

The background of the cover features a photograph of the Museum Batik building. The building is a two-story structure with a prominent arched entrance. Above the entrance, the words "MUSEUM BATIK" are written in large, white, serif capital letters. The building is flanked by two white columns topped with spherical ornaments. An Indonesian flag is visible on a pole in front of the building. The sky is clear and blue. The bottom right corner of the cover is decorated with a large, colorful batik pattern, featuring repeating circular motifs in shades of blue, green, red, and gold on a dark background.

MUSEUM
BATIK

BATIK INDUSTRY IN ISLAMIC THEO-ANTROPOLOGY PERSPECTIVE

Susminingsih
Amir Mahmud
Nurul Syahru Karima



**BATIK INDUSTRY
IN ISLAMIC THEO-ANTROPOLOGY
PERSPECTIVE**

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PERSPECTIVE**



Pekalongan - Indonesia

BATIK INDUSTRY IN ISLAMIC THEO-ANTROPOLOGY PERSPECTIVE

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Setting Lay-out & Cover:

ATA & Roedy

Publishing by:

PT. Nasya Expanding Management
(Penerbit NEM - Anggota IKAPI)

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Cetakan ke-1, Desember 2017

ISBN: 978-623-6906-21-7

FOREWORD

Thanks to God has made it easier and smoother for authors to compose books. The book entitled Batik Industry in Islamic Theo-Anthropology Perspective is the result of previous research. The author believes that the publication of this book is very important to readers and researchers that industrial behavior is strongly related to Theo-anthropology perspective.

The content of this book include: 1) Research Background research question, limitation of problem, the objectives and research significant, previous finding, theoretical framework, research method; 2) Islamic Theology: A. The meaning of belief in God: Mode of Having, Mode of Being, Mode of Serving; B. Human Metaphysics: Nature, Reason and Thought, Heart, Consciousness, Human and Deeds, Relationship among human, religion, universe and God; 3). Entrepreneurship: A. Entrepreneurship concept: opportunity identification and evaluation, making a business plan, determining the needed resources, company management, B. Human character elements: drives, instinct, character trait, feeling, emotion, and sentiment organization, sentiment, interest, virtue and sin, will (*das wollen*), C. Entrepreneur character: innovative, having the spirit of leadership, decision making, entrepreneurial behavior; 4) batik business dynamics in Pekalongan City: getting to know about Pekalongan City, batik business portrait in Pekalongan City, entrepreneur's behavior in batik business; 5) Batik Business Theology in Pekalongan: A. The problematic of anthropological: Assumptions of business: Social and cultural environment dilemma, Multi dimensions business decisions: Humanity, environment, and transcendence, B.

The common theological approaches to business: Human is a creature endowed with reason, Human is a creature whose have feelings, C. The Moslem batik business theologized: believe in self, believe in others, Believe in the giver of destiny, God is involved in business, humans have the rights and obligations to conserve the harmony of the universe

This book is very useful as a reference for research on behavior industry. This time, the research wants to analyze how Theo-anthropology gives attention in business activity. The relation about theology and business behavior clearly explains how the entrepreneur can solve their problems. The role of theology in business directly support the entrepreneur faced the business environment. Thanks to God, my parents, my family, and my partner. Thanks for your all support. I'm glad if my work gives a contribution to enhance the management human resource knowledge, especially for local industry.

Pekalongan, 24 December 2017
Lead researcher,

Dr. Susminingsih, M.Ag.

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Chapter 1

INTRODUCTION

A. Research Background

Islam is the way of life for those who believe in God and want to live a life in worship and obedience to none but God. The basic message of Islam is that God (Allah in Arabic) and His creation are distinctly different entities. Neither is Allah His creation or a part of it, nor is His creation Him or a part of Him. This might seem obvious, but, man's worship of creation instead of the Creator is to a large degree based on ignorance of this concept. It is the belief that the essence of Allah is everywhere in His creation or that His divine being is or was present in some aspects of His creation, which has provided justification for the worship of creation, though such worship may be called the worship of Allah through his creation. Through this research, it shows that theology movement was coming in business matters.¹ Religion's contribution to society is a formalized structure in which humans help one another connect with God and, in so doing, explore and respond to the divine within themselves and others.²

Moreover, the concepts of economic institution and economy activity are merely useful abstractions for

¹ Charles A. McDaniel.Jr. 2011. "Theology of The "Real Economy": Christian Economic Ethics in an Age Financialization, *Journal of Religion and Business Ethics*, Vol. 2, Issue 2, pp. 1-31; Stephen J. Grabill, 2012. "Observations of Theology of Work and Economics", *Journal of Markets and Morality*, Vol. 15, No. 1, pp. 203-206

² Kyoo-Man Ha, 2015. "The Role of Religious Beliefs and Institutions in Disaster Management: A Case Study", *Religious*, Vol. 6. Pp. 1314-1329.

describing human interactions.³ Especially in Pekalongan City, batik industry manifested the Islamic religion which majority believed. The presence of various economic infrastructures such as batik market, batik villages and batik galleries all over the city, confirms that the business life of the city is based on the art, craft and culture of batik.

The aim of this research is to establish the interplay between the theological constructions which grow up as well as their business behavior. In Pekalongan City, it found that most of people who make the batik cloth were Moslems. We suggest that as follower, they have such belief or values from their religion that implies into their behavior in economic aspect. There is much literature to suggest that religion is a fundamental element of our culture and is linked to many aspects of our life and behavior. Over centuries batik industry in Indonesia has been transforming from a spare-time non tradable activity of peasant community into an interregional mass production industry.⁴ In a long time, the long tension between economic purpose and socio-cultural preservation of batik industrialization is inseparable from policy-making realm and institutional setting of society. Both government and society lack of capability in balancing these two interests and have jeopardised the importance of social development aspects the batik industry into a quick-yielding economic welfare improvement.⁵ In other words, business

³ Davies, A. 2004. "The Role of Religion in The Economy", *International Journal on World Peace*, Vol.21, No. 2, pp. 38-39.

⁴ Nicolas Classen, et.al., 2014. "Innovation in Family and Non-Family SMEs: an Exploratory Analysis, Vol. 42, pp. 595-609; Rashid, M.Z and Ibrahim, S. 2008. "The Effect of Culture and Religiosity on Business Ethics: A Cross-Cultural Comparison", *Journal Business Ethics*, Vol. 82, pp. 907-917.

⁵ Prihadi Nugroho, 2013. "A Socio-Cultural Dimension of Local Batik Industry Development in Indonesia", *The 23rd Pacific Conference of The Regional Science Association International (RSAI) and The 4th Indonesian Regional Science Association (IRSA) Institute*, Bandung, Indonesia; Astuty, Ernany Dwi, (2014), "Conditions and the Existence of Cluster Development Business Batik

sustainability of batik very important to develop economic welfare majority for the people and makes a good performance of Indonesia culture through batik business.

Table 1.1.
The Amount of Effort and Labor
Unit Batik Business Pekalongan City Until 2013

No	Sub-district	2011		2012		2013	
		Business Units	Labor	Business Units	Labor	Business Units	Labor
1.	West Pekalongan	262	4.261	264	4.335	346	5033
2.	South Pekalongan	188	2.074	188	2.074	263	2575
3.	East Pekalongan	110	2.536	111	2.510	114	2483
4.	North Pekalongan	71	1.073	71	1.073	80	1030
Total Amount		632	9.944	634	9.992	803	11.121

Source: Industrial Offices, Cooperatives and SMEs of Pekalongan City.

From the table 1.1 it can be seen that the number of Pekalongan batik industry is a prevalent for each district, with many labor. The spread of these efforts indicate that the batik industry is really the main livelihood for the people of Pekalongan. We assume that the sustainable of their business activity depend on what they decided and their believed when they faced the business problems.

B. Research Questions

1. What The Problematic Anthropological Assumptions Of Business Theory Through Batik Industry?
2. What The Common Theological Approaches To Business?
3. How Can The Moslem Batik Business Theologized?

C. Limitation of Problem

Theology of Moslem businessman help them to develop their theology business. This research will lead both theologians and businessman to clarification of the real human issues involved in business activity and how business activity is theologized.

D. The Objectives and Research Significant

1. The Objectives

- a. To know the problematic anthropological assumptions of business theory through batik industry.
- b. To identify the common theological approaches to business.
- c. To contribute the theologized of Moslem business activity.

2. The Research Significant

- a. As academic significantis to an understanding the dialogue between the model of theology to conduct business activity.
- b. As pragmatic significant, the results of this study will be used as consideration for policy maker to provide business development, in order to further increasethe economic growth of batik industry.

E. Previous Finding

Table 1.2.
Previous Finding

No.	Reseacher& Year	The Title	Result	Opportunity for Future Research
1.	Ahmad Sagir, Abdul Hakim dan Ahmad, Penelitian IAIN Banjarmasin, 2011	TheologyBisnis of Ulama Banjar	The theology of business which based on <i>ahlussunnah waljamaah Asy'ariyah</i> , successfully make a good concept of God closer to business activity of <i>Ulama Banjar</i> .	It's need to research with different background, as well as different of social environment.

2.	Ann Kuzma, Andrew Kuzma, John Kuzma, <i>Journal of Management and Marketing Research</i> , Vol 2. 2010	How religion has embraced Marketing and the Implication for Business.	<ol style="list-style-type: none"> 1. Religion is a very fluid concept. 2. The nature of religion is such that it represents that product, or end result of marketing strategy may influence the purchase decision. 	Further research is needed to analyze other religion and its contribution on overall religious environment and marketplace. Also how spirituality affect attitudes and behavior.
3	Ma'shum, 2016, Speech of Professor	<i>Homo Homini Lupus and Theology doctrine.</i>	<ol style="list-style-type: none"> 1. The construction of theology being a solving for human spiritual conflict when they found the economic needs. 2. Theology concept believed as direction for economic conflict, personally or socially. 	It's need to be closer, the dichotomy of <i>Qodariyah</i> and <i>Jabariyah</i> with specifically different people.
4.	Yahya Wijaya, 2010	Market Piety: The Theology Study of economic and business issues in Indonesia.	The theology understanding bring the people piety into the ethical working management.	It's need to do, the correlation between theology in business with different research.
5.	Emerson et al, 2010	"Importance of Religious Beliefs to Ethical Attitudes in Business", (<i>Journal of Religion and Business Ethics</i> , Vol. 1 Issue 2)	Persons with intrinsic religious orientation view their religion as central to their existence and attempt to live out its implications in all areas of their lives even when adherence to the tenets of the religion may involve costs. Persons with extrinsic religious orientation tend to view religion in terms of its usefulness in making social contacts, giving status, providing solace and security	The research will be doing with specific perspective namely Islam and specific domain that's consumption, and specific approach that Islamic psychology.

F. Theoretical Framework

The dialogue between theology and business activity is not new, many researcher had vary result: the business people is an integral part of what God calling to do⁶; theological meaning in management helps the people to be

⁶ Robin L Snipes and Jennifer Pitts, 2012. "Religiosity in The Workplace: A Study of The Impact of Employee Age and Religiosity in Job Satisfaction", *Proceeding of Academy of Organizational Culture, Communications and Conflict*, 17 (1), New Orlean, 35-37.

more productive. The theological task in business ethics⁷; the theological meaning reflected in mission that's more powerful in business. Theology can make distinctive contribution to the business ethics by imagination's use of religious metaphor with regard to profit⁸, business is the subject to universal moral laws of a transcendent good, of having to wrestle with tough ethical choices, and of being responsible.

The human life can not be separated from the overall system, because when someone can do nothing for his/ her problem, he/she will find another manner in his/ her religion. Religion, economy, art, technology and other have functional relation with human life.⁹ The discipline of religion is at least as complicated as any other discipline. In outline, faith in God is divided in to two, namely the model of *Jabariyah* and *Qadariyah*. Model of *Jabariyah* convinced that all of the human condition that is determined entirely by God. Whatever happens in humans, poor or rich, success or failure of a business, all have been arranged by God, so that human beings are not to be tried with all his strength.¹⁰ These models ultimately make people feel less important to do a maximum effort, so that their behavior end to be passive, lazy, and unproductive.¹¹

⁷ Stephen J. Grabill, 2012. "Observations of Theology of Work and Economics", *Journal of Markets and Morality*, Vol. 15, No. 1, pp. 203-206

⁸ Markus H. Schafer, 2011. "Ambiguity, Religion and Relational Context: Competing Influences on Moral Attitudes?", *Sociological Perspective*, Vol. 54, Issue 1, pp. 59-81

⁹ NurSyam, 2007. *Madzhab-Madzhab Antropology*, Yogyakarta: LkiS, p.30

¹⁰ Abdul Rozak and Rosihan Anwar, 2012. *Ilmu Kalam*, Bandung: Pustaka Setia, p. 181-182

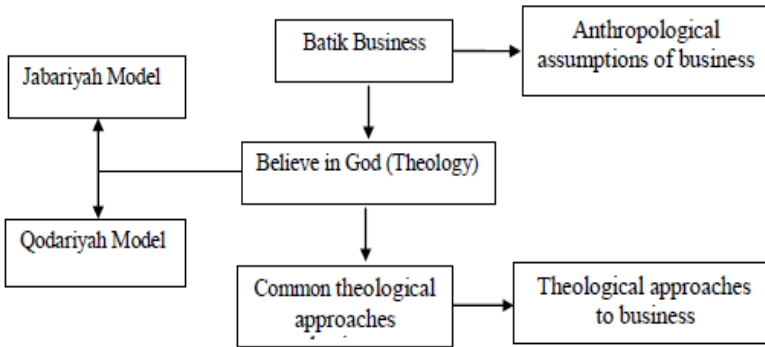
¹¹ Craig S. Galbraith and Devon M. Galbraith, 2007. "An Empirical Note on Entrepreneurial Activity, Intrinsic Religiosity & Economic Growth", *Journal of Enterprising Communities: People & Places in The Global Economy*, Vol. 1, No. 2, pp. 188-201

Religion is one of the more frequently mentioned, the model is *Qadariyah* theology, is to believe that the human condition will be the success or failure in business, depends on human effort. Humans have been given the option of autonomously by the Lord, because the Lord's law of life has been determined universally, so that man alone determine whether he is doing the work that leads to the successor otherwise. This theological model of encouraging people to be active and productive in the business, because of the success of its business depends on charitable endeavor that has made the man himself. The business experience being a best way to learn how their beliefs. The substantive economic which introduced by their ethic shared into their social-spiritual anthropologists. Thus the theological building models, will have implications on human behavior, and become the ethical frame work of doing business. It show that the relation between business ethics and general ethics is reciprocal.

Debate of destiny and willingness in human activities, surely a high impact into their motivation to do the best as they can. It was no doubt that belief to God or supernatural (*ghaib*) being a keyword for human living. Actually in business activity which rich of environmental challenges, the theology capacity play a significant role. He/she need best solution when face many risk. Their reason which know about supernatural then they used to understand about good or bad deed. Theological domain includes all commitment about values, religious values and it will be broader, richer when it includes the philosophy. In a philosophical approach to ethics one is interested in the basis for moral judgment. Business as well as social activity consists of their relationship; producer and consumer, seller and buyer. The corporation is theological point of view. Business ethics is specifically ethical and metaethical too. Islamic principal in Godness, briefly the meaning of all kinds about the power and wealth is relative. By these conception, actually both of

them is not valuable for human, because they have a prior level than both. Ontologically, the power and wealth like money, status is man’s product, so the existence of human itself is higher than them.¹²

Figure 1.1.
Research Model



The research views that spirituality and business are not separated. When the human doing their business, actually they still develop the people relationship. So they need to do the right thing to the other with good product, good serve, good price and good marketing. The interpreting of anything they have which closer to ambiguity and uncertainty, remarks the role of theology in business and guiding the people what should they do. On the coastal area, interaction between people culture in Pekalongan City: Javanese, Arab and Chinese raising the conflict and accomodation on many levels. The coastal term, then, descript the cultural matrix that serve the same *qibla*, and it means comunication and understanding between many people.¹³

¹² Musa Asy’ari, 2015, *Filsafat Ekonomi Islam*, Yogyakarta: Lembaga Studi Filsafat Islam

¹³ Adrian Vickers, 2009. Terjemah *Peradaban Pesisir Menuju Sejarah Budaya Asia Tenggara*, Denpasar: Pustaka Larasan.

G. Research Method

The type of this research is field research; with qualitative-descriptive approach. This study will work with a variety of information, testimonies and explanations in the form of words. The qualitative data based on the fact that the field is the data alive, dynamic and changing, descriptive approach here not only exposure data is passive, however the description is critical analysis with correlational perspective.¹⁴ The sources of data retrieved in this study are: Primary sources such as the communities of Moslem businessman. The secondary sources are literatures as journal which explain about theology in business activities. The object of this study is theology believes on God, their activities in Pekalongan business batik industry. The population of entrepreneurs as businessman will be taken in such proportion, which represents the presence of each level and variants of business community. There are five (5) batik entrepreneurs will be an informant of this research; they are as producer and supplier of batik material. The number of businessman will adjust the data to the field; because it snowball model analysis would be applied here. In order to reliability of data or source, so the triangulation technique will be used by crosscheck of them to other part of their business.

The methods of collecting data are:

1. Interview, which will be asked to the businessman. This method is performed to obtain data about the beliefs and the activities of businessman in various fields.
2. Observation will be applied to see the activities of businessman.
3. Documentation, this method is done to add secondary data needed for the improvement of primary data.

¹⁴ Creswell, John W. (1998). *Qualitative Inquiry And Research Design, Choosing Among Five Traditions*, Sage Publications, USA

The data will be treated critically and exposure based on certain characteristics, after which it will be analyzed further by development of rational model based on time, in particular critical analysis steps are as follows:

1. Describe the basic idea.
2. Discuss the main idea, the discussion aimed to give interpretation of the data collected.
3. Interpretation can be strengthened, which means to agree with the main idea, or maybe an entirely different.
4. To conduct a critique of the principal ideas that have been interpreted, criticism here would aim to find a conclusion the advantages and disadvantages of a good basic idea in the context of compliance with time, structure, material truth or main script itself.
5. To conduct an analytical study of correlation to a series of key data in the form of relational or relevance, the development model. The conclusion technique can be inductive, deductive and reflective, all three can generally be used simultaneously to find out the trustworthiness conclusions and relevance of existing data, both scientifically rational, philosophical paradigm, as well as the correlation of practical-metaphysic-sociological.



Chapter 2

ISLAMIC THEOLOGY

A. The Meaning of Belief in God

Based on the historical chronology, as a matter of fact, the birth of human consciousness of the existence of God, a power beyond the human self that overcomes life in general, starts from the human awareness of the limitations and weaknesses of human self. In fact, humans find themselves to be something very small compared to other beings, and also find themselves for not doing much and addressing the problems of the universe life. This is very subtle for example when someone is in a state of disaster; Massive natural disasters like tsunami, earthquake, volcanoes, flash floods, and chronic and critical diseases.

It is human's nature, when they find troubles in solving the problems of their life; they rely on the existence of other forces outside of themselves to help them overcome their problematics. This means that humans instinctively need others who can overcome and exceed the weakness limitations and human. Thus, God is presented in life in order to meet human's needs. As long as human beings find themselves weak and limited, then God will be needed by them. The more the human's awareness of their weaknesses, then the more their feelings of needs to God, the higher their dependence on God.¹

¹ Imam Khanafie, *Filsafat Islam, Pendekatan Tematik*, Pekalongan: STAIN Press, p. 37-38

In the life process, belief in god has at least 3 aspects of existential meaning, which are greatly affect the religiosity pattern: ²

1. Mode of Having

It is the realization of God's presence and ownership that they believe in life. The need of having God is a human's way of overcoming their limitations and weaknesses. If a person feels to have God in his life, then he will not worry, sad and find difficulty in living his life, because whatever the problems he may find, he will be assisted by God in solving it. With the awareness of this possession, then, a person will grow optimism, bravery to face all challenges and obstacles, sense of secure and protected, calmness, the sense of peace and sufficiency of all the needs and happiness throughout his life.

2. Mode of Being

This way can be understood as a follow-up of the realization of ownership as previously described. This means that after a person feels possessing, then, in his life he will realize the togetherness of living with his God. Wherever he is going and wherever he is, under any conditions and any problems he faces, God accompanies him. However, this way and mode can also mean that human do not feel possessed, but they feel that the God they believe is always with them, especially when they face life difficulties, obstacles and challenges. This means that God will be there to help someone when human needs God's help in solving and overcoming their problem. This awareness has a significant impact in fostering a positive attitude and a deep psychological impact on one's life. The feel of security, peace, calm, courage, happiness and so forth are increasingly firmly felt.

² Imam Khanafie, *Filsafat Islam, Pendekatan Tematik*, Pekalongan: STAIN Press, p. 39-40

3. Mode of Serving

In order to be able to have and to keep God to be always present in every step in overcoming the problem of life and one's life, then one must perform a series of deeds that God likes and wants, that is to do development to God. This means that someone must be a servant (server) who is obey and obedient to God's command and keep away from God's prohibition. With such devotion and worship, it is expected that the ownership and inclusion of God in life is lasting and eternal.

Furthermore, devotion is actually a person's psychological needs. This happens instinctively and naturally has the need to rely his/her life on something regarded as everything or the greatest and the most precious in life. This leaning will make a person's life feels safer and there will be a force that supports from oneself's back so that the problems faced can be resolved as good as possible.

Devotion also means that human have a clear purpose in each of their activities, and hope for a more meaningful and valuable than what has been and is being lived. Likewise, when human get success for their efforts and works, they need a positive channel as an impulse of happiness for success. This is what later known as gratitude that has vertical as well as horizontal dimension. The search of God in the Qur'an is described in the history of Prophet Ibrahim that is in the Qur'an (6): 76-79.

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى الْكَوْكَبَ ۖ قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ
 الْآفَلِينَ ﴿٧٦﴾ فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَيْسَ
 لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾ فَلَمَّا رَأَى الشَّمْسَ
 بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ ۖ فَلَمَّا أَفَلَتْ قَالَ يُنْقِمُونِي بِرِيءٌ

مِمَّا تُشْرِكُونَ ﴿٧٤﴾ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ
وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٥﴾

Translation: So when the night covered him [with darkness], he saw a star. He said, "This is my lord." But when it set, he said, "I like not those that disappear." And when he saw the moon, he said, "Unless my Lord guides me, I will surely be among the people gone astray." And when he saw the sun rising, he said, "This is my lord; this is greater." But when it set, he said, "O my people, truthfully I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God."

As for the perception of God that established by Islam, Will much depend on how God is taught as the Almighty, then, by themselves, human putting themselves as the opposite, that means the most weak, in such perception, then such God experience always shaped and raises the religious behavior patterns in which their perception of God is acquired.³

To be able to recognize God, human beings don't need to engage in complicated arguments. The Qur'an brings up illusive and not based on atheistic ideas or tendencies, then encourages people to deepen and develop their search for God and base their search on much stronger foundations. An example of such approach is the case of the naturalists (*dahriyyah*). Most of the Qur'an verses are meant to awaken people and draw human's attention to issues that arise after the existence of the Creator like the unassociated, unlimited Knowledge and Power, Wisdom, Generosity, and other

³ Muhammad Husaini Behesthi, *Metafisika Al-Qur'an, Menangkap Intisari Tauhid*, Bandung: Arasy, 2003, p. 42-44.

attributes, especially the power to revive human from their death, then to give human eternal life and during this life human will be rewarded or punished, in accordance with the life they lived on earth.⁴

Roland Robertson (1985) in Adeng Mochtar Ghazali explains that the relationship between human and supernatural powers is embodied by prayer, sacrifice and offering, can be termed as cult and religion which is distinguished from occultism which is the embodiment of magic. Likewise, everything that is worshiped and treated religiously can be called God as the opposition of demon that is magically forced and persuaded.⁵

B. Human Metaphysics

1. Nature

The Qur'an, since 14 centuries ago, has affirmed by giving an answer that human are not descendants of apes, but the first human (Adam) was created by God from clay. Allah created man consisting of matter and spirit, through stages, from turab into clay, then into a black mud that was shaped and then into dry clay like pottery, and after being perfectly formed, God breathed the spirit (his creation), then there came Adam, as mentioned in QS Al-Hijr, 15: 28,29.

Utsman Najati (1985) in Rohiman Notowidagdo explains that with such creation, human are distinguished from all other creatures. They are similar to animals in most of the characteristics of self as well as the ability to understand and learn. But human are different from animals in the characteristics of their spirit

⁴ Adeng Mochtar Ghazali, *Antropologi Agama, Upaya Memahami Keragaman Kepercayaan, Keyakinan, dan Agama*, Bandung: Alfabeta, 2011, p. 140.

