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Entrepreneurial Hadhanah: Islamic Family Law, Habitus Formation, and Intergenerational Entrepreneurship Among Muslim Artisan Families In Indonesia

***Maisaroh Harahap[a,b], Ya' Rakha Muyassar[c], Nurhidayati[a,d], Maman Rahman Hakim[a], Nur Ihsan Hinna[e]**
[a] UIN Syarif Hidayatullah Jakarta, Indonesia
[b] Universitas Nahdlatul Ulama Indonesia, Indonesia
[c] Kementerian Agama Kabupaten Indramayu, Indonesia
[d] UIN Jurai Siwo, Lampung, Indonesia
[e] Narathiwat School, Thailand
[*]Corresponding author: maisaro_harahap23@mhs.uinjkt.ac.id

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Abstract

Studies on hadhanah in Islamic family law have predominantly focused on child custody, parental responsibilities, and post-divorce welfare, leaving limited attention to its role in fostering children's capabilities within entrepreneurial Muslim families. This study addresses this gap by examining how hadhanah functions as a socio-legal process of moral education, entrepreneurial socialization, and intergenerational transmission of values while maintaining child protection principles. Employing a qualitative socio-legal approach with a multi-site case study design, the research was conducted among Muslim artisan families in Tasikmalaya, Pekalongan, and Kudus, Indonesia. Data were collected through in-depth interviews, life-history interviews, participant observation, and document analysis involving Muslim entrepreneurial families, business successors, religious and community leaders, MSME practitioners, and local stakeholders. The data were analyzed thematically by integrating classical Islamic jurisprudence on hadhanah with the framework of maqāṣid al-sharīʿah to assess the compatibility of entrepreneurial exposure with child welfare, education, safety, and protection from exploitation. The findings reveal that hadhanah extends beyond physical care and religious instruction to encompass age-appropriate entrepreneurial learning through the gradual transmission of Islamic values, including honesty (amanah), discipline, diligence, responsibility, and lawful livelihood. Children acquired practical competencies in production, marketing, inventory management, and customer relations alongside soft skills such as communication, negotiation, patience, trust-building, and decision-making. The study proposes the concept of entrepreneurial hadhanah, which reconceptualizes Islamic child care as a framework for capability development rather than merely post-divorce custody, while preserving normative safeguards centered on proportionality, child welfare, education, safety, and children's agency. This conceptual contribution broadens contemporary Islamic family law discourse by integrating child protection with sustainable entrepreneurial capacity development.

Keywords:*Hadhanah, Islamic Family Law, Muslim Entrepreneurship, Entrepreneurial Habitus, Family Business.*

Abstrak

Kajian mengenai *hadhanah* dalam hukum keluarga Islam selama ini lebih banyak berfokus pada hak asuh anak, tanggung jawab orang tua, dan kesejahteraan anak pascaperceraian, sementara perannya sebagai sarana pembentukan kapasitas anak dalam keluarga Muslim wirausaha masih relatif kurang mendapat perhatian. Penelitian ini bertujuan menganalisis bagaimana hadhanah dipraktikkan sebagai proses pengasuhan yang mengintegrasikan pendidikan moral, sosialisasi kewirausahaan, dan transmisi nilai antargenerasi dengan tetap menjunjung prinsip perlindungan anak. Penelitian menggunakan pendekatan sosio-hukum kualitatif dengan desain studi kasus multi-lokasi di kalangan keluarga pengrajin Muslim di Tasikmalaya, Pekalongan, dan Kudus. Data diperoleh melalui wawancara mendalam, wawancara riwayat hidup, observasi partisipatif, dan studi dokumentasi yang melibatkan keluarga wirausaha Muslim, penerus usaha, tokoh agama dan masyarakat, pelaku UMKM, serta pemangku kepentingan lokal. Analisis dilakukan secara tematik dengan mengintegrasikan konsep hadhanah dalam fikih klasik dan perspektif maqāṣid al-sharī'ah untuk menilai kesesuaian keterlibatan anak dalam aktivitas kewirausahaan dengan prinsip kesejahteraan, pendidikan, keamanan, dan perlindungan dari eksploitasi. Hasil penelitian menunjukkan bahwa *hadhanah* tidak hanya berfungsi menjamin pemeliharaan fisik dan pendidikan agama anak, tetapi juga menjadi mekanisme pembentukan karakter dan kemampuan melalui pengenalan bertahap terhadap nilai-nilai kewirausahaan Islam, seperti amanah, kejujuran, disiplin, tanggung jawab, ketekunan, dan etos mencari nafkah yang halal. Anak juga memperoleh keterampilan teknis dan nonteknis melalui keterlibatan yang proporsional dalam aktivitas usaha keluarga. Penelitian ini menawarkan konsep hadhanah kewirausahaan sebagai perluasan paradigma hukum keluarga Islam yang menempatkan hadhanah sebagai instrumen pengembangan kapabilitas anak, tanpa mengabaikan prinsip kesejahteraan, pendidikan, keamanan, proporsionalitas, dan agensi anak sesuai tujuan *maqāṣid al-sharī'ah*.

Kata Kunci: Hadhanah, Hukum Keluarga Islam, Kewirausahaan Muslim, Habitus Kewirausahaan, Bisnis Keluarga.

INTRODUCTION

Family is a primary institution for the formation of children's morality, discipline, social responsibility, and future life orientation. In Islamic family law, this responsibility is closely related to the concept of *hadhanah*, which refers to the care, protection, education, and nurturing of children so that their physical, moral, religious, and developmental needs are properly secured. Classical Muslim jurists did not understand *hadhanah* merely as a technical issue of custody after divorce, but as a broader obligation to preserve the child's welfare, safety, education, and moral growth until the child reaches a stage of sufficient independence.[1]

[1] W Al-Zuhayli, *Al-Fiqh Al-Islami Wa Adillatuhu*, 4th ed. (Dar al-Fikr, 1997); Sayyid Sabiq, *Fiqh al-Sunnah* (Beirut: Dar al-Fikr, 1983).

In this sense, *hadhanah* is not only a juridical category, but also a moral and pedagogical responsibility within the Muslim family.

In the Indonesian context, *hadhanah* is generally discussed in relation to parental responsibility, custody disputes, and post-divorce child protection, particularly within the framework of the Compilation of Islamic Law. This legal orientation is important because it safeguards the rights of children in vulnerable family situations. However, the juridical emphasis on custody has also narrowed the analytical scope of *hadhanah*. In everyday family life, especially in intact Muslim households, *hadhanah* is not limited to determining who has the right to care for the child after divorce. It also operates as a continuous process through which parents transmit religious values, ethical discipline, social responsibility, and practical life skills. Therefore, a more comprehensive reading of *hadhanah* is needed, one that connects Islamic legal norms with the lived practices of Muslim families.

This broader understanding becomes particularly relevant in Muslim artisan and entrepreneurial families. In such families, children often grow up in households where domestic life and economic activity are closely connected. The home may function simultaneously as a family residence, a workshop, a place of production, a storage space, a shop, or a site of customer interaction. Children may observe how parents produce goods, manage orders, negotiate with customers, maintain trust, calculate profit and loss, and uphold the ethical value of lawful livelihood. These experiences do not automatically constitute entrepreneurship education in a formal sense, but they form an early environment in which children encounter work discipline, responsibility, honesty, perseverance, and economic independence. The question, therefore, is not simply whether Muslim families transmit entrepreneurial values, but whether such transmission can be understood as part of *hadhanah* when it remains consistent with child welfare, education, protection, and moral development.

The normative basis for this argument can be strengthened through the perspective of *maqāṣid al-sharī'ah*. The objectives of Islamic law are commonly associated with the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage or family continuity (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*).[2] In the context of *hadhanah*, these

[2] Ibrahim Al-Shatibi, *Al-Muwafaqat Fi Usul Al-Shariah* (Beirut: Dar al-Kutub al-Ilmiyyah, 2004); Auda. J, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach. International Institute of Islamic Thought.*, 2008.

objectives are directly relevant. The protection of religion appears in the family's responsibility to cultivate faith, worship, and Islamic ethics. The protection of life requires that children be cared for safely and not exposed to harmful or exploitative work. The protection of intellect demands that children's education and cognitive development remain central. The protection of lineage concerns the continuity of moral family formation across generations. The protection of property is relevant because families may teach children economic responsibility, lawful earning, and ethical management of wealth. From this perspective, entrepreneurial exposure within the family can be considered compatible with *hadhanah* only when it strengthens children's welfare and capabilities without violating their rights, education, health, and autonomy.

