the collective unconscious, provides a powerful theoretical framework for understanding how cultural values and psychological processes manifest in the context of entrepreneurship (Jung, 2014). The cultural gap and cross-cultural context in entrepreneurship research require a sophisticated theoretical framework to capture the complexity of cultural cognitive styles and their impact on entrepreneurial creativity. By identifying and analyzing entrepreneurial archetypes specific to the Minangkabau, Madurese, and Chinese Indonesian communities, this study aims to contribute to cultural psychology theory and entrepreneurship literature through a novel conceptual framework. The theoretical significance of this study goes beyond simply describing ethnic entrepreneurship. This study aims to identify and compare the characteristics of entrepreneurial archetypes in three ethnic groups, Minangkabau, Madurese, and Chinese Indonesians, based on their cultural value systems and psychological processes.

This study aims to contribute to cultural psychology theory and entrepreneurship literature through a novel conceptual framework. The theoretical significance of this study goes beyond simply describing ethnic entrepreneurship. This study aims to identify and compare the characteristics of entrepreneurial archetypes in three ethnic groups, Minangkabau, Madurese, and Chinese Indonesians, based on their cultural value systems and psychological processes.

Based on this background, a fundamental question arises regarding how cultural values and psychological characteristics shape entrepreneurial mindsets and behavior in different ethnic groups in Indonesia. This study wants to understand what makes each of these groups so good at business. What drives them psychologically? How do their cultural values and traditions shape the way they think about starting and running businesses? For example, do Minangkabau entrepreneurs approach business differently than Chinese Indonesian

entrepreneurs because of their different cultural backgrounds? This research will compare these three groups to see what they have in common and what makes them unique. More importantly, it wants to figure out how their cultural beliefs and psychological traits actually influence their business decisions and entrepreneurial behavior in real life. By understanding these connections, we can get a clearer picture of how culture and psychology work together to create successful entrepreneurs in Indonesia's diverse society.

2. Literature Review

The theoretical foundation of cultural psychology emerged from recognizing that human cognition and behavior are deeply embedded in cultural contexts, with Hofstede's seminal work established a foundation for understanding how cultural dimensions influence individual and collective behavior across societies. Findings revealed positive and significant impacts of Hofstede's six cultural dimensions, including low power distance, low uncertainty avoidance, long-term orientation, indulgence, collectivism, and masculinity, on proactive behavior among entrepreneurs, demonstrating the continued relevance of cultural dimension theory in contemporary entrepreneurship research. Hofstede's framework, which includes the Power Distance Index, Individualism versus Collectivism, Masculinity versus Femininity, Uncertainty Avoidance Index, Long-term versus Short-term Orientation, and Indulgence versus Restraint, provides a systematic approach to understanding how cultural values shape cognitive processes and behavioral patterns (Hofstede, 2003). Triandis have extended this theoretical foundation through his cultural syndrome theory, emphasizing the dynamic interaction between cultural patterns and individual psychological processes, particularly in understanding how collective cultural experiences influence personal cognition and decision-making behavior (Triandis, 2018).

The intersection of cultural psychology and entrepreneurship theory has gained significant momentum in recent decades, with scholars recognizing that entrepreneurial cognition and behavior cannot be fully understood without considering the cultural context in which they occur. Entrepreneurship is fundamentally a cultural phenomenon in which opportunity recognition, risk assessment, and resource mobilization are all influenced by culturally embedded cognitive schemas and value systems (Shane & Eckhardt, 2003). This perspective has been further developed, emphasizing that entrepreneurial mindsets encompass individual psychological traits and culturally transmitted patterns of thinking and behavior that guide entrepreneurial decision-making processes (McGrath & MacMillan, 2001). The cultural cognition approach to entrepreneurship suggests that entrepreneurs' ability to identify opportunities, assess risks, and make strategic decisions is significantly influenced by their cultural background, which shapes their cognitive frameworks and behavioral repertoires (Mitchell et al., 2002). Cultural values influence entrepreneurial intentions and behavior by impacting cognitive processes such as self-efficacy, risk perception, and opportunity evaluation (Liñán & Chen, 2009).