⁵ Rohiman Notowidagdo, *Ilmu Budaya Dasar Berdasarkan Al-Qur'an dan Hadits*, Jakarta: RajaGrafindo Persada, 1996, p. 17-18.

which make them tend to seek God and worship him and long for the virtue of idealism which leads them to the highest rank of human perfection.⁶

Human, in their self-understanding, there are positive and negative elements, it is right to be called double creature or monodualis. With all the potential advantages, the advantages that exist in them, human can reach the highest degree of humanity. Conversely, with all the negative potentials, the weaknesses that exist in them, human can also descend to the level of being animals. In contrast to animal creatures that from the very beginning, they were animals and will remain animals. This means, their positive and negative potentials are no more and no less within the limits of animals.

Therefore, plants will always remain plants, animals will continue throughout the ages to be animals, angels never change, constantly in the predicate of obedience until the end of time, devil will always hold their title as ungodly creature. However, human aren't so, once their life, human beings can retire from the predicate of human. Only human beings of any of God's creatures capable of ceased to being human. This is very potential because inside human, there are elements of monodualis. When positive elements can neutralize the negative elements, then the degree of human humanity can reach the maximum peak. However, when the negative element is more dominant than the positive element, then that's where the human has the chance to "ceased to being human", they fall to the lowest degree.⁷

The basic assumption of all theories of authenticity is that within each person, there is a true self, which

⁶ Juraid Abdul Latief, *Manusia, Filsafat, dan Sejarah*, Jakarta: Bumi Aksara, 2006, p. 21.

⁷ Reza AA. Wattimena, G. Edwi Nughrohadi, A. Untung Subagya, *Menjadi Manusia Otentik*, Yogyakarta: Graha Ilmu, 2013, p. 2-3.

distinguishes that one person from others. This true self contains feelings, needs, desires, abilities, and creativity that make a person unique in comparison to others. Guignon (2004). Reza et al (2013) mentions that the concept of authenticity has two aspects of understanding. The first is the understanding that to be authentic, one needs to discover the true inner self through the process of reflection, then he is able to attain authentic self-existence. Second, in addition to discovering true identity, people also need to express the true identity in action to the social world. People need to be themselves in their relationships with others. Only by expressing one's true self can someone achieve a full self-fulfillment as an authentic human being.

Guignon (2004) later explained that from the most meaningful point of view of philosophy in human life there are two, that is, the meaningful life is the authentic life of living by self-belief. People are asked to live according to themselves, and not to the demands of others. Second, that to achieve meaningful life, one needs to empty himself, and bind himself to something greater. This point of view affirms that one needs to let go of his personal feelings, and serve a lofty ideal beyond himself. This point of view is rooted in Dostoevsky's thought that conflicts in the modern world arise because people are so focused on themselves that they are obsessed with personal success, and regard others as enemies. People are isolated from one another and live in hostilities. People are cut off from the community so life is always colored by competition, aggressiveness, jealousy, alienation, and ultimately creating profound sadness. To counteract all of those, one needs to rid himself of wants and desires. People need to feel free, even from themselves, to create a peaceful situation. By releasing

themselves, human can unite with the social world. Then life flows in togetherness and harmony.⁸

Human are both body and soul. Without a soul, one is not a human, but only a biological machine. Without the human body, one also does not become a human, because it is just a floating immaterial entity without an empirical basis. Thus the body is an important aspect for human, both biologically because the body supports human life, as well as philosophically as a medium to touch the world and realize themselves.⁹

In the ethical realm, the most striking and mysterious human trait is the height of their ethical ladder. The range of ethical potentialities between the two poles, i.e. defilements and sanctity, is just as important as the ethical dimension itself. These two traits are typical of people living in the midst of all other biosphere citizens. Today, when human have grasped the power that can damage the biosphere, we are not convinced that humans have no desire to commit a deadly crime; But we are also not convinced that humans have no desire to save this biosphere from the destruction in which love and war can not be combined. It is possible that, in addition to destroying the biosphere, humans can use their power over the biosphere to recover the destruction to build a loving peace. This effort will change the life of chaos into a community of saints.¹⁰

⁸ Reza AA.Wattimena, G. Edwi Nughrohadi, A. Untung Subagya, *Menjadi Manusia Otentik*, Yogyakarta: Graha Ilmu, 2013, p. 77

⁹ Arnold Toynbee, *Sejarah Umat Manusia, Uraian Analitis, Kronologis, Naratif dan Komparatif*, Tr. Agung Prihantoro, Imam Muttaqien, Imam Baihaqi, dan Muhammad Shodiq, Yogyakarta: Pustaka Pelajar, 2004, p. 30.

¹⁰ Juraid Abdul Latief, *Manusia, Filsafat, dan Sejarah*, Jakarta: Bumi Aksara, 2006, p. 21-22.

In human life, positive forces can neutralize negative forces or otherwise negative forces outperform positive forces? At that time, if the spirit can defeat the bodily, physical, body tendencies, then humans can enjoy the favor of humanity. To be able to make the spirit invincible, then the spirit must always be alerted, put in effective condition with a variety of tastes of spirit, the values of humanity. Spirit must be given positive input in the form of: patience, piety, faith, sincerity, etc. through spiritual action. If the spirit's taste is not fulfilled, surely the physical appetite is more prominent and it results in the drowning of humanity. Mind as the ultimate human differentiator can not be a conscience, but rather side with the body's relative will.

Thus, it appears that human is double dimension being, even more than that, human can reach another dimension. However, being a double creature causes human life is different from other creatures. In their life, humans are in continuous dynamics, which differs only in the intensity of the dynamics. The existence of dynamics as a reflection of competition between positive or negative forces, causing humans must always be in the rotation of history. Events born of dynamism, positive and negative power hostility become a kind of magnet for history to approach historical events.¹¹

2. Reason and Thought

In this context, human's thought activities are based on assumptions of mental or intellectual activity, involving the consciousness and subjectivity of individual activities. It can refer to an action of thought or ideas or an arrangement of ideas. Similar views include cognition of ability to feel, awareness, and

¹¹ Wowo Sunaryo Kuswana, *Taksonomi Berpikir*, Bandung: Remaja Rosdakarya, 2011, p. 2-3.

imagination. Therefore, thinking underlies almost all human actions and interactions. The nature of thinking is a mental state and can be perceived and interpreted. This is different from the physical properties of an intensive and extensive object. Therefore every individual in certain situations and conditions has needs that “force” them to think.¹²

Pure thought does not create phenomena, it is the phenomenon itself. There is the saying that people who have purified minds, often seem too good to live and appear without common sense, that people with pure minds appear not to be the inhabitants of this world. This is true, but it is not the fault of pure thought; It is the evil world’s mistake. The world has gone from bad to worst. Anyone became an outcast, and seemed unable to do anything he might try. But what’s wrong with that? One can have pure thoughts and be wise at the same time. A pure mind can also work on worldly problems as thoroughly as a worldly man, and the pure-minded person may be able to achieve success in the world, but not eternal success.¹³

Mind has a tremendous power. Mind is the energy that can change the atmosphere, conquer the surrounding environment, and make life more comfortable. Mind has energy and can bring ease in any form according to the needs. Broadly speaking, the mind is divided into 2 (two) groups, that is conscious mind and subconscious mind. The conscious mind is a mind that is consciously used everyday, like thinking, doing something, looking for food when hungry, recreating, and anything that is real and consciously felt and done.

¹² Inayat Khan, *Dimensi Spiritual psikologi*, Bandung: Pustaka Hidayah, 2000, p. 154-155.

¹³ As’adi Muhammad, *Cara Kerja Emosi dan Pikiran Manusia*, Yogyakarta: Diva Press, 2011, p. 35-49.

While the subconscious mind is the mind used when in unconscious condition.

Conscious mind is located in the left hemisphere that in charge of calculating, analyzing, and evaluating the situation and circumstances experienced, then taking decisions on what actions to take. The conscious mind is the mind that is most responsible for the decisions and actions on everything a person does. One with the less skillful of reason and mind, will take the wrong decisions and actions, so that it may harm himself. This is because the mind works in the brain consisting of material objects that are also bound to the law of matter. The work of the mind can also be influenced by chemicals that affect the brain, such as alcohol, and drugs. The decision to do good or bad is in the conscious mind. If a person does good, then the good is for his own good. Conversely, if a person does bad deeds, then the evil will return to the person himself.

Meanwhile, the subconscious mind is the mind that is used when a person is not conscious. Willy Wong and Andri Hakim (in As'adi Muhammad) mention that the subconscious mind is the mind that can receive information that has been analyzed and accepted by the conscious mind immediately. The subconscious mind doesn't think about the reasons underlying that information. The subconscious mind also never analyzes, but only receives information automatically. The subconscious mind, often referred to as the subconscious, is part of the mind that processes intuition (knowledge without learning), creativity storage, and knows the cause and the solution to personal problems.

In some discussions, the subconscious mind has several advantages, namely the ability in terms of perception, concepts, emotions and responses. The subconscious mind can perceive and use everything that

is in the conscious mind, whereas the unconscious mind generally can not reach the unconscious information and potential. The subconscious mind is much smarter, wiser and quicker than the conscious mind, although the subconscious mind can also draw illogical conclusions, being affected by the limitations associated with perception and physicality. But the subconscious mind is more honest, it filters out information to conform to certain rules or reference of thought. The ability of perception, understanding and response of the subconscious mind is similar to that shown by an innocent child. Hence the subconscious mind is more associated with emotion because it is spontaneous and universal because the subconscious mind is actually owned by all people as ordinary people who bring both mental and physical abilities that can be developed and bring the natural learning ability.¹⁴

“Thinking” means using reason to consider and decide something, weighing in memory. “To think” means to have thought, to have reason; “Mind” that is the result of thinking and “thinking” is a process, a way, a deed of thinking; While the “thinker” is a clever person, clever and the results of his thoughts are exploited by others. The notion of thinking, according to the etymology is to give a picture of something that is within a person and about what is “his” or “hers”. Something that is a power that is built by the elements inside a person to perform an activity. Someone will do the activity, after the trigger of potential, both internal and external. The content contained in a person’s potential can be either an active subject and an idealizing activity or may be a spontaneous active interaction. Therefore, thinking contains nature, processes, and results.

¹⁴ Wowo Sunaryo Kuswana, *Taksonomi Berpikir*, Bandung: Remaja Rosdakarya, 2011, p. 1-3

The nature of thinking very depends on the context of dynamic and varied needs. Except for certain conditioning contexts such as classroom, lab and field study; or a group of people faced with a problem to be solved together, then the nature of thinking tends to be the same. While the process of thinking is a sequence of mental events that occur naturally or planned and systematic on the context of used space, time and media, and produce a change to the object that influence it. The thinking process is a mixing, matching, combining, swapping, and sequencing of previous concepts, perceptions, and experiences. And the results of thinking is something that is generated through the way of thinking and bringing or directing to achieve goals and objectives. The results of thinking can be ideas, inventions and problem solving, decisions, and then can be concretized into the realization, whether in the form of action to achieve the purpose of practical life or to achieve certain scientific goals.¹⁵

Many people believe that through the aid of reason, people will act on certain moral standards. But it is not a mind that will make people good; And even if they look good or obedient, the obedience is a fake. All prisoners in prison can appear to be polite. But in essence, virtue and natural obedience can be found elsewhere, namely in the spark of the heart from which life emerges; And every part of the spark is the virtue of life. This proves that kindness is not a man-made; Kindness is the essential being of human.¹⁶

¹⁵ Inayat Khan, *Dimensi Spiritual psikologi*, Bandung: Pustaka Hidayah, 2000, p. 96.

¹⁶ H. Harry Sidharta, *Metafisika Dalam Dimensi Islam*, Jakarta: Citra Mandala Pratama, 2003, p. 45-46.

3. Heart

The meaning of the heart is the innermost part of the soul that greatly affects one's character/behavior. However, this heart in addition to receiving a whisper/positive signal from Allah SWT, can also receive negative input from the jinn/devil/satan. So often we find people who behave envious, arrogant, humble, courtesy, tawadhu 'and others, it is due to one's psychological.

The heart can be called a meeting point between the worldly activity (*dunya*) and the religious activity (*din*) of human. Imam Al Ghazali in Sidharta mentions several things about the heart; The tool of human knowledge is the "mind and the thought" with its most important center is the heart as the foothold of all knowledge and experience. "Heart" in addition in its connections with "reason and mind" that can educate someone so that can digest the things that enter from the outside world and continue the results to the "heart".

The "body" also continues all its experiences to the "heart," but all the knowledge that is transmitted through the "reason and mind" and the whole experience which is continued by the bodily activities, is no more merely a false clue to the knowledge, as further explained:

"The heart can be viewed as a lake and the five senses as the only five children who continually shed water into the lake. To find the true content of the heart, the five watercourses must be dammed/closed, at least for a while and the pollutions that have been dumped into the lake must be thrown away. In other words, if we are to achieve a pure spiritual truth, we must temporarily lay aside the knowledge we have gained through external

processes that often fetter into dogmatic prejudices.“ It means to gain knowledge of something that is purely spiritual, We must also use something that is purely spiritual inside us.¹⁷

4. Consciousness

Potentials that human have, such as the potentials of instinctive, sensory, mind and sense of diversity in their original basic form in the form of impulses that work naturally. Therefore, the new potential will be able to achieve the real goal if kept, maintained, and developed in a directed, gradual and sustainable manner. The development of human potential can be done in various ways in various approaches. The obligation to develop that potential is a human burden and responsibility to Allah. The possibility of developing that potential means that human may be educated, as well as it may be that one day he will educate. Jalaludin (1998) mentions several approaches needed to develop the potential of human religious nature, namely philosophical, chronological, functional, and social approach.

First, the philosophical approach is done in the context of philosophical view that refers to the nature of the human creation itself. In the view of philosophy, Islamic education, *ilahiyyat* value is a value that contains ultimate truth. Based on this philosophical approach, developing the potential of religious values in humans is directed to devotion in the form of obeying the rules and guidelines of Allah as its creator. While the expression of gratitude is depicted in the form of appreciation of the moral values contained in it and able to be implemented in attitude and behavior and spiritual. Development is

¹⁷ Akmal Hawi, *Seluk beluk Ilmu Jiwa Agama*, Jakarta: RajaGrafindo Persada, 2014, p. 110-113.

directed to the inner values, by growing awareness in human that all the potentials are the gifts from Allah.

Second, the chronological approach. That is an approach that based on the development process through phasing. Referring to the potential development of religious instincts to humankind should be directed to gradual guidance through the process of Islamic education, the guidance given should also be fitted to the developmental punishment, which is generally the same. It is known that humans have different developmental rhythms. Each individual has their own developmental rhythms, thus the guidance must be given based on the ability to recognize the characteristics of development, step by step.

Third, through a functional approach the development of human potential is seen in relation to their respective potential functions. An instinctive drive like eating and drinking is developed with the aim that humans can nurture the continuation of human life. While the sex drive is guided and directed to maintain the continuation of the development of its kind. Similarly, for the sensory functions, intellect and impulse submission (religion). Functionally, human potential is closely related to the status it carries and is in line with the will of its creator, that is as a faithful servant. The mandate must be manifested by human beings, both in their status as biological beings, servants of Allah, social beings, and as Allah's khalifah. Based on the essential functions, human potential needs to be fostered and guided so that can be directed in line with the nature of the incident.

Fourth, social approach. As a social being, human must position himself according to his status in society and the environment in the place where he is. In this context, human potential needs to be fostered and guided to be tailored to the needs of each social

environment. Concretely, the development and guidance of human potential based on this social approach, in stages should be directed in line with their respective potential functions. Togetherness in the life of society, seen so important in Islamic teachings therefore in Islamic education, the concept of al-Nash (human as *homo socius*) loaded with philosophical values in relation to maintaining the harmony of community life. There are three kinds of education needed in developing religious nature that is education in the family, education in schools and education in the community.¹⁸

Human are creatures of individual learning. In that period of study, one is bound to his environment, a bond that is essential to his psychological existence. Human existence exists in two poles, "individual" and "social", it can be observed that human existence is at the two poles of different developmental psychological existence. This is what is called the development paradox. At the pole of the existence of individual psychology, he wants to express himself, aspires, thrives and grows in accordance with his own impulse (the drive to grow); But on the other hand, as a social being and must adapt himself if he wants to be respected, acknowledged, and being a part of the community, where he lives and becomes one with that society. Grow up a sense of belonging that makes him feel safe to behave, and his character and attitude are actualized. What is when a person was born was still his potential, then it changed (actualized) into a true reality.

One's history as a social being is a struggle to become an individual in an environment that constantly influences him. But the so-called human is not a creature that is like a plant, merely referring to the direction of sunlight or subject to the direction of wind gusts. Human

¹⁸ Aceng Rahmat, et al, *Filsafat Ilmu Lanjutan*, Jakarta: Kencana Prenada Media Grup, 2011, p. 26-27.

beings have the stance and the will, and can resist or change what is made by the environment. From the environment, someone gained experience, and with that experience someone learned. But as the individual being who learns, one is able to construct that experience into meaningful knowledge for him. Meaningfulness is what grows from within oneself. As a learning impulse it comes from within, in the course of life, endlessly until the end of life. Meaningfulness of learning is mutually contributes to its environment. That is the essential difference between human and animal development.¹⁹

5. Human and Deeds

Human are the caliphs on earth. As the Caliph of God and the perpetrator of history on earth, human must reflect their will according to their ethical principles. Human with all his behavior became the center of the teachings of the Qur'an. There are three things that form the basis of Islamic ethics, namely, Faith, Islam and *Taqwa*. Faith requires proof of charity, and faith is the basis of charity. The Qur'an has associated faith with the *sholeh* charity, when speaking of faith itself. Instead the Qur'an also affirms that good deeds - which are actually valued by God - are based on faith. Therefore, faith which is a matter of conscience and mind, must be put as one or unity that can not be separated with charity. Good deeds are as an immanent existence. While the essence of faith will be reflected in the good deeds performed by a believer in his life. If a person loses one of the two, his behavior is not controlled, then his actions and objectives obey his lust.²⁰

¹⁹ Amin Syukur, *Tasawuf Sosial*, Yogyakarta: Pustaka Pelajar, 2004, p. 124.

²⁰ Abdul Rozak and Rosihan Anwar, *Ilmu Kalam*, Bandung: Pustaka Setia, 2013, p. 188 and 195-197.

The problem of human deeds was originated from a simple discussion conducted by the Jabriyya group and the Qodariyah group and further discussed in depth by the philosophers of Mu'tazila, Ash'ariyah and Maturidiyah flow. The root of the problem of human action is that God is the creator of the universe, including human. Furthermore, God is omnipotent and has an absolute will. From here, the question arises, to what point does human as God's creation depend on the will and power of God in the course of their life? Are human given independence in managing their lives by God? Or are human bound completely to God's absolute will?

In summary, the Jabariyya flow that is divided into extreme Jabariyya and Moderate Jabariyya has differences in regarding human actions. extreme Jabariyya views that all human actions are not an act arising from the will, but the actions imposed on them. For example, if a person steals, the act does not happen of his own will, but arises because of qadha and qodar of Allah who so desire. Moderate Jabariyya says that Allah created deeds, both evil and good deeds, but humans have a part in them. The power created in human has the effect of realizing their actions. This is what is meant by *kasab* (acquisition).

While the Qodariyah flow states that all human behavior is done at his own will. Human have the authority to do all their deeds of their own will, either doing good or doing evil. Therefore, they are entitled to reward for the good they have done and are also entitled to punish for the crimes he committed. There is no good reason to rely human actions to Allah's deeds. The Mu'tazilah flow saw human as having great power and freedom. Therefore, the Mu'tazilah adhered to *Qodariyah* or free will. According to Al-Juba'i and Abd-Jabbar, it is human who create their own deeds. Human do good and bad. One's obedience and submission to God is his own

will and want. The power (*al-istita'ah*) to realize the will is present in human self, before the action. The deeds of man are not created by God in man, but man manifest his deeds.

Whereas in the Ash'ariyah flow, human is placed in a weak position. They are like a child who has no choice in life. Therefore, the Ash'ariyah were closer to Jabarism than the Mu'taziliah. To explain the basis of his footing, Ash'ari used the theory of *al-kasb* (acquisition) The theory of *al-kasb* Ash'ari can be explained by everything occurring with the mediation of created power. Thus, it becomes the acquisition of a *muktasib* (one who obtains *kasab*) so that the act arises. As a consequence of this *kasab* theory, human loses their liveliness, thus being passive in their deeds. While the flow of Maturidiyah which is divided on the flow of Samarkand Maturidiyah and Bukhara Maturidiyah also has diverse views. Maturidiyah Samarkand is closer to Ash'ariyah. The will and power of act on human are the will and power of human in the real sense of the word, and not in a figurative sense. Bukhara Maturidiyah in many respects agrees with Samarkand Maturidiyah, but this group gives additional problem. According to Bukhara Maturidiyah, in order to the realization of deeds, it needs to have two powers. Man has no power to do deeds, only God can create, and man can only do what God has created for him.²¹

Problems concerning meaning are present in nearly every daily human communication, both verbal and non verbal communication. "Signs" owned by each communicator may have different meanings for other communicators. There are many limitations on "signs". Sign Situations, "signs" as means of meaning consist of two kinds of signs, rational signs and artificial markings. Artificial sign is also said as a symbol. The situation in

²¹ Louis O. Kattsoff, *Pengantar Filsafat*, Tr. Soejono Soemargono Yogyakarta: Tiara Wacana, 1986, p. 167-168.

which there is a sign that implies meaning for a person is called a “meaning-situation” or “sign-situation”. There are several major features of meaning: pragmatic, semantic and syntactic styles. Each style has different understanding consequences for each different use of words.²²

6. Relationship among Human, Religion, Universe, and God

Basically, human beings can be said to be alive if the spirit is ‘alive’. In connection with the spiritual nature, Allah (SWT) says in (QS. As-Shams, 91: 7-10), which mentions:

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾ قَدْ أَفْلَحَ مَن
زَكَّاهَا ﴿٩﴾ وَقَدْ خَابَ مَن دَسَّاهَا ﴿١٠﴾

Translation: By the soul and He who proportioned it and inspired it (with discernment of) its wickedness and its righteousness, He has succeeded who purifies it, and he has failed who instills it.

From that verse Allah gives the potential of *fujur* (bad, such as: arrogant, envy, selfish, etc.) and also the potential of *taqwa* (good, like helping, thanking, willing to sacrifice, etc.), then it is up to how humans catch Allah’s ‘challenge’, Willing to purify it, then be happy he is; Or pollute it, then be woe he is. According to al-Ghazali (in M. Amin Syukur and Fatima Usman (2012) mentioned the problem of the spirit is God’s business, man is given little knowledge about it, for example, the spirit which causes the body to live, grow and develop, move and descend. The spirit is just like a lamp which its lights are scattered illuminating every corner of the house. That is the spirit of

²² M. Amin Syukur dan Fathimah Usman, *Terapi Hati*, Jakarta: Erlangga, 2012, p. 25-28.

jasmaniyyah, if the spirit comes out of the body, then the body will die, then destroyed. But the spirit that comes out of the body will remain alive, only move, that is to the *barzah* universe. *Ruhaniyyah* spirit is the one who recognizes and feels, who acknowledges the God. Some call this spirit as the consciousness of human. When someone sleeps, his consciousness is lifted by Allah SWT, then it is returned to him. If the consciousness is not returned, then the person died.

Other than spirit, *nafs*, in general, lust (human lust or *nafs jasmaniyyah*), is a human potential, can be good or bad. It is good if have Allah's help, and bad if it is helped by demons, such as appetite, drinking or sex. In order to easily understand the lust and to respond, Al-Ghazali compare it just like someone who has a horse (read; a vehicle). If he can control it, he will enjoy his life, because anywhere he is going, he will be took by the horse to the destination and he will not get fatigue. But if a person can not control it, he lose his life because he will only become his horse's slave, even could be wretched. The control of lust is a religious teaching.

The third, is *'aql* (reason), that is knowledge of all things. *Jasmaniyyah* reason to think things related to the materials such as about humans, animals and plants, work, science and so on, but limited to the 'visible'. In scientific studies, the *ruhaniyyah* mind 'inhabits' the religious and spiritual part that is located in the right brain, needs to be brought to life with the teachings or the value of *Tasawuf*. The *ruhaniyyah* mind can also think about materials, but can 'explore' and relate it to the Mightiness and Omnipotence of Allah the Creator, because his intuition is 'alive'. And the fourth, is *qalb* (the heart), i.e. in physics is defined as a clot of blood or long round flesh in the upper left chest. That is heart, as the symbol of human life. In *Ruhaniyyah*, *qalb* is the subtle

human nature, *rabbaniyyah*, who knows and recognize, who feels deeply, and is given a warning.²³ As already mentioned in the Qur'an the Qaf, 50: 37, which reads:

إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ

شَهِيدٌ 

Translation: Indeed in that is a reminder for whoever has a heart or who listens while he is present in mind.

