

THE ROLE OF RELIGION IN HOSPITALITY ORGANIZATION: The Case of Pekalongan Batik Village, Indonesia

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Abstract: This paper aims to analyze the relationship between religion and Pekalongan Batik Village as a hospitality organization. The existence of Batik Village is demanding, not only for the local economic development, like employment creation, tourism satisfaction, and to generate selling but also for the religious community enhancement. The government policy to enforce the batik village is a decent decision to search customers and to improve capital competitiveness. From a public policy perspective, the batik village is more effective and efficient for the local government to provide the technical, capital and management support, promotion, education and training, and the like. Most employers and employees, wholesalers, and suppliers have close interrelationship (*ukhuwwah*), mutual respect (*tasamuh*), understanding (*tafahum*), cooperation (*ta'awun*) and they have trustworthiness (*amanah*); and they live in Islamic beliefs. It is very interesting to learn about how they develop their organization based on the hospitality religion. This paper highlights the religious contribution in hospitality organization by identification in many ways; (1) the type of cooperation in Pekalongan batik village organization, (2) identify the comprehend the socio-cultural contribution the Islamic hospitality in terms of human resource management, innovation, business ethics, and marketing behavior.

Keywords: religion; hospitality organization; batik village.

Abstrak: Tujuan dari kajian paper ini adalah untuk menganalisis hubungan antara agama dan Kampung Batik Pekalongan sebagai organisasi yang ramah. Keberadaan Kampung Batik sangat penting, tidak hanya untuk pengembangan ekonomi lokal seperti penciptaan lapangan kerja, kepuasan pariwisata dan untuk menghasilkan penjualan, tetapi juga untuk meningkatkan komunitas agama. Kebijakan pemerintah untuk menegakkan Kampung Batik adalah keputusan yang baik untuk mencari pelanggan dan meningkatkan daya saing. Dari perspektif kebijakan publik, desa batik lebih efektif dan efisien bagi pemerintah daerah untuk memberikan dukungan teknis, modal dan manajemen, promosi, pendidikan dan pelatihan dan banyak lagi lainnya. Sebagian besar majikan dan karyawan, pedagang grosir, dan pemasok memiliki keterkaitan yang erat (*ukhuwwah*), saling menghargai (*tasamuh*), saling memahami satu dengan yang lainnya (*tafahum*), saling membantu (*ta'awun*), dan mereka memiliki sikap dapat dipercaya (*amanah*), dan mereka hidup dalam ajaran Islam. Sangat menarik untuk meneliti tentang bagaimana mereka mengembangkan organisasi mereka berdasarkan agama yang ramah. Makalah ini menyoroti kontribusi agama dalam organisasi usaha batik yang ramah dengan mengidentifikasi dalam banyak cara: (1) tipe kerjasama dalam organisasi Kampung batik Pekalongan, (2) mengidentifikasi pemahaman kontribusi sosial-budaya keramahan Islam dalam hal manajemen sumber daya manusia, inovasi, etika bisnis dan perilaku pemasaran.

Kata kunci: agama; organisasi yang ramah; kampung batik.

Introduction

In Islamic economics, it discusses theology (*aqîdah*) and morality (*akhlâq*) in every human deed. There are also aspects of worship and human relations (*mu'âmalah*), especially in industrial sector. Islamic economics considers industrial affairs including the dimension of worship. Therefore not only analyze industry in

economic view but also analyze its social relations. Hospitality based on religion has a pivotal role in business organization. The private domain of hospitality has inspired some interesting studies over recent years. At one level, the private/-domestic domain is an important arena for learning about receiving guests and the obligations of the host. The components of rights and obligations in

the industry management determine the quality of service as well as increase the company's competitiveness. This also consistent with the principles of Islamic economics. It emphasizes the importance of morality (*akhlâq*) even though business people are in the process of competing (*fastabiqul khairât*).

On another level, many hospitality businesses refer as "commercial homes". They provide a useful model for understanding the relationships between paying buyers and sellers as guests and hosts depending on the degree to which they share transactional space.¹ Given that the hospitality industry is a social and cultural institution, "hospitality" should closely represent the ethnicity and religious dimension of the human culture.² The unity of work culture and worship reflect the comprehensive implementation of Islam. Large and small companies have understood the needs of management based on religious values. The philosophical need for welfare as an economic goal is something that must be done. Immaterial benefits such as reputation, trust, relationships, customer loyalty are demanding in business. Simply and practically, among business people, the advantage no longer lies in focus on the material, but immaterial. The mechanism of exchange between producers and consumers in Islamic economics is not based on material needs however it refers to on how humans use resources in order to meet valuable needs that are based on the truth from God (*ayat qauliyah*) and empiric truth (*ayat kauniyah*). Practically, there is a gap regarding to the Islamic view, for instance the mechanism of allocating goods and services to meet market needs still involves norms and ethics which are often excluded. The market failure is not only seen from the slow exchange of goods and services with demand but also on how the relationship of business people social relations when business people do deal with their business strategies. The trend of religious-based management becomes an interesting discussion in Islamic economics.

¹ Conrad Lashley, "Discovering Hospitality: Observations from Recent Research", *The International Journal of Culture, Tourism and Hospitality Research*, Vol. 1 No.3, 2007, p. 221.

