



Minangkabau Women Balance the Role of a Mother and Entrepreneur in the Cultural System They Profess

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DOI: [10.31004/aulad.v8i1.996](https://doi.org/10.31004/aulad.v8i1.996)

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Article Info

Abstrak

Kata kunci:

Pola asuh; perempuan Minangkabau; Bundo Kanduang; entrepreneur; etnografi

Perempuan Minangkabau, yang dikenal sebagai Bundo Kanduang, memiliki peran penting dalam mendidik anak serta menjalankan usaha. Seiring perkembangan zaman, mereka dihadapkan pada tantangan untuk menyeimbangkan peran sebagai ibu dan entrepreneur. Penelitian ini bertujuan untuk menganalisis bagaimana perempuan Minangkabau menyeimbangkan kedua peran tersebut dalam sistem budaya yang mereka anut serta mengidentifikasi nilai-nilai pola asuh yang diterapkan. Penelitian ini menggunakan metode kualitatif dengan pendekatan etnografi berdasarkan tahapan penelitian Spradley. Informan penelitian berjumlah 10 orang di Kabupaten Dharmasraya, Sumatera Barat. Analisis data dilakukan dengan metode domain, taksonomi, dan komponen, serta diuji dengan triangulasi sumber, teknik, dan waktu. Hasil penelitian menunjukkan bahwa pola asuh perempuan Minangkabau menekankan sepuluh nilai utama, termasuk kemandirian, kejujuran, kreativitas, dan solidaritas, yang berkontribusi pada pembentukan karakter anak dalam menghadapi tantangan modern.

Abstract

Keywords:

Parenting; Minangkabau women; Bundo Kanduang; entrepreneur; ethnography

Minangkabau women, known as Bundo Kanduang, play a crucial role in raising children while also managing businesses. As societal dynamics evolve, they face the challenge of balancing their roles as mothers and entrepreneurs. This study aims to analyze how Minangkabau women navigate these dual roles within their cultural system and to identify the parenting values they uphold. A qualitative research approach was employed using ethnographic methods based on Spradley's research framework. The study involved 10 informants from Dharmasraya Regency, West Sumatra. Data analysis was conducted through domain, taxonomic, and component analysis, with data validity ensured through source, technique, and time triangulation. Findings reveal that Minangkabau women's parenting emphasizes ten core values, including independence, honesty, creativity, and solidarity, which significantly contribute to shaping children's character in adapting to modern challenges.

1. INTRODUCTION

The Minangkabau society is famous for its unique characteristics as a society that adheres to a matrilineal kinship system. The inheritance of bloodlines based on the mother's lineage is a form of culture possessed by the Minangkabau people. The values of Minangkabau customs, which have long been developed by traditional leaders, are still upheld today by the Minangkabau people as *adat nan sabana adat*, namely customs that cannot be changed, including *adat basandi syarak, syarak basandi kitabullah* (customs based on Islamic law, Islamic law based on the Holy Quran). The values taught in Minangkabau customs become a reference for people to behave in the social life of society. These values are expressed in the form of proverb that are taught from generation to generation.

The Minangkabau people are also famous for their habit of Merantau (migrating). It is a Malay, Indonesian and Minangkabau term which has the same meaning and usage as the root word "rantau". Merantau according to the Kamus Besar Bahasa Indonesia (Indonesian Dictionary) (KBBI) is sailing (looking for a living), going to find a living to a place that is not far away. Meanwhile, according to leading Minangkabau sociologist, Dr. Mochtar Naim (1984), the term merantau contains at least six main elements, namely; (1) leaving one's hometown, (2) of one's own accord, (3) for a long period of time or not, (4) with the aim of earning a living, studying or seeking experience, (5) usually with the intention of returning home, and (6) merantau is a social institution that is entrenched. Hence, merantau is the activity of leaving one's hometown of one's own accord to seek a living and experience with the aim of returning home. Based on historical facts, it can be seen that there are four reasons that pushed Minang people to migrate. To sum up, the purpose of Minangkabau people migrating is to seek life, seek knowledge, find a safe and comfortable place away from political unrest, or escape from their own environment because of their bad temper (Naim, 1979: 78-94).