The phenomenon of religion has emerged in human life along with the emergence of human life itself. In this very complex society, it turns out that religious phenomena are not retrogressive, but on the contrary, many people return to religion even though science and technology have developed rapidly. Wulff, 1991 (in M.A. Subandi) states that some religious scholars believe that the word religion means religion represents belief in the existence of extraordinary power. Some other experts assume that the word religion describes the feelings that arise when the human being is aware of a greater power than himself, such as fear, hope and love. The existence of beliefs accompanied by these feelings encourages people to perform various rituals to avoid negative consequences, such as illness, disaster, catastrophe and natural disasters. This fear encourages people to distance themselves from that extraordinary power. But on the contrary, a sense of hope and love that attracts people to always try to get closer to the power. Thus as if there is a glue that binds humans to always be in touch with that power.²⁴

²³ M.A Subandi, *Psikologi Agama dan Kesehatan Mental*, Yogyakarta: Pustaka Pelajar, 2013, p. 25-26

²⁴ Musa Asy'arie, *Filsafat Ilmu Integrasi dan Transendensi*, Yogyakarta: LESFI, 2016, p. 100.

Human and the universe are in a dialectical relationship. Human are a part of universe that called microcosmos whereas the universe is a macrocosm that can be viewed as the appearance of God himself. In humans there are elements of macrocosmos and elements of God that allow humans to make the formation of culture and civilization from the elements of material that exist in the universe. Culture and civilization are the processes and forms of human existence.²⁵

The universe secretly holds God's greatness. It can not speak with voice and tone. Although nature has a language, which we can often understand its meaning, but the language of nature is not as deep as human language. Natural language is only a gust of wind, the rush of water or the boom of the mountain eruption. Human language is much deeper because it has logic and symbolism. It is man who is able to voice the divine kalam which is revealed to Muhammad in the holy book of the Qur'an. It is human beings who can speak the teachings of religion and put it together in a sentence that coherent and have a message. And it is human who can reveal God's supreme secret.²⁶

The discussion of the universe and human can be explained through the cosmology science. Cosmology itself is a study of the universe as a regular rational system, including the metaphysical aspects of space, motion, time of change, causality, and eternity. In modern theory, cosmology is more specifically concerned with the origin, structure, nature and physical development of the universe with the basis of observation and scientific methodology. The main

²⁵ Abdul Kadir Riyadi, *Antropologi Tasawuf, Wacana Manusia Spiritua dan Pengetahuan*, Jakarta: LP3ES, 2014, p. 26.

²⁶ Musa Asy'arie, *Filsafat Islam*, Yogyakarta: LESFI, 2002, p. 187.

concern of cosmology is begin with the underlying principles.²⁷

In Greek Language, Cosmos means arrangement or order. The opposite of the cosmos is *chaos*, which is a chaotic state of mess or disorders. A macrocosm is an overall or complex arrangement seen in its totality or as an active and structured whole. Sometimes defined as a single and unified universe. The opposite of the macrocosmos is the microcosm, which is a small part of a complex or of one whole, and is meant here human. Why humans are called microcosms, because they are structurally material, elements that exist in nature. Likewise in his inner element and motion system is also the same as the reality movement system that occurs in this universe. Hence man is called the miniature of the great natural reality.²⁸

Humans are learning individual creatures. In that period of study, man is bound to his environment, a bond that is essential to his psychological existence. Human existence exists in two poles, "individual" and "social", it can be observed that human existence is at the two poles of different developmental psychological existence. This is called the development paradox. At the poles of the existence of individual psychology, he wants to express himself, aspires, thrives and grows in accordance with his own impulse (the drive to grow); But on the other hand, as a social being and must adapt himself if he wants to be respected, acknowledged, and part of the community, where he lives and becomes one with that society. Then a sense of belonging grew, that makes him feel safe to behave, and his characters and attitudes are actualized.

²⁷ Imam Khanafie, *Filsafat Islam, Pendekatan Tematik*, Pekalongan: STAIN Pekalongan Press, 2013, p. 111-112.

²⁸ Aceng Rahmat, et al, *Filsafat Ilmu Lanjutan*, Jakarta: Kencana Prenada Media Grup, 2011, p. 26-27.

What is when a person is born is still his potential, it changed (actualized) into a true reality.

One's history as a social being is a struggle to become an individual in an environment that constantly influences him. But the so-called human is not a creature that is like a plant, merely referring to the direction of sunlight or subject to the direction of wind gusts. Human beings have the stance and the will, and can resist or change what is made by the environment. From the environment, someone gained experience, and with that experience someone learned. But as the individual being who learns, one is able to construct that experience into meaningful knowledge for him. Meaningfulness is what grows from within oneself. As a learning impulse it comes from within, in the course of life, endlessly until the end of life. Meaningfulness of learning is mutually contributes to its environment. That is the essential difference between human and animal development.²⁹

Karen Armstrong mentioned that there is no simplistic view of God. The single God is not a form like ourselves that we can know and understand. The phrase "*Allahu Akbar*" (God Almighty), which calls on Muslims to perform the prayers, emphasizes God's difference with all other realities, also between God in Himself (*Al-Dzat*) with what we can say about Him. However, this incomprehensible and unreachable God has the will to make himself known.³⁰

To say God is one not just a numerical definition, but a call to make that singleness as a controlling factor for the lives of individuals and societies. The singleness of God can be reflected in a truly integrated self. However, divine

²⁹ Karen Amstrong, *Sejarah Tuhan*, Tr. Zaimul Am, Bandung: Mizan, 2009, p 208.

³⁰ Karen Amstrong, *Sejarah Tuhan*, Tr. Zaimul Am, Bandung: Mizan, 2009, p 210.

singleness also requires Muslims to respect other religious aspirations. Since there is only one God, then all religions of revelation must have come from Him.³¹

There are different aspects of the “too-good-to-be-right” claims. There is an endless path where the universe may be totally chaotic. He may have no law at all, or merely an incoherent mixture of laws that cause matter to behave in irregular or unstable ways. Alternatively, the universe can be remarkably simple for non-privileged purposes, such as the void of matter or void of motion. One can also imagine a universe in which conditions change from moment to moment in a random and complex way, or even in which everything disappears abruptly. There seems to be no logical obstacle to the idea of a chaotic universe. But the real universe is not like this. It is very organized. There are well-defined laws of physics and certain causal relationships.

There is another meaning in which the physical world order is special. It concerns the coherence and unity of nature in general, and the fact that we can fully speak meaningfully about the “universe” as an all-encompassing concept. The world contains objects and individual systems, but they are structured in such a way that, when viewed together, they form an integrated and consistent whole.³² In a relationship with empty God or zero, human has no authority to God, can not impose their will, can not dictate and can not judge God. In this case the human ethics to God is the obligation to place themselves as servant of God because human is His creation.³³

³¹ Paul Davies, *Membaca Pikiran Tuhan, Dasar-Dasar Ilmiah dalam Dunia yang Rasional*, Tr. Hamzah, Yogyakarta: Pustaka Pelajar, 2012, p. 322-324.

³² Musa Asy'arie, *Islam: Etika dan Konspirasi Bisnis*, Yogyakarta: LESFI, 2016, p. 8

³³ Brian Morris, *Antropologi Agama, Kritik Teori-Teori Agama Kontemporer*, Tr. Imam Khoiri, Yogyakarta: AK Group, 2007, p. 159-160.

In terms of rituals as a medium of human relation with God, it is a reminiscent of Radcliffe-Brown's concept "ritual value" that can be expressed as negative as in a ritual avoidance and also positively through ordination or sacralization. The value of ritual is a very abstract concept that includes the concept of taboo, and our attention is directed to the problem of interpreting phenomena. According to him, there are two alternatives, studying the ritual from the point of view of its symbolic meaning, as shown in the cosmological system or from the point of view of its social function. Ritual serves as a form of reassignment of the individual heart, and helps people to deal with situations that can not be controlled by technical means.³⁴



³⁴ Brian Morris, *Antropologi Agama, Kritik Teori-Teori Agama Kontemporer*, Tr. Imam Khoiri, Yogyakarta: AK Group, 2007, p. 159-160.

Chapter 3

ENTREPRENEURSHIP

A. Entrepreneurship Concept

The understanding of “entrepreneur” literally means mediator (English: between taker/go-between). Briefly, an entrepreneur organizes and operates a company to achieve personal gain.¹ At the end of the 19th century and the beginning of the 20th century, entrepreneurs were not distinguished from the group of managers and businessmen, especially from the economic perspective. Up to the mid 20th century, there emerged a view of an entrepreneur as an innovator (someone who discovers new things/innovations). As Joseph Schumpeter states that the function of an entrepreneur is to change or to revolutionize production patterns by utilizing an invention or, more generally, a technological possibility to produce a new commodity, or to produce an old commodity in a new way or to reorganize a new industry.² Entrepreneurship is a basic concept that connects different disciplines, i.e. economics, sociology and history. Entrepreneurship is not just an interdisciplinary field, but it is the main points that connect major conceptual frameworks of various disciplines.³

¹ Richard T. Elly dan Ralph H. Hes dalam J. Winardi, *Entrepreneur & Entrepreneurship*, (Jakarta: Kencana Prenada Media Group, 2003), p. 3

² Richard T. Elly dan Ralph H. Hes dalam J. Winardi, *Entrepreneur & Entrepreneurship*, (Jakarta: Kencana Prenada Media Group, 2003), p. 3

³ Mark Casson, *Entrepreneurship, Teori, Jejaring, Sejarah*, Tr. Benri Sjah, Jakarta: RajaGrafindo Persada, 2012, p. 3-4. Entrepreneurship is anything that involves the creation and formation of a growth-oriented (dynamic) enterprise. While the entrepreneur is the people who can catch an idea or

Schultz (1971) explains there is a close relationship between entrepreneurship theories with the theory of human resources. Some propositions derived from entrepreneurship theory can be tested in the same way as the propositions derived from the theory of human resources capital. Entrepreneurship can be viewed with as a component of human resource capital. It is the ability to process information, not the routine managerial skills that make decisions based on standard procedures, but the ability to assess and determine how the procedure should be. It is also the ability to engage in decision making in unexpected business situations where the standard procedure can not be applied.⁴

Characteristics of the entrepreneurship in each levels even small or medium scala is a stand-alone management, capital is provided on its own, local area marketing, the assets of the company is small, and the number of employees is limited. Basic implementation of the SMEs is togetherness, a democratic economy, independence, balance, sustainable progress, efficient use of Justice, as well as the unity of national economy.⁵

The entrepreneurial process itself doesn't occur instantly, but requires a series of phases. There are 4 (four) phases for anyone who want to establish bussiness that are:

1. Opportunity Identification and Evaluation

The task is very difficult. Almost a good business opportunity is not easily visible, but it is more of

opportunity by means of organizing resources in a business, adding a value in the business so that it is useful to the economic development of a nation (Soeharto Prawirokusumo, *Kewirausahaan dan Manajemen Usaha Kecil*, Yogyakarta: FEB UGM, 2010, p. 26).

⁴ Mark Casson, *Entrepreneurship, Teori, Jejaring, Sejarah*, Jakarta: RajaGrafindo Persada, 2012, p. 19

⁵ Susminingsih, Fatimah Kari, Kusuma Chandra Kirana, Sri Hermuningsih, (2017). *The Empowerment of Small And Medium Enterprises (SMEs) Through Bmt and Cooperative Revolving Fund In Indonesia And Malaysia*, research international collaboration.

sharpness, the alertness of noticing potential opportunities. Although the entrepreneur does not have a formal mechanism in business opportunity identification, they seek for opportunities sources through: customers, business associations, members of the distribution system and Technicians.

2. Making A Business Plan

Usually entrepreneurs does not prepare business plan beforehand, nor does they have enough information sources to develop a good business plan. Important business plans are owned because they are used to develop opportunities, determine and plan the necessary resources, and how to manage the business.

3. Determining the Needed Resources

The first thing to do is to assess or estimate the currently owned resources. The important resources and the auxiliary resources are then selected. The adequacy and suitability of resources need to be assessed. At the beginning of the business, it requires more ownership by the entrepreneur, not from loans or aid.

4. Company Managemen

After the necessary resources are available, the next step is to allocate the implementation phase of the business plan. The structure and style of management is required in the implementation stage, as well as the variables or success factors are identified. Although these 4 phases run progressively, but it is not necessary for a phase to be completed to precede the next phase, but is done simultaneously.⁶

⁶ Soeharto Prawirokusumo, *Kewirausahaan dan Manajemen Usaha Kecil*, Yogyakarta: FEB UGM, 2010.

B. Human Character Elements

Before discussing any character possessed by an entrepreneur, it has to be understood first about the elements of the character, which consists of:⁷

1. Drives

Drives are tendencies to maintain that I am a human. These drives are brought from birth to meet certain life needs. This drives are often unrealized, and are often detached from human rational control. It is very closely connected with deep feelings. The quantity and intensity in each person is various. Also, good education and habits can influence these drives, and can refine them.

There are individual and social drives. Individuals such as drive to eat, drive to be active, drive to play, drive to fighting/struggle, drive to destruct, drive for power and so on. While the drives of a social nature such as sex drive, the drive of sociality or living together, drive to imitate, drive to gather and so forth.⁸

Entrepreneurship depends not only on the internal quality of the entrepreneur, but also relates to the relational quality that the entrepreneur themselves can build. Social networks are important for every stage of

⁷ Kartini Kartono, *Teori Kepribadian*, Bandung: Mandar Maju, 2005, p. 64-82

⁸ Basically, encouragement or motive is an understanding that includes driving force. The reasons or impulses inside a human are the ones that cause people to do something. All human behavior has essentially a motive. If the behavior called reflex behavior and which takes place automatically has a purpose even though the intention is not realized by humans. Human motives can work consciously and also unconsciously. Motives are also impulses, desires, wants, directions to human behavior. Motives are also the goals referred to as incentives. Incentives can be interpreted as a goal that becomes the direction of a motivated activity (Alex Sobur, *Psikologi Umum Dalam Lintas Sejarah*, Bandung: Pustaka Setia, 2009, p. 266).

entrepreneurship. Opportunity-seeking entrepreneurs can gather information from the second hand of family, friends, and acquaintances as a direct observation substitution of their own. Access to elite social networks is typically useful for the discovery phase, at this stage, high-value opportunities are equally available. An entrepreneur who wants to be the first to exploit will harvest access to journalists who will handle him for the first time in their publications.

Physical networkings are also very important. Without physical networks, goods and services are unable to reach the broad market. Without a long-distance transport network, the project remains small; Entrepreneurs are advised to make small-scale operation replications in many locations to reach markets globally rather than making a single large operation to serve the global marketplace. Remote communication networks are also important; All of these networks allow information to reach a variety of locations to be synthesized in the project discovery process, as well as facilitate long-distance trade co-ordination (i.e. via postal services and telecommunications networks).⁹

2. Instinct

Instinct is the ability to do complex things without previous practice and directed at meaningful goals, to maintain the human existence. Human instinct brought since his birth; which often unrealized and mechanistic. So guided by their instinct, human and animals behave in order to satisfy the needs of their lives; For example looking for food, looking for partners or having sex and others. Along with these drives, this instinct becomes the driving factor for all human behavior and activity; and

⁹ Mark Casson, *Entrepreneurship, Teori, Jejaring, Sejarah*, Jakarta: RajaGrafindo Persada, 2012, p. 29-31

become a dynamic force that deeply embedded in the human personality.

3. Reflex

Reflexes are an unconscious reaction to certain stimuli, acting out of human consciousness and will. There are conditional reflexes and some are unconditional reflexes. Unconditional reflexes existed from the moment humans were born; For example people will cough if there is a liquid entering the airway, crying, closing the eyes, swallowing and others. Meanwhile, conditional reflexes are caused by environmental influences, or as a result of intentioned training and education.

The behaviorist regard this human as a reaction-machine and represents the unity of of complex reflexes. Talent and heredity traits do not exist. And education is omnipotent; because educating means training reflexes. Therefore man is described as reflex machines and creatures of habit. So educators are very powerful, because they can affect or make those reflexes to be functioning according to their will.

4. Character Trait

Traits of this character are expressed in the form of attributes: shy, thrifty, stingy, simple, arrogant, courageous, kind, powerful, fearful, etc. These attributes can be present in human self, but can also be absent. This is due to educational factors, external factors or environment, and habituation/conditioning plays an important role in the formation of these traits. It is these character traits that characterize and give a certain nuance to a person's character, so that his character is different from that of others, although the type of the temperament is the same. The most important part of these traits is:

a. Habit

Habits are complex and varied conditional reactions and are fixed channels that human behavior can traverse; or is a conditional expression of human behavior. These habits become the product of impulses and provide stability and certainty to the behavior of the individual. The habit is obtained through imitation and repetition exercises. Initially, all those imitating drills were conscious and deliberate. Gradually everything takes place automatically, mechanized, less/not realized. Furthermore, the habit is of a neutral nature, with no specific direction in positive or negative mood colors. However, the habit sometimes can make human become stiff "*verstard*" or fixed.

At first, the level of habit is realized and people use reason consideration. Overtime, considerations of reason and consciousness become increasingly thin; and habits become automatic and unrealized (i.e. walking, bicycling smoking, alcohol addiction, etc). Usually, the formation of the habit is also assisted by conditional reflexes. In other words: the establishment of conditional reflexes becomes the basis for habit formation. Finally, the habit takes place automatically and mechanically, regardless of mind and consciousness. Thus, the habit eventually becomes learning moments, or becomes moments of merely cognitive activity.

b. Tendency

Tendency is the desire or reactive-readiness that is aimed on a particular purpose, or directed to a concrete object, and always appears repeatedly. These tendencies are character traits that primarily grow on the affective-dynamic structure. The recognition component is also present in it, but not as the main factor.

With the systematization and organization from the whole personality towards certain situations, a reactive-readiness and direction for the particular situation or object is developed. By success and failures, punishments and rewards, certain reactions are born, which is a habitual reactive readiness (tendency) to the situation.

Experiences can enrich, deepen, expand and enlarge the reactive readiness. But it can also make it rigid or causing *fixatie* (fixation = fixed, certain, attached, unchanged); and resulted in the occurrence of wrong sight and responses. But new tendencies can reopen a fixation, break down and review and reorganize it. These tendencies are also influenced by environmental factors and personal traits of a person. The repetitions of one kind of experience, and their reactions to the experience can help to establish tendencies in the habitual form of reactive-readiness. But an important event that greatly affects a person can also lead to new tendencies. Furthermore, many of the tendencies then become rigid and *gefixeerd*, so it is a habit or become second nature.

In these tendencies, there is an alertness to react and act, which is supported by emotional pressures and a focused interest. Thus there is a selective and particular direction (*gedetermineerd*). These tendencies are dispositional character traits; not in a form of behavior, but something that allows a behavior to behave and direct behavior. Also, it is suppressing to the subject, and directing it to a particular reality. This tendency becomes a path that is less stable or *gehabitualiseerd* than behavior.

Traits are a tendency in the form of a generalneuropsychic system, typical as in individuals, who have the capacity to display

functional and worthy stimuli, then initiate and guide the forms of adaptative behavior and behavior, constant expression. So these tendencies become a way of taking a relatively constant stance in equivalent situations. So, that a general tendency arises to create a generalization that leads to a habit.

These tendencies are the result of experiences, and are also determined by the person (personal constitution), each of which in must be different in every person. This tendency is also a product that has been made more stable than instincts, drives, vital needs and desires. This tendency is not hereditary (not an innate), and is not rigid and mechanistic like reflexes or habits. Sometimes temporary; sometimes it can be stable or even permanent. It is clear, however, that the tendency contains an alertness of behaving, reacting and reacting to certain situations. This tendency primarily contains components that are affective-emotional and dynamic in nature; while also containing the introduction component.

5. Feeling, Emotion and Sentiment Organization

Feeling is a subjective psychic phenomenon, and is perceived as happy, unhappy or sorrowful, in different gradations and in various *niveau*. Feeling is also called the plan, emotion or vibration of the soul. A feeling perceived by someone depends on and is closely connected with all the consciousness and to one's personality. Obviously that feeling is closely related to psychological conditions, moods and other consciousness contents.¹⁰ Feelings are

¹⁰ Everyone has a very similar kind of feeling, but the intensity is different. These emotions can create a tendency that makes a person frustrated, but can also be a capital to achieve happiness and success in life. It all depends on which emotions we choose in our reactions to others, events,

also emotional reactions and entire fissional organisms in human beings.¹¹ Although the feeling almost always has a relationship with a recognition phenomenon, it can not be regarded as a trait of observation, response or thought. Because feelings or plans have impressions or influence from the outside. It is evidenced by these events: the senses are sometimes coupled with a certain feeling (causing

and situations around us. Rakhmat (1994) Cites Coleman dan Hammen (1974) States that there are at least four functions of emotion. **First**, Emotion is energy generator. Without emotion, a person is unconscious or dead. Life means feeling, experiencing, reacting, and acting. Emotions awaken and mobilize human energy; Angry makes someone to attack; Fear makes someone to run; love encourages someone to come closer and romantics. **Second**, Emotion is the carrier of information. How the state of someone is can be known from one's emotions. If angry, someone knows that he is being obstructed or attacked by others; Sadness means someone loses something loved; to be happy means to obtain something favored; Or managed to avoid the hated. **Third**, Emotions are not just carriers of information in interpersonal communication, but also messengers in interpersonal communication. Various studies have shown that emotional expressions can be universally understood. **Fourth**, Emotion is also a source of information about success. A person wants to be healthy and knows it when he feels healthy. Human seeks beauty and knows that he earned it, when he felt an aesthetic pleasure in him (Alex Sobur, *Psikologi Umum Dalam Lintas Sejarah*, Bandung: Pustaka Setia, 2009, p. 400)

¹¹ Goleman (1995) found that the hormones produced under stress are sufficient for one spontaneous, fight or flee reaction. However, once produced, these ingredients continue to stay in the body for hours, while each of the following annoying event also causes the production of new stress hormones. The buildup that occurs can make the *amygdala* become a very sensitive detonator, ready to hijack the mind up to an anger or panic due to a very trivial provocation. If stress is sustained, the most likely for the ending is the drain of endurance or worse. Conversely, stress can be a gift to someone because it is impossible to avoid by managing emotions quickly and carefully. Emotions can be controlled faster if we are close to God the Almighty. In Islam's view, the most effective and safe way to deal with stress is to get closer to God the Almighty through dzikir (Abd. Kadim Masaong dan Arfan A. Tilome, *Kepemimpinan Berbasis Multiple Intelligence (Sinergi Kecerdasan Intelektual, Emosional dan Spiritual untuk Meraih Kesuksesan yang Gemilang*, Bandung: Alfabeta, 2011, p. 20).

certain feelings); But there are times when it does not cause any feelings.¹² Conversely, a same feeling can come accompany various different thoughts.

Happiness or unhappiness determines the quality of the feeling; in the form of joy, sadness, pleasure, sorrow, avarice, grief, beautiful, bad etc. Furthermore, the qualities of human feelings (emotions) depend on:

- a. Physical condition: Sick people are generally very sensitive to certain feelings. People, who are too tired, will be easily offended and quickly irritated.
- b. Sensitivity talent: a person has a great sensitivity and subtle feelings. While others have emotional constitutions that is less or not sensitive.
- c. Someone's mood at the time.¹³

¹² Feeling is a symptom that is closer for a human than to observation or imagery. Brouwer (1983) Mentions that feeling, or feel, is a symptom of consciousness experiencing. Experience is not directly realized, while the feeling is realized. The relationship of feelings and motivations can be seen in several ways: (a) Feeling can strengthen or weaken one's actions, just like motivation. (b) Feelings can also direct a person's behavior, (c) Feelings may also accompany motivated behavior, (d) Feelings can be the goal of motivated behavior. Despite the close relationship, there is a distinction between feelings and motivations that are generally based on the following: feelings are usually generated by external stimuli and the expression of feelings is generally directed to an environment that induces drive or stimulation from within and the reaction is aimed at certain objects only. Alex Sobur, *Psikologi Umum Dalam Lintas Sejarah*, Bandung: Pustaka Setia, 2009, p. 428-429).