² Marcus L Stephenson, "Deciphering 'Islamic Hospitality': Developments, Challenges and Opportunities", *Tourism Management*, Vol. 40, 2014, pp. 155-164.

The basic concept of humans as social creatures is the fundamental for business management that reflects the deviation of values and morality. The condition of intrapersonal relationships, which are open and inclusive, provides fair opportunities to anyone who has the competence to join a friendly and cooperative industry. Hospitality industry, which part of the service industry, strives to satisfy consumer needs in a competitive environment.³ The terminology of competition leads a person to do the business in many ways, often even contrary to the culture of society. This paper determines different perspective of entrepreneurs which do not always have to commit the crimes, environmental crime, and exploitation to gain business profits.

In the new global economy, hospitality has become a major issue for business sustainability. Quality represents hospitality production goal and objective needs a suitable construction under the culture of management. Culture and religion as important construct in service quality.⁴ Religion indicates a stable factor that affects consumer buying motivation, resulting in more demand on religious-related product and services.⁵ The study of hospitality is dynamic and changing in scope and direction. In many cases, high levels of business failure and churn in ownership have a negative effect on overall business sustainability.⁶

This issue has been debatable, the extent to which commercial hospitality can be authentic compare to private hospitality. This debate occurs in economic, sociological, philosophical and anthropological analysis. Like, the philosophy of hospitableness suggests that the ulterior motives correlate with commercial hospitality might reduce the genuine quality of hospitableness. Individuals who are naturally hospitable may be

³ Adi Weidenfeld, "Religious Needs in The Hospitality Industry", *Tourism and Hospitality Research*, Vol. 6, No. 2, 2006, pp. 143-15.

⁴ Gita Gayatri, Margee Hume, Gillian Sullivan Mort, "The Role of Islamic Culture in Service Quality Research", *Asian Journal on Quality*, Vol. 12 No. 1, 2011, pp. 35-53.

⁵ Nor Zafir Md Salleh, Abu Bakar Abdul Hamid, Noor Hazarina Hashim and Siti Zaleha Omain, "The Practice of Shariah-Compliant Hotel in Malaysia", *International Journal of Trade, Economics and Finance*, Vol.5, No. 1, 2014, pp. 26-30.

⁶ Conrad Lashley, "Discovering Hospitality: Observations from Recent Research", *The International Journal of Culture, Tourism and Hospitality Research*, Vol. 1 No.3, 2007, pp. 222-223.

interested to work in related sector and provide hospitable behavior. Seller sometimes prefers customer loyalty and satisfaction to money. Many small scale firms may be operated for other than commercial reasons and these activities may offer genuinely hospitable experiences. Sociologically, entrepreneurs do the business not for their own of interest, because the optimum profit will only be achieved in certain condition. This condition including the satisfaction of consumers and the community that becomes the good of multiplier effect on the development of their businesses.

This paper is intended to determine what is religious contribution cultural experience based batik business in the Batik Village related to organization perspective. The analysis reflects the values which concern management of commercial hospitality. It's needed to underlines the development of batik industry that is influenced many factors, such as capital constraint, competition market, employer-employee relationship, government regulation, and market strategy. This study draws attention the relationship between the hospitality industries in batik village.

The hospitality of economics motives is closely associated with a personal and domestic agenda which it does not readily recognized the need for formal management practices. Based on the theoretical framework proposed by Rinschede,⁷ Smith,⁸ Turner and Turner,⁹ William,¹⁰ Vukonic,¹¹ and York¹², strategic human resource management (SHRM) and its practices in many sectors have the flexibility to add values to the future hospitality firm performance. The future of HRM in the hospitality industry will need to

consider the various trends. Hospitality industry is strongly influenced by local circumstances and religion's values. Hospitality bridges consumer satisfaction as results of utility and adherence to Islamic law (*syari'ah*). Hospitality can also prevent conflicts of interest between material and transcendences. Following the outcomes of Islamic law (*maqâshid al-shar'i'a*) that is beneficial for body and spirit, the world and the hereafter is achieved.

Through the hospitality, religion have a strong impact to economy activity. The linkages between religion and commercial domain in batik business culture in hospitality industry, has important implication for those who are attempting to provide interesting product. Moreover, it is used to increase the quality of services experienced by costumer as visitors. Relationship to develop batik products could be economically and culturally sustainable in the long term. Pekalongan is one the cities in Indonesia where batik was produced. Product of Pekalongan batik are sold all over the islands and overseas. The wholesalers are mostly businessmen outside Pekalongan (for example in Bali, Jakarta, Sumatera, Kalimantan, Malaysia, Singapore and other country) who distribute Pekalongan batiks various retailers and as well as consumers in across cities and countries.

The reader may perceive that this is a study with socio-anthropology approach. This research was according to collect data by using a qualitative research methodology in 2018. The use of qualitative case studies was a suitable approach for this study. The procedures of this qualitative study were approved by Taylor et.al and Creswell.¹³ This method was particularly useful in examining the relationship between religion and economy. The primary data was collected towards a semi-constructed interviews, observation and documentation. There were 30 batik gallery owner involved in Pesindon, Kauman and Wiradesa Batik Villages of Pekalongan City, Central Java Indonesia. In-depth literature review

⁷ Gisbert Rinschede, "Forms of Religious Tourism", *Annals of Tourism Research*, Vol 19, 1992, pp. 51-67.