As time goes by, the current culture of migrating occurs where migrating is not only done by men but also by women. In 2015, around 784,828 West Sumatran women migrated out of the region (Central Statistics Agency, 2015). This data shows that the migration rate of women from West Sumatra, who are mostly Minangkabau, is quite high. Women's involvement in the culture of migrating is also influenced by economic factors. Minangkabau women currently work a lot as entrepreneurs. Minangkabau traders are also feeling this increasingly widespread change in digitalization. This has caused a shift in the style of buying and selling, where previously selling was done by providing a shop. With this digitalization change, sellers only stay at home and can sell their products in online shops such as: Shopee, Lazada, TikTok, Instagram, Facebook and others. Creative Minangkabau women in entrepreneurship (Woman Creativepreneurship Minangkabau) are starting to steal opportunities in line with the changes in the current digitalization era. Minangkabau creativepreneurship women are starting to open online shops in various applications. Women remain at home but can still boost the family's economy by running entrepreneurs, which means that women can still play their role as mothers. The parenting style of Minangkabau women is certainly inseparable from one's cultural role.

Minangkabau women who can lead and educate their children are called *bundo kanduang*. It is an honorary title for Minangkabau women. Women are by nature destined to be educators. However, this does not necessarily mean that women just stay at home, Minangkabau women currently also run many businesses, namely businesses in the culinary, service, fashion and other fields. This condition certainly means that women is required to balance their time for business and family. Research conducted by Rindu Puryta, et al about the pattern of childcare in the Minangkabau family (Case Study of 5 Families in Nagari Pani Review, X Koto District, Tanah Datar Regency), the results of this study said that local cultural-based care is still applied in daily practice. Nevertheless, every family shows adaptation to the times, integrating modern values without losing the Minangkabau tradition. This research gets data that despite social changes, cultural values continue to function as a guideline in the care of children in the Minangkabau community. Referring to the findings of this research, the researcher tries to conduct further research on Minangkabau women in balancing the role as a mother and entrepreneur in the cultural system they profess.

2. METHODS

The paper applies qualitative research with ethnographic methods. It is scientific research that aims to understand a socio-cultural phenomenon naturally through a process of in-depth communication interaction between researchers and research subjects (Moleong, 2007). Ethnographic research is a qualitative research method used to study culture, behavior, norms, and social interactions within a

group or society. In ethnographic research, researchers are usually directly involved in the daily lives of the community being studied, by observing, interviewing, and interacting with members of the group. The purpose of this research is to understand the worldview and experiences of individuals or groups in their social and cultural contexts. The Ethnographic method is a form of research that focuses on sociological meaning through closed field observations of sociocultural phenomena (Emzir, 2011).

The location of this research is in Dharmasraya Regency, West Sumatra Province. The location of this ethnographic research was taken based on the results of the researcher's analysis of the many businesses carried out by groups of Minangkabau mothers in this area, ranging from culinary, fashion, furniture and other businesses. Participants in this ethnographic research were groups of Minangkabau mothers who ran their businesses. Data collection techniques in this study were interviews, observation and documentation. To test the validity of the research data, the researcher conducted triangulation, namely source triangulation, method triangulation and time triangulation. The data analysis used in this study is descriptive analysis, namely describing the data collected in the form of words, pictures and not numbers. As expressed by Sudarto (1976: 66) that data originating from manuscripts, interviews and field notes, documents and so on and then described so that they can provide clarity to reality. Data analysis in qualitative research is carried out since before entering the field, during the field and after finishing in the field. The data analysis technique in this study was carried out qualitatively by referring fully to the ethnographic research steps proposed by Spradley, namely domain analysis, taxonomic analysis and component analysis (Spradley, 2007).

3. RESULT AND DISCUSSION

The findings of Minangkabau women who play the role of a mother and entrepreneur in the culture they adhere to are certainly influenced by their cultural background. The teachings of values obtained in Minangkabau culture are also used as a reference for playing the role of a mother and as an entrepreneur, and this is also taught to their children. The parenting patterns applied by Minangkabau women in running their businesses will certainly also teach their children to become entrepreneurs. These teachings are taught in the form of parenting patterns applied in everyday life. The findings of the researcher during the field, the researcher found several values taught in the parenting patterns of Minangkabau women who run their businesses are :1) Educating children to be independent, 2) Educating children to be religious, 3) Educating children to be honest, 4) Educating children for working hard, 5) Educating children to be creative , 6) Educating children for saving, 7) Educating children for socializing, 8) Educating children to be persistent, 9) Educating children to respect/tolerance each other, 10) Educating children upholds solidarity between people. The researchers will explain the description of the results of the researcher's interview with the informant below:

The first informant interviewed was Roza Novita Sari (32 years old) who has a business sector (entrepreneur) in the culinary sector which sells premium cakes (cake & bakery). She is famous for her business name, Veroza. There is a philosophy contained in the name of this Veroza shop, namely a combination of her husband's name and her name so that they can unite with each other in running their business and leave their respective jobs to open a business together. Veroza has a shop available online and offline with the name Veroza Cake & Bakery. The following are the results of the researcher's interview with the informant:

The values that I apply cannot be separated from the influence of Minangkabau cultural values. There are many values contained in Minangkabau culture, starting from religious aspects, social life, entrepreneurship and others. These values are instilled through the Minangkabau proverb. It is used to strengthen the spirit of hard work in running a business or being an entrepreneur is "barakik rakik ka Hulu, Baranang Ranang Ka Tapian, Basakik Sakik Dulu, Basanang Sanang Kamudian" which means "Let's get sick first, have fun later." The meaning of these motivational words in running a business or entrepreneurship is to start applying the principle of working hard to build our business first. It contains the teachings of religious values, patience, sincerity and trust, discipline, hard work, never giving up, saving, honest and creative, capable, socializing, respecting each other and building solidarity. These values are applied in life so that it is also taught to children in living their lives

The second information person is Rini Safitri Yuwinda, aged (27 years), who has a business sector (entrepreneur) in the culinary and service sector. She is famous for her business name, Winda Coga.

There are 3 business opened offline and online by Winda Coga, namely Coga Ice Tea which is available in 8 branches, Winda Coga Florist and Winda Coga English. The following are the results of the researcher's interview with the informant, namely:

The values applied in running an entrepreneur are by instilling the concept of hard working with excellence, namely: (1) discipline, (2) hard work, (3) never give up, (4) saving, (5) prayer. This is what I apply in running the business that I run. Apart from that, the values that I have in running a business are that I provide opinions about (6) personal branding of a business or entrepreneur by having special characteristics of the merchandise that I make, such as iced tea that doesn't taste marketable. Flower bouquets, which is always updated, as well as the logo of the Winda Coga business, such as Es Teh Coga, Winda Coga Florist and Winda Coga English, (7) honest, by always providing quality ingredients to consumers so that no party is harmed, (8) creative, so I can think about what business I can open to help the economic aspect of family, and (9) public speaking and 10) consistent with the business I run. I also apply the values that I use in this business to the upbringing patterns in my family.

The third informant is Fherina Erman, 33 years old, who has a business (entrepreneur) in the trade sector, namely trading household appliances. The business owned by Fherin is known as the SKD shop. The following are the results of the researcher's interview with the informant:

The values that I instill in running a business are religious values, hard work, never giving up. This is what I instill in growing our business. We use these values as a reference to be successful. In my opinion, these values are very good to include in school subjects. This aims to foster an entrepreneurial spirit in students by instilling values such as religious values, hard work and never giving up. Running my business or entrepreneurship, other values that I also apply in running this business are based on cultural values passed down from generation to generation. Even though I don't really understand the Minangkabau proverbs, there are several Minangkabau traditional proverbs that I often use as a reference in running my business.

The Minang proverb in the religious aspect is guided by following aspect, namely: "ayam bakukuak paja manyinsiang, tabuah babunyi adzanpun riuah, jagolah lakok mari sambahyang, manyambah Allah di waktu subuah" " It means, we have to get up early to do our work. Hard work is also taught in Minang proverbs, one of which is "barakik rakik ka Hulu, Baranang Ranang Ka Tapian, Basakik Sakik Dulu, Basanang-Sanang Kamudian" which means we have to work hard first to grow our business, when we are successful then we can enjoy it. Lastly, about never giving up, because when running a business we certainly have many competitors, so we must instill the value of never giving up within ourselves so that we don't give up easily. This is also reflected in the Minang proverbs, namely "takuruang nak dilua, taimpik nak di ateh". It means, whatever failure we encounter, we try to keep trying harder. Then other values such as the ability to build good relationships, socialization, mutual respect. I also use the values that I apply as values taught in the upbringing of my small family.