Applying archetype theory to the organizational and entrepreneurial context represents a significant theoretical innovation that bridges Jungian psychology with contemporary business research. The concept of the collective unconscious was first proposed by Carl Jung, a Swiss psychiatrist and analytical psychologist. According to Jung, archetypes are innate patterns of thought and behavior that attempt to be realized in an individual's environment, providing a fundamental understanding of how universal patterns manifest in specific cultural contexts. Jung defined the collective unconscious as a species-specific

repository of ancestral history and memory accumulated over evolutionary time. The collective unconscious is composed of a set of archetypes (patterns), categories of objects, people, and situations that have existed throughout evolutionary time, suggesting that entrepreneurial behavior may reflect deeper archetypal patterns that are both universal and culturally adapted (Jung, 2014). Mark and Pearson (2001) pioneered applying archetype theory to the business context, showing how archetypal patterns influence brand identity, organizational culture, and leadership style. Their work has been extended to entrepreneurship research by academics who arguing that entrepreneurial identity and behavior can be understood through the lens of archetypes that capture both universal human drives and culture-specific manifestations (Fauchart & Gruber, 2011).

Ethnic entrepreneurship research has emerged as a specialized field examining how cultural heritage, ethnic identity, and community networks influence entrepreneurial behavior and business outcomes. Aldrich and Waldinger (1990) established a basic framework for ethnic entrepreneurship, emphasizing the interactive effects of opportunity structures, group characteristics, and ethnic strategies in shaping entrepreneurial outcomes (Aldrich & Waldinger, 1990). This framework has been widely applied to ethnic communities worldwide, revealing consistent patterns in which ethnic entrepreneurs leverage cultural resources, community networks, and distinctive business practices to achieve competitive advantage (Light & Gold, 2000). Other research has also emphasized the psychological dimensions of ethnic entrepreneurship, examining how ethnic identity influences entrepreneurial motivation, risk perception, and strategic decision-making processes (Drori et al., 2009). The concept of ethnic resources has expanded to include not only tangible assets such as financial capital and labor networks but also intangible psychological resources such as cultural values, cognitive schemas, and behavioral norms that guide entrepreneurial action (Zhou, 2004).

Research on Minangkabau entrepreneurship consistently highlights the unique cultural psychological characteristics that distinguish this ethnic group's approach to business and economic activity. The Minangkabau matrilineal social system creates a distinctive cultural context in which individual achievement is balanced with collective responsibility, leading to entrepreneurial behavior that emphasizes personal success and community well-being (Abdullah, 2009). The tradition of merantau (voluntary migration) has been widely studied as a cultural practice shaping Minangkabau entrepreneurial psychology, creating cognitive schemas emphasizing adaptability, opportunity seeking, and risk taking within a culturally appropriate framework (Naim, 2013). Recent psychological research on Minangkabau entrepreneurs has identified specific cognitive patterns, including high achievement motivation combined with a strong social orientation, calculated risk-taking behavior, and innovative problem-solving approaches that draw on traditional wisdom and modern business practices (Anggadwita & Palalić, 2020). Integrating Islamic values with traditional customs creates a unique value system that influences Minangkabau entrepreneurial decision-making, emphasizing ethical business practices, long-term thinking, and community-oriented wealth creation (Hamka, 2021).

Madurese entrepreneurship has distinctive psychological traits that reflect the cultural values of the ethnic group and historical experiences in economic adaptation and survival. Research consistently identifies high levels of perseverance, pragmatism, and frugality as core psychological characteristics of Madurese entrepreneurs, reflecting cultural values that emphasize hard work, resourcefulness, and gradual accumulation of wealth (Wiyata, 2013). The cultural concepts of *bhuppa'*, *babhu'*, *ghuru*, and *rato* (father, mother, teacher, leader)

create a hierarchical value system that influences Madurese entrepreneurial behavior, encouraging respect for authority while encouraging individual initiative within culturally appropriate boundaries (Rifai, 2007). Psychological studies of Madurese entrepreneurs have revealed high stress tolerance, conservative risk assessment, and strong community loyalty as traits that influence their business strategies and market approaches (Bouvier, 2002). The migration patterns of Madurese people have created adaptive psychological mechanisms that enable successful entrepreneurial adaptation to diverse market contexts while maintaining cultural identity and community relations (Husson, 1997).