⁸ Valene L. Smith., "Introduction: The Quest in Visitor", *Annals of Tourism Research*, Vol. 19, No. 1, 1992, pp. 1-17.

⁹ Victor Turner and Edith Turner, *Image and Pilgrimage in Christian Culture: Anthropological Perspectives* (Columbia University Press: New York, 1979).

¹⁰ A. Williams, "Understanding the Hospitality Consumer", Butterworth-Heinemann, Oxford, 2003, pp. 91-118.

¹¹ Boris Vukonic, *Tourism and Religion* (Pergamon, New York, 1996).

¹² York, M., "Contemporary Pagan Pilgrimages", in William, H., Swatos, J. and Tomasi, L. (eds.), *From Medieval Pilgrimage to Religious Tourism: The Social and Cultural Economics of Piety* (Praeger, Westport, CN, 2002).

¹³ Steven J. Taylor, Robert Bogdan, Marjorie L. Devault, *Introduction to Qualitative Research Methods* (USA: Sage Publications, 2015); John W. Creswell, *Qualitative Inquiry and Research Design, Choosing Among Five Tradition* (USA: Sage Publications, 1997).

of relevant international academic journal of intuition, related to hospitality industry and batik research were employed as secondary data as well as reports of the industry to complete the exploratory research. The conceptual framework proposed by many theorists were used to analyze the data. The thematic analysis was used to identify the construction of contribution religion into batik village as hospitality organization. The primary and secondary data were triangulated by combining the literature review, reports of industry, and the key issues of religion and hospitality industry relationship within the batik industry context and people religion condition as the basis of research analysis.

Hospitality

This section explains the hospitality significance in human relationship. The root the study of hospitality study is s a human phenomenon involved between hosts and guests. Although some have found this framework are difficult to accept, or too crude,¹⁴ it provides an attempt at a framework within to locate the study of hospitality of business. At a social and cultural level, different societies require various degrees of obligation to be hospitable with duties and obligations on both guests and hosts. Importantly, these obligations do change over time as a result of “modernity” or increased contact with tourists. Many of those approaching the study of hospitality from social science disciplines are interested in relationships between businessman or host communities and between customers as tourists. It is now well established that hospitality can improve economy benefit through cooperation, collaboration and competition.

On the private or domestic level, individuals learn about hospitality in the home settings which can be seen as producing a more genuine and authentic hospitality. This concept highlights the important role of family values in business

management. In addition, the dominant numbers of small scale hospitality firms offer food and drink, and/or accommodation. These are a form of “commercial home” where the commercial activities intrinsically intertwines both for domestic and private setting. The commercial dimension of hospitality activities, as well as an understanding of the emotional presented in hospitality service interactions, can better inform the development of effective competitive strategy.¹⁵

Hospitality within explores Derrida’s has a strong contribution in philosophy theory.¹⁶ In order to examine and critically evaluate the possibility of the construction of a philosophy of hospitality, the review of the philosophical concepts is set within three perspectives, they are individual moral philosophy, hospitality and the nation states as well as hospitality and language. Hospitality is not a matter of objective knowledge. There are some interesting initiatives in the Middle East that illustrates ways in which Islamic hospitality can be developed.¹⁷

Business destination needs integrated solutions in economic development. Cultural dimensions of the country context guides towards the foundations of the destination brand, indeed to manage the destination brand in a more systematic and considered way.¹⁸ Other strategy stated that together with a focus on developing an appropriate and strategic communications mix directed at enhancing the destination image.¹⁹ As such, this vital element should be nurtured and appreciated in policy, practice and education. Such approach would go some way towards

¹⁵ Conrad Lashley, “Discovering Hospitality: Observations from Recent Research”, *The International Journal of Culture, Tourism and Hospitality Research*, Vol. 1 No.3, 2007, pp. 222-223.

¹⁶ Kevin D. O’Gorman, “The Hospitality Phenomenon: Philosophical enlightenment?”, *International Journal of Culture, Tourism and Hospitality Research*, Vol. 1, No. 3, 2007, pp. 189-202.

¹⁷ Marcus L. Stephenson, Karl A. Russell, David Edgar, “Islamic hospitality in the UAE: indigenization of products and human capital”, *Journal of Islamic Marketing*, Vol. 1 No. 1, 2010, pp. 9-24.

¹⁸ Graham Hankinson, “Managing Destination Brands: Establishing a Theoretical Foundation”, *Journal of Marketing Management*, Vol. 25, No.1 / 2, 2009, pp. 97-115.

¹⁹ Glenn McCartney, R. Butler and Marion Bennet, “A Strategic Use of The Communication Mix in The Destination Image-Formation Process”, *Journal of Travel Research*, Vol. 47, No.2, 2008, pp. 183-196.