This article develops the concept of entrepreneurial *hadhanah* to describe the process by which Muslim entrepreneurial families integrate child care, moral education, skill formation, and ethical economic socialization. The concept does not mean that children should be treated as labourers or that family businesses have the right to impose economic obligations on children. On the contrary, entrepreneurial *hadhanah* must be clearly distinguished from child exploitation. It refers to proportional, educational, and child-sensitive exposure to family economic life, where children learn values and skills through observation, light assistance, modelling, storytelling, and gradual participation appropriate to their age and development. This distinction is essential because Islamic family law places the welfare of the child at the centre of parental responsibility. Any practice that harms education, health, safety, or dignity cannot be justified as *hadhanah*.

Previous studies on *hadhanah* have generally focused on custody entitlement, parental authority, post-divorce responsibility, and child protection. Boukhari, for example, shows that *hadhanah* involves protection, supervision, and early education, while also revealing legal tensions between maternal custody and paternal guardianship.[3] These studies provide an important legal foundation, but they rarely examine

[3] R Boukhari, "The Child Protection in Private International Law of Tunisia: The Example of the Guard (or Hadhana)," *Quebec Journal of International Law* 23, no. 1 (2010): 91–114, https://doi.org/10.7202/1068411ar; Muniruddin, Amesya Amani Fatiha, Fakhrurrazi M. Yunus, and Boihaqi Bin Adnan. 2025. "Penyelesaian Hak Asuh Anak Pasca Perceraian Di Luar Pengadilan: (Studi Kasus Dayah Mon Ara Kecamatan Kembang Tanjong Kabupaten Pidie)". An-Nisa: Journal of Islamic Family Law 2 (2): 98-108. https://doi.org/10.63142/an-nisa.v2i2.198.

how *hadhanah* functions in everyday family life outside custody disputes. At the same time, studies on Islamic entrepreneurship have shown that Muslim entrepreneurs often understand business through values such as halal income, honesty, trustworthiness, social responsibility, and *falāḥ*.[4] However, these studies tend to discuss adult entrepreneurship and business ethics rather than the family-based formation of entrepreneurial values from childhood. Meanwhile, studies on family entrepreneurship and intergenerational transmission explain that family background, business exposure, and social networks may influence children's entrepreneurial orientation.[5] Yet these studies often lack an explicit connection with Islamic family law and the normative framework of *hadhanah*.

The gap addressed in this article lies at the intersection of these three bodies of scholarship. First, Islamic family law studies have not sufficiently examined *hadhanah* as a process of moral-economic formation in Muslim entrepreneurial households. Second, Islamic entrepreneurship studies have not adequately explained how religiously informed entrepreneurial values are transmitted through parental care and family routines. Third, family entrepreneurship studies often describe intergenerational business transmission without grounding the process in Islamic legal concepts, child welfare, and *maqāṣid al-sharī'ah*. As a result, the relationship between child care, Islamic legal responsibility, habitus formation, and intergenerational entrepreneurship remains under-theorized.

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[4] R N Kayed and M K Hassan, "Islamic Entrepreneurship: A Case Study of Saudi Arabia," *Journal of Developmental Entrepreneurship* 15, no. 4 (2010): 379–413, https://doi.org/10.1142/S1084946710001634; R N Kayed and M K Hassan, *Islamic Entrepreneurship*, *Islamic Entrepreneurship*, 2013, https://doi.org/10.4324/9780203840801; V Ramadani et al., "An Introduction to Entrepreneurship and Management in an Islamic Context," in *Entrepreneurship and Management in an Islamic Context*, 2016, 1–5, https://doi.org/10.1007/978-3-319-39679-8_1.

[5] Howard E Aldrich and Jennifer E Cliff, "The Pervasive Effects of Family on Entrepreneurship: Toward a Family Embeddedness Perspective," *Journal of Business Venturing* 18, no. 5 (2003): 573–96, https://doi.org/10.1016/S0883-9026(03)00011-9; Jon C Carr and Jennifer M Sequeira, "Prior Family Business Exposure as Intergenerational Influence and Entrepreneurial Intent: A Theory of Planned Behavior Approach," *Journal of Business Research* 60, no. 10 (2007): 1090–98, https://doi.org/10.1016/j.jbusres.2006.12.017; Thomas Zellweger, Philipp Sieger, and Frank Halter, "Should I Stay or Should I Go? Career Choice Intentions of Students with Family Business Background," *Journal of Business Venturing* 26, no. 5 (2011): 521–36, https://doi.org/10.1016/j.jbusvent.2010.04.001.

Empirically, this study focuses on Muslim artisan and entrepreneurial families in Tasikmalaya, Pekalongan, and Kudus. These three localities represent important Indonesian settings where family-based enterprise, local craft traditions, religious values, and intergenerational work cultures intersect. Tasikmalaya is known for craft-based industries, embroidery, footwear, and small manufacturing; Pekalongan is strongly associated with batik and creative household production; while Kudus has a long history of manufacturing and trading traditions. These local contexts are important not merely as economic sites, but as social fields where children may encounter business values through everyday family life. Therefore, the study requires explicit field data in the form of interviews, observations, and documentation to show how parents, children, successors, and community actors understand and practice entrepreneurial *hadhanah*.

The central research problem is that *hadhanah* has often been treated as a legal doctrine of custody, while the everyday practices of Muslim entrepreneurial families suggest a wider process of child formation. Parents in such families may care for children not only by providing food, education, religious instruction, and protection, but also by introducing discipline, responsibility, craft knowledge, customer trust, and ethical attitudes toward work. This raises an important socio-legal question: how can the concept of *hadhanah* be expanded to include the formation of entrepreneurial capability without reducing children to economic instruments of the family? This article answers the question by placing child welfare, *maqāṣid al-sharī'ah*, and empirical family practices at the centre of analysis.

This study asks three main questions. First, how do Muslim artisan and entrepreneurial families in Tasikmalaya, Pekalongan, and Kudus practice *hadhanah* as a process of moral care, value transmission, and economic socialization? Second, how are entrepreneurial dispositions formed through family routines, craft practices, Islamic values, and local industrial traditions? Third, in what ways can the concept of entrepreneurial *hadhanah* extend the legal meaning of child care toward capability formation while remaining bounded by child protection and *maqāṣid al-sharī'ah*?

The objectives of this study are to examine the lived practice of *hadhanah* in Muslim entrepreneurial families, to analyse the formation of entrepreneurial habitus through family-based care and work exposure, and to formulate entrepreneurial *hadhanah* as a socio-legal concept in Islamic family law. The study uses Bourdieu's theory of habitus, capital,

and field to explain how repeated family practices shape children's dispositions.[6] Bandura's social learning theory is used to understand how children learn through observation, modelling, and repeated interaction with parents.[7] These sociological theories are placed within the normative framework of Islamic family law, particularly classical *hadhanah* literature and *maqāṣid al-sharī'ah*, so that the analysis does not become merely sociological but remains legally and ethically grounded.

The novelty of this article lies in its formulation of entrepreneurial *hadhanah*. This concept expands the discussion of *hadhanah* from custody and post-divorce care toward the broader formation of children's moral, social, and economic capabilities in Muslim families. It argues that family-based entrepreneurial exposure may become part of *hadhanah* when it functions as ethical education, skill formation, and preparation for responsible life, while remaining proportional, non-exploitative, and consistent with child welfare. Thus, the contribution of this article is twofold: it enriches Islamic family law by showing how *hadhanah* operates as lived socio-legal practice, and it contributes to studies of Muslim entrepreneurship by demonstrating how ethical economic regeneration begins within the family as a site of care, habitus formation, and intergenerational learning.