¹³ Every profession requires professionalism for the person. Goleman (2005) cites Arlie Hochschild, a sociologist at the University of California, Berkeley, says "the commercialization of human feelings" leads to the formation of a kind of emotional tyranny. Goleman himself in his study also found that the self-regulation of impulse management and suppressing feeling depends on the alignment of the emotional center work and brain execution center in *lobus prefrontal*. Both of these skills respond to annoyance in the main emotional skills: (a) self-control: managing emotions and impulses that are effectively destructive; (b) trustworthy: showing honesty and integrity; (c) caution; Reliable and

About the intensity or strength of feeling; can be explained as follows:

- a. The intensity of feeling will become stronger, when accompanied by observation, when compared if accompanied by fantasy, and memories. For example, the pain when leaving a lover, the horror of seeing an accident right before the eyes, the happiness of meeting again with a supposedly dead person, and so on.
- b. The intensity of the feeling is strongly influenced by temporary psychologic and physical conditions. The task performed with yesterday's reluctance, will be fully resolved enthusiasm on this day. The unattractive romance a few days ago, grips our feelings today.
- c. The decrease in the intensity of feelings occurs because the feelings are continuous, or always repeatedly. So there is an event of increasing feeling. For example, people become accustomed to suffering or pleasure / luxury.
- d. The observations that accompany taste and odor sensations are generally more intense than the observations that accompany the auditory sensing. The disgust of seeing a rotten carcass will be more intense than seeing a bad color combination, or hearing a discordant voice.

Feelings are divided into some categories, there are:

- a. Sensory feelings, which are experienced by people through sensory devices, digestive devices, breathing

responsible in fulfilling obligations; (d) adaptability: flexibility in dealing with change and challenges; (e) innovation: open-minded ideas, new approaches, and up-to-date information (Abd. Kadim Masaong and Arfan A. Tilome, *Kepemimpinan Berbasis Multiple Intelligence (Sinergi Kecerdasan Intelektual, Emosional dan Spiritual untuk Meraih Kesuksesan yang Gemilang*, Bandung: Alfabeta, 2011, p. 26-27).

and other organisms. So closely related to the body-stimulating incentive. Included in this sense of sensation is a vital feeling or a life-feeling, which depends entirely on the physical condition in general (feeling comfortable, crowded, uncomfortable, strong, weak, and sluggish and so on). If sensory feelings can be localized, because they can be generated by certain incentives, the vital feeling is almost impossible to localize.

- b. Psychic feelings that can be generated by certain motives; Such as feeling like, happy, sad, disappointed, confused, and others. Includes in these psychic feelings are:
- 1) Intellectual feeling

That is the feeling that is perceived when someone understands something; and able to believe in the truth of something with the help of reason. That is a feeling of satisfaction because one can know and can solve problems; and feelings of difficulty and dissatisfaction, because they can not understand or are not able to solve a problem.

Curiosity, the thirst to keep learning, the desire to understand new and unknown issues, all belong to this category. Also feeling of stress in facing a test or waiting for a result, a sense of disappointment for failure, a sense of happiness for finding a truth, a sense of hopelessness in confusion. Including a sense of satisfaction because it can penetrate a difficulty with a sharp insight, which is called the *Aha-Erlebnis* event. Everything can be included in this intellectual feeling. The degree of measure for intellectual feelings is: intelligence.

2) Moral or ethical feelings

A perceived feeling of right or wrong, good or bad/evil. Degree of measurement used is: conscience. Good deeds give pleasure; while evil causes guilt or sin. Included in this ethical feeling is an awareness of obligations/duties, a sense of justice and injustice. The doctrine of the good and bad, the justice and injustice is called ethics.

3) Aesthetics or beauty feelings

Feelings that are perceived when someone is seeing or hearing something beautiful or bad. This sense of beauty depends on the subsequent talent and development of the talents. The level of measurement used is: the taste, which is strongly influenced by the mode and flow of the psyche in an era.

A person who is able to express his aesthetic feelings into concrete forms that can be observed and understood, is called artist. Then the art is everything that can give a sense of beauty; and everything that is deliberately created to create that beautiful feeling to yourself and others. For example, the art of dance, painting, sound art, sculpture, building, drama, film, and so on.

4) Social feelings

Feelings open to others. That is the feeling of participating to perceive the joys and sorrows of others. For example in the form of: love, hate, sympathy, antipathy, compassion, gratitude, disgust, hate, jealousy, feeling bound, thankfulness, and so on. Included in this category are egoism, altruism, nationalism, internationalism, chauvinism, and others. We usually associate social feelings with a

community or macro group: while sympathetic feelings are addressed to individuals.

5) Self-sense, individual feeling

Feelings when we realize the value of self-worth or self-unworth. Positive self-esteem, for examples are: superior feelings, high-minded, arrogant, proud, big heart, confident, etc. Negative self-esteem, for example is shy, humble, hesitant, low self-esteem, inferiority, min-complex (*minder-waardigheids* complex) = opposite of superieniteits complex or *meerwaardigheids* complex). This self-reliance depends heavily on the opinions of others; especially the opinions of our loved ones.

6) Transcendental or absolute, religious feeling

Feelings related to God or the Almighty. These feelings include astonishment, admiration, trust, reliance, submissiveness, humility, dependency or dependence, feeling very insignificant, awareness of sins, and so on.

This religious feeling is categorized into the highest, noble, highest psychic events, which often form the basis of noble deeds. And it can lead to the deepest happiness. This feeling can be experienced by every individual, and does not depend on any particular religious belief. Both Buddhists, Christians, Muslims, Jews, atheists, all can appreciate this religious feeling. The choice of living in religious beliefs is a decision from the core of personality.

In the human body, emotions are in fact related to energy. Robert E. Thayer, in Copper (2002) found four major human energy states. Two of them can defeat the capabilities and priorities called tense-energy and tense-tiredness, while the

two other energy states are beneficial, and function to clarify and enhance emotional intelligence, namely: calm-energy and calm-tiredness. Unfortunately, most of today's emotional intelligence theories neglect this relationship between energy and emotion, although this relationship is very important. Therefore, in order to facilitate its application, a brief explanation of the four states of energy is proposed.

Tense-Energy (high tension and high energy) is a stress-induced mood characterized by passion and strength that is generally fun. Physical energy feels high, even though it may be facing severe stress due to a tight and tireless work schedule. In tense-energy conditions, one tends to be very eager to push oneself to reach the goal after goal, almost nonstop to rest or reflect. The involved efforts are accompanied with physical tension from moderate to high in a while, or perhaps unbearable. Without realizing it, by allowing this tense-energy condition to continue, we gather the ability to pay deep and sincere attention to the needs of ourselves, others, or projects, and may suddenly come to the threshold of destruction from exhaustion.

Calm-energy (low tension and high energy) is a state of mood that is experienced quite frequently by only some people. This condition feels very peaceful and can be controlled. This condition can replace the tense-energy condition, to be:

- a) A cautious and more optimistic mind
- b) Peaceful and joyful body feelings
- c) The best physical stamina and health

In the state of calm-energy, then:

- a) High mental and physical energy reserves.
- b) Having the best combination of excellent body health,
- c) Increasing creative intelligence

One may view calm-energy conditions as alert but dynamically relaxed or mental and emotional overdrives, a regulatory system that allows doing as much as desired or even more, but with little effort not to cause damage.

Tense-tiredness is a mood that is characterized by a feeling of total exhaustion. Tension due to the tense-tiredness condition may still be controlled by daytime rest, snack, a little sport, light activity, or other brief intermezzos, but as the evening comes and the day becomes dark, we begin to routinely feel how difficult it is to let go of the tense state of tense-tiredness. Depression can arise from this condition. Many evidence suggests that the state of tiredness encourages the creation of the most undesirable conditions and is likely to be the cause of low self-deprecation, bad prejudices against everything, and a variety of deviant behaviors, including drug and alcohol abuse to alter mood, as mentioned by Thayer in Goleman (2003).

Calm-tiredness (low tension and low energy) is generally pleasant and characterized by a sense of reliance and freedom. Someone still stays with a sense of comfort and relaxation, perhaps while reading a book or listening to a calm music, and the mind is usually free of big and small problems around work and life. Calm-tiredness, according to Thayer in Cooper (2002),

is a healthy state to break free from the pressures of time or tension at the end of the day, but for most people the last time this calm-tiredness state may have been on vacation a few years ago. If you are in a state of tense energy or prolonged tenseness, emotional intelligence will become a victim and the obstacles and difficulties in life and work may be more severe, although the same problems are usually easier to control when in calm and alert. Chronically, a state of low energy seems to add a person's vulnerability to tension, anxiety, and fear. However, it should be noted that the tense-energy and tense-tiredness that affect the body, the tense energy and tense-tiredness that affect the body, the mood, and the mind are not the same as the creative tension, ie the peak energy that is felt when wholeheartedly engage in an exciting debate, or while working to achieve a clear and exciting goal despite the challenges it faces are not easy. The most important thing to remember is, in general, when feeling of having much energy, but at the same time feel the peace, the understanding about both yourself and the world will be very different from when being tired and tense. Not only do memories of past successes and past failures are different, but the realization of the possibility of future failures and failures also occur differently. To develop emotional intelligence effectively, it is important to manage the relationship between energy and emotional intelligence.¹⁴

¹⁴ Abd. Kadim Masaong and Arfan A. Tilome, *Kepemimpinan Berbasis Multiple Intelligence (Sinergi Kecerdasan Intelektual, Emosional dan Spiritual untuk Meraih Kesuksesan yang Gemilang*, Bandung: Alfabeta, 2011, p.37-41.

6. Sentiment

Sentiment is a kind of feeling or tendency that has a central position, and become the nature of the main character or the cardinal. If it actually occupies a cardinal position, it is called lust. Lust is a tendency that is so strong and so powerful, that it often interferes with physical and psychic life. For example, the lust of gambling, alcoholic drinking collects money, etc. The dominant ones are called *Meistersentiments* or radix from life (eg machiavellistic, narcissistic, sadistic, autism, fanatic, satiristic, etc).

People may have the same temperament; but the forms of expression are often different. This is due to differences in capacities, talents and sentiments. This sentiment is obtained by human throughout their life and cooked in their own self. Finally, these sentiments give a person a characteristic and personal stamp.

The qualities of temperament that human has gained since birth and is hereditary; not much can be changed, because there are cadres who limit it. This temperament is the dimension of human behavior, which determines (determinant). In one's temperament, one can see the behavior of a person causally, why is a person behaving in such a way. And one can not understand why a person is given a special temperament. While sentiments and tendencies are gained by humans throughout their life, and can be developed.

Therefore, by and with the sentiment we can understand, what moves people, and where it will direct people's life purpose. In this sentiment, there is a final vision directed at one goal, so there is a bond between one's self with certain sectors of this vast life. By considering the temperament, we can see how one's qualities are; but inside and on the sentiment, we can see what someone will become.

If one sentiment grows so large and strong, it will grow into an autonomy, which dominates and exerts all of the human personality. For example in the form of anger that gnaws at the human heart; Jealousy that drains the heart and makes people forget themselves; the envy that grips the heart and directs people to mistakes. Pride blinds the eyes and heart; hatred that dominates the mind and heart. Slowness makes people so complacent and forget.

7. Interest

Attention and interest (along with emotions and will) determine the extent of consciousness. The rising degree of consciousness is the beginning of attention. Attention is a common reaction of the organism and of consciousness; into increased activity, concentration and limitation of our awareness of objects outside of us. Limitation of awareness of one object and setting aside the unnecessary things is called the inhibition process. While the efforts that highlight the things that are necessary and related to the object of interest are referred to as apperception. After all, the organs needed to pay attention to a particular object must functioning properly and be matched to the demands of the situation. Such an effort is referred to as an adaptation or adaptation of the concerned object.

Furthermore, Attention is greatly influenced by our feelings and moods (which are generated by the concerned object), and determined by will. Something considered to be noble and beautiful, will captivate our attention. Something that creates cringe and fear, will also grip the attention. On the contrary, anything that boring, trivial and automatic, just like a machine, will not attract our attention.

Attention may be spontaneous, direct, or unintentionally attracted directly. And there is indirect or direct attention. This kind of attention is also called conditional attention. There is also a static and dynamic

attention. Static attention is the constant concern on one object and it does not weaken. Dynamic attention requires the addition of stimulus on a continuous basis, so that the attention will not weakening. The static attention leads to a way of work that uses the regular and same tempo. While the dynamic interest, people work according to the harsh winds.

Furthermore, there are also known a concentrative attention, which focuses the mind-will-feelings on only one object. And distributive attention, capable of giving out thoughts-feelings-wills on multiple or many objects. High mathematical studies, for example, require concentrated attention. There is also a narrow concentration; so there is a fixation of attention, which easily concentrates attention on one object. Concentrated attention to one object. This concentrated and inherent attention is referred to as perseverative attention. In some people, this power of perseveration is so great that it can not escape themselves from the object of interest. Also on realization of new objects, their attention are still always poured and attached to the old objects/memories.

Others have a wide awareness with wide attention too, which is easily deflected or directed at many objects. So there are fluctuations (swing, easy switching, increase and decrease) of attention. Such awareness and attention facilitates the process of adaptation or adaptation to objects and to situations that are rapidly changing.

In a narrow sense, Attention can be mentioned as the product/result of other psychic abilities that called interest. Interests are moments of intensively trends that are focused to an object that is considered important. In interests, there are always strong affective (feel, emotional) elements. Interest is also closely related to our personality. Interest also displays a personal attitude, which comes directly and as the "I" of a person. So in this interest, there are elements

of recognition (cognitive), emotions or affective elements, and the willingness or volutif/conative elements to achieve an object.

With a fluctuative interest (always experiencing fluctuations, swings, flow, shocks), one can simultaneously observe many objects; but the observations are not done thoroughly. While the type of individual with a fixed interest (experiencing fixation or perseveratif nature), just observe at one or a few objects only. But his observations are thorough and accurate. Interest depends a lot on the totality of one's personality. So that when a person changes his constitution due to environmental change, then one's interest will also change. Precision and accuratesse work (exact, thorough) demands a high attention, interest and memory. And it needs to sense all events and distractions that could distort the interest and attention. Interest and attention should be raised with the help of motivations and emotions. By an inspired and guided interest, people become constantly active and busy, so that they can cultivate a sense of "meaning" and a happy life in the world.

8. Virtue and Sin

Virtue and sin are the main sentiments that contain positive and negative values. Some important forms of virtue include: careful, moderate, strong, fair, wise, kind, generous, merciful, etc. This virtue is an active dynamic alert to do something. The divine virtues include: belief, faith, hope, love, kindness, absolute love.

The virtue supported by the appeal of conscience brings human to the joy of inner peace and self-transcendence or self-improvement. Sins or bad traits include: arrogant, greedy, jealous, Envy, angry, malicious, breaking the norms of truth and law, sluggish,

lazy, etc. All of this draws people to pain, misery and destruction.

9. Will (das Wollen)

Willingness is an encouragement of will (*streefvermogen*) that directed toward certain goals, and is controlled by mind consideration. So, on this will, there are elements of reason and *Basinnung* (insight), and there is a final goal. After all, will is the organizer of a character.

C. Entrepreneur Character

After understanding the elements that build the characters of an entrepreneur, then it needs to understand what characters are ideally owned by an entrepreneur, namely:

1. Innovative

An innovation can be defined as a successful implementation process in which new creative ideas are put into practice within an organization. Innovation is a statement of a new concept, procedure and or technology within an organization. Things that must be understood as an innovation are things such as tangible that essentially increases profits, and is recognized as a change from the previous routinity, this is what King and Anderson has discovered.¹⁵

Every human being has tremendous potential to develop innovation and creativity. This potential comes from sincerity, determined intentions, clear life goals, high commitment to reach goals, and the ability to collaborate. This potential is seen through new ideas that are usually vulnerable and too easily affected by

¹⁵Sascha Kraus, et.al.,2011, "Innovation in Family Firms; an Empirical Analysis Linking Organizational and Managerial Innovation to Corporate Success", *Review Management Science*, DOI 10.1007/s11846-011-0065-6, p. 4.

criticism. However, the creativity embodied in the form of innovation can also cease when the following things happen or occur:¹⁶

- a. Strict supervision: Continuous observation and inspection. This greatly obstructs the freedom needed for creative thinking.
- b. Evaluation: Criticism that is too early or too sharp. Creative ideas should be criticized, because not all ideas has the same quality (good), or promising so it needs to be filtered through criticism, but evaluation becomes counterproductive when it suggest like a judgmental.
- c. Excessive Control: Detailed management at each stage undertaken. Like strict supervision, it makes people feel very uncomfortable, and keeps them out of bringing up their original ideas.
- d. Unnegotiable deadlines: Extremely tight schedules that create panic. While there are pressures that invite motivation, and time limits and targets can focus our attention, pressures and time limits can eliminate “leisure time” that are productive for the rise fresh ideas.

2. Having the Spirit of Leadership

Entrepreneurship is not merely focused on entrepreneurs alone, but also on the intersection of someone who has entrepreneurship and entrepreneurial opportunities. Entrepreneurship is sometimes also understood as a matter of leadership in a particular context, which is the context of discovering, evaluating and exploiting opportunities to

¹⁶ Abd. Kadim Masaong and Arfan A. Tilome, *Kepemimpinan Berbasis Multiple Intelligence (Sinergi Kecerdasan Intelektual, Emosional dan Spiritual untuk Meraih Kesuksesan yang Gemilang*, Bandung: Alfabeta, 2011, p. 29-30.

create goods and services.¹⁷ Besides, also on the intersection between the ability of a person's business (making someone want to run a business) with the existence of business opportunities.¹⁸ There are also others who understand entrepreneurship as a leadership in a special context, where the context is defined as a combination of discovery, evaluation and exploitation to create goods and services. Entrepreneurship becomes a special case of leadership problems (so called social leadership), as stated Schumpeter. In fact, he distinguishes it from other forms of leadership in which one is able to "form" a company rather than to manage its existence.¹⁹

Leadership problems are as old as the human history, therefore leadership requires humans. There are some reasons that society or organizations can not run without a leader:

- a. Because many people need a leader figure.
- b. In some situations a leader needs to be present to represent his group.
- c. As a place of risk taking in the event of pressure towards the group.
- d. As a place to put power. However, in everyday understanding there is often overlap between the use of the term leader and manager. In practice, a person who is supposed to perform a leadership function is performing more like a manager, but there is also

¹⁷ Claudia C. Coglisier, et.al, 2004, "The Intersection of Leadership and Entrepreneurship: Mutual Lessons to be Learned", *The Leadership Quarterly*, 15, p. 774

¹⁸ S. Shane & Venkataraman, 2000, "The Promise of Entrepreneurship as a Field of Research", *Academy of Management Review*, 25, p. 218

¹⁹ J. Schumpeter, 1934, *Capitalism, Socialism and Democracy*, Vol 14, New York: Harper and Row.

someone who has a manager position, but demonstrating a leader's ability in practice.²⁰

Leadership is sometimes understood as the power to move and influence people. Leadership as a tool, means or process to persuade people to be willing to do something voluntarily/joyfully. There are several factors that can drive people, which are due to threats, rewards, authority, and persuasion. Leadership is also understood as a process of directing and influencing activities that are related to the work of group members. There are three important implications in this case, that are:

- a. Leadership is involving others, either subordinates or followers.
- b. Leadership involves a balanced distribution of power between the leader and the group members, because group members aren't without power.
- c. The ability to use different forms of power to influence the followers' behavior in various ways.

Leadership practice is concerned with influencing the behavior and feelings of others, wether individually or in groups in a particular direction, so that through leadership, it refers to the process of helping to direct and mobilize people or ideas. In Islam the leadership is identical with the term *khilafah* which means representative. The use of the word *khilafah* after the death of the Prophet Muhammad SAW also touches the meaning contained in the word "*amir*" (plural: *umara*) or the ruler. Therefore, in Indonesian, these two terms are called formal leaders. However, if it refers to the word of Allah in the Surah Al-Baqarah (2): 30 which read:

²⁰ Veitsal Rivai & Deddy Mulyadi, *Kepemimpinan dan Perilaku Organisasi*, Jakarta: RajaGrafindo Persada, 2013, p. 1-2.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً ۗ ...

Translation: (Remember) when your Lord said to the angels, "Verily I want to make a caliph upon the earth".

So the nonformal position of a *caliph* also can not be separated anymore. The word *caliph* in the verse are not only directed to the *caliphs* after the Prophet, but are the creation of the Prophet Adam that is called human with the task of prospering the earth which includes the task of calling others to do the good and prevent the act of evil.²¹

Leaders have the personality traits such as vitality and physical stamina, intelligence and wisdom in behaving, willingness to accept responsibilities, competent in performing tasks, understanding the needs of the followers, have skills in relating to others, the need to excel, be motivating and encouraging, able to solve Problem, convincing, have the capacity to win, have the capacity to manage-decide-determine priorities, be able to hold trust, have influence, be able to adapt or have flexibility. This means that can be a good role model towards a change in an organization.²² Allah SWT said in QS. An-Nahl (16): 120.

اِنَّ اِبْرٰهِيْمَ كَانَ اُمَّةً قَانِتًا لِلّٰهِ حَنِيفًا وَّلَمْ يَكُ مِنَ الْمُشْرِكِيْنَ ﴿١٢٠﴾

Translation: Indeed, Abraham was a (comprehensive) leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah. (He was) grateful for His favors. Allah chose him and guided him to a straight path. (QS. An-Nahl (16): 120)

²¹ Veitsal Rivai & Deddy Mulyadi, *Kepemimpinan dan Perilaku Organisasi*, Jakarta: RajaGrafindo Persada, 2013, p. 4.

²² Veitsal Rivai & Deddy Mulyadi, *Kepemimpinan dan Perilaku Organisasi*, Jakarta: RajaGrafindo Persada, 2013, p. 19.

As well as in QS. Al-Ahzab (33): 21, Allah SWT said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Translation: There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and (who) remembers Allah often. (QS Al-Ahzab (33): 21

The uniqueness of leadership problems is as unique as human beings themselves, many issues need to be understood if one wants to be a good and effective leader. All of that uniqueness impacts the dynamics of leadership, which in practice is influenced by several things.²³

a. Human relations (*relationship*)

Leadership requires an effective form of human relationships, meaning that human relationships in leadership are the leader's perspective in treating the people he leads, which will provide responses in the form of activities that wether support or not in achieving the goals of the group/organization. These activities are not static, but they can change and develop so that the actualization of the group/organization becomes dynamic. The existence of this human relationship, especially in relation to real life where interaction between someone with others that need a sense of mutual understanding, mutual love, and mutual respect with the main principle of the deliberation.

²³ Veitsal Rivai & Deddy Mulyadi, *Kepemimpinan dan Perilaku Organisasi*, Jakarta: RajaGrafindo Persada, 2013, p. 29-33.

Creating an effective relationship is a tool in leadership. The relationship must be maintained, developed and nurtured. Therefore the understanding of human relationships should be clarified, namely:

- 1) Effective (positive) human relationships. Namely communication and treatment that cause pleasure and satisfaction between both parties. This condition will create a sense of belonging, sense of responsibility and the willingness to participate (sense of participation), both on the people who are led and the leaders of each unit.
- 2) Ineffective (negative) human relationships. Namely communication and treatment that cause feelings of displeasure, dissatisfaction, and mutual rejection between the two parties. Every leader needs to realize that in order to actualize effective human relationships, it is necessary to have the ability to treat others as subjects rather than objects, just as inanimate objects, which can be treated at will. The term in leadership "Return on Individual" (ROI) which means that leaders pay attention to every individual he leads. Attention is necessary because the success of the leadership is determined by the support of each individual. That support will only be obtained in an effective human relations atmosphere.

b. Decision making process

The decision of a leader does not come instantly, but through the process. Taking that will be actualized into group activities is the right and obligation (responsibility) of the top leadership in the form of authority, and the authority can be delegated. In the delegation of authority, it does not imply that the

competent authority may make decisions or engage in the activities of his will, but shall remain within the limits of the norms and general policies prevailing within his organization. The delegation of authority must be accompanied by responsible assignment. Responsibility shall be construed as a requirement or obligation to execute the delegated authority in a good and right manner, and submit reports on the implementation or the results to the authority, in order to avoid misuse or deviation.²⁴

c. Control in leadership

The main purpose of control activities in leadership is to obtain a response in the form of willingness to actualize the work program of the members of the organization. The response also means attitudes and behaviors that show obedience to the leader, which is manifested by the willingness to do everything according to his will. Effective leadership can be accomplished dynamically, because of the leadership capability of taking and making decisions together. Such leadership is part of a controlling activity in leadership that requires a process. The process can be intensively reached through meetings, which aim to:

- 1) Gather information, thoughts, and opinions in implementing the work program of the organization.
- 2) To evaluate the organization's work program
- 3) To solve common problems
- 4) To convey information, instruction, and provide guidance and direction.

²⁴ Veitsal Rivai & Deddy Mulyadi, *Kepemimpinan dan Perilaku Organisasi*, Jakarta: RajaGrafindo Persada, 2013, p. 31.

