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# Proceeding

## ANNUAL INTERNATIONAL CONFERENCE ON ISLAMIC STUDIES (AICIS) XIII

Mataram, 18-21 November 2013



**DIREKTORAT PENDIDIKAN TINGGI ISLAM  
DIREKTORAT JENDERAL PENDIDIKAN ISLAM  
KEMENTERIAN AGAMA RI**

## Sekapur Sirih Panitia

(Dr. Muhammad Zain, M.Ag)

*Annual International Conference on Islamic Studies* atau AICIS digelar setiap tahun. Dari penyelenggaraan-penyenyenggaraan itu panitia memiliki catatan, baik berupa keunggulan maupun hal-ihwal yang perlu pembenahan. Berbekal catatan-catatan dari setiap *event* itu, panitia terus berusaha dan gigih untuk menyempurnakan pagelaran AICIS. Upaya ini, bahkan hingga AICIS digelar di Mataram, terus dilakukan oleh panitia. Membutuhkan keterlibatan lebih banyak pihak untuk bisa mencapai hasil yang maksimal di musim AICIS yang akan datang.

Sebagai bentuk tanggungjawab, panitia ingin menuliskan secara singkat di halaman sempit ini, kesan dan harapan mengenai penyelenggaraan AICIS. Setiap penyelenggaraan AICIS terdapat kekhasan, baik model maupun tema. Tahun 2008, IAIN Raden Fatah Palembang mendapat amanah sebagai penyelenggara AICIS dengan dana yang terbatas, dan ternyata sukses. Penyelenggaraan AICIS tahun 2009 di Surakarta, misalnya, berhasil membuat laporan keuangan yang rapi. Panitia penyelenggara juga melahirkan dokumen deklarasi peminat dan komunitas kajian keislaman Indonesia. Tahun 2010 di IAIN Banjarmasin, panitia AICIS berhasil memecahkan rekor muri sebagai *event* atau konferensi dengan 1000 paper yang dipresentasikan dalam waktu bersamaan.

Tahun 2011 AICIS diselenggarakan oleh STAIN Bangka Belitung. Kampus ini masih tergolong muda dalam hal pendiriannya. Meskipun demikian, sebagai tuan rumah cukup membesarkan para tamu dan undangan peserta konferensi. Panitia penyelenggara memiliki *hospitality* (keramahan) dan dedikasi penuh sebagai tuan rumah penyelenggara AICIS. Selain itu, dukungan Pemprov. Babel sangat kuat. Terlaksana juga kegiatan pendukung, penanaman lima puluh ribu pohon kerjasama dengan Kementerian Kehutanan RI.

AICIS di IAIN Surabaya tahun 2012 memiliki keunggulan dalam pemanfaatan teknologi IT. Misalnya dalam registrasi peserta, yang semuanya berbasis IT. Demikian juga dalam publikasi makalah peserta dan agenda AICIS. Tahun 2013 ini, AICIS di Mataram diharapkan bisa belajar dan meramu keunggulan penyelenggaraan AICIS sebelumnya. Keramahan, pemanfaatan IT dan cita-rasa akademik diharapkan akan tersaji di forum konferensi Internasional ini.

AICIS ini ibarat "panggung akademik" yang telah disediakan Kementerian Agama RI. Kualitas, hasil dan *performance* panggung bergantung kepada pemilik tradisi kajian keislaman Indonesia, para dosen, pakar dan peneliti di PTAI. Mari berfokus untuk membesarkan AICIS dengan terus menyempurnakannya serta menggunakan momentum AICIS untuk kemajuan PTAI. Agar Dokumen AICIS dapat dikenang dan menjadi bahan kajian, panitia berupaya untuk mencetak *proceeding* AICIS pada setiap *event*-nya

Akhirnya, kami menyampaikan permohonan maaf atas kekurangan yang ada. Sesungguhnya kami sudah berusaha untuk mempersembahkan yang terbaik. Kami sadar, tidak ada yang sempurna di dunia ini. Selaku panitia, kami terhibur dengan sebuah kata bijak: "... ketika engkau menginginkan sesuatu tetapi belum tercapai, itu berarti Tuhan sedang memberitahumu, bahwa engkau harus bekerja lebih keras lagi". Salam AICIS.

Mataram, 10 Nopember 2013

Panitia Pelaksana

**Sambutan  
Direktur DIKTIS pada AICIS ke-13  
Prof. Dede Rosyada, M.A**

*Assalamu'alaikum wr.wb.*

Hingga penyelenggaraannya yang ke-13 ini, AICIS telah menjadi forum diskusi kajian keislaman internasional di Indonesia dengan peminat paling banyak, terlebih lagi dari lingkungan PTAI. Respon kalangan akademisi terhadap forum kajian ini juga terus meningkat. Hal ini ditandai dengan jumlah para peminat kajian keislaman yang mengirimkan *paper* untuk mengikuti seleksi panitia.

Menurut catatan panitia, hingga batas waktu pengiriman makalah yang ditentukan (4 Oktober 2013), ada lebih dari 900 makalah telah diterima panitia melalui *e-mail*. Dari 900 *paper* tersebut diambil 128 melalui seleksi ketat oleh tim penilai *paper*. Mereka kemudian diundang untuk presentasi pada acara AICIS ke-13 tahun ini. Jumlah peminat konferensi tahun ini mengalami peningkatan bila dibandingkan dengan tahun-tahun sebelumnya. Pada tahun 2012 ada 527 *paper* yang masuk *e-mail* panitia. Pada tahun 2011 ada 377 *paper* yang mendaftar.

Penyelenggaraan AICIS pada setiap tahunnya sekaligus menjadi menjadi salah satu bukti bahwa Kementerian Agama RI memberi perhatian lebih kepada dunia pendidikan Islam. Forum ini bisa menjadi media untuk memantau perkembangan hasil studi, riset, dan pemikiran keislaman yang berkembang di Indonesia. Selain itu, AICIS juga bisa digunakan untuk mendorong pengembangan dan peningkatan mutu akademik, khususnya di lingkungan perguruan tinggi agama Islam, melalui perbincangan akademis dan pertukaran publikasi hasil penelitian dan pemikiran ilmiah.

Ke depan, agenda studi, riset, pemikiran dan gerakan keislaman di Indonesia sebaiknya direncanakan sejak semula. Maka, disain kajian dan pemikiran keislaman di Indonesia bias lahir dari pertemuan AICIS. Dengan demikian, kajian keislaman di Indonesia dalam prosesnya bisa lebih konstruktif.

Dalam catatan saya, setidaknya ada tiga keunggulan dan prestasi yang menjadi terobosan penyelenggara AICIS di Mataram ini. *Pertama*, semakin banyaknya masyarakat akademis yang ikut mengirimkan makalah untuk diseleksi panitia. Hampir seribu paper masuk ke *e-mail* panitia, sebelum tanggal penutupan pada akhir Oktober 2013. Ini tentu merupakan prestasi yang lahir dari kerja keras dan kegigihan panitia. Karenanya patut kita apresiasi bersama.

Terobosan *kedua*, keberpihakan penyelenggara untuk mengangkat tokoh-tokoh lokal ke kancah nasional dan global. K.H. Hasanain Juaini, sosok yang lahir dan besar di lingkungan pondok pesantren, tidak menjadikan dia terkungkung dengan lingkungan sekitarnya. Pimpinan Pondok Pesantren Nurul Haramain ini berhasil menggerakkan santri-santrinya dan membawa gerbong pesantren menjadi lembaga pendidikan yang berbasis lingkungan dan teknologi. Rencananya, panitia AICIS akan mendaulat Hasanaini untuk menebarkan semangat cinta lingkungan yang telah dia gagas ke dunia yang lebih luas melalui forum konferensi internasional ini.