Chinese Indonesian entrepreneurship is one of the most studied cases of ethnic entrepreneurship, with research consistently highlighting the influence of Confucian values and Chinese cultural traditions on business behavior and psychological orientation. The concept of *guanxi* (network of relationships) has been central to understanding the psychology of Chinese Indonesian entrepreneurship, emphasizing the importance of trust, reciprocity, and building long-term relationships in a business context (Chua, 2008). Research has identified distinctive psychological characteristics, including high uncertainty avoidance, long-term orientation, and relationship-oriented decision-making, as core traits that distinguish Chinese Indonesian entrepreneurs from other ethnic groups (Suryadinata, 2009). The family business tradition in Chinese Indonesian society creates a unique psychological dynamic in which individual entrepreneurial achievement is closely integrated with family honor, intergenerational wealth transfer, and collective economic success (Mackie, 1992). Recent research has emphasized the adaptive capacity of Chinese Indonesian entrepreneurs, who demonstrate psychological flexibility in navigating changing political and economic contexts while maintaining core cultural values and business practices (Coppel, 2002).

Comparative studies of ethnic entrepreneurship have revealed universal patterns and distinctive differences across cultural groups, providing insights into how cultural psychology influences entrepreneurial behavior. Cross-cultural research has identified common psychological traits among successful ethnic entrepreneurs, including high achievement motivation, risk tolerance, and social networking skills, while also revealing significant differences in cognitive styles, decision-making processes, and strategic orientations (Dana & Morris, 2007). Studies comparing Asian ethnic entrepreneurship have highlighted distinctive patterns in risk assessment, opportunity evaluation, and resource mobilization that reflect underlying cultural values and psychological orientations. It is important to understand how these factors influence venture success and economic development in these communities (Tehseen & Anderson, 2020). Cho's (2022) research suggests that understanding the cultural psychology framework can provide deeper insights into entrepreneurial behavior across ethnicities. (Cho, 2022). The conceptual framework for this study integrates cultural psychology theory, archetype theory, and ethnic entrepreneurship research to develop a comprehensive model for understanding how cultural values and psychological processes interact to shape entrepreneurial behavior across ethnic contexts. By applying this integrated framework to a comparative analysis of Minangkabau, Madurese, and Chinese Indonesian entrepreneurship, this study aims to contribute to the theoretical understanding and practical application of cultural psychology in entrepreneurship research, addressing significant gaps in current knowledge while providing insights for entrepreneurship education, policy development, and cross-cultural business practice.

3. Methodology

This study uses a qualitative approach using a descriptive-comparative literature research methodology to analyze the cultural psychology of entrepreneurship in three ethnic archetypes in Indonesia: Minangkabau, Madurese, and Chinese Indonesian. The literature research method was chosen because it allows researchers to explore and analyze the phenomenon of cultural psychology entrepreneurship in depth through existing literature sources, including books, scientific journals, articles, and other academic publications relevant to the research topic (Creswell & Creswell, 2018; Zed, 2023). This research design adopts an analytical-comparative approach that allows the identification of similarities and differences in the characteristics of cultural psychology entrepreneurship among the three ethnic groups.

The research data sources were obtained through various international and national academic databases and consisted of the scholarly works that formed the analytical corpus of this study. Primary literature includes empirical research published in Scopus and Google Scholar-indexed journals. The literature search focused on relevant keywords in English and Indonesian, including cultural psychology, entrepreneurship, ethnic entrepreneurship, Minangkabau entrepreneurship, Madurese business culture, Indonesian Chinese business, cross-cultural entrepreneurship, entrepreneurial behavior, and combinations of related keywords. Secondary literature includes reference books and scientific publications that discuss cultural, psychological, and entrepreneurial aspects in the context of the three ethnic groups studied.

To enhance methodological transparency and consistency, the literature search followed a structured review procedure adapted from recognised guidance for literature-based research (Paré et al., 2015; Snyder, 2019). Searches were conducted systematically using combinations of predefined keywords connected through Boolean operators (AND, OR) in Scopus and Google Scholar. The search strategy was refined iteratively to capture publications discussing entrepreneurship from cultural psychological perspectives within the three selected ethnic communities. To improve coverage, backward citation searching was undertaken by reviewing the reference lists of influential publications, while forward citation tracking was used where appropriate to identify relevant subsequent studies.