RESEARCH METHODS

This study employed a qualitative socio-legal method with a multi-sited case study design to examine hadhanah as both a normative concept in Islamic family law and a lived social practice within Muslim entrepreneurial families. The research was conducted in Tasikmalaya, Pekalongan, and Kudus, Indonesia, selected purposively because these regions represent long-established Muslim communities with strong traditions of family-based entrepreneurship. The socio-legal approach enabled the integration of Islamic legal norms with the socio-cultural realities of parenting, entrepreneurship, and intergenerational value transmission. Primary data were obtained from in-depth interviews and

[6] Pierre Bourdieu, *Outline of a Theory of Practice A4 - Nice, Richard* (Cambridge: Cambridge University Press, 1977); Pierre Bourdieu, "The Forms of Capital," in *Handbook of Theory and Research for the Sociology of Education*, ed. John G Richardson (New York: Greenwood Press, 1986), 241–58; Pierre Bourdieu, *The Logic of Practice A4 - Nice, Richard* (Stanford, CA: Stanford University Press, 1990).

[7] Albert Bandura, *Social Learning Theory* (Prentice-Hall, 1977); Albert Bandura, *Social Foundations of Thought and Action: A Social Cognitive Theory* (Englewood Cliffs, NJ: Prentice Hall, 1986).

observations involving Muslim entrepreneurial families, business successors, religious and community leaders, MSME actors, and relevant local stakeholders selected through purposive and snowball sampling. Secondary data consisted of classical and contemporary literature on hadhanah, maqāṣid al-sharīʿah, Islamic family law, entrepreneurship, and child protection, while tertiary data included legal documents, government reports, statistical publications, and other supporting references relevant to the research context.[8]

The primary participants of this study were Muslim entrepreneurial families who had experience raising children within a family business environment. Participants were selected through purposive sampling and, when necessary, snowball sampling. The selection criteria included: Muslim families engaged in family-based enterprises such as batik, craft, footwear, trade, home manufacturing, or other local economic sectors; families that had introduced children to business values, work discipline, or practical skills in a proportional manner; and families with intergenerational business experience involving parents, children, successors, or extended family members. The study also involved supporting informants, including religious leaders, community figures, UMKM actors, business association members, family workers, and relevant local stakeholders. This diversity of participants was intended to avoid relying only on parental narratives and to strengthen the credibility of field findings through source triangulation.[9]

Data were collected through in-depth semi-structured interviews, participant observation, documentation, and life-history interviews. Interviews explored parenting practices, entrepreneurial value transmission, children's involvement in family businesses, and intergenerational succession. Observations were conducted in homes and family business settings to examine parent-child interactions, work routines, and children's participation in entrepreneurial activities, while documentation was used to corroborate interview and observational findings through business records, legal documents, photographs, and community archives. The combination of these techniques enabled methodological and source triangulation, thereby enhancing the

[8] John W Creswell and Cheryl N Poth, *Qualitative Inquiry and Research Design* (Sage Publications, 2018); Robert K Yin, *Case Study Research and Applications* (Sage Publications, 2018).

[9] Michael Quinn Patton, *Qualitative Research & Evaluation Methods: Integrating Theory and Practice*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2015).

credibility and trustworthiness of the empirical findings.[10]

Data were analyzed using the interactive qualitative model of data condensation, data display, and conclusion drawing. The analysis involved open coding to identify emerging themes, axial coding to establish relationships among categories, and theoretical coding to interpret findings through the perspectives of Islamic family law, maqāṣid al-sharīʿah, Bourdieu's theory of habitus and capital, and Bandura's social learning theory. The validity of the findings was strengthened through source, method, and theoretical triangulation, complemented by member checking and continuous comparison between empirical evidence and normative legal principles. Ethical considerations were maintained by obtaining informed consent, ensuring anonymity and confidentiality, and evaluating children's participation in family businesses based on the principles of proportionality, education, safety, welfare, and protection from exploitation.[11]

RESULTS AND DISCUSSION

Hadhanah as the Transmission of Family Values and Muslim Entrepreneurial Ethos

Hadhanah in Muslim entrepreneurial families functions not only as child protection, but also as an intergenerational mechanism through which religious values, work discipline, and entrepreneurial dispositions are cultivated in everyday family life. This finding shifts hadhanah from a narrow juridical category of custody into a lived pedagogical process in which children learn how to become morally responsible and economically capable members of the family and community. In this context, parental care is not limited to feeding, schooling, supervising, and protecting children; it also includes habituating them to honesty, amanah, patience, responsibility, perseverance, economic independence, and respect for customers, workers, and family reputation. This interpretation remains consistent with the classical legal understanding of *hadhanah* as care, protection, and education for the child's welfare,

[10] Steinar Kvale and Svend Brinkmann, *InterViews: Learning the Craft of Qualitative Research Interviewing*, 2nd ed. (Sage, 2009); Al-Zuhayli, *Al-Fiqh Al-Islami Wa Adillatuhu*; Sabiq, *Fiqh al-Sunnah;* Al-Shatibi, *Al-Muwafaqat Fi Usul Al-Shariah*; J, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach. International Institute of Islamic Thought.*

[11] Matthew B Miles, A Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis* (Sage Publications, 2014); Bourdieu, *Outline of a Theory of Practice A4 - Nice, Richard*; Bourdieu, "The Forms of Capital"; Bourdieu, *The Logic of Practice A4 - Nice, Richard*; Bandura, *Social Learning Theory*; Bandura, *Social Foundations of Thought and Action: A Social Cognitive Theory*.

while extending its social meaning beyond post-divorce custody as regulated in the Indonesian Compilation of Islamic Law.[12]

Field interviews with Muslim artisan and entrepreneurial families in Tasikmalaya, Pekalongan, and Kudus show that *hadhanah* is understood not only as physical care and religious instruction, but also as the gradual formation of moral responsibility in everyday economic life. Parent informants explained that children were introduced to family business activities through observation, light assistance, and age-appropriate responsibilities. In several families, children first encountered the business by accompanying parents in shops, watching production processes, arranging simple goods, preparing packaging, or observing how parents interacted with customers. These practices indicate that the transmission of entrepreneurial values occurs through repeated family routines rather than formal business instruction. Children learn *amanah*, honesty, patience, discipline, and lawful livelihood by observing how parents maintain product quality, fulfil promises to buyers, manage trust, and avoid deceptive practices. Observation data strengthen this finding. In family business spaces, the household does not function merely as a domestic environment, but also as a site where children encounter moral and economic learning. Children's involvement was generally limited to simple and low-risk activities, such as helping parents arrange products, preparing packaging, observing transactions, or listening to conversations about orders and customers. Such activities show that entrepreneurial exposure is embedded in parental care. However, this involvement must be understood as educational exposure, not as labour obligation. The distinction is important because *hadhanah* in Islamic family law is directed toward the welfare and protection of the child, not toward the economic use of children for family business interests.

Primary data need to document, for example, the age at which children first encountered the family business, the tasks they were allowed to observe or perform, the values repeatedly emphasized by parents, and the ways children interpreted their early exposure to trade, production, or craft. In interviews with parents, relevant data would include narratives on teaching children to keep promises to buyers, avoid dishonesty in weighing or pricing goods, maintain product quality, manage debt carefully, and treat workers fairly. In interviews with

[12] Wahbah Al-Zuhayli, *Al-Fiqh al-Islami wa Adillatuh*, 4th ed. (Damascus: Dar al-Fikr, 1997); Sabiq, *Fiqh al-Sunnah*.

children or successors, the data should capture whether they perceived these experiences as obligation, learning, identity formation, or pressure. Observation notes should record the child's presence in shops, workshops, batik spaces, embroidery rooms, household production areas, or trading activities. Such data are necessary because claims about "value transmission" cannot rest on general assumptions; they must be grounded in situated family practices.