Terobosan *ketiga*, tidak seperti yang sudah-sudah, selain menghadirkan pembicara ke lokasi konferensi, panitia juga membuat terobosan seminar dengan model komunikasi jarak jauh (*tele-conference*). Rencananya, Prof Karen Hunt Ahmed akan memaparkan hasil-hasil pemikirannya kepada peserta AICIS di Mataram secara langsung dari kampusnya, Chicago University, Amerika. Demikian juga Kevin Fogg (Oxford University, U.K) akan melakukan hal yang sama. ....Ini menjadi catatan tersendiri, bahwa panitia AICIS dari waktu ke waktu sudah memanfaatkan keunggulan teknologi. Karena itu, keterbatasan jarak dan ruang tidak lagi menjadi kendala.

Perlu kami sampaikan pula, bahwa pada setiap tahunnya panitia memeriahkan acara AICIS dengan menggelar pameran karya tulis ilmiah para dosen. Kegiatan ini mendapat tanggapan baik dari PTAI, terbukti dengan banyaknya kampus yang mengutus para pengelola jurnal dan lembaga penelitian untuk mengekspose karya-karya para dosen. Tidak ketinggalan, Badan Litbang Kementerian Agama Pusat hampir setiap AICIS berlangsung mengirimkan petugas untuk memamerkan dan membagikan buku-buku hasil penelitian terkini kepada peserta AICIS.

Selain itu, konferensi ini juga disemarakkan dengan cinderamata berupa buku *Berpijak Pada Filsafat* (3 jilid: 2013). Buku ini diedit oleh Prof. Dr. Toetu Heraty Noerhadi. Semoga buku ini akan bermanfaat bagi dinamika kajian filsafat dan keilmuan Islam di PTAI. Tradisi baik ini perlu diikuti oleh para peneliti dari PTAI untuk sosialisasi temuan-temuan terbaru dengan memanfaatkan forum AICIS.

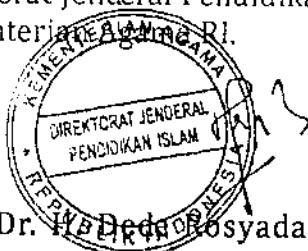
Akhirnya, kami sampaikan terima kasih kepada seluruh panitia dan pihak-pihak yang telah berkontribusi dalam suksesnya penyelenggaraan AICIS ke-13. Terima kasih juga kepada semua pemicara dan pemakalah yang telah berpartisipasi pada AICIS ke-13.

Kami juga menyampaikan terima kasih kepada Gubernur Provinsi Nusa Tenggara Barat, Dr. H. Zainul Majdi dan segenap anggota DPRD NTB. Terima kasih kepada Rektor IAIN Mataram dan seluruh civitas akademiknya. Terima kasih kepada Kepala Kantor Wilayah Kemenag Provinsi NTB dan seluruh jajarannya yang ikut mensosialisasikan AICIS tahun 2013 ini.

Akhirnya, sekali lagi, terima kasih kepada seluruh panitia, baik pusat maupun daerah yang telah bekerja keras demi suksesnya AICIS ini. Demikian, semoga bermanfaat

*Wassalamu 'alaikum wr.wb.*

Mataram, 10 Nopember 2013  
Direktorat Pendidikan Tinggi Islam  
Direktorat Jenderal Pendidikan Islam  
Kementerian Agama RI.



Prof. Dr. H. Deddy Rosyada, M.A.  
Direktur Pendidikan Tinggi Islam

Sambutan  
Direktur Jenderal Pendidikan Islam  
Prof. Dr. H. Nur Syam, M.Si

*Assalamu'alaikum wr. wb.*

Para pembicara dan peserta Konferensi Internasional yang saya hormati.

*Annual International Conference on Islamic Studies* atau Konferensi Tahunan Kajian Islam dimaksudkan sebagai mimbar akademik bagi peminat kajian keislaman dari berbagai madzhab pemikiran, pendekatan, ragam dan lokus kajian Islam di Indonesia. Selain itu, AICIS juga menjadi barometer perkembangan kajian Islam di Indonesia. Dari tahun ke tahun, AICIS membahas tema utama sesuai dengan kecenderungan kajian Islam Indonesia pada kurun waktu tertentu, sehingga tema-tema AICIS cukup variatif

Tahun 2011 membahas tema: "Merangkai Mozaik Islam dalam Ruang Publik untuk Membangun Karakter Bangsa". Tahun 2010 mengkaji topik: *Re-inventing Indonesian Islam* (Menemukan Kembali Jati Diri Islam Indonesia/ Nusantara). Tahun 2009 mengusung tema: Merumuskan Kembali Kajian Keislaman di Indonesia. Tahun 2008 mengusung tema: Penguatan Peran PTAI dlm Meningkatkan Daya Saing Bangsa. Tahun 2007 membahas: Kontribusi ilmu-ilmu Keislaman dalam Menyelesaikan Masalah-masalah Kemanusiaan Pada Milenium Ketiga. Tahun 2006 mengkaji: Relasi Kajian Islam dan Science dalam Merespon Tantangan Lokal dan Global. Tahun 2005 membahas tema: *Quo Vadis islamic studies in Indonesia*. Demikian seterusnya.

Tahun 2013 ini Kementerian Agama RI kerjasama dengan IAIN Mataram, Nusa Tenggara Barat menyelenggarakan AICIS yang ke-13. *Event* ini sangat penting untuk meningkatkan kualitas keilmuan kita, para pakar dan imuwan Islam di Indonesia dan dunia.

AICIS tahun 2013 ini bertema: "Kekhasan *Paradigma Kajian Keislaman Indonesia: Menuju Kebangkitan Peradaban Islam*" (*Distinctive Paradigm of Indonesian Islamic Studies: Towards Renaissance of Islamic Civilization*). Ada delapan sub tema yang dibahas pada *plenary session* dan *parallel session*. Yakni: (a) Agama dan sains; Integrasi Kajian Islam; (b) Pendidikan Islam; Tantangan dan Harapan; (c) Hukum Islam; from 'Illah to Maqashid; (d) Ekonomi Islam; Keseimbangan antara Kesejahteraan dan Keadilan Sosial; (e) Politik Islam; Lesson learned dari Indonesia dan Arab Spring; (f) Warisan Sejarah Islam untuk Peradaban; (g) Warisan Pemikiran Islam; Kontribusi untuk Masa Depan; (h) Wisata Islam; Merespon keberagaman kelas menengah. Sub tema ini diharapkan dapat dielaborasi dari berbagai pendekatan dan perspektif yang sesuai dengan tema.

Pada AICIS tahun 2013 ini terdapat 150 peneliti dan pakar dari dalam dan luar negeri yang diundang. Selain itu juga datang para pimpinan PTAI (Rektor UIN, IAIN dan Ketua STAIN) se-Indonesia. Mereka ikut mengambil bagian pada sesi-sesi AICIS untuk membicarakan dan melihat perubahan terkini serta kemajuan-

kemajuan yang telah dicapai dunia PTAI pada dewasa ini. Datang juga para Direktur Sekolah Pascasarjana, baik pada UIN, IAIN, STAIN maupun Direktur Pascasarjana pada PTAI yang diselenggarakan masyarakat akademik di bawah binaan Kementerian Agama RI. Mereka hadir terutama untuk melihat geliat intelektual dan tata kelola pascasarjana selama ini. Para Pembantu Rektor Bidang Kerjasama juga menginisiasi pertemuan tersendiri untuk memeriahkan AICIS sekaligus berupaya membangun sinergitas antar perguruan tinggi baik dalam maupun luar negeri.

Ada banyak hal yang bisa diperoleh dari forum konferensi ini, selain memaparkan dan mendengarkan temuan-temuan penting dari setiap *paper* yang dipresentasikan para pembicara. Misalnya, menjadi semacam forum pertemuan antar pimpinan perguruan tinggi Islam, ajang untuk membangun relasi di bidang dunia akademik oleh para sarjana, ilmuwan dan intelektual dari berbagai bidang. Karena itu, AICIS perlu terus disempurnakan pada penyelenggaraan berikutnya.