The analytical corpus consisted of publications that were directly relevant to the objectives of this study and that informed the comparative thematic analysis presented in the discussion section. The analytical corpus comprised 38 scholarly sources that directly informed the comparative thematic analysis. Literature selection was guided by four analytical dimensions: cultural value systems, psychological characteristics, entrepreneurial practices, and ethnic business orientations. Studies were retained when they provided empirical evidence, theoretical perspectives, or interpretive insights into these dimensions within the Minangkabau, Madurese, or Chinese Indonesian contexts. Publications lacking substantive discussion of entrepreneurship or cultural psychological processes were not included in the analytical corpus. The explicit application of these criteria was intended to strengthen methodological transparency and facilitate the reproducibility of the review process (Kraus et al., 2022; Snyder, 2019).

Following the literature identification and selection process, the analysis began with thematic coding of information extracted from each selected source. The analysis process began with thematic coding of information extracted from each literature source, which was then categorized based on the dimensions of cultural psychology entrepreneurship. The

coding scheme was developed deductively based on existing theoretical frameworks and inductively from patterns emerging in the literature. The next stage involved identifying common patterns and characteristic differences across the three ethnic groups through systematic comparative analysis. The analysis was guided by a theoretical framework that integrates cultural psychology theory, entrepreneurship theory, and entrepreneurial cognition perspectives. Cross-case analysis techniques were used to identify convergent and divergent themes across the three ethnic groups (Yin, 2018). Source triangulation was conducted using different types of literature from different theoretical and methodological perspectives to understand the phenomenon under investigation comprehensively.

4. Results and Discussion

The role of cultural psychology in shaping entrepreneurial behavior has received increasing attention in cross-cultural studies, as the values held by an ethnic group have been shown to influence how individuals interpret and carry out business activities. Cultural psychology significantly influences entrepreneurial behavior by shaping individual motivation, risk perception, and decision-making processes, ultimately affecting their entrepreneurial success (Ye & Dong, 2021). Entrepreneurial behaviors such as individual motivation, risk perception, and response to failure are significantly influenced by cultural psychology, which ultimately affects the entrepreneurial image (Ye & Dong, 2021). Influences entrepreneurial behavior by shaping attitudes towards risk, innovation, and social networks, which are critical to entrepreneurial success (Bustamante et al., 2022). Therefore, understanding the psychological dimensions shaped by culture is not only important for explaining variations in entrepreneurial behavior across ethnic groups but also crucial in designing more effective, adaptive, and socio-culturally context-specific entrepreneurial approaches. Based on the cultural psychology framework and archetype theory that has been explained, the thematic analysis produces the following three main archetypes of Indonesian ethnic entrepreneurship, each reflecting a distinctive value structure and psychological characteristics.

4.1 Minangkabau Entrepreneur Archetype: The Cultural Navigator

The Minangkabau entrepreneur archetype emerges as the Cultural Navigator, characterized by a sophisticated balance between traditional cultural values and modern business practices. Psychologically, Minangkabau entrepreneurs exhibit an exceptional risk-taking propensity coupled with a calculated decision-making process that reflects their cultural emphasis on wisdom and deliberation (Anwar et al., 2020). This propensity can be linked to cultural values that support innovation and creativity in entrepreneurship, contributing to their success in the marketplace (Ibrahim, 2022). Their achievement orientation is specifically balanced by collective responsibility, creating a unique entrepreneurial mindset prioritizing individual success and societal well-being. Psychological capital is a valuable resource for entrepreneurship (Margaça et al., 2023). Research on psychological capital among Minangkabau entrepreneurs reveals a distinctive pattern in their business approach, indicating how their psychological profile aligns with their matrilineal system. Independence must be balanced with family obligations, thus fostering independent and socially connected entrepreneurs.

The cultural value system of Minangkabau entrepreneurs is deeply rooted in adat (customary law), which provides a strong ethical framework for business conduct. *Adat Basandi Syarak, Syarak Basandi Kitabullah* reflect the intertwined nature of their adat and Islamic beliefs (Asyari, 2016). This traditional legal system is integrated with Islamic values, creating a dual moral compass that guides entrepreneurial decision-making (Abdullah, 2009). The matrilineal system is a unique tradition in which property and assets are inherited through the female line, reflecting strong cultural values in Minangkabau society (Mundayat, 2016). The matrilineal inheritance system has a significant impact on business succession patterns, often leading to a more inclusive and collaborative approach to business leadership compared to a patriarchal system. Many Minangkabau women are successful in business and entrepreneurship, with values such as hard work, discipline, and creativity embedded in Minangkabau adat (Sari et al., 2024). The Minangkabau entrepreneurial cultural heritage has been identified as a significant source of sustainable competitive advantage, with research showing how their entrepreneurial ethos extends across Indonesia and into international markets in Malaysia (Mundayat, 2016). The combination of customary value systems, Islamic principles, and matrilineal social structures form a unique psychological-cultural foundation for Minangkabau entrepreneurs, strengthening their collective identity and producing an adaptive, collaborative, and cross-border competitive entrepreneurial model.