- 5) To discuss, ask questions, collect feedback and provide explanations, in order to reduce and avoid communication issues between the leader and the members of the organization.

Leadership control, on the one hand, intends to maintain norms or personality or organizational ethical code that is able to organize and mobilize members to the goals to be achieved. While on the other hand also intends that the norms or personality of the group always in tune with the development of society, so that the organization develops dynamically, but still directed precisely on the common goal.²⁵

A leader is a same human as the other human, can not escape from the various advantages and disadvantages, both physically and psychologically. So that when there are deficiencies or weaknesses found in a person's behavior in leadership, it can be viewed as a limitation in leadership. Ideally a leader should try to help the people he leads to have the ability to overcome their weaknesses, so as to avoid the possibility of failure in performing their duties. The more the leader is able to reduce the various weaknesses that exist in him, means as human beings will be able to improve efficiency and effectiveness in performing the basic tasks of the organization. The limitations include:²⁶

- 1) Human limitations

Human who successfully gain the opportunities to be a leader can not escape them from the weakness which is universal and

²⁵ Veitsal Rivai & Deddy Mulyadi, *Kepemimpinan dan Perilaku Organisasi*, Jakarta: RajaGrafindo Persada, 2013, p.33-34.

²⁶ Veitsal Rivai & Deddy Mulyadi, *Kepemimpinan dan Perilaku Organisasi*, Jakarta: RajaGrafindo Persada, 2013, p. 38-42.

natural. These weaknesses result in limitations in realizing the leadership. The limitations include:

a) Limitations of spiritual norms

High dignity of humanity is a barrier to the behavior of every human being, including in carrying out their leadership function. Human dignity assumes responsibility in the sense that its behavior is limited by certain values, including social norms and spiritual/religious norms or beliefs embraced by a leader.

(1) Limitations of spiritual norms, this is limitations because human as a leader has a duty and at once attached to himself a prohibition that must be obeyed.

(2) Normative limitations, namely the limitations due to the prevailing norms in society and state, such as customary law as well as applicable positive law.

b) Physical limitations

Limitations of leadership due to physical / physical elements, i.e:

(1) Age

As a leader at a young age, everyone has the maximum physical energy to perform, to realize positive creativity and initiative compared to older leaders.

(2) Physical health

Human physic can be tired and sick that it need to rest and sleep enough, require a clean and nutritious food with the intention of realizing effective leadership.

(3) Physical variations

The influence of sex is influenced only by social and religious norms.

(4) Time limitedness

Effective leadership is leadership that seeks to overcome the limitations of time, because leaders can not attend the same event/time in two events.

c) Physical limitedness

The first foundation for building a Muslim personality is a true creed. Allah SWT has said in QS. Ar-Rum (30): 30.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ
النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۗ ذَٰلِكَ الدِّينُ
الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

Translation: So direct your face toward the religion, inclining to truth. (Adhere to) the fitrah of Allah upon which He has created (all) people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.

Leadership is limited by the psychic ability of the ability to think, remember, fantasize, feeling, and will. And because it is limited by differences in other psychic potential, such as: talent, interest, intelligence and various personality traits. The limitations of the human mind to understanding problems simultaneously or complex problems are examples that show

that a leader can not solve every of his or her own responsibilities alone.

2) Administrative limitedness

Group/organization as container to realize the common interests that called organizational goals. In this togetherness, not all of the will, , the ideas, opinions, plans, creativity of a leader can be implemented freely. In other words, the limitations of leadership are limited by the conditions contained in the control of the cooperative process to achieve the so-called administrative limitations. Some administrative limitations, namely:

- a) Every leader is limited by the vision and mission of the organization, every leader in mobilizing the people who are led should not be out of course of the effort to realize the cooperation that is directed to the achievement of the mission of the organization.
- b) Each leader is limited by position, as a manifestation of a horizontal task on the same level as a barrier that requires the leader to only perform activities in his field. The ability to realize effective leadership is also administratively limited by the number of people it leads. The larger the number of the people led, the more difficult it is to coordinate, supervise, and need to have auxiliary leader.

3) Dare to take risks

Entrepreneurs love to take realistic risks because they want to succeed; they get great

satisfaction in performing difficult but realistic tasks by applying their skills. Thus small risk situations and high risk situations are avoided because this source of satisfaction is not possibly in each of these situations. In short, entrepreneurs love challenges that are difficult but achievable. Business growth requires entrepreneurs not to be afraid to take decisions and be willing to accept certain risks. Most people are afraid to take risks because they want to be safe and avoid failure. But all work has their own risks, which is an essential part of an entrepreneur. A person works under pressure and risk-taking conditions and must understand that the possibility of failure is always present.

An important element of an entrepreneur's approach to the taking of situations is the willingness to accept personal responsibility for the consequences of decisions, whether profitable or not. Others find it hard to accept responsibility for decisions that might lead to failure, and they often relate events in their lives to fates or forces beyond their control, such as competition with large corporations or government interference. Character of entrepreneurs related to risk taking are:

- a) Risk taking concerned with creativity and innovation and is an important part of turning ideas into reality.
- b) Risk taking is related to self-belief. The greater one's belief in one's own ability, the greater one's belief in one's ability to influence the outcome of his decisions and the greater one's willingness to try what others see as risk.

- c) Realistic knowledge of your own abilities is also important. Such realism will limit the activities of a person to situations that he or she can influence.²⁷

In the context of entrepreneurship, reciprocal and integrative relationships between entrepreneurship, leadership and organizational behavior are greatly beneficial to one's leadership with others. From this kind of relationship it is reasonable to assume that leadership influences business performance; entrepreneurs are leaders who determine business success through risk taking, achievement needs, self-confidence (self efficacy) and the ability to take advantage of opportunities.²⁸

3. Decision Making

Decision-making is a behavioral review, reflecting the character of a leader. Therefore, to know whether decisions taken good or bad are not only judged after the consequences occur, but through various considerations

²⁷ Geoffrey G. Meredith, et.al., *The Practice of Entrepreneurship*, Tr. Andre A., Jakarta: Pustaka Binaman Pressindo, 2000, p. 37-39.

²⁸ Read W.H. Stewart & P.L. Roth, 2004, "Data Quality Affects Meta-Analytic Conclusions: A Response to Minner and Raju, Concerning Entrepreneurial Risk Propensity", *Journal of Applied Psychology*, 89; T.M. Begley & D.P. Boyd, 1987, "Psychological Characteristics Associated With Performance in Entrepreneurial Firms and Small Business", *Journal of Business Venturing*, 2, p. 79-93; C.C. Chen, P.G. Greene & A. Crick, 1998, "Does Entrepreneurial Self Efficacy Distinguish Entrepreneurs from Managers?", *Journal of Business Venturing*, 13, p. 295-316; S.A. Alvarez & sebagai L.W. Busenitz, 2001, "The Entrepreneurship of Resource-based Theory", *Journal of Management*, 27 (6), p. 755-775.

in the process. Decision-making activities are a form of leadership, so that:²⁹

- a. Decision theory is a methodology to structure and analyze uncertain or risky situations, where decisions are more perspective than descriptive.
- b. Decision-making is a mental process in which a manager obtains and uses data by asking other questions, shifting answers to find relevant information and analyzing data; Managers individually and in teams, organize, and monitor information, especially the business information.
- c. Decision-making is the process of choosing between alternative actions to solve the problem.

Thus, the focus of decision-making is on the ability to analyze the situation by obtaining information as accurately as possible so that problems can be solved. In its implementation, decision making can be seen from several aspects, namely process and decision-making style.

- a. Decision-making process

In practice, the decision-making process can be done through the following stages:

- 1) Problem identification
- 2) Defining the problem
- 3) Formulating and developing alternatives
- 4) Implementing the decision
- 5) Evaluating the decision

The next practice is to:

- 1) Define the problem
- 2) Identify the decision criteria
- 3) Allocate the weight on the criteria
- 4) Develop alternatives

²⁹ Veitsal Rivai & Deddy Mulyadi, *Kepemimpinan dan Perilaku Organisasi*, Jakarta: RajaGrafindo Persada, 2013, p. 157-159.

- 5) Evaluate alternatives
- 6) Choose the best alternative

b. Leadership Style

Style is learning habit. Research on decision-making styles has identified four different individual style approaches to decision making.

Decision making styles are a quadrant that is limited by the dimensions of:

- 1) Way of thinking, consists of:
 - a) Logical dan rational; serially process information
 - b) Intuitive dan creative; Understanding about a thing thoroughly.
- 2) Ambiguity tolerance
 - a) High needs to structurize information through minimizing ambiguity.
 - b) Low needs to structurize information, so that able to process multiple thoughts in a same time.

Combination of those two dimensions resulted in decision making style:

- 1) Directive (low ambiguity tolerance and seeks for rationality). Efficient, precisely making decision and oriented on short terms.
- 2) Analytic (high ambiguity tolerance and seeks for rationality). A careful decision maker, capable of adapting in a new situation
- 3) Conceptual (High ambiguity tolerance and intuitive). Long term oriented, often suppresses creative solution to a problem.
- 4) Behavioral (low ambiguity tolerance and intuitive). Trying to avoid conflicts and seek acceptance.

Discussing decision-making is incomplete if it has not included ethics, since ethical considerations should be an important criterion in organizational decision making. There are three criteria in ethical decision making:

- 1) Utilitarian Criteria, in which decisions are taken solely on the basis of their results or consequences. The purpose of utilitarianism is to provide the greatest good for the greatest number. This view tends to dominate business decision making consistent with goals such as efficiency, productivity and high profits.
- 2) Criteria of rights protection. This criterion allows the individual to make decisions consistent with the fundamental freedoms and privileges that stated in human rights documents. The emphasis of this criterion is to respect and protect the rights of individuals such as privacy and freedom of speech.
- 3) Criteria of justice. This criterion requires individuals to apply the rules fairly and not one-sided so there is a reasonable sharing of benefits and costs. This criterion justifies the payment of the same wage to the people for a particular job without paying attention to the difference in performance and seniority in the decision of mass dismissal.

Besides the ethical considerations in decision making, the behavior of the leader in making ethical decisions is also influenced by the following factors:

- 1) The stage of moral development is a consideration of a person to decide whether morally correct or not. The higher the moral development of a person then his dependence on

outside influences is decreasing and he tends to behave ethically.

- 2) The organizational environment, that refers to an employee's perception of the organizational expectations. Does the organization support and encourage ethical behavior with giving rewards or hinder unethical behavior by giving penalties.
- 3) The control's position or national culture. What seems ethical in Indonesia is not necessarily ethical in America as there is no global ethical standard.³⁰

4. Entrepreneurial Behavior

Behavior starts from the observation as the first door to the outside world. Every human is locked in the natural physical capsule of their body. Through the senses, the signs of the outside world that are referred as various stimuli. How the stimulus is encountered, can be explained in the following physiological studies:

The five senses are possessed by every human, which are:

- a. The sense of sight —→ eyes,
- b. The sense of hearing —→ ears,
- c. The sense of touch —→ skin,
- d. The sense of smell/taste —→ nose/mouth, and
- e. The sense of balance —→ brain.

Through the five senses, the stimulus reaches a person and is passed on to the central nervous system that composed of the brain and spinal cord. The arrangement of peripheral nerves is the link between the senses and the central brain on the one side and between the muscles, the glands with muscles, and the glands

³⁰ Veitsal Rivai & Deddy Mulyadi, *Kepemimpinan dan Perilaku Organisasi*, Jakarta: RajaGrafindo Persada, 2013, p. 242-243.

with the brain on the other side. Basically, the path which is traversed by the stimulus is the same. Stimulus is accepted by the concerned senses, through the peripheral nervous system to be forwarded to the central brain. Here, the information is processed and if necessary, the appropriate reaction is selected through the muscles and glands.

From the stimulus that gets the reactions by the human senses, the next process is the appearance of perceptions, i.e. the perception of a person in response to stimuli captured by his senses. In accordance with the nature of a person, another element that plays an important role in the process of perception is the individual needs, per person. Two people in the same room will have different observations about the room, mainly because of different experiences, in addition to each pattern of needs leads to different perceptions. Things that concern the pattern of needs will attract attention. To this point, some elements play a role in the process of perception. Not all elements have been discussed, and those which have been discussed, it wasn't deeply. In fact, observations depend on the number of elements present in each individual. The environment of each individual can not be considered as the same one another. Basically, perception is selective.³¹ For entrepreneurs, the response to the stimulus that appears and is manifested in changing business environment conditions becomes the determinant of how entrepreneurs behave and adapt.

Actually, all behavior is a series of activities. People always do something, like walking, talking, eating, drinking, sleeping, working, etc. In many ways, humans do

³¹ Samsunuwiyarti Mar'at and Lieke Indieningsih Kartono, *Perilaku Manusia, Pengantar Singkat tentang Psikologi*, Bandung: Refika Aditama, 2010, p. 7-11.

more than one activity at a time. At some point someone may decide to change one or a combination of activities and start doing something else.³² In addition, human behavior is essentially plural. Therefore the purpose of behavior is often not just one. In addition to the ultimate goal (primary goal) there is also another goal (secondary goal), for example a small child wants to eat. To get food, he cried. Because of crying, the child is picked up by his mother and given food. At the time he is given food, the main goal is achieved, which is getting food. However, at that moment, he felt the pleasure of being picked up. At other times, if he cries again, he not only wants to eat, but also wants to be picked up while eating. So it appears the secondary goal, which is getting picked up.

As well as in the process of instrumental learning, secondary goals are also achieved through a learning process. However, in contrast to the process of instrumental learning, a person seems to deliberately learn a way to gain something, in the occurrence of secondary objectives, there is no problem about intentionally or unintentionally. In secondary objectives, the goal is already present in a situation, desired or unwanted, consciously or unconsciously.³³

The practice of human relationship to other human beings happens in entrepreneurship. Behavior becomes very important to build trust. Because with good behavior, comes satisfaction. From the satisfaction arises

³² In studying behavior, discussion of attitudes is also important. There are 4 (four) discussions in the issue of attitude and behavior, namely: (1) Attitudes and behavior without causality, (2) Attitudes that cause behavior, (3) Behavior causes attitude, (4) there is a reciprocal effect between Attitudes and behaviors, such as attitudes that cause behavior and behavior that lead to attitude. (Alex Sobur, *Psikologi Umum Dalam Lintas Sejarah*, Bandung: Pustaka Setia, 2009, p.378).

³³ Alex Sobur, *Psikologi Umum Dalam Lintas Sejarah*, Bandung: Pustaka Setia, 2009, p. 293-294.

trust. But there is often also a discrepancy between verbal attitudes and emerging behaviors. For example, the attitude of a person who claimed to be moral may be his or her behavior does not reflect the morality guides. Humans become easily changed or create new behavior can not be separated from the meaning of attitudes that are owned before the behavior is generated.³⁴

In interacting with knowledge, environment, human attitudes are made up by a variety of factors: **first**, the accumulated experience of similar types of responses. Someone may interact with various parties who have the same attitude towards a thing. **Second**, the observation of different attitudes. A person can

³⁴ Attitude can be meant as: (1) The tendency to act, think, perceive and feel in the face of objects, ideas, situations, or values. Attitude is not behavior, but rather a tendency to behave in a certain way toward an attitude object. Object attitudes can be people, things, places, ideas, situations, or groups. Thus, in fact, there is no stand-alone term for attitude. (2) Attitude is not just a recording of the past, but also determines whether one should agree or disagree with something; determine what is liked, expected, and desired; And set aside what is undesirable and what to avoid. (3) The attitude is relatively more settled. Studies show that political attitudes of a group tend to be maintained and rarely change. (4) Attitudes have an evaluative aspect; that is to say, contains pleasant or unpleasant value. (5) Attitudes arise from experience; Not brought from birth, but is the result of learning, (6) Attitudes have aspects of motivation and facets of feelings. It is this characteristic that distinguishes attitudes rather than the skills or knowledge that people possess, (7) attitude is not independent, but always contains a certain relation to an object. In other words, the attitude is formed and can be learned (Alex Sobur, *Psikologi Umum Dalam Lintas Sejarah*, Bandung: Pustaka Setia, 2009, p. 361-362)

Attitude is defined as a tendency to do or to anticipate something. How does a person's attitude when faced with pressure. How does one look at the future. How does one look at others? How does one's attitude in facing failure and so on. Thus, in the attitude is contained values that include intentions, beliefs, knowledge, and view of life (Toto Tasmara, *Spiritual Centered Leadership, Kepemimpinan Berbasis Spiritual*, Jakarta: Gema Insani, 2006, p. 1).

determine the attitude of pro or anti against certain phenomenons. **Third**, experience (bad or good) that has ever experienced. **Fourth**, the result of imitation of the other's attitude (consciously or unconsciously).

Another factor that plays a role is the internal factor within the person, namely his own selectivity, his own choice, or his interest in receiving and processing various influences that come from outside of himself. Thus, in the attitude formation and alteration, there are internal and external individual factors that play a role.³⁵

Human behavior is dynamic, changeable, and always moving, as the movement of human life itself. Human is different from animals, because animals can only move (be), but not able to grow/develop (becoming). Animals are unable to change themselves to a higher place or higher dignity. Unlike humans, he moves and then with his powerful mind power and spiritual power he is able to grow and develop himself to achieve success. Human is present in the earth not just being, but he must "become", must change.³⁶

Moreover, humans deserve to be placed higher than animals, because they have different adaptability to animals. Including adapt to all the changes and problems that arise in human life, everything beyond the ability of animals. In adapting, humans are not entirely dependent on their genes. Humans are able to adapt to new situations. Within this limit, this ability depends on the person's self. This does not mean that animals do not have the ability to adjust at all. In contrast, especially high-grade animals, they are quite flexible. However,

³⁵ Alex Sobur, *Psikologi Umum Dalam Lintas Sejarah*, Bandung: Pustaka Setia, 2009, p. 363.

³⁶ The process of being relates to the position of human as *khalifah*, as the representative of Allah SWT with the task of leading themselves and their environment.

these self-adjusting abilities fall out due to the possibilities that humans have. Animals depend on the reflexes and instincts, and the environment that surrounding them. Both reflex and instinct is a very important innate behavior (*aangeboren*) that is very important (*noodzakelijk*) to survive (*overleven*) absolutely/necessary. Human can learn to behave in a certain environment until he can survive. Adjustment of self-behavior and adjustment from the environment concluded that human in various environments knew how to act.³⁷ In the context of entrepreneurship, the human ability to adapt changes in the business environment so that he can change his behavior anytime, in accordance with the decisions he has taken.



³⁷ Samsunuwiyarti Mar'at and Lieke Indieningsih Kartono, (2010). *Perilaku Manusia, Pengantar Singkat tentang Psikologi*, Bandung: Refika Aditama, p. 43.

Chapter 4

BATIK BUSINESS DYNAMICS IN PEKALONGAN CITY

A. Getting to Know about Pekalongan City Geographical Condition & Social Setting

The Location of Pekalongan City as one of the cities along the pantura (north coast) is very strategic to reach, either from the east from East Java to the west, West Java and from the south of Yogyakarta, Wonosobo, Banyumas, all can reach Pekalongan City. The distance of Pekalongan City from several other cities such as: Batang: 8 km, Semarang: 101 km, Yogyakarta: 219 km, Surabaya: 448 km, Pemalang: 35 km, Tegal: 65 km, Brebes: 78 km, Bandung: 226 km and Jakarta: 384 km.¹ No wonder if Pekalongan City is quite crowded by people from out of town, moreover, Pekalongan City has a lot of cultural and art, even religion destinations.

The borders of Pekalongan City are as follows:

1. North: Java Sea
2. South: Pekalongan Regency and Batang Regency
3. West: Pekalongan Regency
4. East: Batang Regency

As a city in the northern coastal area of Java Island, Pekalongan City is considered very strategic to be a meeting place of trade activities from various areas. So does with cultural customs. So it is not surprising that in the city of Pekalongan, a diverse cultural background of ethnic such as

¹ Kota Pekalongan dalam Angka 2010/2011, 2010: 3-4

Arabic, Javanese, and Chinese thrives and loved by the community.

Pekalongan City as the route of vehicles from the west (Jakarta and so on) and the east (Semarang and so on) increases the business growth of both trade, culinary and tourism. This is evidenced by the availability of many industrial, trade, and tourism destinations and restaurant locations that provide various Pekalongan foods.

The Position of Pekalongan City, can be seen clearly in the following map image:

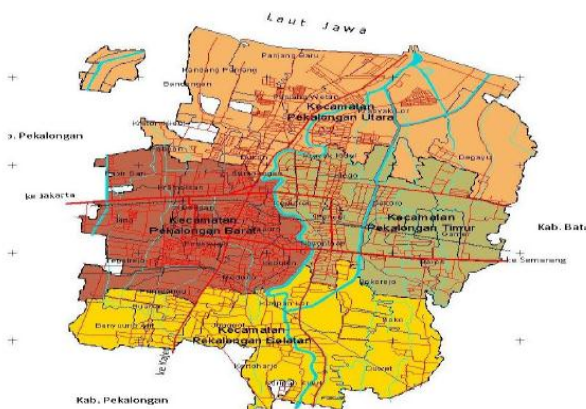


Figure 4.1 The Location of Pekalongan City

Pekalongan is a busy city through trade activities. Accordingly, the people of Pekalongan City are known as a heterogeneous society. In the city of Pekalongan there are 3 ethnics who live side by side, that are the Javanese, Arabic and Chinese ethnic. The three ethnic groups live in Pekalongan City and interact for a long period of time through trade activities. Some areas become quite famous residence. The area of Jalan Imam Bonjol, Jalan Belimbing, Banjarsari or Sentiling market area for the Chinese ethnic is known as Chinatown, while the Arabians occupy Jalan H. Agus Salim, Klego, Sugih Waras, and Sampangan area which are exactly in the opposite direction of the Chinatown area.

Other than the old city Chinatown landmark that is still inhabited until the present day, visitors can also visit various locations, such as:

1. The Monument square located at the *Simpang Lima*/intersection that connects several main streets/*jalan* like Jalan Gajah Mada, Jalan Imam Bonjol, Jalan Merdeka, Jalan Hayam Wuruk and Jalan KH. Mas Mansyur. This monument is very historic for the people of Pekalongan. Being exactly at the center of an intersection of five major streets makes this monument area not too wide. Crowds of people who just pass or sit in this area become a scene that often happens. On October 3, 1945 this place became very crowded at the time of Pekalongan City anniversary commemoration, it is said that a peak of bloodshed occurred at the time, against the Dutch colonists that are remembered as quite heroic memorial, that is often performed the scene of independence struggle by the youth of Pekalongan.



Source: Personal Documentation, 2017

Figure 4.2. Pekalongan Monument Square

The situation around the monument square is very conducive for the people of Pekalongan City. In some roads such as Gajah Mada Street and Hayam Wuruk Street, there is a row of shops that are mostly managed by Chinese ethnic providing various community needs such as shoes,

clothes, electronics, food, optics, spare part stores, pharmacies, and stores that provide various bags and suitcases made in domestic and overseas. Not only the necessities like those, but also batik making materials shop such as mori cloth, *malam* (wax), and other medicines are also available in the surroundings of monument square.

In addition to the shops row, the establishment of a college that is Muhammadiyah Economics College, some banks, both conventional banks and Islamic banks also add a complete atmosphere to be more visible in the area of the monument. Exactly across the monument is the Mosque of the *Syuhada'*. In this mosque, the public, both public and the workers who are performing prayers especially *dhuhur* and *jum'at* fills this mosque. The naming of the *Syuhada'* itself is meant as a tribute to the *Syuhada'* who have sacrificed their lives during the war of independence in Pekalongan City, as well as the hope that new *Syuhadas* are expected to be able to carry on the activities in the mosque. So in Pekalongan City, has also been established the Board of Mosques Indonesia/*Dewan Masjid Indonesia (DMI) Pekalongan City*, who has activities in various fields such as *da'wah*, human resources development, community welfare and so forth.



Source: Personal Document, 2017

Figure 4.3. Pekalongan Asy-Syuhada Mosque

2. *Alun-alun* (square) located in front of the mall and mosque of Jami' kauman Pekalongan. As if it viewed from the number of traders and strategic location, no wonder that more people come here in the evening until the night. In realization with the large number of people and the utilization of public facilities, it indicates that the city of Pekalongan is in the stage toward a big city that is often marked by the number of industries, public facilities, high labor, trading facilities and consumerism that are also high.

In this square area, the destination that is often visited by tourists and people of Pekalongan is Jami' Kauman Mosque which was built in 1852. The mosque is located directly opposing the Pekalongan square. With a very strategic location, Jami' Mosque is always crowded by visitors. The Jami' Kauman Mosque has a very unique building architecture with towers, a strategic location as it faces the square and a modern shopping center makes many residents utilize this mosque to pray or taking a rest. This is none other because of the comfort in the mosque that stands over an area of approximately 10,000 m² and a large parking area, adequate restrooms and *wudlu* facilities and a very spacious mosque terrace.