Menimbang besarnya manfaat mengikuti AICIS, saya memiliki pemikiran, para dosen di lingkungan perguruan Tinggi agama Islam atau PTAI paling tidak harus memiliki pengalaman menjadi pembicara dan/atau peserta di AICIS, sebagai jembatan untuk mengikuti pertemuan ilmiah di tingkat internasional secara lebih luas. Langkah seperti ini sangat baik bagi dosen, terutama terkait dengan aktifitas mengajarkan nilai-nilai keteladanan dalam bidang intelektual kepada para mahasiswa di kampus tempat kita berkiprah.

Para dosen khususnya di lingkungan PTAI perlu terus didorong untuk memiliki kemampuan belajar tradisi akademik kepada kampus-kampus terbaik di dunia dan berani memaparkan hasil penelitiannya di forum-forum internasional. Hal ini bisa dilakukan antara lain dengan sering mengikuti konferensi internasional seperti AICIS ini. Bila kegiatan ini bisa menjadi bagian dari aktifitas para dosen dan peneliti di lingkungan PTAI, maka ke depan kita akan semakin mantap dalam memosisikan diri sebagai salah satu pusat peradaban pengetahuan Islam di dunia.

Pembahasan tentang distingsi paradigma kajian keislaman di Indonesia pada AICIS ini menjadi petanda, bahwa kajian keislaman di Indonesia semakin menemukan bentuknya. Selain itu, para pemikir Islam Indonesia sudah semakin yakin dan percaya diri bahwa Indonesia bisa mengimbangi Negara-negara lain dalam hal penyediaan sumber daya manusia dan laboratorium kajian keislaman di dunia. Ini penting untuk kita sadari bersama.

AICIS kali ini juga dimeriahkan dengan acara bedah *buku Integrasi-Interkoneksi, Biografi Intelektual Prof. Amin Abdullah*. Integrasi Ilmu adalah sesuatu yang khas di Indonesia. Transformasi IAIN ke UIN juga dimaksudkan untuk mengusung amanah integrasi ilmu. Undang-undang Pendidikan Tinggi nomor 12, tahun 2012 sudah memberikan landasan yang cukup kuat tentang rumpun ilmu agama sebagai rumpun ilmu pengetahuan. Artinya, semua ilmu dan sains yang dikembangkan di Indonesia harus dinafasi oleh ilmu agama. Pada tataran aksiologis, ilmu pengetahuan tidak bebas nilai. Ilmu agama semestinya menjadi sumber inspirasi pengembangan ilmu dan sains teknologi.

Genre keilmuan Islam Indonesia dengan ciri khas integrasi ilmu. Integrasi ilmu sudah barang tentu berbeda dengan Islamisasi Ilmu pengetahuan yang diusung oleh Ismail Raji al-Faruqi, Sayyed Hossein Nasr, Siauddin Zardar, dll

Hasil-hasil *plenary session* dan *parallel session* AICIS tahun 2013 diharapkan dapat memberi kontribusi dalam mendewasakan keilmuan keislaman di Indonesia, untuk selanjutnya ikut memajukan bangsa yang mengedepankan nilai-nilai agama dan kearifan sebagai bangsa.

Akhirnya, kami ucapkan terima kasih yang setinggi-tingginya kepada semua pihak yang telah berpartisipasi untuk suksesnya AICIS ke-13. Terima kasih kami sampaikan kepada Menteri Agama RI atas arahan dan kebijakannya di bidang pendidikan Islam. Kami juga menyampaikan terima kasih dan penghargaan kepada Gubernur Provinsi Nusa Tenggara Barat, Dr. H. Zainul Majdi, MA. dan anggota DPRD NTB atas dukungannya, sehingga acara ini dapat terlaksana sesuai rencana. Terima kasih kepada Kepala Kantor Wilayah Kemenag Provinsi NTB dan seluruh jajarannya yang ikut mensosialisasikan AICIS tahun 2013 ini.

Terima kasih kepada Rektor IAIN Mataram dan seluruh civitas akademiknya—termasuk para mahasiswanya—yang telah bekerja keras untuk menyukseskan AICIS. Terima kasih dan apresiasi kepada para pembicara, baik dari dalam maupun luar negeri. Terima kasih kepada seluruh Rektor UIN, IAIN, Ketua STAIN, para Direktur Pascasarjana se-Indonesia yang telah ikut mendukung dan menyemarakkan AICIS tahun ini. Semoga kehariran kita semua dalam forum intelektual ini membawa nilai tersendiri bagi kedewasaan pengetahuan kita.

Akhirnya, terima kasih kepada seluruh panitia, baik pusat maupun daerah yang telah bekerja keras, cermat dan penuh dedikasi sehingga acara ini dapat terlaksana sesuai rencana. Permohonan ma'af kepada seluruh tamu undangan, alim-ulama, tokoh agama, masyarakat, tokoh pemuda, para wartawan—media cetak dan elektronik—yang turut serta meliput dan menyebarkan luaskan informasi AICIS kepada masyarakat luas. Demikian, semoga bermanfaat adanya.

*Wassalamu 'alaikum wr.wb.*

Jakarta, 10 Nopember 2013

DIREKTUR JENDERAL PENDIDIKAN ISLAM,  
KEMENTERIAN AGAMA RI.

ttd.

Prof. Dr. H. Nur Syam, M.Si.





## Daftar Isi

### Capter - 5

#### ISLAMIC POLITICS: LESSONS LEARNED FROM INDONESIA & ARAB SPRING

1. The Arab Spring and the Reformasi '98: A Comparative Study of Popular Uprisings in Tunisia and Indonesia  
*Ahmad Najib Burhani*, .....
2. The Politics Of Islamic Lawmaking In Aceh: A Legal Pluralist Perspective, *Dr ArskalSalim*, .....
3. Political Rivalry Among Muslim Elites In The Reform Era: An Inspiration To The Islamic World, *Adnan*, .....
4. Dealing With Democratic Transition In Moslem World: Lessons From Indonesia And Egypt, *Ahmad Khoirul Umam*, .....
5. Legitimasi Politik di Rumah Suluk: Perilaku Ziarah Politisi Lokal ke Tarekat Naqsyabandiyah Babussalam (TNB)  
*Ziaulhaq*, .....
6. Al-Islam As-Siyasiy Ba'da Ar-Rabi' Al-Arabiy Durusi Minal Tajribatil Mishriy wa Al-Indonisiy, *Muhammad Aniq*, .....
7. Politik Hukum Elite Politik Kabupaten Pamekasan Tentang Perda Syariah, *Agus Purnomo*, .....
8. Perempuan Di Tengah Konflik Agama (Interseksi Kekerasan Berbasis Agama dan Kckerasan Berbasis Gender dalam Konflik Sunni-Syi'ah Sampang Madura), *Isnatin Ulfah, M.H.I*, .....
9. Kontribusi Tafsir Al-qur'an Terhadap Pragmatisme Politik Di Indonesia (Studi Terhadap Tafsir Al-misbâh Karya M. Quraish Shihab), *Amwar Mujahidin*, .....
10. Pelajaran dari Arab Spring bagi Pemikiran Politik Islam Indonesia, *Rachmanto*, .....
11. Relevansi Kebijakan Moderat Dinasti Rustamiyyah Dengan Realisasi Peradaban Islam Di Kawasan Magrib (160-296 H / 776-909 M), *Ahmad Choirul Rofiq*, .....
12. Konflik Agama Dan Resolusinya Pada Masyarakat Pedesaan (Studi Sosiologis terhadap SKB Tiga Menteri Tahun 2008 dan Pergub Tahun 2011 tentang Ahmadiyah di Kabupaten Tasikmalaya, Jawa Barat), *Muhamad Zuldin*, .....
13. Aktor Politik Muslim Dalam Dunia Supranatural (Studi Tentang Kunjungan Aktor Politik Muslim Ke Paranormal Di Bubutan Surabaya), *Zaky Ismail dan Riska Wulandari*, .....
14. Fundamentalisme Dan Gerakan Radikal Islam Kontemporer Di Indonesia (Menelusik Genealogi, Ideologi, dan Target Gerakan), *Khoirul Faizin*, .....
15. The Netherlands Colonial Hegemony And Incorporated Islamic Marrimonial System: Lesson Learned From Dutch Hegemony System, *Entol Zaenal Muttaqin*, .....
16. Peran Pihak Ketiga Dalam Proses Damai Di Philifina Selatan (Mindanao), *Yasril Yazid*, .....