¹⁴ Paul Slattery., “Finding the Hospitality Industry”, *Journal of Hospitality, Leisure Sport and Tourism*, Vol. 1 no. 1, 2002; Brotherton, B., “Finding the Hospitality Industry (a Response to Slattery)”, *Journal of Hospitality, Leisure Sport and Tourism*, Vol. 1 No. 2, 2002.

advancing a more “integrative destination-marketing process” way.²⁰

Despite the rapid growth of large firms with major market shares in all sectors, over 70 % of the firms in accommodation, food and drink are typically recruited ten or less employees. The very substantial numbers of these employ no staff outside of immediate family and friends. Most importantly, few have classically entrepreneurial business motives. Observation on differing on organizations and organizational research is potentially useful because it presents several different philosophical and political perspectives. Originally employed to obtain deep commentaries on industrial relations and industrial conflict, it provides a useful way of considering the stance taken by researchers in relation to applied organization research. Using this framework it is possible to criticize applied hospitality research as presenting a somewhat unitary view of the organization and decisions which managers make about organization management. An implicit assumption in some researches is that hospitality organizations are peopled by individuals who have a unity of interests in the organization’s success. It was signed the homogeneity and integrity of many demands of employer. Since this case may on level of analysis, it is but one of several perspectives of the nature of hospitality work organizations. Dominant management practice which makes little attempt to consult with or involve subordinates in decision making, reflects the unitary perspective amongst management practitioners in industry. Perhaps, as a consequence, much of the research outputs demonstrate a unitary perspective in that there is a general unwillingness to recognize hospitality organizations as involving conflicts between people in different position within the structure.²¹

Furthermore, while researchers have studied a wide array of aspects related to the hospitality

industry, social interaction reflects the behavior among the businessman. The issues of attractions and retention for hospitality organizations objective is in order to create an inimitable value proposition for their employees. They have overlook to hospitality industry in organization perspective. The hospitality industry is considered as human resource based industry.²²

Result and Discussion

This study is following the objective of assessing the importance of religion in hospitality building to business organization. Findings may be explained by the fact that batik clusters, in Pekalongan, Indonesia shows the efficiency in the production process of batik, among others, provision of good quality of raw materials. The managerial skills of an industry in each country are unique in accordance with the typical society and culture surroundings. Indonesian people, who is being known for their eastern culture religion, also have management and work ethics that are different from people in overseas. However, it is still required creating a conducive business environment to classify cluster which is more efficient, dynamic, competitive, and attractive for investors who are needed by small-scale batik industry.²³ Hospitality management helps batik gallery owners collaborate with batik workers, raw material suppliers, as well as other parties including the government.

Discussion about hospitality industry is evident in many studies. An understanding of hospitality develop through the study of the subject from a range of social science and arts perspectives could educate future practitioners, not only towards new knowledge, but also through new ways of thinking. Future managers of business will be required to “philosophical practitioners” capability of making ethical decisions about conducting commercial business organizations in sustainable ways. There are several explanations for this result.

²⁰ Jörgen Elbe, Lars Hallén, and Björn Axelsson, “The Destination-Management Organization and The Integrative Destination-Marketing Process”, *Internatiional Journal of Tourism Research*, Vol. 11, No 3. 2009, pp. 283-296.

²¹ Conrad Lashley, “Discovering Hospitality: Observations from Recent Research”, *The International Journal of Culture, Tourism and Hospitality Research*, Vol. 1 No.3, 2007, pp. 222-223.

²² Sonia Barwani and Neetu Butt, “Challenges for the Global Hospitality Industry: an HR Perspective, *Worldwide Hospitality and Tourism Themes*, Vol. 4. No. 2, 2012, pp. 150-162.

²³ Ernani Dwi Astuty, “Condition and the Existence of Cluster Development Business Batik Pekalongan City, Central Java, Indonesia”, *European Journal of Business and Management*, Vol. 6, No. 12., 2014, pp. 1-9.

The Type of Cooperation in Pekalongan Batik Village Organization

The increase is supported by the efforts of local government and community Paguyuban Batik lovers in Pekalongan through the first batik festival held in 2005, which attended by the Indonesia Minister of Trade. This national and international exhibitions become ultimate and important program for government. Pesindon Batik Village, Kauman Batik Village, Wiradesa Batik Village were the most famous places of batik communities. Given these events, many domestic and foreign tourists who attended the event used the services of the hotel, restaurant and they bought large quantities of Pekalongan batik.²⁴ The principle of sufficiency in conducting the batik business is well implemented in batik villages management; the needs of business owners to develop their businesses support the availability of markets for other business components in the batik village. These reflect that among batik entrepreneurs who live together in a batik village and conduct their business collaboratively are also implementing the principles of helping (*tâ'awun*) and cooperating (*syirkah*). Competition continues in terms of marketing systems, innovation in production techniques, styles and batik designs. Batik entrepreneurs dynamically develop their product towards competitiveness, such as creating new motive and coloring techniques.

*“in batik business, I must continue to look for different motive and adjust consumers’ style preference. I have to update with the tastes of market and public demand. Batik entrepreneurs in the batik village often share information and trend meet the consumers of orders who usually want to get quick order.”*²⁵

These findings may help us to understand batik industry managed by a relation system, with clustering model. That fact implies that the cooperation and communication have important role to make the business sustainable. There are some unique characteristics on cooperation of this

model, because the character of cooperation as well as having the character of competition. This double characteristics has occurred for decades but does not cause unfair competition. The collaboration was demonstrated by the pattern of sharing work orders and raw materials. This finding has important implications for developing industrial relationship.