Behaviorally, the tradition of migration creates a natural tendency to seek opportunities and expand markets beyond geographical boundaries. The tradition of Minangkabau migration not only serves as a way to earn a living but also as a means of forming character and entrepreneurial values among the younger generation (Rahman, 2016). Minangkabau migrants can be found throughout Indonesia and beyond, maintaining peaceful coexistence with local communities and contributing to the local economy (Bunaiya et al., 2021; Munir & Pandin, 2021). Minangkabau entrepreneurs consistently demonstrate innovation within a traditional framework, adapting modern business practices while maintaining cultural authenticity. Their ability to navigate between traditional and modern contexts makes them highly effective in diverse market environments, allowing them to bridge cultural gaps and create sustainable business relationships across ethnic communities.

4.2 Madurese Entrepreneur Archetype: The Resilient Adapter

The Madurese entrepreneur archetype, known as The Resilient Adapter, exhibits extraordinary psychological resilience and adaptability in a challenging business environment. Their resilience and high stress tolerance stems from historical experiences of resource scarcity and environmental challenges on Madura Island. The Madurese community, especially those in the wholesale retail business, have demonstrated significant adaptability and resilience in their entrepreneurial endeavors. This adaptability is critical to their sustainability and expansion in various cities in Indonesia (Asyari, 2016). The Madurese ethnic group has character traits in their entrepreneurship: they are passionate, confident, tenacious, ambitious, and hard-working (Rahayu & Mayasari, 2021). The Madurese community is known for its resilience and entrepreneurial nature, especially in overcoming socio-economic challenges through community-based entrepreneurship. This psychological resilience is manifested in a pragmatic problem-solving approach that prioritizes practical solutions. Research with a literature review shows that entrepreneurial resilience that grows from personality factors and community support is important because

it affects entrepreneurial ventures' initiation, involvement, and performance (Hartmann et al., 2022). The psychological resilience and adaptability of Madurese entrepreneurs not only reflect responses to environmental pressures but also form an archetype of community-based entrepreneurship that is resilient, pragmatic, and solution-oriented, which is relevant to study in developing a contextual entrepreneurship model in Indonesia.

The cultural value system of Madurese entrepreneurs is based on the principle of hierarchical respect for Bhuppa', Babhu', Ghuru, Rato (father, mother, teacher, leader), which creates a structured approach to business relationships and decision-making processes. The work ethic of the Madurese people is relatively high because, for them, working is an activity of worship in accordance with the teachings of Islam that they adhere to so that the results are halal and approved by God. (Faraby, 2016). Religion influences economic behavior with positive influences, including strengthening entrepreneurial attitudes and increasing access to resources, while negative influences such as involving restrictive norms and limited access to funding (Block et al., 2025). Maintaining family honor and reputation serves as a powerful motivating force, encouraging entrepreneurs to pursue excellence while maintaining ethical standards. This cultural framework creates ambitious and responsible entrepreneurs, balancing personal success with societal expectations and religious obligations.

Madurese entrepreneurs use a gradual business expansion strategy that reflects their conservative approach to risk management and resource allocation. Hidayat's (2023) research states that Madurese entrepreneurs start businesses gradually from scratch and build social networks gradually. Conservative financial management practices ensure business sustainability and reduce vulnerability to economic shocks. No coherent management strategy has been planned, implemented, or assessed (Hidayat et al., 2023). Although potentially slower than an aggressive expansion strategy, this methodical approach to entrepreneurship creates a more resilient and sustainable business model that can adapt to changing market conditions while maintaining community support and cultural authenticity.