### Capter - 6

#### THE HERITAGE OF ISLAMIC HISTORY FOR CIVILIZATION

1. Peran Wali Dan Situs Keramat Dalam Dinamika Perkembangan Islam Di Lombok, *Erni Budiwanti*, .....
2. Dari Hamzah Fansuri Ke Hegel: Kajian Tentang Akar Paradigma Studi Islam Di Indonesia,  
*Kamaruzzaman Bustamam-Ahmad*, .....
3. Banjarese Ethno-Religious Identity Maintenance Through The Reintroduction of Banjar Jawi Script  
*Saifuddin Ahmad Husin*, .....
4. Atsrul Aqidah Al-Mazhabiyah 'Ala 'Imarat Al-Masajid Asy-Syi' ai-yyah bi Iran Al-Husaimiyyah,  
*Dr. Ghadah Abdul Mun'im Al-Jami'iy*, .....
5. Studi Pesantren dan Filologi: Kontribusi untuk Studi Islam Indonesia Kontemporer, *Mahrus, M.Ag.*, .....
6. Tak Ada Domba di Kampung Naga: Studi Etnografi Perayaan Idhul Adha dan Hajat Sasih di Kampung Naga,  
Tasikmalaya Jawa Barat, *Rahman, M.Pd*, .....
7. Traces Of Pesantren In The Spread Of Islam In The Land Of Sunda In The 15Th-16Th Century, *Dr. AdingKusdiana*, .....
8. Kepemimpinan Kiai Dan Jawara Di Banten (Studi Kasus di Desa Pasanggrahan Serang Banten)  
*Prof. Dr.H.M.A.Tihami, M.A., M.M.*, .....
9. Renegotiating Islam: The Kiai And People's Resistance Against The Government In The 1993 Nipah Dam Incident In Sampang Madura, *Yanwar Pribadi*, .....
10. Heritage Of Local Islam In The Archipelago: A Contribution Of Qur'anic Exegesis In Sunda Region (Warisan Islam Lokal Untuk Peradaban Islam Nusantara: Kontribusi Penafsiran Al-qur'an Di Tatar Sunda), *Jajang A Rohmana*, .....
11. Bhinneka Tunggal Ika: The Contribution of Indonesian Islam to the Development of Common Ground in Interfaith Dialogue, *Abdulloh Fuadi, MA*, .....
12. Perubahan Ekonomi dan Perkembangan Peradaban Islam di Palembang Abad XVII - XVIII (Telaah Atas Naskah-Naskah Kontrak Sultan Palembang), *Endang Rochmiatum*, .....
13. Islam Pedalaman (Mengurai Harmoni Islam Dan Agama Slam Sunda Wiwitan Pada Komunitas Suku Baduy Banten)  
*Kiki Muhamad Hakiki*, .....
14. Mushaf Al-qur'an Kuno Di Maluku Utara ; Peninggalan Heritage Islam, *M. Bunyamin Yusuf Surur*, .....
15. Paham Wujûdiyah Syaikh Abdus Shamad, Al-Palembani Dalam Naskah Zâd Al-muttaqin, *Dr. Idrus Al-Kaf, MA*, .....

## Capter - 7

## THE LEGACY OF ISLAMIC THOUGHT: CONTRIBUTION FOR THE FUTURE

1. Abdus-samad Al-palimbani: Data Baru Tentang Hayat Dan Karyanya, <i>Mal An Abdullah</i> , .....	1733
2. Salafism And Transformation Of Individual And Society, <i>Din Wahid</i> , .....	1751
3. Sufisme Perennial Pada Masyarakat Perkotaan, (Studi Kasus: Padepokan Thaha Jakarta), <i>Zulfan Taufik</i> , .....	1777
4. Social Structural Innovation In Indonesia?S Sufi Tradition: Urban Majelis Zikir And Salawat, <i>Arif Zamhari</i> , .....	1794
5. Evaluating HTI's Commitment of Peaceful Way in Promulgating Its Messages in the Democratic Indonesian State <i>Mujahiduddin, S.Ag, M.Hum, MA</i> , .....	1821
6. Conceiving Market Mechanism Based on Social Justice in Islam (Analitical Studies of Imam Al – Ghazali's Thought) <i>Suprihatin</i> , .....	1838
7. Islam, Pluralism And Religious Freedom: Perspective of Religious Elites at Malang, East Java, <i>Dr. Umi Sumbulah, MAg</i> , .....	1859
8. The Construction Of Productive Alms By Baznas Kendari In Developing The Prosperity Of Marginal Muslims <i>Umi Rohmah</i> , .....	1884
9. Merespons Kebutuhan Umat: Perspektif Pendiri Tentang Latar Belakang Pendirian Pondok Pesantren Di Bina <i>Drs. Mukhlis, M.Ag</i> , .....	1894
10. Mafhum Al-Biah bi Dlow-i Al-Quran Al-Karim, <i>DR. Abdul Mustaqim</i> , .....	1913
11. Islam, Lokalisme Dan Eklektisisme, Menelusuri Jejak Pemikiran Tasawuf Syekh Ahmad Mutamakkin (1645-1740 M) dalam Teks „Arsy al-Muwah}h}idi>n, <i>Islah Gusmian</i> , .....	1937
12. Peranan Kitab Tuhfah Al-R?gib?n Terhadap Nalar Keberagaman Masyarakat Banjar Abad Ke-18, <i>M. Rusydi</i> , .....	1961
13. Al-qira?Ah Al-tsaniyah Terhadap Sunnah Nabi (Studi Atas Pemikiran Muhammad Syahrur Tentang Pemaknaan Ulang Sunnah Nabi dalam Konteks Umat Islam Kontemporer), <i>Dr. Abdul Haris, M.Ag.</i> , .....	1978
14. Intelektualisme Pesantren (Studi Geneologi dan Jaringan Keilmuan Tuan Guru, di Lombok), <i>Adi Fadli</i> , .....	1995
15. Membongkar Hidden Agenda Fundamentalisme Islam: Dari Nalar Arab Ke Nalar Pribumi, <i>Ahmad Lutfi, M.Fil.I</i> , .....	2012

## Capter - 8

## ISLAMIC TOURISM: CATERING RELIGIOUS ENTHUSIASM OF RISING MIDDLE CLASS

1. Pesantren Sebagai Destinasi Wisata: Studi Awal Atas Pondok Pesantren "Aliran Sesat" Biharu Bahri „Asali Fadlail Al-Rahman Malang Jatim, <i>Siti A?isyah, S.Ag., MA</i> , .....	2055
2. The Strategy of Islamic Tourism Development in West Java (Study at Kampung Dukuh and Kampung Naga) <i>Abdurrahman MBP</i> , .....	2068
3. The Importance Of Islamic Tourism Development (An Effort to respond the trend of the application of Islamic Values among the Elite and middle class community in modern Era) <i>Prof. Dr. H. M. Said Mahmud, Lc., M. A.</i> , .....	2086
4. Jane Dammen McAuliffe?s Thought on The Qur?anic Presentation to The Bible <i>Fadhli Lukman</i> , .....	2111
5. Education Ecology And Natural Harmonization The Islamic Perspective, <i>Syamsul Huda Rohmadi, M.Ag.</i> , .....	2127
6. Islamic Education: Opportunities And Challenges In Secular Philippine State, <i>Sahraman Dimakuta Hadji Latif, ME</i> , ...	2144
7. Establishment Of Women Student Entrepreneurial Intentions Due To The Personality And Motivational Factors In Islamic Boarding School, <i>Zulfikar</i> , .....	2162
8. Wawasan al-Quran tentang Kecerdasan Naturalis sebagai Solusi Harmoni Dunia, <i>Nur Arfiyah Febriani</i> , .....	2179
9. Local Wisdom And Economy Development Of Batik Industry (Case Study at Pekalongan City) <i>Susminingsih and Imam Kanafi</i> , .....	2198
10. Economic Development Disparities From Islamic Perspective In South Sumatera, Indonesia, <i>Maya Panorama, Ph.D</i> , .....	2213
11. Kebangkitan Tarekat Kota, <i>Dr. Ahmad Amir Aziz, M.Ag</i> , .....	2231
12. Optimalisasi Kualitas Layanan Melalui Analisis Antrian Pada Pusat Pelayanan Mahasiswa Di Iain Mataram <i>Irzani, S.Pd., M.Si - Alfira Mulya Astuti, S.Pd., M.Si</i> , .....	2251
13. Islamic Education A New Paradigm In Madrasah Education In Singapore Predicament And Promises <i>Nek Mah Binti Batri M.Pd.I</i> , .....	2269
14. Studi Tentang Kekerasan Dalam Rumah Tangga di Kota Gorontalo Perspektif Hukum Islam, <i>Agil Bahsoan, S.Ag, M.Ag</i> , .....	2284
15. Ilmu Mukhtalif Al-hadis Asy-sya@Fi'i Dalam Perspektif Sosiologi Pengetahuan, <i>H. Muh. Irfan Helmy, Lc., MA</i> , .....	2295