The fourth informant in this research, namely Elyusri Febria Muallimin, has a culinary business and has been involved in developing UMKM (Microeconomics) for a long time. It is active in entrepreneurial organizations run by women. She is usually known as Riri. She has developed his business through UMKM. She is active in entrepreneurial organizations such as the Creative Economy Movement (Gekraf), the Indonesian Women Entrepreneurs Association (IWAPI) and others. The following are the results of interviews conducted by researchers with the informant:

The values that I apply in running this entrepreneur are religious, moral, hard work, discipline, honesty and never giving up, creative, thrifty. These are the values that I apply in running an entrepreneur in the culinary field that I work in. Religious values, for example, the business I am involved in is important to run in accordance with religious law. This value of honesty needs to be the main key in running a business and so on. Minang cultural teachings through the teachings of proverbs that I apply in running a business such as " baraja ka nan manang, mancontoh ka nan sudah " means looking at people who win and emulating those who already exist. These proverbs provide teachings to learn from people who has been successful in running his business. Then, the Minang proverb that I apply is " katiko ado

ditahan, alah ndak ado baru dimakan " meaning that if it is there then we hold it, if it is not there then we eat, which in this Minang petiti proverb teaches us us to save money in managing finances. The Minang petiti proverb that I also often say to my children is "barakik rakik ka Hulu, Baranang Ranang Ka Tapian, Basakik Sakik Dulu, Basanang-Sanang Kamudian", which means fighting first, enjoying later. It teaches us to work hard first to build a business when we are young and when we are old, we enjoy the results of our business. This is what I apply in running the business that I own. Other values include good socialization, respect and mutual respect for other people, and the value of tolerance. I also apply the values that I implement in building my business in my parenting style towards my family.

The next informant is Rizkana Yandela, 33 years old. She is a Civil Servant (ASN) and she chooses to run her business through an online store and she is helped by the her husband. The business he is involved in is Soraya Bedsheet, where the sales of his products are also provided at social gatherings. The following are the results of the researcher's interview with the informant:

*The values I instill in running this business are: Consistently promoting every day, working hard by finding free time to trade in the midst of being a busy career woman and mother of 3 children, never giving up even if nothing sells in a day, Honest in running a business, frugal lifestyle so that this money can be saved for the child's future, creative in looking for business opportunities, prayer to be able to run this business while still prioritizing trustworthy principles, the value of mutual respect and respect, good socialization in the community , as well as building a culture of tolerance. The values applied in running this business are found in the upbringing pattern in the family, and are supported by the cultural background as a Minang person, of course, which is strong in the traditional law of *adat basandi syara', syara' basandi kitabullah*'. It has been taught in Minang culture through the teachings of traditional Minang proverbs, such as one to foster a spirit of hard work, namely *barakik rakik ka hulu, baranang-ranang ka tapian, basakik-sakik kito dahulu, basanang-sanang kamudian*. It means, fighting first, enjoying later. I use the values in Minang traditional teachings as a reference in my daily life and I also teach these values to my children.*

The concept of parenting according to experts is closely related to the way parents educate their children. Parenting has a very big influence in shaping the character and attitude of children. Good parenting will influence children to grow into independent, religious, honest individuals and have many other positive values. From the results of interviews with the informants above, we can find out the parenting patterns applied by Minangkabau women who run businesses, namely parenting patterns based on the teachings of values applied in running a business and cultural teachings. The parenting pattern in the form of teaching values to strengthen children's character taught by their parents are: 1) Educating children to be independent, 2) Educating children to be religious, 3) Educating children to be honest, 4) Educating children to be able to work hard, 5) Educating children to be creative, 6) Educating children to be thrifty, 7) Educating children to be able to socialize, 8) Educating children to never give up, 9) Educating children to respect each other/tolerance, 10) Educating children to uphold solidarity between each other. The following researchers describe the findings of the parenting patterns of Minangkabau women who act as mothers and entrepreneurs in the culture they adhere to:

Parenting pattern "educating children to be independent"

Authoritative Parenting Pattern (Baumrind): Authoritative parenting, which combines good control with warmth, allows children to develop into independent. Authoritative parents provide clear boundaries, but also provide freedom to make choices. This helps children learn responsibility and make their own decisions. Children who are given this authoritative parenting style tend to be more independent because they are given the opportunity to try new things and learn from their mistakes.