These empirical findings need to be read within both Islamic legal reasoning and sociological theory. From the perspective of classical Islamic family law, the practices described above remain relevant to *hadhanah* as long as they support care, education, protection, and child welfare. From the perspective of *maqāṣid al-sharī'ah*, such practices are acceptable only when they protect the child's religion, life, intellect, lineage, and property, and when they do not violate the child's education, health, dignity, or future autonomy.[13]

Analytically, these practices can be read through Bandura's social learning theory. Bandura argues that learning occurs through observation, modelling, and imitation,[14] while Bandura emphasizes reciprocal interaction between person, behaviour, and environment. In Muslim entrepreneurial families, parents function as daily role models of economic conduct.[15] Children do not merely hear abstract advice about hard work or honesty; they repeatedly see how parents open the shop, negotiate with customers, respond to complaints, reject fraudulent practices, organize production, and preserve trust. This finding is consistent with Alrubaishi (2021), who shows that mentoring, role modelling, and job shadowing in Muslim family businesses transmit ethical values such as honesty, dignity, and trustworthiness to the next generation. It also resonates with Lailatussaadah, who argues that family background, including parental occupational background, strongly shapes Islamic entrepreneurial competencies, particularly psychomotor capacities relevant to business practice.

The Islamic dimension of this transmission is crucial. Muslim entrepreneurship is not only an economic pursuit but also a moral practice shaped by halal income, social benefit, and accountability before

[13] Al-Zuhayli, *Al-Fiqh Al-Islami Wa Adillatuhu*; Sabiq, *Fiqh al-Sunnah*; Al-Shatibi, *Al-Muwafaqat Fi Usul Al-Shariah*; J, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach. International Institute of Islamic Thought.*

[14] Bandura, *Social Learning Theory*.

[15] Bandura, *Social Foundations of Thought and Action: A Social Cognitive Theory*.

God.[16] Tlaiss notes that Islamic work ethics emphasize hard work, honesty, justice, fairness, and benevolence, values that are directly relevant to entrepreneurial success.[17] Sulistyowati similarly shows that Islamic values mediate entrepreneurial intention and social entrepreneurial orientation, especially when entrepreneurship is associated with ethical purpose and social empowerment.[18] Yunita further suggests that exposure to Islamic role models and practical entrepreneurial cases can strengthen the desire to align business practice with Islamic ethics, including viewing entrepreneurship as a form of da'wah and community service.[19]

These findings are more directly connected to Islamic entrepreneurship literature that emphasizes *amanah*, lawful income, social benefit, and moral accountability in business. Muslim entrepreneurship is not merely an economic activity, but also a religiously informed practice shaped by ethical responsibility and social welfare.[20] In the context of entrepreneurial *hadhanah*, these values are transmitted not through abstract doctrine alone, but through parental modelling, everyday discipline, and repeated participation in family routines. This supports the argument that Muslim family business can become a site where Islamic legal responsibility, moral education, and economic socialization intersect.

Wibowo argues that education, role models, and business incubators can promote entrepreneurial intention, but their direct effects

[16] Kayed and Hassan, "Islamic Entrepreneurship: A Case Study of Saudi Arabia"; Kayed and Hassan, *Islamic Entrepreneurship*; Ramadani et al., "An Introduction to Entrepreneurship and Management in an Islamic Context."

[17] H A Tlaiss, "How Islamic Business Ethics Impact Women Entrepreneurs: Insights from Four Arab Middle Eastern Countries," *Journal of Business Ethics* 129, no. 4 (2015): 859–77, https://doi.org/10.1007/s10551-014-2138-3.

[18] R Sulistyowati et al., "Ecosystems and Entrepreneurial Intention among Students: The Mediating Role of Islamic Values," *Perspektivy Nauki i Obrazovania* 69, no. 3 (2024): 113–29, https://doi.org/10.32744/pse.2024.3.7.

[19] W Yunita, Y Rozimela, and Y Zainil, "Transforming Entrepreneurship Education Through Islamic Values: A Needs Assessment at an Islamic Higher Education Institution in Indonesia," *Nazhruna: Jurnal Pendidikan Islam* 8, no. 2 (2025): 480–95, https://doi.org/10.31538/NZH.V8I2.224.

[20] Kayed and Hassan, "Islamic Entrepreneurship: A Case Study of Saudi Arabia"; Kayed and Hassan, *Islamic Entrepreneurship*; F Sidek, K Pavlovich, and J Gibb, "Entrepreneurship as Worship: A Malay Muslim Perspective," *Journal of Management and Organization* 24, no. 5 (2018): 698–710, https://doi.org/10.1017/jmo.2018.13.

may be limited unless mediated by internalized Islamic values.[21] In the context of family *hadhanah*, this suggests that the household itself operates as an early entrepreneurial ecosystem, long before formal incubators or business training intervene. Mohammadi similarly highlights the role of empathy and religious values in shaping social entrepreneurial intention,[22] which helps explain why Muslim family businesses often present entrepreneurship not merely as profit-seeking but as a way of sustaining family dignity, helping others, and producing barakah. Sidek strengthens this interpretation by showing that concepts such as *fardhu kifayah*, *amanah*, and *barakah* guide Muslim entrepreneurial confidence and opportunity recognition.[23] Uygur also demonstrates that Muslim work ethic generates moral energy and action-oriented conduct that can sustain business activity.[24]

The theoretical implication is that *hadhanah* should be understood as a formative structure of entrepreneurial subjectivity. It is not only a legal responsibility to protect the child, but also a social process through which Islamic values become embodied as economic dispositions. Within Muslim artisan families, entrepreneurial ethos is transmitted less through formal instruction than through repeated exposure, moral modelling, and participation in family routines. Thus, *hadhanah* becomes a key mechanism through which Muslim families reproduce not only care, but also ethical entrepreneurship across generations.

The Home as a Space for Producing Entrepreneurial Habitus

The entrepreneurial household operates as a primary field in which Muslim children acquire the dispositions, skills, networks, and moral sensibilities that later shape their orientation toward business life. In the

[21] A Wibowo et al., "The Role of Entrepreneurial Education and Islamic Values Matter," *International Journal of Evaluation and Research in Education* 11, no. 3 (2022): 1607–16, https://doi.org/10.11591/ijere.v11i3.22264.

[22] P Mohammadi, S Kamarudin, and R Omar, "Do Islamic Values Impact Social Entrepreneurial Intention of University Students in Malaysia? An Empirical Investigation Into The Mediating Role of Empathy," *International Journal of Economics and Management* 14, no. 3 (2020): 365–78, https://www.scopus.com/inward/record.uri?eid=2-s2.0-85100746442&partnerID=40&md5=633cde6aba2ecaace5298cd595787f69.

[23] Sidek, Pavlovich, and Gibb, "Entrepreneurship as Worship: A Malay Muslim Perspective."

[24] G Uygur, "Looking at Structural Barriers to Women's Access to Justice From the Perspective of Injustice: Judicial Passivity as a Form of Oppression," *Community and Physician* 39, no. 5 (2024): 339–43, https://www.scopus.com/inward/record.uri?eid=2-s2.0-85213310170&partnerID=40&md5=017a60341ab8f2d896ac40bd75f732ff.

families examined in this study design, the home is not merely a domestic space organized around care, intimacy, and kinship; it is also a workshop, a storefront, a storage room, a learning environment, and a site of economic negotiation. This spatial overlap is especially visible in artisan and small-manufacturing communities where production, trade, and family life are structurally intertwined. Children who grow up in such households are exposed to business not as an abstract career option, but as a daily rhythm: hearing parents discuss orders, watching production schedules, observing bargaining practices, recognizing suppliers, and learning how family reputation is maintained through product quality and trust.

Field observations show that the entrepreneurial household functions as a hybrid space where care, worship, production, and economic learning intersect. In the families observed, the home was not separated from business activity. Some domestic spaces were also used as shops, production rooms, storage areas, packaging spaces, or places for receiving customers. This spatial overlap allowed children to encounter business routines as part of ordinary family life. They listened to conversations about orders, watched parents check product quality, observed negotiation practices, and became familiar with suppliers, customers, and workers. The home therefore became an early field where children learned not only technical aspects of business, but also discipline, responsibility, trust, and family reputation. Life-history narratives from successors also indicate that entrepreneurial orientation was formed gradually through repeated exposure to household business routines. Several successors described childhood experiences not as formal entrepreneurship training, but as ordinary participation in family life. They learned business vocabulary, product standards, customer behaviour, and work discipline through everyday interaction with parents and relatives. This finding shows that entrepreneurial habitus cannot be explained merely by the existence of a family business. It is formed through repeated embodied experiences in which children observe, imitate, negotiate, and internalize the practical logic of family enterprise.