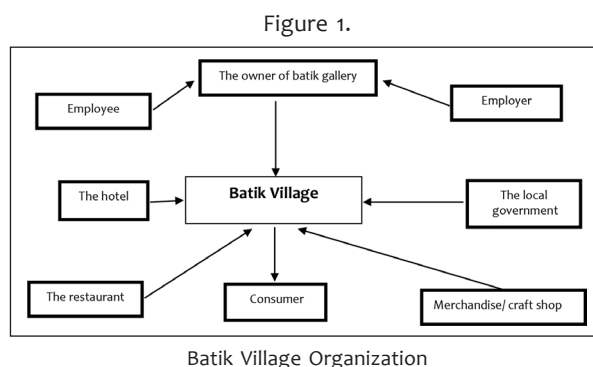


Figure 1 shows that Batik Village is managed by many components. There are eight dimensions whose have a specific role but related to one another, namely the owner of batik gallery, employer, the local government, merchandise/ craft shop, consumer, the restaurant, the hotel, and employee. Batik village sustainability depends on the owner of batik gallery when they established integration with the local government relationships in order to provide the supporting regulation about visitor, raw material of batik, wages, transportation, and other infrastructure services. In addition, it is required to collaborate with the hotel manager in order to provide qualified services for visitors, such as traditional cuisine, internet network, information center, affordable price, accessible location near to batik village. Furthermore, another aspect involved for example restaurant manager, craft shop and employee. Restaurant manager provides the best menu for the best price, a good service quality, cheap, easy and fast. Providing craft shop to sell traditional merchandise as well as employee to work wholeheartedly in order to produce the best batik. These relationships may partly be explained by the religion values which drawn attention for cooperation, as well as doing good for others. In the perspective of Islamic economics, the batik village strategy turned out to provide

²⁴ Ernani Dwi Astuty, “Condition and the Existence of Cluster Development Business Batik Pekalongan City, Central Java, Indonesia”, *European Journal of Business and Management*, Vol. 6, No. 12, 2014, p. 4.

²⁵ Interview with Riza Astian, Pesindon Batik Village, Pebruari 12, 2019.

optimum benefits (*maslahat*) for consumers and other people whole. Natural competition occurs simultaneously with natural collaboration. The batik village became a forced strategy from the Pekalongan City government to maintain batik business sustainability.

The Body of Islamic Hospitality Contribution

Most of the batik entrepreneurs in Pekalongan City are Moslems in which share a common religious and social way of life. The writers assume that these value is important for consumer and producer behavior. Therefore, human resource management is a very challenging proposition, specifically in the context of the emerging trends and changing paradigms in the industry and is consistently cited as the central concern for hospitality professionals.²⁶ Five kinds of contribution that construct the body of hospitality are presented below:

1. The need of teamwork or togetherness.

Hospitality is defined as fundamental openness to the others.²⁷ They also argued that a volitional choice that helps to bring the guest temporarily within the sphere of family, even if they come as a stranger. On this step, we have a crucial meaning contradictory. As a businessman, of course the host will try to get benefits for their private objections, and they may become enemy for other employers. However, the researchers did not find the destructed effort to expression what people not like. The hospitality industry has always found it hard to attract suitable motivated, trained and qualified employees that are able to deliver the service expectations that organization make to their current and potential costumer.²⁸

It is important to note between the employer and others participant in batik village that

it has strong relationship to the main object, competitive benefit. Therefore, the togetherness becomes a requirement to shape good services and give a customer satisfaction. Customer satisfaction had significant and direct influences on cognitive and affective loyalty.²⁹ The teamwork practices become the reflection of Islamic doctrines which consists of: *al-Ta'aruf* (to known each other), *al-Tahabbu* (to love each other), *al-Ta'awun* (to help each other) and *Tasamuh* (solidarity), all of them develop in synergy the cooperation business culture. Togetherness defines the implementation of worshipers: to do the ritual which conducted by a person who has the religion competency.

Therefore, these results need to be interpreted cautiously. Family culture and education affect effectively on the character building of batik entrepreneurs in Pekalongan. The existence of Islamic religion that has been lived for years in the family, Islamic schools that implement a religion-based curriculum and local traditions that reflect the teachings of Islam to build the entrepreneur's personality among students. The strong figure of a batik entrepreneur that had occupied the highest level of social status in the Pekalongan community in several decades. Batik business people generally are people who have religious status such as pilgrimage.

2. A desire to move forward.

As humanity nature, one prefers to get the success in their productivity. According to observation writer found that every people in batik industry hard to think and survive their industry. It should be note that batik is meaningful for all Pekalongan people, not only as icon of city but also as financial resources. The work critically accounts for the changing of skills needed by local hospitality managers and the industry in general, especially to keep pace with dynamic costumer demands and improved sophisticated market and consumer. Their

²⁶ Sonia Barwani and Neetu Butt, "Challenges for the Global Hospitality Industry: an HR Perspective, *Worldwide Hospitality and Tourism Themes*, Vol. 4. No. 2, 2012, p. 152.

²⁷ Sonia Barwani and Neetu Butt, "Challenges for the Global Hospitality Industry: an HR Perspective, *Worldwide Hospitality and Tourism Themes*, Vol. 4. No. 2, 2012, p. 128.