Parenting style "educating children to be religious"

Democratic Parenting: In this parenting style, parents give children the opportunity to think and ask questions, but also instill religious values in a loving way. Parents who educate with this pattern tend to introduce children to religious teachings in a loving way, provide examples, and explain the importance of religious values. Children who are raised in an environment that prioritizes religious values and spirituality will be more religious because they are taught by parents who are role models.

Parenting style "educating children to be honest"

Authoritative Parenting: This parenting style strongly supports the development of honesty values because authoritative parents teach moral values through open communication. They emphasize the reasons behind the rules, so that children understand the importance of honesty in everyday life. Children raised in an authoritative parenting style tend to be more honest because they feel safe to talk openly about their feelings and thoughts.

Parenting style "able to work hard"

Authoritarian Parenting Style: Although authoritarian parenting is often associated with excessive pressure, parents who use this style can educate children to work hard by giving clear and high demands. However, it must be balanced with affection, so that children feel more confident with the support of their families.

Parenting style "educating children to be creative"

Permissive Parenting Style (indulgent): Permissive parents give children the freedom to explore and try new things. Although this style is less in providing firm boundaries, children raised in this style are often more creative because they feel free to express and develop their ideas.

Parenting "teaching children to be frugal"

Authoritative Parenting: Authoritative parents tend to teach the importance of managing money and being frugal through concrete examples and open discussions about these values. They teach children to make wise decisions about money and why careful management is important.

Parenting "teaching children to be social"

Democratic and Authoritative Parenting: Both of these parenting styles teach children to be social in a positive way. In authoritative parenting, children are taught to interact well with peers and adults, as parents model healthy social interactions and support children in developing their social skills.

Parenting "teaching children to be persistent"

Authoritative Parenting: Children raised in this parenting style are taught to be persistent and not give up easily. Parents provide positive reinforcement and give them opportunities to learn from failure, which builds a never-give-up attitude in children.

Parenting style "teaching children to respect each other/tolerance"

Democratic Parenting: Parents who adopt a democratic parenting style are more likely to teach children to respect differences and the importance of tolerance. Children are taught to speak openly and listen to the views of others. Authoritative Parenting also strongly supports the development of an attitude of mutual respect, because children are given the freedom to speak and are given positive direction about respecting others.

Parenting style "teaching children to uphold solidarity among others"

Authoritative and Democratic Parenting: In this pattern, parents teach the importance of working together and helping others. Children are taught to prioritize common interests, share, and work in groups, which are part of learning social solidarity. Authoritative parents demonstrate solidarity through their actions, providing concrete examples of how to support others in difficult situations.

There are several types of parenting styles that are applied, namely authoritative parenting, authoritarian parenting, democratic parenting and permissive parenting. This parenting style is used in educating children. Sometimes it is also necessary to apply an authoritarian parenting pattern to children, there are also times when you can apply democratic, permissive and authoritative parenting patterns. However, the parenting pattern that is more dominantly used by Minangkabau female entrepreneurs in educating their children is the authoritative parenting pattern. Authoritative parenting is Authoritative parenting is one approach to educating children that is recognized by many experts as the most effective approach in supporting children's emotional, social and intellectual development. The concept of this parenting pattern emphasizes the balance between discipline and affection, providing clear and firm

direction while still paying attention to the child's emotional needs. This authoritative parenting pattern is different from authoritarian parenting, which emphasizes control and punishment, and permissive patterns, which tend to be looser in terms of rules and boundaries. Diana Baumrind, a developmental psychologist, was the first to develop the concept of authoritative parenting through her research conducted in the 1960s. According to Baumrind, authoritative parenting is the healthiest and most effective type of parenting pattern. Baumrind identified this parenting style as a form of parenting that combines firm regulation with warmth and responsiveness to the child's needs.

- 1) **Clear Regulation:** Parents who use authoritative parenting set clear rules and realistic expectations for the child's behavior. They explain why the rules exist and why it is important to follow them, so that the child understands the consequences of his or her actions.
- 2) **Affection and Emotional Support:** Authoritative parents are also very supportive and attentive to the child's emotional needs. They provide space for children to talk, express feelings, and participate in decision-making in the family, but still provide clear boundaries.

The authoritative parenting style applied by the Minang woman who runs this business will certainly help the growth and development of the child, although her role as an entrepreneur takes up time, they still strive for good parenting for their children. Many values are applied by parents in running this business, children will also observe and imitate their parents' behavior. The process of instilling character from an early age is believed to be able to form a good personality when the child is an adult.