## LOCAL WISDOM AND ECONOMY DEVELOPMENT OF BATIK INDUSTRY (Case Study at Pekalongan City)

Susminingsih<sup>1</sup> and Imam Kanafi<sup>2</sup>

*Abstract: This paper assumes that the batik industry development happened in accordance with local wisdom itself. Many years ago, batik at Pekalongan grew up as well as in line with people activities. But there is not means without many problem, for example the capability of batik industry to cope with business environment change, and other challenges. Then batik cloth has been transforming from non tradable thing into commercial thing. This research aims to describe how has local wisdom affected the batik industry, by religion, culture, common sense and other relationship perspectives. By case study methodology, this research aims to learn about social cultural traditions, religion, myths and many else from the people. On qualitative perspective, all of that were meaningful to understand about how the local wisdom which is based on values, morality, harmony, justice have a deep linkage with the economy development. And then successfully brings batik from local into national identity and as national wealth.*

### 1. Background Research

Until 2012 data indicated that in Indonesian context, 836 units of batik production are SME's category and located in Pekalongan regency. Batik process is not only to draw the color and motive on the cloth, but also many aspects involved in batik process. The long process that formed the Indonesian culture has determined the elements of the culture to grow and develop in the midst of the people's lives. Those such as religion, language, various forms of the arts, norms, knowledge, economy and tools have generated the system and some values such as sharing, religious, symbols, economic and pragmatic.<sup>3</sup> In batik industry, it's easily to find a better production technology which combined together with high cultural philosophical value.

The future creative batik industry that two dimensions complement each other. It is recognized as cultural richness, national identity and as

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<sup>3</sup> Irmayanti Meliono (2011). "Understanding the Nusantara Thought and Local Wisdom as an Aspect of the Indonesian Education", *International Journal for Historical Studies*, 2 (2), p. 222

national industrial wealth. Both dimension are important as the basic to determine the direction of future batik development. Without cultural value, batik of Indonesia would lost its genuine soul and batik without industrial and technological touch would impossible gain its maximum opportunity. Hence, both dimensions should be in comprehensively united and holistic. Batik is merely sets of philosophy, cultural traditional full with local wisdom and skillful art feeling senses, which exactly would provide additional value for the creative industry of Indonesia.<sup>4</sup> This research focus into a coastal (*pesisir*) batik that found at Pekalongan City, which represents its own identity.

## 2. Research Question

The research question is how the local wisdom affected the batik industry development, especially in Pekalongan City. In addition, this research wants to study the relationship between society values and economy -local batik product- activity.

## 3. Theoretical Foundation

Many people tend to be oriented on the money, on those aspects that are material, but it all will not necessarily bring happiness. On the other hand immaterial aspects are being abandoned, whereas immaterial aspects are the essence of the human needs. Culture and local knowledge which is immaterial and being part of life have greatly influence the attitudes and behavior most of the people of Indonesia. There are social values in public life that make up local knowledge and has become part of everyday life, for example, cooperation, mutual kinship, deliberation and consensus, tolerance, including the values of managing natural resources as regional assets. Much of the local knowledge as a product of past cultures used in a sustainable way and embedded in Indonesia society. Wianna (2009) said that local knowledge consists of local values but intangible values embodied in it are universal values. Local values are often by local wisdom.<sup>5</sup> The problem is that local wisdom usually is not officially published and promoted. As a consequence, it is difficult for the public to learn about and use this kind of knowledge.<sup>6</sup>

Solihin (2010) suggested that the concept of local wisdom is one of the breakthroughs in which society has an important role to participate in

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<sup>4</sup> Gatut Budiono & Aryanto Vincent (n.d). *Batik Industry of Indonesia: The Rise, Fall and Prospects*, eccsf.uibsibiu.ra/RePEI/blg/journal/539gatot&aryanto.pdf, p. 168

<sup>5</sup>Didied Affandy and Putu Wulandari, (2012), "An Exploring Local Wisdom Priority in Public Budgeting Process of Local Government", *International Journal Economic*, ISSN: 2229-6158, p. 61

<sup>6</sup>Kamonthip and Kongprasertamorn, (2007). "Local Wisdom, Environmental Protection and Community Development: The Clam Farmers in Tambon Bangkhunsai, Phetchaburi Province, Thailand", *Journal of Humanities* 10.1, p. 3

the construct and pay attention to government policies and the sustainability of natural and cultural environment.<sup>7</sup> Local wisdom is found in societies, communities and individuals. This knowledge is used as a guideline for people's daily activities in relations with their families, their neighbors and other people in the village and with their surroundings. Phongphit and Nantasawan (2002) argue, that villagers must respect their ancestors, spiritual practices and nature. According to Sartini (2004) local wisdom forms can be: values, norms, ethics, beliefs, customs, customary law and special rule, and formed as a local culture that are the hallmarks of geographic conditions in the board sense.<sup>8</sup> As we know that human life can not separated from the overall system, because when someone can do nothing for his/ her problem, he/she will find another solution in his/ her religion. Religion, economy, art, technology and other have functional relation with human life.<sup>9</sup>

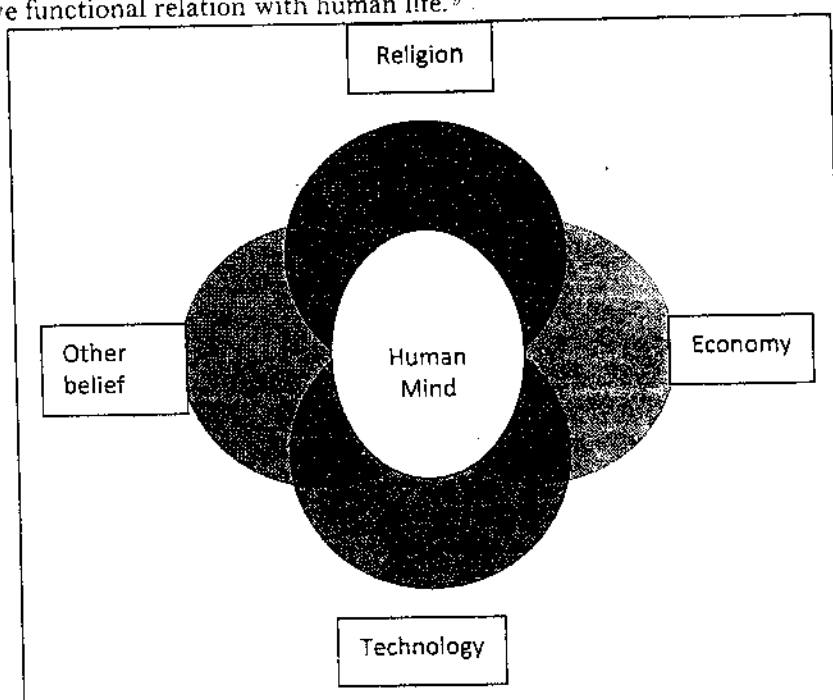


Figure 1. The relation between religion, economy, other belief and technology to built the human mind.