Observation should document how domestic space is converted into productive space: front rooms functioning as shops, side rooms used for sewing or packaging, courtyards used for drying batik or sorting materials, and family conversations shifting naturally between household matters and business decisions. Life-history interviews should ask successors when they first became aware of the family business, what

tasks they performed as children, who taught them practical skills, and how the household environment influenced their later occupational choices. These data are essential because entrepreneurial habitus cannot be inferred only from the existence of a family business; it must be traced through repeated embodied experiences inside the household.

The relevance of these sites is strengthened by their local economic contexts. Tasikmalaya's economy is supported by trade and manufacturing BPS Kota Tasikmalaya records that the city's 2024 gross regional domestic product at current prices reached Rp18,709.88 billion,[25] with wholesale and retail trade contributing Rp4,170.43 billion and manufacturing Rp2,520.90 billion. Pekalongan's recognition as a UNESCO Creative City of Crafts and Folk Arts reflects the embeddedness of batik in cultural identity, household production, and community livelihoods.[26] Kudus also represents a dense manufacturing environment; BPS Kabupaten Kudus reports that cigarette production reached 47.80 billion sticks in 2023, increasing by around 3.96 percent from the previous year.[27] These figures do not by themselves prove intergenerational habitus formation, but they show that Muslim households in these cities are located within productive local fields where family-based economic learning can become socially meaningful.

These findings demonstrate that the household is not only a background of entrepreneurial development, but a field of social formation. The child's familiarity with work, product quality, customer trust, and family reputation is produced through repeated interaction within the domestic-economic space.

Bourdieu's theory provides the most precise analytical language for interpreting this process. Habitus refers to durable but adaptable dispositions formed through repeated social experience, while capital refers to resources that individuals accumulate and mobilize within

[25] Badan Pusat Statistik Kota Tasikmalaya, "Produk Domestik Regional Bruto Kota Tasikmalaya Menurut Lapangan Usaha 2020--2024" (Tasikmalaya: Badan Pusat Statistik Kota Tasikmalaya, 2025), https://tasikmalayakota.bps.go.id/id/publication/2025/04/11/e34e5cb313558ef90ac15419/produk-domestik-regional-bruto-kota-tasikmalaya-menurut-lapangan-usaha-2020-2024.html.

[26] UNESCO Creative Cities Network, "Pekalongan" (UNESCO, May 10, 2026), https://www.unesco.org/en/creative-cities/pekalongan.

[27] Badan Pusat Statistik Kabupaten Kudus, "Produksi Rokok" (Badan Pusat Statistik Kabupaten Kudus, 2024), https://kuduskab.bps.go.id/id/news/2024/03/25/159/cigarette-production.html.

fields.[28] In Muslim entrepreneurial households, children accumulate cultural capital through craft knowledge, production techniques, market vocabulary, and business routines; social capital through family networks, suppliers, customers, workers, and community trust; economic capital through access to tools, stock, production facilities, or family assets; and symbolic capital through the reputation attached to the family name. The home therefore becomes an early field in which children learn what counts as competence, honour, discipline, and economic responsibility.

This interpretation is supported by later applications of Bourdieu's framework. Loh, Card, and Fallov emphasize that habitus is inseparable from the accumulation and use of social, cultural, and economic capital within specific fields.[29] Their insights help clarify why the child of an artisan family does not merely inherit "skills" in a technical sense, but also inherits ways of perceiving opportunities, judging quality, handling risk, and navigating social expectations. Alonso-Carrera further shows that social capital can become a resource for economic and social regeneration, especially when networks, trust, and collective capacities are mobilized during periods of transition.[30] In this article's context, the regeneration of Muslim family enterprises depends not only on transferring assets but also on sustaining the relational capital that makes production possible.

This finding confirms that entrepreneurial regeneration in Muslim families is not merely a transfer of economic assets. It also involves the transmission of dispositions, values, social networks, and moral expectations. A child may inherit access to tools, customers, or

[28] Bourdieu, *Outline of a Theory of Practice A4 - Nice, Richard*; Bourdieu, "The Forms of Capital"; Pierre Bourdieu, *The Logic of Practice* (Stanford University Press, 1990).

[29] C E Loh and B Sun, "Cultural Capital, Habitus and Reading Futures: Middle-Class Adolescent Students' Cultivation of Reading Dispositions in Singapore," *British Journal of Sociology of Education* 41, no. 2 (2020): 234–52, https://doi.org/10.1080/01425692.2019.1690426; P D Card and J Mudd, "The Role of Housing Stock Transfer Organisations in Neighbourhood Regeneration: Exploring the Relationship between Regeneration, 'new Localism' and Social Networks," *Housing Studies* 21, no. 2 (2006): 253–67, https://doi.org/10.1080/02673030500484877; M A Fallov, "Community Capacity Building as the Route to Inclusion in Neighbourhood Regeneration?," *International Journal of Urban and Regional Research* 34, no. 4 (2010): 789–804, https://doi.org/10.1111/j.1468-2427.2010.00905.x.

[30] J Alonso-Carrera, S Bouché, and C de Miguel, "Revisiting the Process of Aggregate Growth Recovery after a Capital Destruction," *Journal of Macroeconomics* 68 (2021), https://doi.org/10.1016/j.jmacro.2021.103293.

production spaces, but without discipline, trust, negotiation skills, and ethical responsibility, such inheritance does not automatically produce entrepreneurial capability. In this sense, the household becomes a micro-field where *hadhanah*, habitus formation, and intergenerational business continuity intersect.

Studies on community and economic regeneration suggest that development depends on the interaction between habitus, local capacity, and social capital rather than on material investment alone.[31] Spanò similarly points to the importance of aligning social dispositions with the demands of a specific production field.[32] Applied to Muslim artisan families, this means that successful business regeneration requires more than children's biological succession. It requires the gradual alignment of family dispositions with the craft, trade, ethical discipline, and social networks that sustain the local economy. A successor who inherits a workshop but not the habitus of responsibility, trust, negotiation, and quality control may possess economic capital without the practical sense required to operate within the field.

The theoretical implication is that the household should be treated as a productive micro-field, not merely as a background variable in entrepreneurship studies. Within the framework of entrepreneurial *hadhanah*, family care includes the formation of dispositions that enable children to recognize work, trust, skill, and reputation as moral-economic responsibilities. This does not mean that every child in a business family must become an entrepreneur, nor that family exposure automatically generates entrepreneurial success. Rather, the household creates the conditions through which entrepreneurial possibilities become familiar, intelligible, and ethically meaningful. In this sense, the Muslim entrepreneurial home is a space where *hadhanah*, habitus, and business regeneration converge.

Transmission of Hard Skills and Soft Skills during the Hadhanah Phase

The *hadhanah* phase in Muslim entrepreneurial families functions as a gradual apprenticeship system in which children acquire both technical competence and moral-interpersonal capacity through repeated participation in family business life. The central finding is that skill transmission does not occur as a single pedagogical event, but as a

[31] Alonso-Carrera, Bouché, and de Miguel.

[32] E Spanò and M Pitzalis, "Habitus and Habitat: Conflict and Complicity in Neapolitan Peripheries," *Etnografia e Ricerca Qualitativa*, no. 1 (2021): 25–48, https://doi.org/10.3240/100505.

layered process: children first observe, then assist with low-risk tasks, later receive limited responsibility, and eventually become trusted to handle specific aspects of production, sales, or customer relations. In this sense, *hadhanah* becomes a formative period in which business competence is cultivated without separating technical learning from ethical discipline.

The field data indicate that skill transmission during the *hadhanah* phase occurs gradually, selectively, and according to children's age and capacity. In artisan and entrepreneurial families, children were first introduced to business through observation before being allowed to assist in simple tasks. In batik families, children became familiar with motifs, colour selection, fabric preparation, drying, packaging, and customer preferences. In craft, footwear, and small manufacturing families, children learned to recognize material quality, arrange products, check simple orders, prepare packaging, and observe price negotiation. These practices show that hard skills are transmitted through everyday participation, while soft skills are formed through communication, patience, responsibility, accuracy, and trust-building. The distinction between hard skills and soft skills is important in understanding entrepreneurial *hadhanah*. Hard skills refer to practical abilities such as production techniques, product arrangement, packaging, basic stock management, and quality control. Soft skills refer to patience, politeness, communication, negotiation, emotional control, and responsibility in dealing with customers and family members. In Muslim entrepreneurial families, these two forms of skill are not transmitted separately. Technical learning is always accompanied by moral correction. Children are not only taught how to complete a task, but also how to perform it honestly, carefully, politely, and responsibly.