As a very historic building especially for the Muslim community of Pekalongan City, the Jami' Mosque has always been a reference for Pekalongan people to five time prays. The management of takmir mosque is also not limited in matters of prayers, but also with the cooperation with some Sharia banks in the distribution of capital assistance for small businesses as a form of corporate social responsibility (CSR).



Source: Personal Document, 2017

Figure 4.4. Jami' Mosque Kauman Pekalongan

3. Mataram field which is located at the opposite of offices and building of Mayor and Parliament of Pekalongan City. If the new monument area is visited by residents who want to spend time in the afternoon, then in the Mataram field isn't the same. In the morning, Pekalongan people come to this location to exercise, in the noon, it turns back quiet and the in the afternoon it gets crowded again, visited the community, especially youth to walk around or just hanging out or known as the term *cangkru'an*. On the eastern side of the sidewalk is increasingly crowded at night with the presence of *lesehan* stalls serving a variety of foods, especially Pekalongan food, that is *sego megono*.

Special sights on Sundays are since the morning after morning prayers. Mataram field is filled with many people, both who come to exercise, or just enjoy breakfast, because here there are dozens of food vendors such as green beans porridge, soto, satay, *nasi pecel*, *pindang tetel*, *nasi gudeg*, and many more. Not only adults who enjoy activities in this area, for children, there are also provided various toys by vendors including child's cars or motorbike which can be rented at a fairly cheap price that is between 10-15 thousand rupiahs for a rent.

The existence of this Mataram field directly supports the growth of small or home business as well. Marked by the *tiban* market that takes up positions in front of offices facing the field up along Jalan Kurinci, dozens of merchants sell their commodities ranging from Muslim clothes, kitchenware, carpets, shoes and sandals, dried food, etc. Their number increases time by time. This activity lasted until noon. *Tiban* market is not only done by the middle to lower societies, but also by the middle to upper class. The means they used are no longer just a simple table or showcases, but there are also many *tiban* merchants who use their personal cars. From this picture, it seems that business is no longer a requirement of the small people who really need income, but business is also a means of actualization of this people to actualize.



Source: Personal Documentation, 2017

Figure 4.5. Mataram Field

4. The next destination is the Pekalongan Batik Museum, located on Jalan Jatayu. The museum was established of course, with a variety of purposes, among them is to ease access for everyone who visits from within the city, outside the city and foreign countries to see the development of batik throughout Indonesia are placed in rooms that have been transformed into exhibition rooms. In this museum there are also various types of batik from

various archipelagos, complete with historical information of batik motifs, ranging from the influence of Islam, the influence of Chinese culture, the influence of the Dutch and Japanese influences known as the Java Hokokai motif. Treatment of batik cloth is very exclusive, even on batik cloth that is hundreds of year's old, visitors are prohibited to hold and photograph it.

In addition, this museum is also a place of training (workshop) for the visitors both local and foreign to practice the making of simple batik with stamp and *canting* technique with reasonable cost ranging from Rp. 15,000 to Rp. 40,000 depending on the size of the mori cloth used. The cost of this workshop is so cheap, that almost every day students ranging from the level of kindergarten to college came to learn batik. Batik practice will be accompanied by mentors who are experts, of course from the simplest level, such as practicing stamp techniques made of copper or iron on a prepared white mori cloth, which is the size of a handkerchief. Batik practice is done gradually until the drying process, and the results can be brought home by visitors. In addition, this museum also provided a gallery of batik so that visitors can buy various batik products ranging from shirts, dresses, and various other products.



Source: Private Document, 2017

Figure 4.6. Batik Museum of Pekalongan City

On figure 4.6. the shape of the batik museum building represents the colonial era of Dutch colonialism, with several spacious rooms with thick walls, large doors and windows. The building that was founded around 1906 was originally the administrative office of the Dutch government sugar factory. However, after Indonesia's independence, the building was converted into the city hall of Pekalongan city hall. The inauguration of the batik museum was done in 2006, by President Susilo Bambang Yudhoyono. Up to now this building still retains its historic feel, and the Pekalongan City government does not change the interior or exterior of this building. This condition is the main attraction for visitors, local, national and even international. Here is the data about the visit to the museum:

Table 4.1. The Number of Batik Museum of Pekalongan City Year 2016

No	Month	Visitor			Total visitor
		International	Domestic		
			Student/children	Adult	
1.	January	40	724	667	1431
2.	February	13	990	681	1684
3.	March	28	1714	849	2591
4.	April	17	1274	711	2002
5.	May	26	1741	850	2617
6.	June	12	418	737	1167
7.	July	28	371	284	683
8.	August	49	529	731	1309
9.	September	10	0	442	452
10.	October	5	838	624	1467
11.	November	16	801	414	1231
12.	December	18	1868	2002	3898
Total		272	11268	8992	20532

Source: 2016 Batik Museum Document

From the table 4.1. it can be seen that visitors from students age reach the highest amount. For the school level, local content of batik is also a necessity, so it is often seen that groups from various schools from elementary, junior and senior level perform batik practice. Various tools and materials to make batik are provided such as mori cloth, *malam*, batik potion, writing *canting* and *canting* seal although not in a large amount. Likewise, with the equipments such as for *nglorod* and others have been available as means of batik making practices, as shown in the following Figure 4.8:



Source: Personal Documentation, 2017

Figure 4.7. Tools Used to Practicing Batik in Batik Museum

B. Batik Business Potrait in Pekalongan City

Inside the city of Pekalongan, the atmosphere that appears is a batik business activity. So that in this city found many batik shops, showrooms/galleries, as well as shops that provide batik materials, such as cloth mori, batik potions, *malam*, as well as supporting tools for batik convection business such as sewing machine shop, yarn, buttons etc. Their existence is very meaningful and mutually supports the development of batik business. Batik entrepreneurs in Pekalongan City have the reputation of a long period of time for innovating and continue to

aggressively develop batik in Java. Various levels of business groups from the small-scale group level to large-scale business are also commonly found here.²

In general, batik-producing cities located in the North Coast area of Central Java and Madura have similarities, both in terms of style, colour and the commerce of batik. These cities include Cirebon, Indramayu, Pekalongan, Demak, Tuban and Madura. Batik produced from these areas is then known as batik pesisiran. This indicates that the economic development of a region is influenced by many factors, such as religious ethical, social situation, political and geographical support.³

Such an importance of batik and batik business for the people of Pekalongan City, makes the local government make a lot of policy that are oriented on the development of batik business. One of these, the government of Pekalongan City are placing batik merchants in certain locals which later developed into batik wholesale market, such as in Noyontaan area (PPIP wholesale market), Setono wholesale and Wiradesa wholesale. Batik wholesale markets are very strategic to be reached by the visitors who pass through Pekalongan City.

In addition, batik kampongs were also formed, such as Kampung Batik Kauman, Kampung Batik Pesindon, Kampung Batik Wiradesa and International Batik Center (IBC). Many advantages gained with the existence of these batik kampongs/villages:

1. They are in an adjacent area (geographical proximity), so the visitors may freely visit batik showroom on foot because almost every house in the village of batik opened a batik selling business.

² Fraser-Lu, S., (1989). *Indonesian Batik, Processes, Patterns and Places*, New York: Oxford University Press, p. 65.

³ Nurkholis Madjid, *Islam Kemodernan dan Keindonesiaan*, Bandung: Mizan, 1993, p. 146

2. Indicates the availability of labor (labour pool) who have special skills that is batik, either mastered the writing technique, or stamp. One gallery can employ 15-25 employees who are generally divided into several types of work. One batik village consists of dozens of gallery. Batik work is indeed consists of many processes, ranging from *japlak* or moving the pattern of batik from pattern paper to the top of the mori cloth, then the process of obstacles that use the *malam* (wax), coloring or *nyolet*, then *nitiki* or giving points on the fabric that has been colored. The next process is *nnglorod* or shedding the *malam* or wax given in the previous process, then drying and so on.
3. Most of the employees come from the community around gallery's location. The recruitment model of batik work done through the neighborhood is very beneficial to the residents in each kampung batik, when they are looking for a job and also benefit the business owners because they do not have to bother making a selection especially if the prospective worker is not living in the surrounding community, also play a role. Nor did there appear to be any concern about the discipline of attendance from employees, because of the easy distance to reach. Only under certain conditions, that is if the type of batik work can not be done by ordinary workers, then the business owners are looking for reference on a certain area that has adequate human resources to work on the type of batik that is in interest.
4. The exchange of information and ideas about business development and motifs innovation and batik technique itself. This information was developed because of the proximity of the location among the batik gallery, as well as the personal proximity of the owners of the gallery. Because of this proximity pattern, tourist visits that are generally come in groups are becoming incomes for the gallery owners.

5. For tourists, with such many galleries, it is easier for them to compare the quality and price of batik products between one gallery and another. In addition to the comparison of goods and prices, visitors are also saving time and energy, because with the proximity of the galleries that allowing them to quickly visit several galleries in limited time. All of those are bringing satisfaction for tourists, both domestic and international



Source: Personal Documentation, 2017

Figure 4.8. Kampung Batik Pesindon

Figure 4.8. Shows that batik village design does not leave the traditional Javanese design. The environment in Kelurahan Pesindon is a densely populated village. So it is not surprising that the location of the houses that are doubles as galleries are adjacent to the home yards that doubles as parking space and its space is very limited. Not all visitors who want to come to the showroom can park the vehicle in the front of the desired gallery, so visitors should park on the side of the highway. This batik kampong is surrounded by shops or Chinatown located along Jalan Hayam Wuruk, to the limit on the Pesindon Bridge. The shops provide a variety of needs, ranging from materials to make batik, such as *malam* and *gondorukem*, there is also a grocery store, bakery materials, plastic store stores, to stores that sell communication devices such as mobile phones and other equipment. As in the characteristic of batik business

conducted by hereditary, in Kampung Batik Pesindon, researcher also found many of that phenomena. Majority of batik business management has been done hereditary.



Source: Personal Documentation, 2017
Figure 4.9. Kampung Batik Kauman

Not far from Kampung Batik Pesindon, about 200 meters to the east, there is another batik kampong, that is Kampung Batik Kauman. The 'Kauman' word itself is none other because this one batik village is located in the neighborhood of Jami' Kauman mosque. This village is allegedly the first village in the region of Pekalongan, considering the many ancient houses found here. In this village there are hundreds of batik producing houses, some have a place or showroom but some are just producing and bring it to the market or taken by the merchants who come to their homes.

This batik kampong which is located in Kauman Village was designated as batik kampong since 2007. Efforts of Pekalongan City government by conditioning it as a batik kampong not in vain, even batik business condition here entering a new era. The number of tourists has increased, and the majority is domestic tourists. Activities in Kampung Batik Kauman are not much different from the Kampung Batik Pesindon. Visitors are not only come to see but many of them are also want to practice how to make batik. Therefore, generally, the owners of batik houses add their homes with a

simple workshop and usually located in the back room of their gallery.

Next is the batik wholesale market which is also known as PPIP, located in Jalan Wahidin or known as Noyontaan area. In this market, visitors can shop with stocks of batik products with various prices. After the PPIP wholesale market, to the east of Pekalongan City there is a similar wholesale market with a very wide area, which is Setono Wholesale Market. Exactly east of the *Brimob* (police) office, this wholesale market is located. Compared to PPIP wholesale market, Setono's wholesale market is more strategic for visitors. In addition to its place right on the side of the main road of Batang-Pekalongan highway, a spacious market area with many facilities such as mushola, food stalls to ATMs is widely available. With the complex facilities, visitor's comfort and satisfaction are higher.

From the west, the kampung Wiradesa batik can be found, which is located approximately 10 kilometers to the west of the kampung batik Kauman. As in some earlier batik villages, in this village, there are also many traditional batik craftsmen, such as batik, batik *cap* (stamp batik), batik *lukis* (painting batik), abstract batik, and so on. An iron gate looks solidly installed marking anyone that they are going into this batik kampong area. Its location that is adjacent to the Wiradesa market makes the traffic path along the roads often congested. In this wiradesa batik kampong environment, hundreds of batik industrial houses and dozens of batik galleries are also dominated by Javanese exterior style, doors of carved teak wood are commonly found.

The government, especially the Pekalongan Regency is also supporting the development of batik business in this area. The support was realized with the establishment of an integrated batik shopping center that is named as International Batik Center or IBC located in Pantura way in Wiradesa, precisely at Jalan Ahmad Yani.



Source: Personal Documentation, 2017

Figure 4.10. International Batik Center

International Batik Center or commonly known by the public as IBC is available many batik kiosks with facilities at the center of a very adequate shopping. The vast number of rest areas, *mushollas* (praying rooms), culinary stalls, parking lots and automated teller machines of various banks makes it easy for visitors to satisfy themselves in shopping. There's different scenery from the Setono wholesale market, in this IBC batik kiosk complex, visitors can freely shop with a more comfortable atmosphere because here are also available air conditioned stalls. Not just shopping, visitors can also enjoy other facilities such as batik museum, batik workshop or education, business center, ATM center and a very wide parking location with a capacity of about 30 large busses, 300s private cars and more than 500s motorbikes. The international label on IBC makes the management seriously provides satisfaction for IBC visitors with complete facilities and convenient shopping. It is not exaggerating if the IBC is referred as an integrated wholesale market.

In addition to batik villages and Batik museums establishments, in Pekalongan, batik is also promoted more broadly and at a higher level through national and international batik performances. In the event, it displays tens of kilometers of Batik Carnival participant parade with various costumes ranging from flora to fauna. The models

displayed are also very varied, such as flowers with large petals, royal figures such as queens, birds of paradise, garuda, bats and so forth.



Source: Personal Documentation, 2017

Figure 4.11. National Batik Week Participant Performance

On the figure 4.11, it appears that the National Batik Week performance gives the opportunity to the participants to show off various batik motifs ranging from *Jlamprang*, *Parang Kusumo*, *Parang Garuda* to *Truntum* motifs. Even more interesting, in this batik week, all participants are required to wear only batik made with stamp and technique, while printed batik is forbidden to use. The reason is very philosophical, because the meaning of batik derived from the words “ba” and “tik” that are containing the meaning of lines and dots, which indicates that the process of batik is incised point and line using the craftsmen’s hands, not by machine. Hereby, it can be known the difference in batik as a culture and batik in terms as a motive. If batik is in the form of fabric which is processed manually either by hand of artisans only, which then known as batik, or by using tool in

the form of mold to give the stamp with the technique of hindrance using wax melts or known as malam (wax), which then known with batik cap, different from batik which only in the form of motive only, but its technique use technique of printing, hence this product not batik, but batik cloth. Pekalongan City Government policy with the restrictions of fabric used is a real support for batik industry Pekalongan from the scrap of printed batik cloth that disadvantageous for batik craftsmen.

The participants of batik carnival are very diverse, ranging from elementary school, junior to senior high school ages. Each participant was accompanied by a companion whose mostly are moms. This event that held in order to commemorate the anniversary of Pekalongan City is always waited by the community. In its implementation, the community is very enthusiastic to watch this event. Starting from mid day to late afternoon, the number of spectators added a lot that the main road became totally stuck. Hot weather during the day did not reduce the enthusiasm of the audience. They wear umbrellas or put handkerchiefs on their heads. Toddlers are even brought by their parents to watch this event, and carried on their parent's shoulders. The parade of carnival batik participants grew louder because it is usually accompanied by a marching band performance that neatly performs the display in front of the stage which is facing the Syuhada' Mosque of Pekalongan. Officials in Pekalongan City Government always attend the event. Hence, special honored stage is made for officials in the scope of the City Government.

C. Entrepreneur's Behavior in Batik Business

Batik industry in Pekalongan is dominated by SMEs in term of numbers of unit involved in the industry. However, it is the Larger Enterprises (LE) who actually dominates the business. There are four separated parties involved in the

industry namely: wholesaler and the market retailers or final consumers, the intermediaries (entrepreneurs), producers and the batik material suppliers. The wholesalers are responsible to distribute final batik products to retailers and final consumers. The entrepreneurs are function as intermediary that link batik producers with the wholesalers. Suppliers supply batik materials such fabric, wax, dye and other materials needed to produce batik; and finally producers who really involve in daily activities to produce batik.

The wholesalers are businessmen located outside Pekalongan (for example in Bali, Jakarta, Sumatera and other cities) who distribute batiks produced in Pekalongan to different retailers and final consumers in different cities. The batiks are supplied not directly from the producers but from the big entrepreneurs who usually have their own stores with different brand in the city of Pekalongan or in the shopping centers of cantonment. This practice is common in batik industry in Pekalongan because the transaction between wholesaler and the big entrepreneurs is not in cash. The term of payment is sometime up to three to six months. This would mean that only those who have enough capital and willing to take risk who are able to do this business and it is the big entrepreneurs or Large Entrepreneur.⁴

This research involves several main informants who have been chosen based on purposive sampling with some conditions, such as the length of business and the business field that is developed that is batik business. From the observation, interview and documentation, the batik business data are as follows:

⁴ Susminingsih, and Sobirin, A. (2012). "Exchange Relationship between Employee and Employer within the Context of Batik Industry beyond Social Exchange Theory", paper presented at International Academy of Management and Bussiness, Bali, 12-14 September.

1. Name : Khaeron
Address : Kertijayan Gg. 9 B Buaran
Pekalongan
Batik Business Name: Batik Karima
Business Age : 25 years

On July 10, 2017, exactly on Monday night at around 20:00 pm, the researcher met an informant 1 whose name is Khaeron, a middle-aged man, aged 54 years, has a wife named Musanah (51 years old) and has many childrens. Informant 1 explained that batik business that he established is a self-pioneered business, with experience while accompanying his parents in batik business as a capital.

“Usaha dewe, Pak De juga usaha batik, tapi wek Pak De usahane diganteke si Dol Kawit sak bar nikah.”⁵

Translation: “My own enterprise, my father’s brother also has a batik business but his business was replaced by Dol since the marriage.”



Source: Personal Document, 2017

Figure 4.12. Informant 1’s Activity in His Workshop

⁵ Interview on July 10th 2017.

Informant 1 further explains that batik business was founded on his own capital, not as a successor to the family batik business. Batik business Karima has run since informant 1 married in 1991-1992. A strong determination to build a batik business is also more motivated due to the skills or specialties that have been owned since his youth. In other words, the experience from young to adult is a very decisive motivation for his batik business:

“Nggo kerjaan, milih batik karang bidange batik yo batik. Asale mbiyen sek bujang kerjane buruh ngecap / batik. Mangkle pingin usaha dewe.”⁶

Translation: “For a work, batik is chosen because my field is batik, then batik it is. When I was still single, I worked as stamping/batiking labor. This made me want to have my own batik business.”

Since the majority of batik entrepreneurs in Pekalongan are Muslim, researchers also tried to explore the relationship of faith to religion with business motivation. The arguments given by informants about the relationship of religion with business motivation are as follows:

Wong mono kudu tanggung jawab kanggo keluargane, semono uga aku, nafkah keluargo kui yo tanggung jawabku,nggo anak bojo...tur usaha batik kan halal,yo pora?,Tur maneh,wong kui yo kudu ngupoyo piye carane biso urip, Gusti Allah wis maringi akal,yo kudu digunake.⁷

Translation: “Everyone should take their responsibilities towards own’s family, So do I. Give a living for the family is also my responsibility

⁶ Interview on July 10th 2017

⁷ Interview on July 10th 2017

...for my children and my wife ...besides, batik business is *halal*, isn't it? ...moreover, human have to work on how to make a living ...Allah already gives us mind, then it should be used."

Informant statement 1 covers everything, from oneself, belief or religion, family and environment. From his own for a job and work to make a living is a duty as a Muslim to give a living for his own life and his family, because of his life in batik business environment, then he chose batik business from the beginning as batik labor now and now he has his own batik business.

For informant 1, there is no difference in his spirit between pray and work, because for him, pray and work can not be separated. Work also means pray. As it were told by informant 1, and supported by the statement of Mrs. Musanna and their child, Shahrul Akbar (3rd son) 19 years old.

"Nek kerja yo kiyeng nek ibadah yo kiyeng."

"Emang dek mbyen bapakanmu ki kerja neng batik dek maune kuli nyampai usaha dewe."

"Biso didelok dewe bapak ki antarane ibadah karo kerja seimbang, jamaah teus neng mushola, nek sore dalailan neng Pak Kyai Tohir, melu dalilan nek malam Selo. Nek kerja nek pas ono kerjaan yo kiyeng koyo kae. Biso didelok dewe koyo biasa kae."

Translation: "Persistent when working, also persistent on praying."

"Your father was working in batik since a long time ago, starts as a labour until having his own business."

"As you can see yourself that he has a balance between working and praying, keep praying together in mosque, every Tuesday afternoon he always attend recitation in Mr Tohir's place. If he

has a work to do he's always persistent. You can see yourself as usual."

The habit shown by informant 1 illustrates that for him, the intensity of working together is the same with the intensity of praying. This confirms the relationship existence of the informant's understanding about worship and other activities as human beings as activities that both must be done seriously.

The batik business history of informant 1 is not always smooth, many obstacles faced despite of having undergone batik business for years. One of these constraints is the capital.

*"Kendalane sing paling okeh yo modal. Modal kurang asale diutangke, wong e ora do nyaur."*⁸

Translation: "The major obstacle is capital. Lack of capital is then taking a loan, the people are not returning it back."

That is the informant 1's answer. The capital is weak because generally in the batik business, the practice that occurs often are the brokers or known as loppers are not always exact in paying the batik products they have sold. In other words, the goods are brought to the people or the loppers but they do not immediately pay the debt so that it became prolonged, even, occasionally, they are not paying.

In accordance with the statement of the problem in this study, the researcher want to know about the way batik is often trapped in adverse situations could rise and successfully convince themselves and become successful again in batik business. Informant 1 tells how he handles it all, that is:

⁸ Interview on July 10th 2017

“Apan ora do bayar yo luru modal maneh, utang bank.”⁹
Translation: “... are not paying then I’m looking for capital again, taking a bank loan.”

The efforts to collect the debt from the merchants are often fails. The responses from the debtors are often disappointing, even seems like they are underestimating and even pretending not to understand their obligation to pay the debt.

“Seringe wong ditagih malah nggampangke,ono maneh ethok-ethok ora paham kewajiban nyaur utang...koyo ora perduli kae si,”¹⁰

Translation: “It often happen when people are asked to return the debt, they’re underestimating ...there are others who are even pretending like if they are not understanding their responsibility to return their debt ...like they aren’t care...”

This bitter experience, deceived by a loper, is justified by his wife,

Modal entek goro-goro mbiyen digowoni loper, tapi mbuh otok loper e. Nyampai yahmene b sek akeh. Mbiyen kan loper e akeh. Mamak karo bapak amu ki neng omah otop ora reti pasar ora reti rego pasar, pas ono krisis ekonomi ‘98 neng pasar rego barang do mundak, tapi karang stok mbiyen rego barang seng neng omah sek utuh. Pas tuku bahan bahan mentah rego rego do mundak ora reti. Loper loper e juga ora ono seng ngomong. Pas kui seng bati akeh yo loper. Kene ne malah tebok pas tuku bahan bakune. Siwo juga maune loper kene isek due utang nopo nyampai yahmene, nek ditagih

⁹ Interview on July 10th 2017

¹⁰ Interview on July 10th 2017

angel dumane karo adine dewe. Dampak e sedullur puo mangke dadi kurang akur. Mangke saiki mangkat dewe reng pasar."

Translation: "The capital ran out because the lopers were taking the goods, but I don't know till today theres still many goods left. The loppers were many. Me and father used to be stayed at home, didn't know about market, didn't know about market price, during the 1998 crisis the market prices raised, but because old stock, the goods' price at home were remain the same. When we bought raw materials, the prices were raising, we had no idea. There was also none of the lopers told us. That time, the one who gained a lot are the lopers. We had losses when purchasing raw materials. Siwo used to be our loper, also still having debts until now, but he's difficult if asked to return it, underestimating us for being his own siblings. The effects are the family situation becomes less harmony. That is why now we go to the market ourselves.

The unpleasant experience seems to be due to the ease with which informants 1 give trust to the lopers. He trusts the lopers so much that even he never actually checks the market conditions by himself. The lopers underestimated the trust they had gained, for personal gain. Informant 1 can only feel regret and have to be careful before lending goods to the loper. The loper who is still a family member also gives valuable lessons for the informant 1. He felt more deep disappointment. For one more time, the limitations of the informant as a family-bound entrepreneur makes it impossible for him to do much except wait and seek for other sources of capital.