<sup>7</sup> Didied Affandy and Putu Wulandari, (2012), "An Exploring Local Wisdom Priority in Public Budgeting Process of Local Government", *International Journal Economic*, ISSN: 2229-6158, p. 62

<sup>8</sup> Didied Affandy and Putu Wulandari, (2012), "An Exploring Local Wisdom Priority in Public Budgeting Process of Local Government", *International Journal Economic*, ISSN: 2229-6158, p. 64

<sup>9</sup> Nur Syam, (2007), *Madzhab-Madzhab Antropoliy*, Yogyakarta: LkiS, p. 30

#### 4. Methodology

Using qualitative research for gathering of data from the concerning document and the data from fieldwork by using purposive sampling. The research objective is to understand how the local wisdom which embedded in the society including employer and employee of batik industry affect its development. The field of this study is Pekalongan City, which has 836 SMEs of units of batik industry. Because of this, I use case study methodology, to explore the unique culture with in localized nature of norm, myths, tradition, social culture at Pekalongan City. Qualitative data will be presented based on content analysis.

Another reason is because it's suitable for the research context; local situation. I also use inductive approach in order to get certain type of values from Pekalongan people, such kinship, religion, culture and so on.<sup>10</sup> To understand the data, the culture, religion, values, I use functional structural approach to know how they affect the human mind and behavior. I don't want to make a generalization finding, because its refer to qualitative analysis. I just want make a description about local phenomena as well as what the people's understand.<sup>11</sup> The unit analysis is organizational level, which is meet the batik producer, their employee, neighborhood society, environment, government as a collective society. The investigation is conducted by using methodological triangulation, inductive analysis, and the result presented in descriptive analysis. Since 2012 this research began, now it is still on going, so the data collecting has not been completed yet and this paper as a part of preliminary finding.

#### 5. Analysis

The region of Pekalongan is located on the western side of the north coast of Central Java Province. The City of Pekalongan is divided into four districts: North Pekalongan (9 sub-districts or kampongs), South Pekalongan (11 sub-districts), West Pekalongan (13 sub-districts) and East Pekalongan (13 sub-districts). As a coastal area, Pekalongan has many tradition or culture which build on many religion, ethnic and nation. All of them make the people of Pekalongan more open, more adaptive, cosmopolit and easier to receive the change.<sup>12</sup> The population of this city was around 315,368 – mostly Islam in religion (95 %). The city of Pekalongan supported with seaport and two land transportation modes that is the North Coast Road (Indonesian: Jalur pantai utara or Jalur Pantura) and North Java Railway that connect Merak and Banyuwangi on the Northern beach of Java.

<sup>10</sup>Koentjaraningrat (1990), *Sejarah Teori Antropologi*, Jakarta: UI-Press

<sup>11</sup>John W. Creswell (1998). *Qualitative Inquiry And Research Design, Choosing Among Five Tradition*, Sage Publications, USA

<sup>12</sup> Nur Syam (2007), *Madzhab-Madzhab Antropoliy*, Yogyakarta: LkiS, p. 105

These port, road and railway facilitate intercity and interisland transportation and eventually influence commercial and economic development of this city and neighboring areas. So, Pekalongan grows as commercial city where people come and go to do business. One of the best-selling commodities of this city is batik products which traditionally are produced as home industry by hundreds of small and medium enterprises (SMEs) rather than by a handful of large enterprises (LE). It should be known that industry is the dominant work at Pekalongan and has the most worker than the other. We can see it in table 1.

Table 1  
Amount of Worker Base on Sex and Work  
at Pekalongan City 2011-2012

No	Kinds of Work	Sex		Amount
		Male	Female	
1.	Farming	538	41	579
2.	Ferriying	0	0	0
3.	Industry	5.895	5.250	11.145
4.	Electricity	42	12	54
5.	Construction	111	5	116
6.	Trading	981	650	1.631
7.	Transportation	565	40	605
8.	Financing	817	351	1.168
9.	Services and other	301	427	728
	Amount	9.250	6.776	16.026

Source: Berau of Statistic Center, *Pekalongan Dalam Angka* 2011-2012, p. 62

Until 11 century, the name of Pekalongan known as *Pu-Choa-Lung*, but on 1178, Chou-Ju-Kua from Wai-tai-ta manuscript called that *She-Po* (Jawa) is the name of *Pu-Choa-Lang* atau Pekalongan.<sup>13</sup> The people at Pekalongan City bring their life by the norms of Java like a patient and willingness to receive all the condition. Interdependency between value or norm and the mode of thought saw the strong integrity relation between industry and the people at Java Island.

Sartini (2004) said that local knowledge drives people in groups and forming an entity as a local community. Local people have been able to prove themselves that they can survive with existing local systems and local resources. The principle of customs and traditions that developed in the local community that is multidimensional has been integrated in the

<sup>13</sup> Asa, K., (n.d.), *Batik Pekalongan Dalam Lintasan Sejarah*, Yogyakarta: Cahaya Timur Offset, p. 23



system of religion, social structure, law and public institutions or agencies concerned.<sup>14</sup> Local wisdom describes the way people behave and act in response to changes in every dimension, social, culture, economy and many else. In batik industrial context, the relationship between local wisdom and batik product activity can be seen in many ways:

a. **The batik motif: The obedience to the religion**

The presence of local wisdom can not be separated from religious values in the Indonesian community. It's not surprising, the values of local wisdom not only to maintain a harmonious relationship between humans and humans with their surroundings, but also a form of human devotion to the God. The motif and color is actually a manifestation from human desire to their God, human relationship and with their environment. Because of this, from batik we can learn about the people culture development. It's easy to learn, that in all human behavior, who can't be separated from the symbols, because man as *animal symbolicum*. The symbolic thinking and symbolic behavior are specific humanity.

Many researcher like Doellah (2002); Maxwell (2003); Veldhuisen (2007); Ishwara et. al (2011) found that by history batik industrialization and commercialization have got accumulated from the blend of internal initiative and external influences. Actually, the external influences particularly from India, China have occurred for centuries through various ways of migration, religion spread and trade link.<sup>15</sup> The transformation of batik industry in Indonesia have been long lasting for centuries from non-commercial to perspective commodities, from home-based traditional handmade to modern mass production industry, and from purposeful clothing to various derivative products. All the process of transformation is somehow intertwined with socio-cultural change. The adaptability of local tradition to welcome external influences is the key factor of batik industry sustainability.<sup>16</sup>

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<sup>14</sup> Didied Affandy and Putu Wulandari, (2012), "An Exploring Local Wisdom Priority in Public Budgeting Process of Local Government", *International Journal Economic*, ISSN: 2229-6158, p. 62

<sup>15</sup> Prihadi Nugroho, (2013), *A Socio-Cultural Dimension of Local Batik Industry Development in Indonesia*, paper dipresentasikan di forum The 23<sup>rd</sup> Pasific Conference of The Regional Science Association International (RSAI) and The 4<sup>th</sup> Indonesian Regional Science Association (IRSA) Institute, 2-3 July, p 2

<sup>16</sup> Prihadi Nugroho, (2013), *A Socio-Cultural Dimension of Local Batik Industry Development in Indonesia*, paper dipresentasikan di forum The 23<sup>rd</sup> Pasific Conference of The Regional Science Association International (RSAI) and The 4<sup>th</sup> Indonesian Regional Science Association (IRSA) Institute, 2-3 July, p. 9

The word of batik is originally Java language, consists of two syllables "amba" and "tik". "Amba" literally means to write and "tik" or "titik" means the dropping of some agents on cloth which is to be dyed. This agent we know now is wax, which, by covering part of the surface, produces certain designs. Even though this technique has been done in other parts of the world such as in Africa, China and Japan, batik is well-known as an icon of Indonesia in international forum particularly after UNESCO recognized on October, 2<sup>nd</sup> 2009 that batik is genuine and intangible culture heritage of Indonesia. There are three main regions of batik production in Indonesia, namely central Java, south-west Java and the north coast of Java. Each region of batik production represent its own regional identity because of different style and motifs, including Pekalongan, as a leading production center of *pesisir* (coastal) batik in Indonesia.