In Pekalongan batik families, relevant findings may include how children or young successors are introduced to motifs, colour selection, fabric quality, waxing, drying, packaging, and customer preferences. In Tasikmalaya craft or footwear families, the data may show how children learn to distinguish material quality, check orders, assist with packaging, arrange products, or observe price negotiations. In Kudus families connected to local manufacturing and distribution networks, interviews may reveal how young family members learn discipline, supply chains, labour coordination, stock management, and the rhythm of production. These findings should be supported by observation notes showing who teaches the child, what tasks are considered appropriate at each age, and how family members distinguish learning from excessive work.

The hard skills transmitted in these families include craft techniques, material recognition, basic accounting, stock control, production sequencing, quality assessment, packaging, and simple marketing. However, the more decisive element is often the simultaneous formation of soft skills: patience, persistence, communication, negotiation, responsibility, confidence, emotional control, and trust-building. This dual formation is consistent with Garcez, who shows that both hard and soft skills significantly influence entrepreneurial intention,[33] and with Robinson, who emphasizes the importance of interpersonal and emotional competencies in entrepreneurial learning.[34] Cimatti further argues that soft skills are increasingly strategic for long-term success because they support collaboration, adaptability, and problem-solving even in technically oriented professions.[35] In Muslim family businesses, this distinction is visible when a child who can technically help with production is still considered "not ready" to meet customers or manage orders because trust, patience, and communication have not yet matured.

However, the transmission of skills during the *hadhanah* phase must be ethically limited. Not every involvement of children in family business can be justified as education. Activities such as observing transactions, helping with packaging after school, learning product names, or accompanying parents in customer interaction may be understood as formative exposure when they remain light, supervised, educational, and compatible with schooling. By contrast, excessive tasks, coercive work, physically harmful activities, or responsibilities that interfere with education cannot be justified as *hadhanah*. This boundary is essential because Islamic family law places the welfare, dignity, and development of the child above the economic interests of the family.

Ajzen's theory of planned behaviour helps explain how repeated family exposure may shape children's attitudes, subjective norms, and

[33] A Garcez, M Franco, and R Silva, "The Influence of the Pillars of Digital Academic Entrepreneurship on University Students' Entrepreneurial Intention," *European Journal of Innovation Management* 28, no. 2 (2025): 210–34, https://doi.org/10.1108/EJIM-01-2023-0051.

[34] S Robinson, "Islam, Responsibility and Business in the Thought of Fethullah Gülen," *Journal of Business Ethics* 128, no. 2 (2015): 369–81, https://doi.org/10.1007/s10551-014-2101-3.

[35] B Cimatti, "Definition, Development, Assessment of Soft Skills and Their Role for the Quality of Organizations and Enterprises," *International Journal for Quality Research* 10, no. 1 (2016): 97–130, https://doi.org/10.18421/IJQR10.01-05.

perceived behavioural control toward entrepreneurship.[36] However, in the framework of entrepreneurial *hadhanah*, entrepreneurial intention must not be understood as a predetermined obligation to continue the family business. It should be read as the development of confidence, familiarity, and capability that may support children's future choices. Therefore, skill transmission in Muslim entrepreneurial families should be interpreted as capability formation, not as coercive succession training

In the context of entrepreneurial *hadhanah*, attitude is formed when children repeatedly see family business as meaningful, respected, and religiously legitimate. Subjective norms are produced when parents, relatives, workers, and local communities value independence, productive labour, and continuity of family enterprise. Perceived behavioural control emerges when children gain practical confidence because they already know materials, customers, production steps, risks, and market routines. Recent studies confirm the continuing relevance of this model: positive attitudes strongly correlate with entrepreneurial intention,[37] while perceived behavioural control or self-efficacy often becomes the most decisive predictor.[38] The findings therefore suggest that family-based skill transmission strengthens entrepreneurial intention not through abstract motivation alone, but through embodied familiarity with business practice.

This interpretation also aligns with studies on entrepreneurial education. Ruiz and Garcez show that educational programs combining technical and soft-skill development can enhance entrepreneurial

[36] Icek Ajzen, "The Theory of Planned Behavior," *Organizational Behavior and Human Decision Processes* 50, no. 2 (1991): 179–211, https://doi.org/10.1016/0749-5978(91)90020-T.

[37] R Kumar et al., "Investigating the Impact of the Entrepreneurial Passion on Entrepreneurial Intentions: A Parallel Mediation Approach," *Measurement* 23, no. 4 (2025): 359–78, https://doi.org/10.1080/15366367.2024.2353005; J C Neri Guzmán et al., "University Infrastructure as a Factor Influencing Entrepreneurial Intention: A Structural Equation Model," in *Springer Proceedings in Mathematics and Statistics*, vol. 479, 2025, 159–74, https://doi.org/10.1007/978-3-031-78401-9_11; D Ghilardi and K D N Coelho, "The Reform of the Civil Code and the Gender Perspective: Advances and Setbacks Regarding Care and the Division of Property in Divorce," *Sequencia* 46, no. 101 (2025), https://doi.org/10.5007/2177-7055.2025.e109859.

[38] R Coelho, G Santos, and C S Marques, "Key Factors in Students' Entrepreneurial Intentions," in *Springer Proceedings in Business and Economics*, 2025, 111–31, https://doi.org/10.1007/978-3-031-73510-3_8; M Y Arafat, I Saleem, and A K Dwivedi, "Understanding Entrepreneurial Intention among Indian Youth Aspiring for Self-Employment," *International Journal of Knowledge and Learning* 13, no. 3 (2020): 185–200, https://doi.org/10.1504/IJKL.2020.109882.

attitudes and intentions.[39] The family cases discussed here extend that insight by showing that entrepreneurial education may begin before formal schooling or training programs, embedded in household routines and religiously informed parental care. Sahinidis adds that entrepreneurial intensity is shaped by passion, competencies, and exposure to role models. In Muslim entrepreneurial families, these elements converge: role models are not distant figures, competencies are learned through daily participation, and passion is often nurtured through family pride, religious ethics, and responsibility toward livelihood.[40]

The family embeddedness perspective further deepens this analysis. Aldrich and Cliff argue that entrepreneurship is embedded in family dynamics, resources, obligations, and support structures.[41] Carr and Sequeira show that family business exposure can influence entrepreneurial intent,[42] while later studies demonstrate that family support can provide emotional backing, financial resources, and social networks that strengthen entrepreneurial outcomes.[43] Yet this relationship is not always positive. Over-embeddedness may create pressure, restrict autonomy, or impose time and financial burdens, particularly for women entrepreneurs and young successors in

[39] M D A Ruiz, "Development of Soft Skills and Entrepreneurial Intention in University Students," *TECHNO Review. International Technology, Science and Society Review / Revista Internacional de Tecnología, Ciencia y Sociedad* 11 (2022), https://doi.org/10.37467/revtechno.v11.4468; Garcez, Franco, and Silva, "The Influence of the Pillars of Digital Academic Entrepreneurship on University Students' Entrepreneurial Intention."

[40] A Sahinidis et al., "Entrepreneurial Intention Determinants Among Female Students. The Influence of Role Models, Parents' Occupation and Perceived Behavioral Control on Forming the Desire to Become a Business Owner," in *Springer Proceedings in Business and Economics*, 2019, 173–78, https://doi.org/10.1007/978-3-030-12453-3_20.

[41] Aldrich and Cliff, "The Pervasive Effects of Family on Entrepreneurship: Toward a Family Embeddedness Perspective."

[42] Carr and Sequeira, "Prior Family Business Exposure as Intergenerational Influence and Entrepreneurial Intent: A Theory of Planned Behavior Approach."