From the statement made by informant 1 it appears that there's an effort to collect the people's debt, but his

efforts often fail and it is difficult to make them pay their debts, from those who actually have the debt to pay but they are underestimating the debt, seemed to not care about it, even pretend not to know that their debt should be paid back as soon as possible. This condition forces informant 1 to try to find additional capital to continue its business even though by taking a loan from a bank.

*"Mangle saiki luru modal utang neng bank. Asline nek ono modal e ki sungkan utang bank."*¹¹

Translation: "that's why we now seek for capital from Bank. Actually, if we have capital, we don't want to take a bank loan."

The absence of expertise other than the batik business keeps the informant to insist on running batik business despite the various obstacles that are must be faced.

*"Asale wes kebiasaan ning batik. Wes bidang ning batik, nek pak nyacak liane angel. Pak nelatani ning batik. Mbok menowo joyo maneh."*¹²

Translation: "It has been a habit in batik, it has been my field in batik, and if I start anything else then it would be difficult. I'm going to put my effort on batik, who knows it might be glorious again."

The hope built into the informant 1's mind about the revival of batik business is enormous. The word *Joyo* that means glory is very believed by him. Based on his expertise and habits so that informant 1 prefers to keep the batik business rather than trying other business, which is considered not his expertise. The willingness to keep the batik business demands informants 1 to be

¹¹ Interview on July 12th 2017

¹² Interview on July 10th 2017

more creative and innovative, especially in determining the design in accordance with the tastes of consumers, as he stated:

*"Karo lurus model-model liyo, karo ikhtiyar, karo dongo."*¹³
Translation: "while looking for another models, while *ikhtiyar* (putting an effort), while praying."

*"Nek Lek Khaeron sering jahit gonta-ganti model e kadangkolo bobok an, rendo, karet, koyo kui terus. Sering model e anyarlah."*¹⁴

Translation: "Uncle Chaeron often change the models of his sewings, sometimes horizontal, lace, rubber, and keeps like that. There are often new models."

The commitment to continue to run batik business is proved by informant 1 by continuing to innovate his batik designs. Which he called by the term *ikhtiyar*. Informant 1 interpreted *ikhtiyar* as a state of never giving up in business, as his statement, "*ikhtiyar ki yo ,, usaha*" ("*ikhtiyar* is Effort") he said simply.

2. Name : Hj. Zuroh
Address : Kertijayan Gg. 13 Buaran
Pekalongan
Batik Business Name: Batik Kama Jaya
Business Age : 25 years

This time, on July 11, 2017, the researcher come to the place of batik informant 2's business place, that is Hj. Zuroh, a middle-aged woman who owns a Batik Shop, Batik Kama Jaya which is located at kertijayan Highway

¹³ Interview on July 10th 2017

¹⁴ Interview on July 12nd 2017

Gg.13. This batik business has been occupied for more than 25 years.

*"Dek mbiyek, wes ono 25 tahunan luweh, emang usaha sendiri batik mbak o."*¹⁵

Translation: "It has been a long time, for like more than 25 years, it is my own batik business."

The Kama Jaya batik business owned by Hj Zuroh has been developed since the informant 2 married and live independently with her husband. Her family is moving on the business of batik but informant 2 does not directly continue her parent's business. Informant 2 establishes batik business independently or establishes it by herself with different batik name and with her own capital. However, the expertise she has was acquired hereditary.

"Nek aku karo keluarga lan lingkungan, dek kang kaji kan keluarga mbak ho".¹⁶

Translation: "For me, it's because my family and environment, it was my family who has ever been going *hajj*."

The role of the family is undeniable to give much the experience of informant 2 in batik business. Many siblings who run a similar business, including H. Bisri Romli (brother) jeans and mori cloth laundry entrepreneur, Hj Kholipah (sister) her batik business is now carried on by her son, Hj Faizah (sister) still doing batik business, named Batik Soni, H Zubad Romli (deceased, brother). Seeing so many families running batik business, no wonder if the informants are so confident to start this business in their family life as well.

¹⁵ Interview, on July 11th 2017

¹⁶ Interview, on July 11th 2017

The history of managing the batik business from the family turns out to be determining so much to the behavior of Kama Jaya batik business. The success of batik business that ran by the previous family, encourages informant 2 to feel confident to repeat the success of batik business that she established herself. The experience of participating in managing batik business gave informant 2 knowledge about business.

It's not different with the informant 1, a number of obstacles are faced by informant 2. The first obstacle is an uncertain market situation.

"Kendalane pisanan kan rodo kendo dodolane, hisone kendo kan masalah e pembeline kurang, sepi kan istilahe yo pok?"¹⁷

Translation: "The obstacle is, first, it is rather low on the sales, it becomes low on sales is caused by the problem of lack of buyers, the term is the few of buyers, right?"

For informant 2, market obstacles require her to continue to innovate by developing models on batik products.

"Usaha ki tetep pak diusahake pak ditekunke mbak o, melu perkembangan model."¹⁸

Translation: "Business is keep on cultivated, keep on occupied, following the model development."

Business Innovation and Spirit continued to be developed by informant 2 turned out to be a concern for his son. Adiba (age 22) asserts,

¹⁷ Interview on July 11th 2017

¹⁸ Interview on July 11th 2017

*"Seng jelas secara pengamatan aku pribadi ibu ki yo kiyeng (tekun) karo usaha ne kui."*¹⁹

Translation: "In brief, according to my own observation, mother is persistent with the business."

Also from the workers, innovation continues to run by the employer. As Dian, 20 years old, has been working for 4 years since he graduated from Islamic junior high school.

*"Dek pertama aku kerja neng kene nyampai yahmene yo nek jare ku gonta ganti mb soale aku sering masang masangke batik neng patung, model e ganti-ganti."*²⁰

Translation: "Since the first time I worked here until today, I can say that there are changes because I often put batik on the statues, the models are keep changing."

How to overcome business obstacles according to informant 2 is to keep trying and innovating to develop the model of batik products to keep her business running. Informant 2 did not trying another business at all because her experience in the business of batik gave her the confidence and knowledge that make sure this batik business can be managed.

*"Yo wes biasane batik ki mbak hoo.... Yo tetep batik."*²¹

Translation: "It is usually batik.... It keeps on batik."

Based on that answer, informant 2 did not want to try another business when her business turns quiet again, she

¹⁹ Interview on July 13th 2017

²⁰ Interview on July 13th 2017

²¹ Interview on July 11th 2017

prefers to maintain the batik business. Market situations that often change, even uncertain, does not decrease her enthusiasm to run batik business. In addition to experience that has given her knowledge of managing batik business, her belief in religion was also helped to build her hope in maintaining the batik business.

*"Rezeki kan dek Gusti Allah yo..., Pasrah tapi kan usaha, nek pasrah tok kan ora oleh duit."*²²

Translation: "Fortune/sustenance is Allah's, right..., we believe in Allah but also has to do something, by only believing, we will not get any money."

Informant 2 felt no worries about sustenance. For her, sustenance is arranged by Allah SWT. She can only believe and keep trying. The understanding of believing for informant 2 does not mean to give up without doing business. For her, if she does not do business then she will not get money. Informant 2 prefers to develop models on the type of batik products with the aim of attracting consumers to keep buying them. This effort continues to be done by informant 2 in managing the business that she has been run for many years.

3. Name : H. Zizin
Address : Kertijayan Gg. 13 Buaran
Pekalongan
Batik Business Name: Al fiza batik
Business Age : 24 years

During the observation on Al Fiza Batik business run by the informant 3, the researcher got data that

²² Interview on July 11th 2017

according to informant 3, batik business which has been practiced for 24 years is more influenced by environmental factor. The Buaran area is one of the centers of batik business in Pekalongan. Therefore, in this area, batik business activity becomes a common sight.



Source: Personal Documentation, 2017

Figure 4.12. H. Zizin's Workshop

Informant 3 tells his experience establishing and running batik business since the 90s.

*"Mulai anak ku mungkurep tahun 1993-1994 awal mulai kerja dewe neng omah, asale lingkungan nggon batikan."*²³

Translation: "Since my child was able to prone in 1993-1994 is my beginning in working at home, come from batik environment."

Al Fiza batik business was established since the informant 3 had the first child. While the parents of informants 3 are weaving entrepreneurs. Factors driving the establishment of Batik Al Fiza were more dominant due to environmental factors mostly in Buaran area is a

²³ Interview on July 11th 2017

manufacturer of batik. Thus, environmental factors become important, as informant 3 stated as follows:

*"Sijine dek keyakinan nek aku kudu mandiri, kudu biso, lha terus ndelok kiwo tengene ra, Nek ora didukung kiwo tengen yo ora biso, contone yen kiwo tengene tani, trus akune arep mbatik yo ora biso, semono ugo sakwalike, bisone ora biso kui angel yen arep golek bahan-bahane."*²⁴
Translation: "First, The belief that I have to be self-dependent, I have to, then I look at my surroundings, right? Without my surrounding's support, I wouldn't have been able to do it. For example if my surroundings are farmers, then if I want to run Batik, I can't. And vice versa, the way it be impossible is it would be so difficult to find the materials."

Informant's 3 motivation in business affects his family. In a crowded market, it is not uncommon for families to enjoy more benefits. Such as having a trip out of town or just sharing with their family and the environment. As stated by his wife, Azizah (51) and his daughter, Vina (24),

*"Bapak ki yo nek kerja kiyeng, nek pas kerjaan e rame sering lah mba gawe seneng keluargane, misale ngejak jalan jalan keluargane. Nek pas ono acara pas ada pengajian pengajian aku sering dijak, tur bloboh alias seneng weweh."*²⁵

Translation: "Father is resilient on working, when the business is good, he tries to make the family happy, like taking the family for a trip. When there are events like recitations, I often asked to follow him, and he's generous."

²⁴ Interview on July 11th 2017

²⁵ Interview on July 13th 2017

The Business length of more than twenty (20) years has provides much experiences on informants 3. Various types of obstacles, both obstacles from himself and from outside of himself.

“Seng kendala koyo awake dewe pribadi seng jelas kendala yo tantange masing-masing, antara ne biso juga neng bahan kain, antarane pembelajaan bahan kain karo pengeluaran kui kadang-kadang ora stabil semacam kyo yahmne dilakoni yo pok? Tuku ne bahan duwur tapi adol e rak biso duwur, nang pasar e rak gelem mundak, kui nang yahmene.”²⁶

Translation: The obstacles like me myself is indeed an obstacle that is respective challenges: like it may be the cloth material, such as cloth purchasing and spending are sometimes unstable like wether I have to do it or not? The material purchase is expensive, but the sales cannot be that expensive, the market price won't rise, that is what happens today.”

Constraints in the expenditure of raw materials such as fabrics with the expenditure or marketing of products are often unbalance. Raw material expenditure is now on the rise or high but the sales of products can not be high, it is not balance with the capital that has been spent. In addition there are still other constraints, such as capital.

Dek jero utamane masalah ki yo modal, malah kudu biso nggarap modal sakduwene, Misale butuh modal 1 juta duwene 500, yo 500 kudu dikelola. Dek njobo kendalane wong seng kadang-kadang wes kenal tapi kenyataane ora biso di percoyo kudune yo waspodo. Apan ono pembeli kudu waspada ora keno langsung percoyo 100%, percoyo

²⁶ Interview on 11 Juli 2017

*karo family be ora keno, urusan kerja, yo kerja. Contone anak ku dewe, pas butuh modal yo pinjem utang karo wong tuwone dadi pikiran jalan. Kendala ne wong kerja misale keadaan kui ora patio rame yo waktune dilong misale kerja seminggu 6 dino yoo 5 dino terus ora perlu nambahi karyawan, biso nahanke karyawan ora liren wes cukup dari pada nambahi karyawan akhire kerjaan mandek, kendala bahan yo podo biasane nek rame stok bahan akeh yo rak usah perlu akeh."*²⁷

Translation: The inside and main problem is the capital. Even it has to producing with limited capital, for example it needs Rp.1 million worth of capital but there's only Rp.500.000, then this Rp.500.000 *capital* has to be managed. The outside problems are the people that sometimes are familiar but in reality they cannot be trusted, it makes me to keep aware of. Anytime a buyer comes, it has to remain aware and do not easily put 100% trust, not even to the families. Business is business. For example my own child, when they need capital they borrow from their parents turns to be a solution, The obstacle of businessmen is like when the situation is not really crowded then the work hours is reduced, from 6 days a week to 5 days a week and no need to add workers, it is better to maintain the owned worker to keep working rather than add more workers but the work become stuck, the material obstacle is the same, usually when it's crowded, the material stock is much but when it's not, the stock shouldn't be as much.

From the information given by informant 3, it appears that the limitations often make a person must be

²⁷ Interview on July 11th 2017

brave to take decisions. Various problems, capital, batik material, wages, cheating buyers, family and so forth forces the informant 3 to be able to maintain his business. Decision innovation with the goal of maintaining the business that is seen as the backbone of the family and the source of income for its employees is often done by informant 3. The more than 20 years experience proves that the decisions taken give many positive values for the batik business. Informant 3 adds that in running a business is not solely dependent on capital, the reason is very plausible.

“Apan ngenteni modal akeh, yo ora mlaku-mlaku usahane...sing penting modal sakonone ndisik, trus diputerke sakbisone.”²⁸

Translation: “If it has to be waiting for a big capital to be accumulated, then the business won’t getting run, the main thing is using the available capital, and try to run as I can.”

From the informant 3’s experience, financial factors are not always a significant constraint. There is still another constraint that belongs to non-financial factors, namely trust. For informant 3, a safer attitude in business is not to believe easily, even to the closest people even family. This attitude is chosen to anticipate fraud or to just keep the harmony.

“Mentang-mentang karo keluargone dewe, kadang wong kui nggampangke, ora bayar utang, kadangkolo malah ora gelem bayar. Dularku dewe, pernahe pakde yo koyo kui.”²⁹

Translation: “Just because it is a business with their own family, sometimes people are not taking it

²⁸ Interview on July 11th 2017

²⁹ Interview on July 11th 2017

seriously, does not paying their debt, sometimes they are not paying at all. My own family, my father's brother was also like that."

The problem of raw material stock, is also often becomes an obstacle. In addition to prices that tend to rise, inversely proportional to market conditions that are fluctuating. Finally, informant 3 uses the strategy that is by regulating the stock of materials by adjusting with the market conditions. At a time when market conditions are crowded, then the informant 3 dare to add the raw materials stock, and conversely, if the market conditions are quiet, then the informant 3 will reduce the materials stock. This is done by informant 3 to reduce the risk of loss. In addition, the problem of workers who are problematic for informants 3 is set according to the market conditions, therefore informants 3 prefer not to rush to add workers, and keep hiring existing workers although the market situation is uncertain.

Nek sifat menungso ati menungso tetep pengen kemajuan ngrubah cuman seng kendalane mau, lha nyangkut seng mau kendalane biasa neng motif anyar ki durung mesti temu dalan. Ancure mesti nganggo conto antarane bahan karo barange wis dadi terus pengeluarane pasar ki durung weruh. Yo sak asline pengen, cuman tetep wong sifat menungso ki tetep pengen perubahan dadi ditemokne karo kenyataane perjalanan, ndadeake perusahaan ki luweh abot tinimbang mempertahankanke, syukur nek biso mempertahankanke.³⁰

Translation: The human's behavior, human's heart is always want a development to change, but the obstacles are mentioned before, about the obstacles, it usually occurs in the new motives that are not

³⁰ Interview on July 11th 2017

always find its way. The destruction is always by an example such as the materials and the goods are finished produced and then the market expenditure has not yet seen. I'm actually want to, but the human behavior is always want for a change so it met with the operation's reality, establishing this business is more difficult than maintaining it, I'd be grateful for being able to maintain it.

The informant 3's hardwork from his youth to the present in the batik enterpreneurial turns into a life delicacy for him that makes him not want to change to another business.

"Kroso nikmati kerjaane hasile yahmene ki kroso nikmat, mangkle rak pingin pindah padahal hasile sitik luweh luweh ono tambah tahun ono tambah dino hasil akeh yo luweh nikmat. Wes kebiasaan sepi po'o isek ditahanke kenyataane alhamdulillah tekan yah mene".³¹

Translation: "The good feeling of the working result does feel good, so that I don't want to move (to another business) although the income is little, the more the days the more the years the more the income are also more enjoyable. It is usual for being quiet and still being maintained, the reality is it survives till today."

So it can be concluded that the informant 3 prefer to maintain the batik business due to concerns that if he change into another business, the challenges are heavier. And can be more in danger because he does not have a definite view for another business.

³¹ Interview on July 11th 2017

Seng aran wong kerja ki mau seng darani dek awal tahun nganti yahmene meh perjalanan antarane rong puluh nganti rolikur tahun ki kan pengalaman, suasana sepi yoo biasa, biso ugo barang ki sek numpuk tapi mengko yen wes wayahe jalan yo kurangan barang, dadi modal ki kudu ditoto. Pas keadaan sepi yo kudu luru bahan seng luweh murah dadi biso nyetok. Apan lagi rame yo luru bahan seng duwur tur cepet nggawe barange. Dadi antarane bahan durung payu ora ngejar pak go luru bahan baku ora kaiki.

Translation: The meaning of working man is the entire length from the first years up to now, almost twenty to twenty-two years that is experience, a quiet market situation is usual, it can be the stock gets stuck but when it comes the time to be sold, the stock will decreased by itself, so the capital must be arranged. When it's quiet then it has to find cheap materials so that it is possible to produce a stock. When it turns crowded then find a better material and produce quicker. So that the unsold products are not rushed to catch to find raw materials that are needed for now.

Experience is the best teacher for informant 3. Proven with patience and calmness in facing the uncertain business' conditions keep him remain calm. Both the quiet and crowded situations can be handled by him.

*"Kui opo seng tak jawab tingkah laku perusahaanku koyo kui, dadi perusahaan ki tenang, ora selagi napsu tumpok anggo barang dadi antarane barang durung mlayu neng pasar ki yo tenang, ora masalah. Suatu saat barang kui rame ono undaan yo luweh asyik."*³²

³² Interview on July 11th 2017

Translation: "That what I answered, my enterprise's behavior is like that, so that this enterprise is calm, it don't quickly follow the desire to add new products while the previous products haven't been sold in the market is keep calm, not a problem. If one day the market for the product is crowded and there's a raise in price, it is better."

One more thing that is very meaningful for informant 3 in running his business is that calmness is needed, both if the market condition is quiet or crowded. Calmness greatly helped him make the right decisions.

4. Name : Zakiyah
Address : Kertijayan Gg. 9 Buaran
Pekalongan
Batik Business Name: Arini
Business Age : 25 years

The next informant was Mrs. Zakiyah, a 57-year-old middle-aged woman. The informant 4 openly told the process of Arini batik business establishment 25 years ago. Arini batik business was founded not because of hereditary but from herself. It established since informant 4 has left by her deceased husband in 1992.

Lama usaha berdirinya batik arini yo 20 tahunnan ono a,,, sejak bapak ane rak ono. Nek dari pertama malah bso aku punya riwayat pertama aku usaha ki aku punya, masih terngiyang karna tertolong oleh wong bakul pasar. pertama kan aku buruh jaet dari awal terus gawe batik sitik-sitik mulai dari 2 kodi setengah punya modal Cuma piro s zaman mbiyek ki, jupuke bapak ane reng koperasi 300rb tak nggo tuku bahan printing neng Chandra tak gawe setelan kulot pendek dadi 2kodi setengh terus tak

*contohke.kui waktu rini sek cilik kelas 2 MI tak contohke neng kenenan hj zumaroh neng senteleng zaman mbiyen.*³³
Translation: The length of Arini batik business is about 20 years, since my husband passed away. From the beginning, I remember that I was helped by a market seller. At first, I was a sewing labor then I make a few batik starting from 2 and a half scores, my capital was very few, My husband took a Rp.300.000 loan in cooperative to buy printing materials in *Chandra*, then I made 2 and a half short *kulot* sets then I make them as samples. By that time, Rini was still a little kid, a 2nd grader of an Islamic elementary school. I showed these to Hj.Zumaroh that time.



Source: Personal Documentation, 2017
Figure 4.14. Informant 4 in Batik Distribution Activity

The business motivation for informant 4 comes from her own beliefs to become an entrepreneur and to

³³ Interview on July 13th 2017

send her children to school, because according to informant 4, if she relies only on the pension money of his deceased husband alone is not sufficient. Besides, the family environment is also very supportive.

“Dek keyakinan untuk berusaha, di ati baru usaha kok kui nek aku ki biyen rak entuk kerja. Tahun 1992 ditinggal suami, nggo bangkit nyekolahke anak nganggo duit pensiun kan ora cukup dene aku usaha, usahane ki la karna lingkungane batik maka usahanya otomatis kegowo mbatik.”³⁴

Translation: “The determination to start a business, in my heart, I’d start such business if I couldn’t find a job. In 1992 I was left by my husband, to put my kids to school by using the pension money is not enough, then I started the business. This business is because because the environment is batik then the business automatically also Batik.”

From her interaction with people around batik entrepreneurs also helped informants 4 to expand her business. It can be said that other than started with beliefs and compulsion, relationships also affect the business that she developed.

Mbak Zum aku pak nyontoke batik. Tulong aku usaha ngene setelan kulot, aku due anak yatim, kan aku tak koyo kui wae, dadiwong e mangke kan terpanceng, pingin nulung nek nulung anak yatim kan mberkahi, langsung dituku kabeh jesss lngsung dibayar. Barengwes no bakul wong Tirto wong e mreng pesen 5 kodi, pertama ne pesene karo mb zum e pesen 5 kodi (ke mb zak pesen 5 kodi) (mb aku due ne modal 2 kd setengah) (wes sak iki tak bayar separo)} tak proses mneh tak potonggi dewe jait

³⁴ Interview on July 13th 2017

*dewe kui selama 1 th 2 th, wes aku mulai tuku mori 500 yar gon H. Tasuri nek wes tak babarke neng tegal dowo zaman mbiyen, 500 nek digawe daster dadi 10 kodi.*³⁵

Translation: Ms Zum, I'm going to show Batik. Help me I'm doing such Kulot sets business. I have an orphan then I'm doing this, so that the people are then attracted to help, helping an orphan is a good deed, and then the products are all brought and paid at once. After the product is on the seller, a *Tirto* resident comes and ordered 5 sets, at first, the order comes to Ms. Zum as much as 5 sets (to Ms. Zak (me) there's a 5 sets order) (ms, I only have two and a half sets) (allright, for now, I pay half) then I proceed, I cut myself, I sew myself and that's for one to two years, then I start to buy mori cloth 500 yard from mr. H. Tasuri, If I told everything to Tegal, it is a long story. Those 500 yards if processed into a house dress, it'll make 10 sets.

This informant 4's statement is supported by her first son, Dani, that is 35 years old today and her daughter, Arini.

*"Ibu usaha dewe sak pel bapak wes ora ono mb, mbiyen aku seh cilik, ibu wes akal akal usaha dewe nggo imbuh imbuh nyekolahke aku mbak."*³⁶

Translation: "Mother starts her own business since my father passed away, I was still a little kid by that time, mother tried to start a business for seeking money to put me in school."

Informant 4 started her business by trying to offer samples. At that time, informant 4 made batik products

³⁵ Interview on July 13th 2017

³⁶ Interview on July 13th 2017

for women's clothing. From the statement given by the informant 4 it appears that in offering the goods, she deliberately involves the position of her orphaned child to attract the merchant's compassion. The concept of blessing is delivered by her during the offer. Apparently the strategy undertaken by informant 4 is quite successful for her business.

Informant 4's business grew and many traders began to order batik at her. The perseverance of the informant 4 in making the product with limited capital was helped after she found a place to buy mori cloth, gradually increasing in size as the merchants demanded.

*Mulai neng Senteleng maneh, berangsur angsur mulai looper kesini sini, do neng looper malah do jeblos. Do ngapusi, nek wes dek awal maneh nyampek biso nguliahke anak mbarang. Dek awal maneh aku kenal wong Tegaldowo delalaha biso dijak kerja sama. Ditulungi mangle mori ne utang, suwi-suwi utang, kerja koyo paspasan otok, tapikan berjalan terus. Terus krungu wong Buaran jare utang neng H.Tasuri kon ati-ati. Nek wes plek rak wani jupuk, aku mandek pirang tahun terus aku mulai aktif organisasi temu Hj. Anis. (Ji, aku ojo diwei gawean sosial tok ra ji, wei gawean seng ono hasil e) (yo wes mono nyontoke batik ku) alhamdulillah nganti saiki, hasile alhamdulillah nganti saiki no giro seng durung cair. Alhamdulillah berkah nganti saiki."*³⁷

Translation: "Started in Senteleng again, gradually starts with loopers who are coming, but the loopers are lying, after that, I started again until I can put my children in College. Also at start, I knew Tegaldowo people and luckily is cooperative. Helps me with letting me to borrow the mori cloth, continuously borrowing, my working result was just barely

³⁷ Interview on July 13th 2017

enough, but at least it kept going. Then I heard that a Buaran people borrows from H. Tasuri and I've been told to be careful. When it's precise then I will not take, I stopped for a few years and started active on Hj. Anis' meeting organization (Mam, don't only give me social works, give me actual works as well) (Okay then, have my batiks as sample). Thank to Allah, up to now it gives me living.