²⁸ Paul Barron, "Education and Talent Management: Implications for The Hospitality Industry", *International Journal of Contemporary Hospitality Management*, Vol. 20, No. 7. 2008, p. 731

²⁹ Kim, Mi-Ran, "The Importance of Customer Satisfaction and Delight on Loyaty in The Tourism and Hospitality Industry", *European Journal of Tourism Research*, Vol. 4, No. 2, 2011, p. 226.

research concerns the operationalization of soft skills and managerial expertise attuned to ethnic and religious attributes of host society.

The work also indicates how product development, innovation, transformation and marketing have a crucial role in advancing an Islamic and cultural approach to hospitality.³⁰ The importance of customer experience needs destination management approaches. The factors beyond the control of a specific service provider give impact to consumer experience. The tourism potential for selected spiritual and cultural sites gives an overview of the approach followed to consumer experience impressions at each of locations.³¹

Islam prohibits a person from despair are very influential on innovative character. Batik needs high innovations in motives, techniques and marketing strategy. The fluctuating business character requires business players to response in clever ways. Raw materials price increase occurs due to lack of availability which becomes an obstacle for batik entrepreneurs. The weather that often changes even extreme such as rain affects the production process to the quality of batik which relies on the natural drying process. If the rainy season occurs, this will have an adverse effect on the batik industry in Pekalongan due to flood in production place. Another reason is because the place of business traditional methods currently used for batik making process, for instance the drying process. Consequently, employers are not able to make batik, and many workers become unemployed. A strategy of reducing the amount of production is the solution to avoid the greater losses.

³⁰ Marcus L. Stephenson, Karl A. Russell, David Edgar, "Islamic hospitality in the UAE: indigenization of products and human capital", *Journal of Islamic Marketing*, Vol. 1 No. 1, 2010, pp. 9-24.

³¹ V. Jauhari and Gunjam M. Sanjeev, "Managing Customer Experience for Spiritual and Cultural Tourism: an Overview", *Worldwide Hospitality and Tourism Themes*, Vol. 2. Vol.2, No.5, 2010, pp. 467-476.

3. Making people pleasure.

Islamic suggestions to the people in order to make a happiness; pleasure or satisfaction. As tourists, consumer also could be undertaken for a variety of reasons. These could range from, adventure, socializing, nature, spiritual and cultural reasons among others.³² By that condition, this paper should to remembering all the followers of religions, the faith becomes a key role in relation matters. Without any a priori, making the pleasure or happiness is universally understandable to everyone. In other words faith can solve the conflict based on different culture and language through faith which support the understanding mechanism. The personal values and cultural orientation of various costumers not only determine what attributes a customer seeks in the hospitality product, but they also affect its tariff.³³ In batik trading, the price of product and demand of quantity determine the number of transaction. This analyze according to Jauhari that a good experience helps to increase the frequency and hence generate more opportunities for entrepreneurship at these places.³⁴

4. Maintaining the culture.

Culture is an important factor in the development of tourist motives.³⁵ The international market is culturally diverse, it is important to have a good understanding of how culture affects on service quality evaluation. According to Islam doctrine,

³² V. Jauhari and Gunjam M. Sanjeev, "Managing Customer Experience for Spiritual and Cultural Tourism: an Overview", *Worldwide Hospitality and Tourism Themes*, Vol. 2. Vol.2 No.5, 2010, p. 469.

³³ Sue Baker, Jeremy Huyton, and Pam Bradly, *Priciples of Hotel front Office Operation*, 2nd edn. Continuum, London, 2000; Muller, Thomas E., "How Personal Values Govern the Post-Visit Attitudes of International Tourists", *Journal of Hospitality And Leisure Management*, Vol. 3. No.2, 1995, pp. 3-24; A. Williams, "Understanding the Hospitality Consumer", Butterworth-Heinemann, Oxford, pp. 91-118, 2003; Adi Weidenfeld, "Religious Needs in The Hospitality Industry", *Tourism and Hospitality Research*, Vol. 6, No. 2, 2006, pp. 143-15.

³⁴ V. Jauhari and Gunjam M. Sanjeev, "Managing Customer Experience for Spiritual and Cultural Tourism: an Overview", *Worldwide Hospitality and Tourism Themes*, Vol. 2. Vol.2 No.5, 2010, p. 474.

³⁵ Milan Ambrož and Rok Ovsenik , "Tourist Origin and Spiritual Motives", *Management*, Vol. 16, No. 2, 2011, p. 73.

the old traditions also support a peaceful condition, which identified with social welfare and harmonious climate.³⁶ In batik industry, this is related to the term of micro cosmos and macro cosmos equilibrium. Batik is intangible heritage, because by making the batik motives, it represent human living; drawing, clothing, designing as well as imagination of people is the power of human resource.

Culture make people different, and shape their identity. Nevertheless, it would be better to consider it as potency. Every day, both the host and guest connects in any transactions. In this case, the term “other” which dominance in difference culture not influences the communication that built among them. The essential motive in batik transaction is not far from other transaction, money and other material thing. The batik entrepreneur needs the guest cooperation, and adversely. Therefore, the term “other” is not longer happened in philosophy of thinking of batik entrepreneur.