[43] J.-L. Arregle et al., "Family Ties in Entrepreneurs' Social Networks and New Venture Growth," *Entrepreneurship: Theory and Practice* 39, no. 2 (2015): 313–44, https://doi.org/10.1111/etap.12044; D N Annisa, F Tentama, and K Bashori, "The Role of Family Support and Internal Locus of Control in Entrepreneurial Intention of Vocational High School Students," *International Journal of Evaluation and Research in Education* 10, no. 2 (2021): 381–88, https://doi.org/10.11591/ijere.v10i2.20934; I Braun and P Sieger, "Under Pressure: Family Financial Support and the Ambidextrous Use of Causation and Effectuation," *Strategic Entrepreneurship Journal* 15, no. 4 (2021): 716–49, https://doi.org/10.1002/sej.1388.

developing contexts.[44] This critical point matters for entrepreneurial *hadhanah*: skill transmission should not be interpreted as automatically beneficial if it becomes coercive, gender-biased, or harmful to education and well-being.

Family embeddedness also shapes whether children prefer to continue the family enterprise or create independent ventures. Hahn and Minola show that family background can influence entrepreneurial preference, including the choice between succession and founding a new business.[45] Pittino adds that the outcomes of family embeddedness are moderated by household income, education, and social capital.[46] Thus, in Muslim artisan families, *hadhanah* may provide strong entrepreneurial preparation, but it does not determine a single career path. Some children may inherit the business, others may innovate within it, and others may use the acquired skills in different occupational fields.

The theoretical implication is that entrepreneurial *hadhanah* should be understood as a capability-forming process rather than mere succession training. It links child welfare, Islamic moral education, technical apprenticeship, and entrepreneurial self-efficacy. Properly practiced, it introduces children to work without exploiting them, builds competence without coercion, and transmits family values without denying individual agency. The transmission of hard and soft skills during *hadhanah* therefore represents a central mechanism through which Muslim families cultivate ethical, competent, and socially embedded entrepreneurial subjects.

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[44] N B Ngek, "Family-Work Conflict and Performance of Women-Owned Enterprises: The Role of Social Capital in Developing Countries--Implications for South Africa and Beyond," *Journal of International Women's Studies* 19, no. 6 (2018): 326–43, https://www.scopus.com/inward/record.uri?eid=2-s2.0-85066813650&partnerID=40&md5=53011c63be192b0d717538894f7b5c1b; T Sindani, "The Influence of Extended Family on Women Entrepreneurship: Lessons From Rural Kenya," in *The Emerald Handbook of African Studies*, 2025, 481–504, https://doi.org/10.1108/978-1-83797-466-520251024.

[45] D Hahn et al., "Founding or Succeeding? Exploring How Family Embeddedness Shapes the Entrepreneurial Intentions of the next Generation," *Technological Forecasting and Social Change* 173 (2021), https://doi.org/10.1016/j.techfore.2021.121182; T Minola et al., "Enterprising Families: An Embeddedness Perspective on Offspring's Entrepreneurial Career Preferences, Cognitions, and Actions," in *De Gruyter Handbook of Business Families*, 2023, 81–113, https://doi.org/10.1515/9783110727968-005.

[46] D Pittino et al., "Starting a Family Business as a Career Option: The Role of the Family Household in Mexico," *Journal of Family Business Strategy* 11, no. 2 (2020), https://doi.org/10.1016/j.jfbs.2020.100338.

The Juridical Expansion of Hadhanah: From Child Protection to Socio-Economic Regeneration

The practice of *hadhanah* in Muslim entrepreneurial families expands the juridical meaning of child custody into a broader process of child capability formation and socio-economic regeneration. In classical Islamic family law, *hadhanah* is commonly associated with protecting the child, providing care, ensuring education, determining custody, and securing welfare after marital breakdown.[47] These functions remain indispensable, but the empirical logic of Muslim family enterprises suggests that *hadhanah* also operates as a formative institution through which children acquire moral orientation, economic literacy, practical skills, and a sense of responsibility toward family and community continuity. This does not replace the legal meaning of *hadhanah*; rather, it extends its analytical scope from child custody to child capability formation.

Triangulated field data from parents, successors, religious figures, community actors, and family business contexts show that childrearing in Muslim entrepreneurial families is understood as a combination of protection, moral education, and preparation for independence. Parent informants emphasized that children should not only be protected, schooled, and educated religiously, but also gradually introduced to responsibility, discipline, and economic awareness. Successor narratives show a more complex pattern. Some children interpreted early business exposure as family pride and identity formation, while others understood it as responsibility, expectation, or pressure. This variation is important because it prevents entrepreneurial *hadhanah* from being romanticized. It shows that family-based economic learning may produce capability and confidence, but it may also create pressure when not governed by child welfare and ethical limits.

The juridical expansion of *hadhanah* must therefore be evaluated through *maqāṣid al-sharī'ah*. The protection of religion is reflected in the transmission of honesty, lawful livelihood, and accountability before God. The protection of life requires that children are not exposed to unsafe, excessive, or harmful work. The protection of intellect requires that business exposure must not disrupt schooling, learning, and cognitive development. The protection of lineage is reflected in the continuity of moral family formation across generations. The protection of property is relevant when children are taught ethical economic

[47] Al-Zuhayli, *Al-Fiqh al-Islami wa Adillatuh*; Sabiq, *Fiqh al-Sunnah*.

conduct, trust, and responsible management of wealth. From this perspective, entrepreneurial *hadhanah* is legally and ethically acceptable only when it supports child welfare and capability formation without violating children's rights, autonomy, and developmental needs.[48]

Interviews with parents should examine whether they understand childrearing merely as keeping children healthy, educated, and religiously guided, or also as preparing them for independence, work discipline, and responsible economic participation. Interviews with younger generations should ask whether they perceive the family enterprise as an economic inheritance, a moral obligation, a professional opportunity, or a social burden. Business documents, family archives, production records, photographs, or informal apprenticeship narratives can clarify how the transmission of responsibility occurs across generations. Such data are crucial because the expansion of *hadhanah* cannot be asserted doctrinally; it must be evidenced through how families interpret care, work, inheritance, responsibility, and children's future autonomy.

The socio-economic settings of Tasikmalaya, Pekalongan, and Kudus provide a productive context for this analysis. The field evidence shows that this broader meaning of welfare appears in family narratives about independence, trust, discipline, and the ability to maintain lawful livelihood. Parents did not describe business exposure merely as preparation for succession, but as part of teaching children how to live responsibly within the family and community. This finding strengthens the argument that entrepreneurial *hadhanah* should be understood as capability formation, not merely as economic inheritance. In artisan and manufacturing families, children may be introduced not only to religious discipline and schooling, but also to craft knowledge, customer trust, supply networks, production ethics, and reputation management. These forms of exposure reveal that the family enterprise can become a site where welfare is interpreted beyond physical protection. A child is considered "well cared for" not only when safe and educated, but also when equipped with the capacities needed to participate responsibly in society. This interpretation resonates with recent discussions in Islamic family law, which emphasize that child protection and welfare must be responsive to changing sociopolitical contexts rather than confined to

[48] Al-Shatibi, *Al-Muwafaqat Fi Usul Al-Shariah*; J, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach. International Institute of Islamic Thought.*

formal custody arrangements.[49]

Theoretically, this finding can be understood through the integration of *hadhanah* and Bourdieu's concepts of habitus and capital. Islamic legal thought frames *hadhanah* as care directed toward the child's *maslahah* or welfare.[50] Bourdieu helps explain that welfare is not only biological or moral, but also social and cultural.[51] Children require protection, but they also require cultural capital, social capital, and practical dispositions that allow them to navigate their social fields. In Muslim entrepreneurial families, these capitals are transmitted through everyday participation in business life: learning how to speak with customers, understand quality, manage promises, value halal income, respect workers, and sustain family reputation. *Hadhanah*, in this reading, becomes a socio-legal process in which care and capability are formed together.

This interpretation is strengthened by the literature on transgenerational entrepreneurship. Zellweger, Sieger, and Halter show that a family business background shapes the career intentions of the next generation, although not in a deterministic way.[52] Puzi similarly highlights the role of family businesses in transferring entrepreneurial skills, encouraging long-term planning, low-risk investment, resilience, and community-driven development.[53] These studies suggest that entrepreneurial inheritance is not simply the transfer of assets. It involves the transmission of dispositions, competencies, norms, and future-oriented imagination. In the context of *hadhanah*, this means that Muslim families do not merely "prepare heirs"; they cultivate children's capacity to understand work, risk, responsibility, and service as part of a morally ordered life.