Firstly, batik was not a commercial thing. Only certain people can use that cloth, like priests and kings who received *patola*, the expensive cloth from India or from Thailand. Because of this, *astacandala* make the same cloth but with other different technique, with batik process. Since that, batik production has grown in Pekalongan, and almost 70 % of Indonesian batiks are produced in Pekalongan.

For Javanese, batik cloth is a wealth symbol which saw traditional value. For along time ago, batik had not been a commercial thing. Using pattern cloth just only for several people because of its high price. They called these people were *brahmana* and priest. By this reason, man of *astacandala* (ordinary people) who had the skill prepared many thing as ceremony tools. So, the motif of batik cloth grew as fast as the need of religious ritual, and the design also changed or adapt as fast as trust or religion.

There are two manuscript of mystical literature, *Babad Tanah Jawi* or *Babat Meinsma* and *Serat Skondar* which told that Nyi Roro Kidul and Den Ayu Lanjar are sisters. The two of the ocean authority had relation with the design of batik cloth. If someone wants to communicate with those figures, such design as tool to represent the existence of them. For example Nyi Roro Kidul or Ratu Kidul loved to the *wirong* or *mirong* design, and Den Ayu Lanjar loved to *Jlamprang* design. Both of them are symbols of cosmology with their mystic of culture and still exist for Javanese.<sup>17</sup>

<sup>17</sup> Asa, K., (tth), *Batik Pekalongan Dalam Lintasan Sejarah*, Yogyakarta: Cahaya Timur Offset, p. 79-83

For people, batik also had a close relation with *Nyadran* tradition that is performed by many fisherman on Syuro (the name of month). Because of this, we know that batik had trusted element and is used as ritual tool, because batik had a magical meaning.<sup>18</sup> More than these, batik still exists until this time at Pekalongan because of three main essential meaning: first, batik as goal target or hand down of tradition,<sup>19</sup> second batik as social practice and third, batik as traditional craft man made.<sup>20</sup>

The respond of culture and Islam can be understood in batik motife until its rise the *jamprang* motife. Not only that, about the green color of batik, but not known intensively, came from Islamic tradition. It was believed that the green coloring technique was influenced by Islamic tradition.

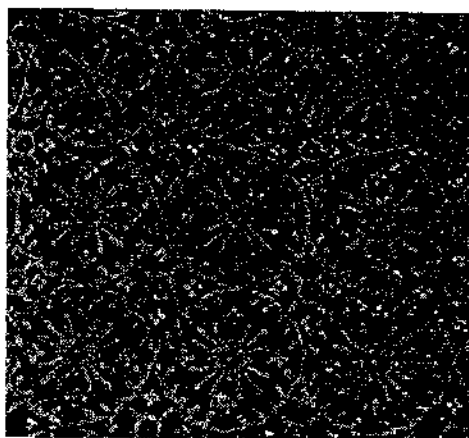


Figure 2. Batik Jlamprang motif

Jlamprang motif consists of geometric type, *ceplokan*, arrows and flower (*padma* or *teratai*). The motif character are honesty, distinct and strong.

**b. Batik as social and economy endurances**

Batik cloth can be found easily at many places as long as the North beach of Indonesia. The places are Cirebon, Indramayu, Pekalongan, Demak, Tuban dan Madura. It shows that economy

<sup>18</sup> Asa, K., (tth), *Batik Pekalongan Dalam Lintasan Sejarah*, Yogyakarta: Cahaya Timur Offset, p. 36

<sup>19</sup> See also Sularso, Adnan K., Haris, A., Amin, M., (2009), *Gabungan Koperasi Batik Indonesia 1948-2008*, Jakarta: GKBI, p 24.

<sup>20</sup> Interview with Mr. Zahir, ex the head of museum of batik Pekalongan, March 2012.

development affected many factors like religion supporting, social situation, politic and geography.<sup>21</sup> Not only that, many ethnic Javanese, Chinese, Arabic came into Pekalongan by trading activities also built open relationship, easy adaptation between them, the culture even religion, smoothly become a social capital.

Batik industry also bring a social cohesion. It's clear to understand that in Pekalongan City there are many places which gathered the seller and buyer, and we call them *kampong batik* like *Kampung Batik Pesindon, Kampung Batik Wiradesa and Kampung Batik Kauman*. There are many profitability that can be taken from this community. The producer, seller, buyer, society and government can share together about the information and their interest about batik. From this, we know that the prevailing social system is contributing to resolve social disputes effectively. Even though there are no written rules and decisive reward and punishment mechanisms, collective actions for promoting batik industry accumulated easily.<sup>22</sup>

People (producer, seller and buyer) gathering at *Kampung Batik* built the social capital, and of indeed its contributed to economic development. To measure the social capital is not easy, but its simple to understand interconnection of them. They often exchange information of batik trading. It makes easier, because at Pekalongan, this research found the organization which call *Paguyuban Batik Canting Mas*.<sup>23</sup> This organization defines itself as a social voluntary organization. Beside to exchange the batik trading information, *Paguyuban Batik Canting Mas* aims to promote the batik tourism through receiving them in workshop program, which educate them about batik producing. They also facilitates the people who wants to know everything about batik industry. This organization accommodates the interests of both the batik producer and the society from Pekalongan City itself that many people work in batik production. Not only that, it also helps the government to share about their program in local economy development, including the information about the national and international market institution. The research conducted by non profit institution and university also have an important role in economy development of

<sup>21</sup> Madjid, N., (1993), *Islam Kemodernan dan Keindonesiaan*, Bandung: Mizan, p. 146

<sup>22</sup> Prihadi Nugroho, (2013), *A Socio-Cultural Dimension of Local Batik Industry Development in Indonesia*, paper dipresentasikan di forum The 23<sup>rd</sup> Pasific Conference of The Regional Science Association International (RSAI) and The 4<sup>th</sup> Indonesian Regional Science Association (IRSA) Institute, 2-3 July, p 18

<sup>23</sup> Interview with Mr. H. Eddywan, Batik Larissa Owner, August 2013. He is also be a builder or cultivator of *Paguyuban Batik Canting Mas* organization.

batik industry. All relation need and also give a contribution to social and economical level.

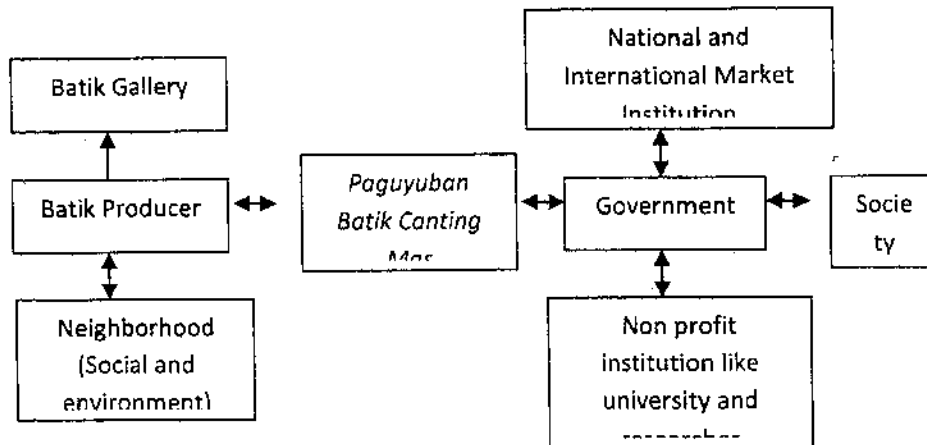


Figure 3. The model of *Kampung Batik* Community as Social Capital

From figure 2 it's clear to understand that many batik production make batik cloth, written and stamp batik, they sell it by themselves or they send into batik gallery which have wider market. Owners of batik production also have relation with their neighbor society and environment. They must keep well this relation in order to sustain their work. Many manifestation about this relation like harmony, cooperation, green and clean environment, prevent to make a social conflict, trust and mutual understanding what they need and they want each other. Owners of batik firm, who have their own gallery or not all join in *Paguyuban Batik Canting Mas*.