The consciousness in micro level also occurs in macro level. Equilibrium in relationship between entrepreneur and customer is important to sustainability of batik industry. Furthermore, customer expects innovative design or motive, but on other side, batik not merely about money. Batik as heritage culture needs a deep attention to avoid the cultural extinction. Batik motives represent philosophy, from both religious and ethnic elements. Cultural and economic conflicts often occur when batik entrepreneurs are required to meet consumer preference.

This result may be explained by the fact that the good culture reflected by good people as a social capital in a community. The commercial domain is clearly influenced by these social and cultural, and domestic domains of hospitality. It is important that those hospitality studies recognize the interplay of both the cultural and domestic

on the commercial provision of hospitality. It is also important that commercial providers develop a more subtle understanding of hospitality to focus on long-term customer relationship. Successful hosts can engage customers on an emotional and personal level, which creates feelings of friendship and loyalty amongst guests.³⁷

5. Transitional state of consumer and producer motivations.

In this area, where all motivations of both consumer and producer to gain the highest satisfaction, money and quality, also involved the spiritual obligations. Muslims believe that since humans are accountable and responsible directly to Allah (God Almighty), they must surrender themselves to the will of Allah.³⁸ This realization leads to a belief that one’s success in the afterlife depends on one’s performance in world life. It’s related to Islam doctrine state that being a Moslem, she/ he always ready to give a good services based on God commandment. This represents the desire of producer or owner of gallery to provide religious facility with the facility like *mushala* (a place for prayer). This place is addressed for religious costumer. They also defines the consumer making a religiously motivated consumption whose buy a batik product with primarily purpose as wearing cloth or fashion.

Availability for Moslems customer in hotel such as the provision of the *Koran*, *sajadah*, *qibla direction* in the hotel room and other facilities affect the Moslems customer satisfaction. This analysis is also addressed the motivation behind hospitality. There is a limitation to the amount of hospitality that “hosts” can and wish to offer, just as important are the intentions that lie behind any hospitable act. The distinction needs to be made between hospitality for pleasure

³⁶ Gita Gayatri, Margee Hume, Gillian Sullivan Mort, “The Role of Islamic Culture in Service Quality Research”, *Asian Journal on Quality*, Vol. 12 No. 1, 2011, p. 38.

³⁷ Conrad Lashley, “Discovering Hospitality: Observations from Recent Research”, *The International Journal of Culture, Tourism and Hospitality Research*, Vol. 1 No.3, 2007, p. 223.

³⁸ Gita Gayatri, Margee Hume, Gillian Sullivan Mort, “The Role of Islamic Culture in Service Quality Research”, *Asian Journal on Quality*, Vol. 12 No. 1, 2011, p. 40.

and hospitality that is born out of a sense of duty.³⁹

That in which concern for the guests' pleasure and welfare, for its own sake, is predominant. These can include entertaining for pleasure where that pleasure largely depends on knowing that one is pleasing the guests, and sense of duty where there is also concern for the guests themselves. And hospitable people, those who possess the trait of hospitableness, are those who often entertain from one or more of these motives, or from mixed motives in which one of these motives is predominant.⁴⁰

As mentioned in the literature review, hospitality becomes a new paradigm in business management study. Religion contribution as well as cooperation The development and expansion of localized human capital within the hospitality industries may very well help with the process of developing purist forms of Islamic hospitality.⁴¹ This study find that in batik entrepreneurship, everyone determine the sustainability of business. Religious, friendly, uplifting, innovative people are the key to the development of the batik industry. It is not surprising then that Pekalongan batik is increasingly known even to foreign countries. The findings of this study are in line with opinion previous study. The critical role of local "people" in shaping the place brand,⁴² while studies by Wang (2008 a, b) clearly demonstrate the need for collaborative marketing as well as understanding the complexity and dynamics of the process.⁴³ However, at the same time, there

is clearly a need to appreciate the nature of culture and the market ethics associated with an Islamic perspective.

That is important to recognize that there are likely to be conflicting needs and interests held by people in different positions within the organization. Thus a more pluralistic analysis suggests that managers and owner on one hand and employees on the other have quite different sets of needs from the organization. The link between pay, costs and profits, and terms and conditions of employment are just two examples of issues where employers and the employed have differentiations, and thereby potentially conflicting needs. There are also potential differing needs and conflicts of interest between customers and owners and between customers and employees. The pluralistic perspective encourages research and analysis which conceives organization management as fundamentally problematic because of the plurality of interests which are involved.

Profound interconnection between many actors in batik village organizing influences the local economy development. Organizations are built as a vessel for achieving particular objectives of formal and informal rules. Without organizations formal and informal rules are not applicable, remain on the air as a set of ideas or concepts with no consequences to human interactions. The design of rules agreed upon the negotiation process in the establishment of organizations actually accommodates power and resources distribution embedded in participating actors.⁴⁴

Critical theory enables the study of hospitality through the meanings associated with by the various participants in hospitality transactions.⁴⁵ This study learns there are some different interests between hosts and employee, in batik villages. Moreover, both of them need

³⁹ Kevin D. O'Gorman, "The Hospitality Phenomenon: Philosophical enlightenment?", *International Journal of Culture, Tourism and Hospitality Research*, Vol. 1, No. 3, 2007, pp.189-202.

⁴⁰ Elizabeth Telfer, *Food for Thought, Philosophy of Food*, (London: Routledge, 1996), p. 82.