4.3 Chinese Indonesian Entrepreneur Archetype: Strategic Network Manager

The Chinese Indonesian entrepreneur archetype, conceptualized as the Strategic Network Manager, exhibits sophisticated long-term orientation and strategic thinking skills that distinguish them in the Indonesian entrepreneurial landscape. Their psychological profile reflects high uncertainty avoidance and planning tendencies, leading to comprehensive business strategies anticipating market changes and competitive challenges. A recent study on entrepreneurship education and self-efficacy among Chinese university students revealed a relationship-oriented business approach that emphasizes building long-term trust and partnerships rather than short-term transactional benefits (Gao & Lu, 2024). This psychological framework enables Chinese Indonesian entrepreneurs to develop complex business ecosystems that provide competitive advantages through strategic alliances and collaborative ventures.

Confucian ethics form the foundation of their cultural value system, providing a comprehensive moral framework emphasizing integrity, respect, and social harmony in business relationships. Confucianism influences concepts such as interpersonal relationships, differential patterns in relationships, and modes of exchange, which are reflected in the commercial behavior of Chinese people (Z. Yang, 2024). The guanxi (relationship) network system, which is a practical entity of Confucianism, creates a

business network that transcends family and ethnic boundaries, uniting various stakeholders in a comprehensive business ecosystem (F. Yang, 2011). These cultural values create entrepreneurs prioritizing building long-term relationships rather than maximizing short-term profits, resulting in sustainable business practices and a lasting market presence.

Chinese Indonesian entrepreneurs consistently develop a diversified business portfolio that reduces risk exposure and simultaneously exploits multiple market opportunities. Family business continuity is given primary emphasis, with succession planning and intergenerational knowledge transfer being the primary concerns. Family business governance and share ownership begin with the innermost family while still implementing a selection process (Lestari, 2018). Their intergenerational knowledge transfer practices ensure business continuity and accumulation of wisdom across generations, creating a competitive advantage through evolving memory and best practices. Family members are directly involved in carrying out important tasks, and potential successors to the family business also learn to be increasingly responsible for their own actions, which can have a direct impact on the family business (Rachmawati & Santoso, 2020). Adaptive cultural integration strategies enable them to operate effectively across cultural contexts while maintaining their core identity and values. This behavioral pattern reflects their historical experience as a minority group, requiring sophisticated cultural navigation skills to succeed in diverse business environments while preserving their unique entrepreneurial traditions. The results of the identification of the three ethnic archetypes can be seen in the table below:

Table 1 – Comparison Table of Entrepreneurial Archetypes

No	Psychological & Cultural Aspects	Minangkabau (Cultural Navigator)	Madura (Resilient Adapter)	Indonesian Chinese (Strategic Networker)
1	Core Value System	Customs and Islam (ABS-SBK)	Bhuppa', Babhu', Ghuru, Rato	Confucian Ethics & Guanxi
2	Market Expansion Strategy	Migration (migration outside the region)	Gradual and local penetration	Diversification & strategic network
3	Decision Making Styles	Deliberation, collective	Hierarchical and pragmatic	Family strategic analysis
4	Primary Psychological Capital	Achievement and community orientation	Resilience also efficiency	Long term planning
5	Gender and Succession	Matrilineal, active women	Patriarchal, gradual	Family business dynasty
6	Risk Tolerance	Moderate, measured with wisdom	Low, conservative	High, planned
7	Social Network Patterns	Migrant community	Local communities and religion	Cross-ethnic business network

4.4 Comparative Analysis

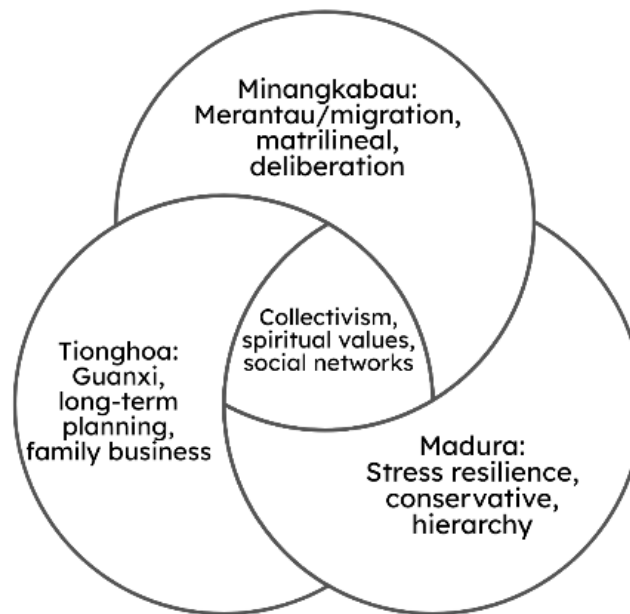
Comparative analysis reveals striking similarities and striking differences among the three entrepreneurial archetypes. All three groups demonstrate a strong family orientation in business operations, reflecting the broader Indonesian cultural emphasis on kinship and social solidarity. The integration of religious or spiritual values appears consistently across the archetypes, although it manifests differently through Islamic principles for Minangkabau and Madurese entrepreneurs and Confucian ethics for Chinese Indonesians. Integrating spirituality into business education can enhance character development and ethical leadership (Ngunjiri, 2018). Community-based business networks serve as fundamental infrastructure for all three groups, although their scope and operational mechanisms vary significantly based on cultural characteristics and historical experiences. These networks not only support economic collaboration but also strengthen local cultural identities and values inherent to each ethnic group in Indonesia (Manik et al., 2023).