This research found that almost people that work in batik clothing were Moslem. They have individual values which are based on their interpretation of religion. Because of they interaction each other, it's mean they have a collective values. We can see clearly that there is a special means from individual value into collective value. Of course from organizational culture perspective, it's logic that in social exchange, everybody will share their individual value each other. When communication happened, it's easy to look for shared values.

This research found that almost all batik firm at Pekalongan are controlled and managed by family which emotionally have specific bond between employer and employee, neighbor, kinship

and external environment. That potential sources are important to make the batik firm more sustainable.

c. **Batik as a tradition : ethnic and aesthetics expression.**

Study of the tradition means to study about human existence and how the society presents it into their life, and be based on human mind.<sup>24</sup> Tradition means many things. It is anything which is transmitted or handed down from the past to the present. It makes no statement about what is handed down or in what particular combination or whether it is a physical object or cultural construction. The decisive criterion is that, having been created through human actions, through thought and imagination, it is handed down from one generation to the next. Tradition included material objects, belief about all sort of things, images of persons and events, practices and institutions. It includes buildings, monuments, landscapes, sculptures, paintings, book, tools and machine. When a tradition is accepted, it is as vivid and as vital to those who accept it is as other part of their action or belief. It is the past in the present but it is as much part of the present as any very innovation.<sup>25</sup>

Traditions develop because the desire to create something truer and better or more convenient is alive in those who acquire and possess them. It's not surprising because substantially, the tradition and in the practices is compatible with almost any substantive content. All accomplished patterns of human mind, all patterns of belief or modes of thinking, all achieved patterns of social relationship, all technical practices and all physical artifact or natural objects are susceptible to becoming objects in a process of transmission.<sup>26</sup> So, it's not worrying that the tradition changes, as well as human needs changes too. The tradition of belief and action arise from fundamental necessities of human existence given the nature of the organism, the mind and the cosmos. They are generated and maintained because human life in the cosmos raises problems to which the mind needs answer.<sup>27</sup>

The high estimation of an economically oriented action, the appreciation of the rational, economic mode of choice and the evaluation of the successful outcome of such choices are patterns of judgment or evaluation which have been transmitted and received as traditions. The high estimation of wealth as the objective of

<sup>24</sup> Nur Syam (2007), *Madzhab-Madzhab Antropology*, Yogyakarta: LkiS, p. 70-71

<sup>25</sup> Edward Shils, (1981), *Tradition*, USA: The University of Chicago Press, p. 12-13

<sup>26</sup> Edward Shils, (1981), *Tradition*, USA: The University of Chicago Press, p. 15-16

<sup>27</sup> Edward Shils, (1981), *Tradition*, USA: The University of Chicago Press, p. 41

rational, economizing action is to a considerable extent the result of the presentation and reception of a tradition.

In all the rational calculation and cognition, thus much that is traditional. This does not mean "wrong": it also does not mean "right"; it means only "traditional" in the sense that the end and the technique have been learned from others who taught or exemplified them. The rules for assessing logical coherence and for assessing the reliability of observation are acquired traditionally, in the form of explicit learning of rational, abstractly formulated principles and in the form of "tacit knowledge" and subsequently fortified by experience. Mill (1909) said that the "goodness" of the rational management of affairs is a tradition, although it is reinforced by considerations of advantage on the part of those who bear the burden of the cost or who receive the services provided. The traditions here often the "tacit component" of rational, moral and cognitive actions and of affect, too.<sup>28</sup>

The cohesion of a society is ordinarily conceived of as a feature of a particular movement in time: it is the cohesion of its living members with each other. The older living members help to induct the younger living members into the beliefs and patterns which they have inherited from those who went before them.<sup>29</sup> The fact that certain beliefs, institutions and practices existed indicates that they served those who lived in accordance with them. The human beings who lived in accordance with them in the past were not fundamentally different from those who lived in succeeding generations or who are alive now.<sup>30</sup>

**d. Batik is as rational choice: intention from trader and maker**

Long lasting tension between economic purpose and socio-cultural preservation of batik industrialization is inseparable from policy making realm and institutional setting of society. Both the government and society lack of capability in balancing these two interests and have jeopardized the importance of social development aspects of batik industry into a quick-yielding economic welfare development.<sup>31</sup> But actually this research hopes that both can from a good collaboration to make better industrial living.

<sup>28</sup> Edward Shils, (1981), *Tradition*, USA: The University of Chicago Press, p. 33

<sup>29</sup> Edward Shils, (1981), *Tradition*, USA: The University of Chicago Press, p. 24

<sup>30</sup> Edward Shils, (1981), *Tradition*, USA: The University of Chicago Press, p. 328

<sup>31</sup> Prihadi Nugroho (2013). *A Socio-Cultural Dimension of Local Batik Industry Development in Indonesia*, paper dipresentasikan di forum The 23<sup>rd</sup> Pasific Conference of The Regional Science Association International (RSAI) and The 4<sup>th</sup> Indonesian Regional Science Association (IRSA) Institute, Bañdung, p. 3

The relation between trader, producer which consists of employer and employee can be seeing clearly in *mbabar* business model of batik. Trader or the wholesaler is a businessman located outside from Pekalongan, example: Bali, Jakarta, Sumatra and other cities, he has the first order to big entrepreneur as the supplier for other different producers, until their employee. This is not ordinary patron-client relationship, their relation based on two main human interest: economic and culture.

Sometimes it is found that natural batik skills are embedded in traditional batik makers and the stock of social capital of batik industry which is originated from family business and primordial ties. As a result, traditional batik makers are marginalized and remain poor, batik quality downgrades and the social cohesion breaks up because of opportunity behavior shown by both government and society in general.<sup>32</sup> But in this research we find something different.

From the field, we know that workplace and home are not different function anymore. The function of home has changed, because until this time, we can easily find that the people prefer to bring their work at home. Rationally, it's more flexible and convenient when they must combine the family responsibilities with their job. Even not only for make batik, they also can receive other job at their home, because job opportunity is scarce. At the same time, as businessman, a producer must take a strategy to gain the competitive advantage through seek a lower cost production. So, almost of them choose to separate the work to from firm or from individuals working at home. Then it should be noted that in every family can also get the job, sisters, brothers even their children, friends and their neighbors. By this practice, the business model of batik production represents not only the family kinship but also their neighborhood.

In other word, this research tries to rethink patron client relationship, not as exploitation but cooperation each other as a complement factor. Now, it means like a common sense, that sometimes everyone say one thing "wrong", but not for another who said that "right", so batik production does not means right or

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<sup>32</sup> Prihadi Nugroho (2013). *A Socio-Cultural Dimension of Local Batik Industry Development in Indonesia*, paper dipresentasikan di forum The 23<sup>rd</sup> Pasific Conference of The Regional Science Association International (RSAI) and The 4<sup>th</sup> Indonesian Regional Science Association (IRSA) Institute, Bandung, p. 3



wrong but is art, which everybody feel happy in harmony. The experience is not mere respond of logic.<sup>33</sup>

## 6. Conclusion

The case of batik industry development and local wisdom at Pekalongan City shows the adaptability of batik producing in dealing with local value of society. Historically, batik is not mere about one thing but it's about idea, which indicated the value of local people, and live as well as their interpretation in every experience.

This research found that Batik is an expression about relationship with God, other people, culture, changing environment. First, the batik motif represent the people's obedience to the religion, in style and coloring. Second, batik as social and economy endurances, third, batik as a tradition: ethnic and aesthetics expression and fourth, batik is as rational choice: intention from trader and maker.

Batik industry also tells us that patron client relationship actually can bring together: employer-employee, family and others into the harmony production between entrepreneurship, society and local government, to make batik industry more sustainable.

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<sup>33</sup> See also Clifford Geertz, (1983), *Local Knowledge: Further Essays in Interpretive Antropology*, New York: Basic Book, Inc Publisher, p. 74-76

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