⁴¹ Marcus L. Stephenson, Karl A. Russell, David Edgar, "Islamic hospitality in the UAE: indigenization of products and human capital", *Journal of Islamic Marketing*, Vol. 1 No. 1, 2010, p. 15.

⁴² Joao Ricardo Freire, "Local People" a critical Dimension for Place Brands", *Journal of Brand Management*, Vol. 16 No. 7, 2009, pp. 420-438,

⁴³ Youcheng Wang, "Collaborative Destination Marketing Roles and Strategies of Convention and Visitors Bureaus", *Journal of Vocation Marketing*, Vol. 14, No. 3, 2008, pp. 191-209; Wang, Y., "Collaborative Destination Marketing: Understanding The Dynamic Process", *Journal of Travel Research*, Vol. 47, No. 2, 2008, pp. 151-166.

⁴⁴ Prihadi Nugroho, "A Socio-Cultural Dimension of Local Batik Industry Development in Indonesia", *The 23rd Pasific Conference of The Regional Science Association International (RSAI) and The 4th Indonesian Regional Science Association (IRSA) Institute*, Bandung, Indonesia, 2013, p. 4.

⁴⁵ Conrad Lashley, "Discovering Hospitality: Observations from Recent Research", *The International Journal of Culture, Tourism and Hospitality Research*, Vol. 1 No.3, 2007, p. 218.

each other. The hosts want the competitive to be advantageous and the employee wants the well-paid salary. These issues were hard to be achieved. However, we found that conflict not influence their relationship in the same places or villages. Economically they become competitors as well as business partner. The work of meaning by related experience showed that participants in batik village bounded with the same value which helps them to maintain the relationship. The analysis of the business rises from their hospitality mission in batik entrepreneurship. Islamic doctrine pushed the people to operate all the duty on best standard, and making the repair continuously. This is the human concept. The prophet said that man act today is worse than yesterday, so he stand incur losses. On the contrary, someone who make today better than yesterday so he stand on fortunate man.

In the context of batik industry, we should consider the fundamentally position; a social man. Batik making in mass production, involves many people; employer, employee, wholesaler, supplier of material, consumer. They all unconsciously collaborate together. Thus they could share the burden among others. For example, when the price of material was high, it will make the produces to reduce the batik. In turn, it will be reduced the employee income because as the business model by subcontract type, the smaller production, smaller the money. As a religious man, makes other happiness means rewarding from God. In critical condition, the relationship between gallery owner as a host and customer or employee as guests not always in good relation. Any conflict may be a rise.

Different culture and language often become factors behind that problem. The underlying principal is that during any hospitality relationship the host and guest inhabit the moral universe and are subject to transcendent laws of hospitality.⁴⁶ The hospitality relationship is complicated using of language and culture. Ben Jelloun (1999, p.3) cited in O’Gorman (2007) notes that this illustration shows “hospitality does not always

imply reciprocity,” however, what this story also highlights is the embarrassment of the difference between expectations and behavior.⁴⁷ Both the guest and the host speak the same language, but are from different cultural backgrounds and their language and cultural differences led to confusion between how to extend and accept invitations. The motivation closely relates with an ideal of hospitality.⁴⁸

Conclusion

This study showed that batik village operation constructed through religion contribution in hospitality behavior. The first outcome of this paper was batik business performance relation that constructed by socio-economy-religion cooperation between employer and employee and all the participants of batik villages. The concept of managing batik villages suggested that batik entrepreneurs continue to compete but occurred in a tender competition atmosphere or hospitality competition. Hospitality made batik businesses be more open mind to their relationships and competitors. The second one was describing the operationalization of their soft skills and managerial capability based on religion that they have before. One of the more significant findings to emerge from this study was the negotiation process in the establishment of organizations. The organization accommodated power and resources distribution embedded in participating actors, which constitutes in the following: gallery owner, employee, hotels, restaurants, crafts or merchandise shops. All of them had the main object, getting the benefit, socially and economically.

This study offered insight the socio-cultural contribution of the Islamic hospitality into batik village performance. One thing that underlies our analysis that batik village means organization had several norms correlated to religion that they believe. The results indicated that the activity of batik village participants as Moslem represented

⁴⁶ Kevin D. O’Gorman, “The Hospitality Phenomenon: Philosophical enlightenment?”, *International Journal of Culture, Tourism and Hospitality Research*, Vol. 1, No. 3, 2007, p. 198.

⁴⁷ O’Gorman, Kevin D., “The Hospitality Phenomenon: Philosophical enlightenment?”, *International Journal of Culture, Tourism and Hospitality Research*, Vol. 1, No. 3, 2007, pp. 189-202.

⁴⁸ Telfer, Elizabeth, *Food for Thought, Philosophy of Food*, (Routledge, London, 1996), p. 101.

several implementations of Islamic religion. Their cooperation reflected *togetherness, desire to move forward, making people pleasure, the maintaining of culture and transitional state of consumer and producer motivations.*

The study contributes to our understanding of Islamic hospitality contribution to enhance the consumer opportunity to get the best services from batik transaction. Further research need to be carried out to establish batik industry and environment. It's important to find the eco-friendly production for sustainability industry. Hospitality production based on clustering industry and the eco-friendly production is the key to sustainable business.

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