Significant differences are seen in the level of risk tolerance and strategic approach to business development. Minangkabau entrepreneurs demonstrate moderate risk tolerance balanced with cultural wisdom, while Madurese entrepreneurs employ conservative risk management, reflecting their resource-conscious heritage. Chinese-Indonesian entrepreneurs demonstrate calculated risk taking within a sophisticated strategic framework emphasizing long-term planning and diversification. Decision-making processes also vary significantly, with Minangkabau entrepreneurs incorporating traditional consensus building, Madurese entrepreneurs following a hierarchical deference pattern, and Chinese-Indonesian entrepreneurs emphasizing family consultation and strategic analysis.

Market expansion approaches reflect the cultural psychology and historical experiences of each group. Minangkabau entrepreneurs use migration traditions for geographic expansion, Madurese entrepreneurs use gradual community penetration strategies, and Chinese Indonesian entrepreneurs use strategic networks to enter diverse markets. Differences in these dimensions of cultural psychology reveal varying orientations toward individualism versus collectivism, with all three groups exhibiting collectivist tendencies but expressing them through different mechanisms. Variations in power distance reflect each group's traditional social structure, while differences in uncertainty avoidance influence their respective approaches to business planning and risk management. These findings provide valuable guidance for policy designers and entrepreneurship training institutions in designing coaching approaches more responsive to target communities' cultural identities.

The differences and similarities between the intersection patterns of the three ethnic groups can be seen in the diagram below. Each ethnic group in this study exhibits distinctive characteristics of the psychology of entrepreneurial culture that distinguish them from one another. Minangkabau entrepreneurs are characterized by three main elements: the tradition of migration, the matrilineal social system, and the practice of deliberation. The tradition of migration functions as a business expansion strategy and a means of forming an adaptive entrepreneurial character across regions. The unique matrilineal structure influences business inheritance patterns and encourages women to play an active role in the business world. Meanwhile, the value of deliberation reflects a way of collective decision-making based on local wisdom and customary values. Additional options relevant to this ethnic group are the orientation of collective achievement and the integration of customary and Islamic values in the principles of Adat Basandi Syarak, Syarak Basandi Kitabullah.

Figure 1 – Archetype Slice Diagram



Meanwhile, the Madurese ethnic group shows the main characteristics of stress resistance, a conservative approach, and a hierarchical structure. This resilience arises from a history of living with limited resources, which fosters a tough and resilient mindset, reflecting the resilient adapter archetype. Their business strategy tends to be conservative, with gradual expansion and careful financial management. The Bhuppa', Babhu', Ghuru, and Rato value systems instill a hierarchical social structure and guide business relationships based on respect and obedience. Additional features that are also prominent in this ethnic group are a strong work ethic based on religious teachings and a pragmatic tendency to solve problems.

Indonesian Chinese ethnic groups have entrepreneurial characteristics characterized by the strength of *guanxi* (trust-based networks), long-term orientation, and family business structures. *Guanxi* is the foundation of their broad, cross-ethnic business relationship strategies, built through trust and reciprocity. Long-term orientation is reflected in strategic planning patterns and resilience to market dynamics. The family business model emphasizes intergenerational succession and the management of business dynasties with systematic governance. Confucian values and business diversification practices are important additions to understanding the strength of this ethnic group in the world of entrepreneurship.