4. DISCUSSION

Based on research's results, it can be deemed that the parenting patterns of Minang women who run businesses are as follows: 1) Educating children to be independent, 2) Educating children to be religious, 3) Educating children to be honest, 4) Educating children for working hard, 5) Educating children to be creative, 6) Educating children for saving, 7) Educating children for socializing, 8) Educating children to never give up, 9) Educating children to respect each other/ tolerance, 10) Educating children to uphold solidarity between people. This research applies the theory of parenting patterns in the process of educating towards the maturation process so that this parenting style will help the process of forming a child's character. Four parenting styles, namely: authoritative parenting, authoritarian parenting, democratic parenting, permissive parenting (Jannah, 2012).

The family as the first residence in a child's life, each has a big influence on the child's environment and character formation. Character is better known as a personality that is only possessed by an individual and is different from other individuals (Hidayatullah, 2010). Character formation takes a long and continuous time. It is formed by character education for children from an early age. Character development for children first occurs through their immediate environment, namely the family environment. This is in line with the statement from Ki Hajar Dewantara quoted in (Shochib, 1998) which stated that "the family is the first and most important center of education, because since the emergence of human civilization until now the family has always influenced the growth of the character of every human being". In order to grow or instill good character in children, a family must have a unified collaboration in providing a child's first education. One way to teach children about character formation in their family environment is by observing and imitating the behavior of family members in their environment, especially their parents. It is believed that the process of instilling character from an early age can form a good personality when the child grows up.

The parenting patterns applied in the education of Minangkabau women who run businesses are authoritative parenting, authoritarian parenting, democratic parenting and permissive parenting. The parenting pattern that is more dominantly used in educating their children is authoritative parenting. Authoritative parenting is one approach to educating children that is recognized by many experts as the most effective approach in supporting children's emotional, social and intellectual development. The concept of this parenting pattern emphasizes a balance between discipline and affection, providing clear and firm direction while still paying attention to the child's emotional needs. This authoritative parenting pattern is different from authoritarian parenting, which emphasizes control and punishment, and permissive parenting, which tends to be looser in terms of rules and boundaries. Although Minang women who run this business are classified as busy mothers, they still divide their time to educate their

children in forming their character. Many values are applied by parents in running this business, children will also observe and imitate their parents' behavior. The behaviors implemented by parents in shaping children's character are: 1) Educating children to be independent, 2) Educating children to be religious, 3) Educating children to be honest, 4) Educating children to be able to work hard, 5) Educating children to be creative, 6) Educating children to be thrifty, 7) Educating children to be able to socialize, 8) Educating children to never give up, 9) Educating children to respect each other/tolerance, 10) Educating children to uphold solidarity between each other. The process of instilling character from an early age is believed to be able to shape a good personality when the child is an adult.

5. CONCLUSION

The conclusion of the research conducted by this researcher is that Minangkabau women who run businesses in implementing parenting patterns in educating their children apply authoritative parenting patterns. Minangkabau women who run this business in implementing their parenting patterns are influenced by the values of success in running a business which are also found in Minangkabau cultural teachings, so that these values are also applied in educating their children, namely: 1) Educating children to be independent, 2) Educating children to be religious, 3) Educating children to be honest, 4) Educating children to be able to work hard, 5) Educating children to be creative, 6) Educating children to be thrifty, 7) Educating children to be able to socialize, 8) Educating children to never give up, 9) Educating children to respect each other/tolerance, 10) Educating children to uphold solidarity between each other.

The parenting patterns applied by Minangkabau women entrepreneurs in educating their children emphasize teaching values to shape children's character starting from the family environment. A good socialization process in the family environment will form a positive character in the child. The parenting pattern applied by this Minangkabau female entrepreneur is expected to be applied by other communities so that the teaching of positive values in developing children's character can run well. These values are taught to children and children will also observe and imitate the behavior of their parents. The process of instilling character from an early age is believed to be able to form a good personality when the child is an adult. The recommendation that the researcher gives in this study is that further researchers can conduct more research on the study of Minang Culture, especially in how to balance the role as a parent and the role as an entrepreneur.

6. ACKNOWLEDGMENTS

The researcher would like to thank all parties involved in the research completion process, and hopefully the published research results can provide benefits to the community, especially for women in educating their children. The researcher hopes that this research can also be a motivation for further researchers to research parenting patterns in other cultural contexts.

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