The Islamic entrepreneurship literature further clarifies the normative character of this regeneration. Hassan, Ramadani, and Meliza

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[49] M Abdullah et al., "Quranic Exegesis Studies in Malaysia: Realities, Challenges and Future Direction," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 26, no. 1 (2025): 1–30, https://doi.org/10.14421/qh.v26i1.5779.

[50] Al-Zuhayli, *Al-Fiqh al-Islami wa Adillatuh*; Sabiq, *Fiqh al-Sunnah*.

[51] Bourdieu, *The Logic of Practice*; Bourdieu, "The Forms of Capital"; Bourdieu, *Outline of a Theory of Practice A4 - Nice, Richard*.

[52] Zellweger, Sieger, and Halter, "Should I Stay or Should I Go? Career Choice Intentions of Students with Family Business Background."

[53] M A M Puzi, H N Ismail, and S.M.R.S. Jaafar, "Transgenerational Entrepreneurship and Survivability in Rural Economy," in *IOP Conference Series: Earth and Environmental Science*, vol. 447, 2020, https://doi.org/10.1088/1755-1315/447/1/012070.

argue that Islamic entrepreneurship is grounded in ethical and sustainable business practices,[54] Shari'ah compliance, avoidance of harmful economic activities such as usury and gambling, and commitment to societal welfare. Mulyaningsih adds that Islamic social entrepreneurship views business creation as a form of ibadah and measures success not only through financial profit but also through social impact and ethical conduct.[55] These perspectives help distinguish entrepreneurial *hadhanah* from mere economic reproduction. The aim is not simply to ensure that the family business survives, but to form children who understand entrepreneurship as ethically accountable, socially useful, and religiously meaningful.

At the same time, this expansion must be approached critically. If *hadhanah* is extended toward socio-economic regeneration without clear ethical limits, it may become a justification for pressuring children to continue family businesses or normalizing premature labour. This risk is particularly relevant where family expectations are strong and economic survival depends on unpaid or underpaid household participation. Therefore, the concept of entrepreneurial *hadhanah* must remain bounded by child welfare, educational rights, health, safety, and freedom of future choice. This ethical boundary is necessary because the expansion of *hadhanah* toward socio-economic regeneration must remain subordinate to child welfare. Entrepreneurial *hadhanah* cannot be used to normalize premature labour, coercive succession, or unpaid family work that harms children's education, dignity, health, or autonomy.[56] while Hidayah reminds us that socio-legal developments in Indonesia, including those influenced by Islamic principles, may

[54] J Meliza et al., "Islamic Entrepreneurship Nurturing New Ventures through Islamic Principles," in *Strategies and Applications of Islamic Entrepreneurship*, 2023, 56–66, https://doi.org/10.4018/978-1-6684-7519-5.ch004; Ramadani et al., "An Introduction to Entrepreneurship and Management in an Islamic Context"; M K Hassan and W J Hippler III, "Entrepreneurship and Islam: An Overview," *Econ Journal Watch* 11, no. 2 (2014): 170–78, https://www.scopus.com/inward/record.uri?eid=2-s2.0-84901688048&partnerID=40&md5=a3c4d3696f4a8f0fadcd9980d46ee250.

[55] H D Mulyaningsih and V Ramadani, "Social Entrepreneurship in an Islamic Context," in *Entrepreneurship and Management in an Islamic Context*, 2016, 143–58, https://doi.org/10.1007/978-3-319-39679-8_10.

[56] M Abdullah et al., "Quranic Exegesis Studies in Malaysia: Realities, Challenges and Future Direction," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 26, no. 1 (2025): 1–30, https://doi.org/10.14421/qh.v26i1.5779.

advance economic rights but still face cultural and structural barriers.[57] Applied here, a socio-legal approach must ask not only whether children learn entrepreneurship, but whether their learning respects their dignity, agency, and developmental needs.

This critical stance also connects with broader socio-legal approaches to Islamic economic institutions. Setia argues that Islamic transactional law and socio-legal frameworks seek to balance economic sufficiency with societal welfare, including through institutions such as waqf that promote equitable development.[58] Entrepreneurial *hadhanah* works at a smaller scale but follows a comparable logic: family-based economic formation should not be detached from justice, welfare, and social responsibility. The family enterprise becomes ethically significant only when it contributes to human flourishing rather than merely reproducing labour obligations or family control.

The revised concept of entrepreneurial *hadhanah* therefore has two boundaries. First, it expands the meaning of child care from physical protection and custody toward moral, social, and economic capability formation. Second, it limits that expansion through the principles of welfare, proportionality, education, safety, and child agency. This dual movement is essential for responding to the socio-legal reality of Muslim family enterprises without reducing children to instruments of business continuity.

The theoretical implication of this sub-section is that *hadhanah* can be conceptualized as a bridge between Islamic family law and Muslim socio-economic life. It links child protection with capability formation, legal responsibility with habitus formation, and family care with ethical economic regeneration. This article therefore proposes entrepreneurial *hadhanah* as a socio-legal concept: a form of childrearing in Muslim entrepreneurial families that transmits values, skills, and social capital while remaining normatively governed by *maslahah* and child protection. The final point is clear: *hadhanah* in Muslim family enterprises is not only about who cares for the child, but also about how care prepares the child to live with moral agency, social competence, and

[57] N Hidayah, "Gender, Economy, and the Law: Women Entrepreneurs in Indonesian and Islamic Legal Perspectives," *Samarah* 7, no. 2 (2023): 1121–43, https://doi.org/10.22373/sjhk.v7i2.17944.

[58] A Setia, "Reintegrating the Legal into the Social: Reviving Islamic Transactional Law in the Context of the Civil Economy, with Special Reference to Waqf," in *Law and Development Review*, vol. 11, 2018, 209–50, https://doi.org/10.1515/ldr-2017-0053.

economic responsibility.

CONCLUSION

This study demonstrates that *hadhanah* in Muslim entrepreneurial families extends beyond its conventional juridical understanding as child custody and care to function as a socio-legal mechanism for developing children's moral character, religious commitment, entrepreneurial competence, and social responsibility. The findings reveal that *hadhanah* is implemented through the integration of religious education, family routines, and age-appropriate participation in family businesses, enabling children to internalize Islamic entrepreneurial values such as *amanah*, honesty, discipline, perseverance, responsibility, and lawful livelihood. Entrepreneurial learning occurs not through economic exploitation but through observation, habituation, mentoring, and proportional involvement in family-based productive activities. These findings confirm that children's capability development can become an integral dimension of *hadhanah* without compromising the fundamental objectives of child welfare, education, safety, dignity, and protection embodied in *maqāṣid al-sharīʿah*.

The principal contribution of this study is the formulation of the concept of entrepreneurial *hadhanah*, which broadens the discourse of Islamic family law from its predominant focus on post-divorce custody toward a child-centered framework of capability formation within entrepreneurial Muslim households. This concept enriches socio-legal scholarship by demonstrating that Islamic legal principles are continuously interpreted and practiced in everyday domestic and economic life rather than solely through formal legal institutions. At the same time, the study establishes clear normative boundaries by emphasizing that entrepreneurial *hadhanah* cannot legitimize child labour, coercive succession, or economic exploitation; instead, children's involvement must remain educational, voluntary, proportionate, and consistent with the principles of child protection and Islamic legal objectives.

Practically, the findings recommend that policymakers, Islamic family institutions, educational organizations, and MSME development agencies integrate child-sensitive entrepreneurial education into family empowerment programs by strengthening intergenerational mentoring, ethical business values, and parental guidance while safeguarding children's educational rights and well-being. Future research should examine entrepreneurial *hadhanah* across broader socio-economic contexts, diverse business sectors, gender dynamics, and comparative

cultural settings using mixed-method or longitudinal approaches to evaluate its long-term influence on children's character formation, entrepreneurial resilience, and family business sustainability. Such investigations will further refine the theoretical framework of entrepreneurial *hadhanah* and strengthen its relevance within contemporary Islamic family law and socio-legal studies.

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