Amidst these three different characteristics, three important overlapping elements show fundamental similarities between the archetypes. The first is collectivism, reflected in family and community orientation: collective responsibility in Minangkabau, social loyalty in Madura, and family honor in Chinese. The second is spiritual or ethical values, although the sources differ: Minangkabau and Madura are rooted in Islam, while the Chinese are rooted in Confucian ethics. Therefore, a more inclusive term such as spiritual/ethical value system is considered more representative. Third, all ethnic groups rely heavily on social networks in building and expanding their businesses, from networks of migrants (Minangkabau) and local and religious communities (Madura) to cross-ethnic *guanxi*

relations (Chinese). These networks function as social capital that strengthens the sustainability of their businesses and collective identity.

4.5 Theoretical Implications

These findings provide substantial validation for the archetype framework in understanding cultural entrepreneurship. They suggest that different cultural groups develop distinctive entrepreneurial patterns that reflect their psychological orientations, value systems, and behavioral preferences. Cultural cognition-behavior linkages impact creativity, risk-taking, and independence, which are related to the likelihood of becoming an entrepreneur or an employee (Knörr et al., 2013). Policies aimed at increasing entrepreneurial activity may or may not be successful depending on culture. Policies that are successful in one culture may not be successful in another. (Audretsch, 2020) . Developing a multiethnic comparative model contributes to cross-cultural entrepreneurship theory by providing a framework for understanding entrepreneurial diversity in a global context, moving beyond simple individual versus cultural differences to a more nuanced understanding of archetypes.

The cultural entrepreneurial archetype model developed through this study offers a significant contribution to entrepreneurship theory by showing how cultural psychology creates distinct entrepreneurial patterns that persist across generations and geographic locations. Cultural diversity influences entrepreneurial behavior, with different cultural values driving different types of entrepreneurship. For example, egalitarianism in Latin American cultures and mastery and autonomy in North American cultures influence social entrepreneurship differently (Jaén et al., 2017). Historically rooted regional cultural attitudes can sustainably influence entrepreneurial activity and innovation (Rinkinen & Konsti-Laakso, 2023). Entrepreneurial intentions are transmitted from parents to children and grandparents, indicating strong intergenerational influence. This transmission varies across cultures, highlighting the role of the family in shaping entrepreneurial aspirations (Laspita et al., 2012).

This research suggests that adequate entrepreneurship support in diverse cultural contexts requires understanding and accommodating different archetype approaches rather than applying a uniform model. These findings significantly affect entrepreneurship education, business incubation programs, and economic development policies in multicultural societies. The archetype framework provides a sophisticated alternative to simplistic cultural stereotypes, offering nuanced understandings that can inform more effective and culturally sensitive approaches to entrepreneurship development and support.

5. Conclusions

This study identified and examined three cultural psychology-based entrepreneurial archetypes in the context of Indonesian ethnicity: Cultural Navigator (Minangkabau), Resilient Adaptor (Madura), and Strategic Network Manager (Chinese Indonesian). Each archetype reflects the integration of distinctive cultural values, inherited social structures, and psychological processes that shape different entrepreneurial mindsets and behaviors. Minangkabau stands out with their wandering spirit, matrilineal system, and deliberation values; Madura with stress resilience, conservative strategies, and hierarchical value systems; while Chinese Indonesian displays the strength of *guanxi*, long-term orientation, and a family business model rooted in Confucian ethics.

These findings provide significant theoretical contributions to developing the archetype framework in the cultural psychology of entrepreneurship. This study broadens the understanding of how cultural values and internal social systems of ethnicity shape cognitive processes such as risk taking, strategic planning, and business decision making. By combining Jung's archetype theory, Hofstede's theory, and ethnic entrepreneurship perspectives, this article builds an integrative conceptual model that can explain the diversity of entrepreneurial styles in a multicultural country like Indonesia.

However, this study has methodological limitations because it relies on a descriptive-comparative literature review without the support of primary field data. The generalization of the findings also needs to be limited to the cultural and geographical context of each ethnic group. Therefore, future research needs to explore empirical validation of these archetypes through field studies, psychological surveys, or mixed methods and expand the scope to other ethnic groups or global contexts to test cross-cultural applicability.

Practical implications of this study include the importance of developing culturally sensitive entrepreneurship training programs, community-based policy approaches, and economic development strategies that respect local social structures and values. In Indonesia's cultural diversity, understanding entrepreneurial archetypes strengthens local competitive advantages and becomes a strategic basis for forming an inclusive, sustainable, and culturally identity-aligned business ecosystem.

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