Trust becomes capital not only for producers and traders or batik loper, but also between informants 4 as a producer with batik raw material trader, in this case is mori cloth. The interesting thing for the researcher is the attitude of the informant 4's acceptance even if there is a trader inappropriately paying off his obligation ie paying with the demand deposit, but the informant 4 keeps her business alive, by believing that the condition is a blessing form of Allah SWT.

Although raised in a batik family environment, informant 4 states that she has no connection with the business of her family. From her position as a laborer, she tried to change her life by bravely opened her own business, to this day. Courage is also due to her position as a single parent who must raise her son alone after her husband died, while the pension money is not sufficient.

"Ora turun temurun, sepeser pun ora nyangkut usahane bapak, yo mandiri lah, dari awal buruh jait ingin produksi sendiri. Dari penjual jasa ingin berwiraswasta sendiri. Ingin ngrubah nasib dek pensiunan. Uang pensiunan sewulan 100rb nggo mangan ora nyandak, karo pengen nyekolahke bocah."

Translation: "It is not hereditary, not even a few of this are related to my father's business, I'm being independent, and from the beginning as a sewing

labor I wanted to produce by my own. From a service seller I wanted to be an entrepreneur. I want to change my destiny as a widow. The pension money per month is Rp.100.000, it is not enough for food, and I want to put my children to school.”

A number of obstacles are faced by informant 4, in addition to relatively limited capital, as well as marketing obstacles. The marketing of her batik products is assisted by others, the term is *loper*.

*“Pemasaran kurang maksimal akhirnya didolke wong, dibantu loper. Aku ki pemasaran e cuman neng grosir.”*³⁸
Translation: “The marketing is not maximal, and finally helped by people. I only market these to groceries.”

But it turns out that the *loper* is also an obstacle because not everyone can be trusted. The informants 4 were cheated by the *loper*s by not paying. Of course this inflicts lots of financial loss to informant 4. Therefore informant 4 is more careful with the *loper* or people who want to help with the marketing.

This marketing issue is also supported by her employee, Romadhon, who lives in kertijayan, Aged 30, 2-year in his job on delivering batik orders to several places, and also Khoiri as tailor, lives in Pakumbulan, aged 40, 10 years working.

“Bu zakiyah kadang nek ora ono aku yo barang e kadang diterke dewe, nek pas neng omah yo sering jamaah neng mushola. Nek seng biasa tak matke koyo kui. Ibu zakiyah juga aktif neng organisasi muslimat Nu, sering mrono

³⁸ Interview on July 13th 2017

mrono. kendala bu sak ngertiku mbiyen ngomong e pemasaran e kurang soal e aku juga pernah mandek ora jait wek bu zak."³⁹

Translation: "Mrs Zakiyah sometimes deliver the goods by herself when I'm not around, when she's at home she often pray together at the mosque. That's what I usually see. Mrs. Zakiyah is also active on *Muslimat NU* organization, she went places. Her obstacle, as I know, she used to say that the marketing is difficult because I was also ever have ceased to sew in mrs. Zak's business."

The experience of managing the batik business has made her skilled and very understanding this business. The ability she has gained makes informants 4 has no desire to change business despite the market conditions often experience ups and downs.

*"Asale karang wes kebiasaan e batik, ora pengen pindah-pindah maneh."*⁴⁰

Translation: "It starts because the habit of Batik business, I don't want to change to another business."

Informant 4 does not feel worried or afraid to face market situation that sometimes decrease drastically. The belief that there are forces that can help the condition of her business, makes informant 4 more active praying. The belief that business obstacles will not interfere with his business keeps growing. This makes her calmer.

*"Syukuri seng penting usaha, karo donggo, hasil ora menentu ki ora masalah."*⁴¹

³⁹ Interview on July 13th 2017

⁴⁰ Interview on July 13th 2017

Translation: "Be grateful, keep working and praying...the uncertain outcome is not a problem."

From the various obstacles faced, the reason the informant 4 still maintain the batik is because she is used to in batik and already feel comfortable in batik business and expertise in the field of batik. Every entrepreneur has an uncertain outcome. Mrs. Zakyah's effort on this matter is more grateful, the most important thing is to try and pray.

5. Name : Hj Nandhiroh
Address : Kertijayan Gg. 9 Buaran
Pekalongan
Batik Business Name: Batik Ella
Business Age : 31 tahun

Informant 5, a 60-year-old woman batik entrepreneur tells the batik business experience she has pioneered since 1985-1986. It began with her job as a sewing worker. With experience and observations during the sewing work, informant 5 has the knowledge to establish her own batik business. Ella, Informant 5's daughter, who is 31 years old, supports informant 5's answer.

*"Usaha iki seng dirike mbiyen ibu dewe, sak durunge usaha dewe mbiyen ibu ki mung buruh jait. Aku pernah dicritane koyo kui mbiyen nemen."*⁴²

*"Tahun 85-86 sekitare, usaha sendiri tah maune buruh njahit mangklene gawe dewe dek maune kilingane njahit."*⁴³

⁴¹ Interview on July 13th 2017

⁴² Interview on July 13th 2017

⁴³ Interview on July 14th 2017

Translation: “This business was established by Mother herself, before having this business, mother was once a sewing labor. I was once told like that.”

“In around 1985-1986, my own business, I was once a sewing worker then I establish my own when I remember that I was once sewing.”

Ella batik business was established by informant 5 personally not because of hereditary. Originally from a worker and motivated for her own business to expand her business to become even bigger. Informant 5 also expressed her desire to establish a batik business because the environment that is the dominant profession is as a producer of batik. Informant 5 also tells her experience in batik business that often faces obstacles.

Usaha iki tak jalanke yo mergo kebutuhan dewe, karo lingkungan kiwo tengen sing maraki gampang golek lan dodolan batik. Nek, kendalane ki yo werno-werno, ono wong diutang barang wonge rak nyaur, kadang bayar nganggo cek, jebule cek kosong, kongkon wong poo rak ono seng berhasil nagih-nagih wong kui. Mbuh koyo ditanggih angel kae sih,, kyone ki wes bubar kok kui tok o. Nyong nek nagih adohe nemen ora oleh kaeki diuruske poo koyo rak iso ngatasi pokoe, mangklene ora nyaur iso bosen dewe kae sio oo nagih wong ki o. ⁴⁴

Translation: I run this business because my own needs, and the surrounding environment that makes it easy to find and to sell batik. If, the obstacles, are vary, there are people who given loan but not paying back, sometimes paying back by using a check, turns out to be a blank check, sends people to collect the debt but not succeed to collect from those people. I don't know, it is like they are

⁴⁴ Interview on July 13th 2017

difficult to ask to pay their debts back, it seems like it finished that way. If I want to meet them to ask for their debt to be paid, I have to travel such a distance and it is like they cannot deal with it, then they won't pay the debts back that I become felt bored to ask them to pay.

Researcher also undertook an observation towards informant 5's relation, Sanah, aged 51, lives in Kertijayan. Apparently both have also been the victims of irresponsible loper. As she says,

*"Jaman mbiyen sambari wong Samborejo due utang aku karo Hj Nandhiroh, gon ku kan podo wae gaweni batik, tapi ora nyaur neng aku, tau taktagih jawaban e duet e meh go nyaur Hj Nandhiroh disek tekan yahmene durung nyaur aku."*⁴⁵

Translation: "One day, there was samborejo people, Sambari, have a debt with me and hj. Nadhiroh. Mine is the same, making batik, but he never pay the debts back to me, I once asked him to return but the answer is the money is going to be used to pay hj. Nadhiroh's first and until now he hasn't pay his debt to me."

Also supported with her employee's information, Sundusiah, 55 years old, lives in Kertijayan.

*"Mbak Kaji tau ketipu tapi ditagih terus akhire oleh sauran teko sitik, saiki coe wis do lunas seng due utang karo Mbak Kaji."*⁴⁶

"Sister Hajj (Mrs. Nandhiroh) was once deceived but she kept on collecting her debt and got paid

⁴⁵ Interview on July 13th 2017

⁴⁶ Interview on July 13th 2017

little by little, now those who have debts with Sister hajj has already fully paid their debts.”

Hearing the information and seeing the expression of the informant 5 who seemed gave up after trying and also unsuccessful in collecting the debt, the researcher understands the limitations of informant 5 who can not force the person who is in debt or who has cheated her by a blank check is a separate action. Informant 5 entirely does not involve the legal apparatus - even if she is willing to do so and prefers to bear her own risk of loss. In the researcher’s assumption, the informant 5’s decision to choose the action relates to her belief in managing her business, namely prayer. Informant 5 still choose to run batik business despite the constraints faced are quite a lot, her main reason is for having been accustomed to manage batik since a long time.

“Yo asale wes dek mbiyen batik, terbiasa batik...ora ono usaha opo-opo. Syukuri wae.”⁴⁷

Translation: “This is my origin since a long time, batik. I have accustomed to batik...no other business. Just be thankful for it.”

Most of the informants that the researcher has met have the same reasons, that are already familiar and the expertise in the field of batik so that informants feel comfortable in the business of batik. Informant’s entrepreneurship experience is very useful for them with evidence of her batik business still survives until now even their marketing has grown out of town.

Thus are the behavior of some batik entrepreneurs in establishing, developing and maintaining their batik

⁴⁷ Interview on July 13th 2017

business. An interesting discussion of the behavioral picture of the informants will be theoretically examined in the next chapter.



BATIK BUSINESS IN PEKALONGAN

A. The Problematics of Anthropological Assumptions of Business

The data collected from observations and interviews with some informants on the field shows that in the business world, there are various anthropological problems arise. The researchers categorized the problems into several classifications.

1. Social and Cultural Environment Dilemma

The socio-cultural situation in Pekalongan City, which has developing batik since hundreds of years ago is very potential to form the society's motivation in entrepreneurship. Batik, batik, batik, that's what is in the mind and heart of batik entrepreneurs in Pekalongan. From these many informants, all claimed that their daily living and socializing environment from previous descendants make them feel like batik is the breath of their lives.

Although there are many obstacles appear and halt business development, batik entrepreneurs can still handle it. Literal efforts such as collecting unpaid debts, continous marketing, innovating, fashion development observation, choosing market share, and inner efforts, by keeping praying, believing that Allah SWT will give solutions, asking for blessings has grown belief that everything will come back just fine.

Dependency among neighbors, relatives, and organization friends, were proved to bring benefits to entrepreneurs. The collective communal collegial

community structure, a harmonious neighborhood life situation, provide much ease access for batik entrepreneurs, whether for those who are undergoing from generation to generation, or really depart from the desire to change the condition and status that formerly works as a sewing worker, or a batik worker to become a batik entrepreneur.

Batik as a culture and batik as a field of business that has been hundreds of years old has proved that batik is the Pekalongan City's community glue. Various ethnic communities are living in Pekalongan City: Chinese, Arabians and Javanese, geographically and economic-politically have determined their position and role in the history of batik business in Pekalongan City. The northern coastline of Java Island gives a great opportunity for how these immigrant ethnics -Arabians and Chinese enter the mainland of Pekalongan. It is visible from the area they live. Chinatown and Arab village, both occupy the northern region of Pekalongan City side by side, while most of the indigenous Javanese ethnic occupies the area of Pekalongan City from the central to southern part of Pekalongan City, to the mountains.

The spirit of commerce also belongs to all ethnic groups. It's just the limitations of capital, market segments, the courage to take risks; different characters at the end have put these three ethnic groups on the different roles and contributions. Indigenous Javanese mostly act as batik producer or batik craftsmen to be precise. Arabians and Chinese ethnic's role as batik trader and batik raw materials supplier. When observed collectively, all ethnic groups contribute together even though they are not normatively formatted. But it is the conditions of mutual needs that have built togetherness and also competition among them.

Among the Javanese ethnic itself, the condition of togetherness, mutual help to develop the business both as producers, laborers and traders. The pattern of working relationships is not purely based on family relationships, but economic motives are also affecting. Although not always caused by heredity, the character of Javanese society that has communal traits has a big role in batik business. Local cultural wisdom, feel of same destiny, has generated a social spirit among producers, although essentially, competition can never be absent in business.

The community environment in Pekalongan City, which the majority are Muslim, become a strength but also a challenge for entrepreneurs. The value order that were built and developed based on religious norms, seen in the plains of practice become varies, greatly depending on the understanding and how to respond to emerging business issues.

This research shows that business development is not only controlled by market exchange, but also social exchange. The culture of a religious society that puts great prominence on the spirit of devotion and even sacrifice often becomes a boomerang for their business relations. As a creature, businesspeople have an innate drive. Formality-prone relationships will not help a person to clearly see a character, but if the relationship is intense, with longer durations of time, it is significantly able to show a view of one's drives.

First, the impulse that shows that "I" am human, returns to the effort of fulfilling human needs. The needs as individual creatures, such as eating, drinking, controlling, destroying, also encouraging businessman to behave. This drives is often unrealized by oneself. In business relationships, the parties are basically making observations. Experience and observation make informant can realize their "I"-self. Secondly, as social

beings who have a drive to marry, the impetus of sociality or live in companion, the drive to imitate, the drive to gather, also bring these informants to behave to the relatives around them.

In fact, the informants have varieties of patterns of drives and the behaviors wrap it. The diversity is shaped by both formal and informal education such as schools, recitations, associations or organizations, habits that are developed from the family environment such as honesty, openness, tolerance, and association with other communities. Therefore, the question of behavior faced by informants also varies, depending on how the individual and social pure drives are refined by using the educational and other aspects. Social exchange can also turn into cruel and scary, when individual drives have overcome social impulses. The dominance of money and interest becomes the new king to be satisfied in the business relationship.

Discussion of concepts and views about money for human can also be understood through Simmel and Burke's opinion¹ who emphasize that money should be analyzed as a mode of communication, because the first thing that concerns everyone about money is that it must be changed (transformed) into something else so that money can obtain its social meaning. Money represents something beyond itself; and money can contain metaphorical, reductive, analytical, abstractive, and synthesical power. Money is not just a way but it becomes a goal. A "free" society is a society in which "the market works freely," and therefore what cannot be related to the market, cannot be related to freedom as well. Equality has also been translated into money and

¹ Hugh Dalziel Duncan, *The Establishment on Money as a Symbol of Community Life: Money as a Form of Transcendence*, Tr. Kiki Alfian (Yogyakarta: Pustaka Pelajar, 1997, p. 3-4).

disclosed in financial terms (monetary). Money has also tied human life so closely that every struggle for justice is a struggle for economic justice.

The use of money sweeps the human daily life by calculating and weighing, with determination of decisions based on numbers, and by constantly emphasizing quantitative units beyond their qualitative values. Timeliness (punctuality), precision count, and exactness lead us to impersonality (self emptiness).² Calculations, profit or loss in the business world become a commonplace. Calculation and precision accompany the social goodness that is run in batik business relationship format. In this determining calculation, entrepreneurs use all resources in order to obtain optimal management. Therefore, according to the researcher, it is reasonable if the behaviors of entrepreneurs are becoming more careful or seem 'calculated' to fellow business.

Among entrepreneurs, instinct becomes a kind of detector that detects possible market changes and consumer tastes, as well as a detector of whether partners will be possibly loyal or deceptive. With long experience, entrepreneurs get the ability to do something in order to maintain its existence as a human being. In this case the continuity of their batik business becomes a means of defending themselves as a human being, as a husband, as a parent who is obliged to protect and support his family, as a person who is deemed to be well off and able to be compared to neighbors around him. Instinct also guides entrepreneurs in anticipating market trends, including changing mode and consumer's tastes. Together with an individual's drive to dominate market share, the

² Hugh Dalziel Duncan, *The Establishment on Money as a Symbol of Community Life: Money as a Form of Transcendence*, Tr. Kiki Alfian (Yogyakarta: Pustaka Pelajar, 1997, p. 21.

entrepreneur's instinct becomes the driving factor for all behavior and business activity and becomes an energy deeply embedded in the personality of the entrepreneur. All these entrepreneurs do not have the same instinctual sharpness and encouragement power. This difference also has the potential to shape business response activities to different market behavior changes. There are businessmen whose business activities tend to be proactive and even aggressive; there are also businessmen whose business activities tend to be passive. Generally these differences are also associated with the consequences of risks that arise.

In addition to using the individual's instinct and encouragement, the reflexes of an entrepreneur also can not be underestimated. Changes in the business world are a stimulus that often occurs outside the human will. If in the previous chapter it has been explained that the reflexes are divided into 2 parts, i.e. unconditional reflexes like people will close their eyes if there is dust flying and so forth, then reflex in the business world is part of conditional reflex, that is caused by change of business environment, entrepreneur's way in solving a never ending problem is an entrepreneurship practice.

Not only the business environment is changing, but business actors are also changing, because entrepreneurs are still a human being. Humans are creatures of character that are constantly changing in their lives. Characters grow from habits and tendencies. The informants are indigenous Pekalongan City, grown in the care of a Muslim family full of Islam customs. Behavior that is repeated since they were child until they have families made their behavior habits do not change much from the previous habit. For example, in terms of worshipping, for the people of Pekalongan City, men do prayers together in a mosque; also join recitation in

various places. This custom is still done until they are adults and having families. In addition to running a business, this habit of worship is in practice.

In the Pekalongan City, worship is not only a spiritual need, the title of the implementation of the worship, such as *hajj* or *hajjah*, turns into something of high social value even bring implications for one's business activity. It can be understood that the title of *hajj* or *hajjah* implies perfection in the faith, so that the practice is also worthy to gain more trust than those who aren't. In social facts, the term *kaji* or *kajine* brings its own implications. The title is attached to entrepreneurs who are judged to have advantages in terms of wealth and knowledge.

Social status and religious status are closely related to the economic status of a person. Entrepreneurs, who are known by those with more resources, are automatically considered to have higher economic status than the people around them. The title *Juragan* signifies class distinctions between workers and employers. Religious status among batik entrepreneurs is not always obtained from formal religious education, such as *pesantren* or *madrasah*. The experience of going *hajj* or *umroh* has easily given the mark or symbol of the excess of religion compared with the common people. If in general the title of *Hajj* is only given to Muslims who have actually gone to the holy land. In the society of Pekalongan City, it isn't entirely so.

To get the title of *kaji*, *kajine*, *yu kaji*, *nok kaji*, businessmen and family members do not need to really prove that they have gone to the holy land. The community gives the title to family members of employers or entrepreneurs themselves not by looking directly at their religiosity, but also as a form of respect for certain groups of people. So the title of *hajj* in Pekalongan City has more than one meaning, because in

the *haji* title, there are various statuses: social, religion and economy.

The culture of *aji mumpung* (using situations and conditions for self-interest while holding positions that are allowing opportunities for that) is also often entrap entrepreneurs in difficult situations. Trade conditions tend to fluctuate into a paradox with this one culture. In addition, when the culture of *aji mumpung* actually misused by people to cheat, to take advantage of the opportunity to maximize the benefits to oneself at the expense of the rights of others then not only the harmed people who are persecuted, but the family, relatives, neighbors will also be indirectly persecuted.

2. Multidimension Business Decisions: Humanity, Environment, and Transcendence

From the informations collected, the obstacles faced by the informants are broadly divided into several aspects, namely:

a. Capital

In this research, money capital is a constraint, but not the main one. Generally informants started with money from previous work, but some also borrowed from family or debt from a bank. As it has already explained that the informants started the business by setting an example and offered it to a wholesaler, and so on until it won the trust to produce more quantities.

Thus in additions to capital money there are still other capitals that are also needed, i.e. creativity capital, communication capital, relations capital and trust capital. From the history of batik business beginners entrepreneurs can be seen that the last four capital creativity capital, communication capital, capital relations and trust capital are more needed than

money capital. Once trust begins to grow, the next obstacle is the larger money capital, in order to fulfill the goods order requiring more raw material capital.

b. Marketing

Marketing becomes an important problem for beginner and intermediate batik entrepreneurs, but not for the already large entrepreneurs. The informants in this study initially experienced the same problem of marketing. For the informants, marketing can be done in various ways, namely directly and indirectly. How to direct marketing is to sell batik in wholesale markets or in the neighborhood around their residence. Generally rent or buy kiosks in wholesale markets. Rental price or purchase price of this kiosk also vary. Usually for a row of kiosks located at the front of a wholesale market has a price that is more expensive than the kiosks that are inside the market. Similarly, the size of kiosks also affects the rental price.

The second way is to market in an indirect way. In this case the role of intermediaries becomes necessary, and develops along with the rapid business of batik. The role of the *loper* or the intermediary trader who helps market the batik products is not limited to small businesses, but at the middle and large level, the *loper*s are still needed. The *loper* is running its role to help market batik products from producers to other markets both in the city and outside the city or even outside the province. The existence of the *loper*, is very meaningful for manufacturers who have limitations in the field of marketing. The *loper*'s insight into the market share is vast.

The *loper*s themselves can be from among the family, but also can be outside the family. This shows

how the network developed by informants is oriented in internal and external of the family. According to informants, treatment to the loper is not distinguished between family or non-family, in terms of both price and type of goods being marketed. In the field of marketing is not only requiring insight into the market share but also the communication skills and trust. Both of these can be very important factors. Some informants have proved it, though not with the same intensity. The problem of trust, for example, the experience of being cheated or debt that is not paid, makes the informants to be more careful in making decisions because the consequences can have widespread impact, not only economically disadvantageous towards business, but the familial relations can also become tenuous.

c. Seller behavior

In general, the researcher understands that the basic management of the business depends heavily on the trust that arises. Various limitations, materially: raw material and skill capital, marketing science and skills, make the informants decline loper's offer to help with the marketing.

It is the powerlessness that eventually abused by many of the lopers, although it is also not necessarily a deliberate intent to deceive. Uncertain business situations often place entrepreneurs in dilemmatic situations. A pragmatic desire to grow a business quickly with an untested portion of trust makes informers often make unplanned decisions. Decisions which are even made under planned conditions, such as the informants' family members, but changes in business are more dominant in influencing the behavior of people who were once trusted, to be cannot be trusted. The phenomenon of

batik business is very complex, cultural, economy, religion, ethnicity, and family issues are all hooked and covering aspects of the business itself. Capital, production, workers, employers, raw materials, marketing, consumer, politics and so on.

The four sometimes come one by one, but sometimes at the same time. The situation is very harmful to the informants. Like the essence of risk that always accompanies a business. Informants also can not avoid these obstacles. Knowledge from experience has provided informants with action and decisions on the problems they face. Business history that has been running for decades proves that various constraints do not make batik business regress or even disappear. From some experiences there are the fun ones but some are also sad ones.

The informants' decision to set up a business is generally driven by personal or family needs. The reason to support the family, raising children, the demands of family circumstances are generally make informants brave to start the business of batik. From the overall observation, the researcher did not find the formal education data of batik from the informants. Instead, the informants obtained knowledge of batik business precisely from the environment where the informant grew, from child to adult even married.

Observation of the informants from the predecessors of batik business around them include about how to start a batik business does not always start with a lot of money capital. The product-making strategy then offers it to the merchants, little by little, until the batik business grows. From the observation, the researchers found that the informants manage the batik business also determined their understanding of

human nature. This is evidenced by the expression of informants about the resources they have that is intellectual thinking. In addition, human nature or character that is easy to forget, pretend to forget forgot or deliberately forget the obligation to pay the debt as their business partners do are also well understood and do not discourage the informants to continue their business.

The awareness that human beings should strive and even, if it is necessary, to innovate by developing the motifs and models of their batik products according to consumers' wishes is an ongoing effort by the informants to maintain their business. Activities to develop creativity conducted by the informants are an expression and manifestation of existence as a human being. This continues to be done by the informants until they are reaching 40-50 years old, from business at the beginner level to reach tens of years. In other words the length of business describes during that amount of time do the informants are able to show their existence.

In addition to humanity and environmental encouragement, decision making in maintaining the batik business is also driven by transcendence factors. Belief in the Almighty, describes the confessions of the informants about their limitations as a human being, a being who still needs the help and role of Allah SWT. Even their patience with the treatment of some business partners who complicate the condition of the informants with the intent of deceiving or not paying the debt, is shown by the informants with their hope or expectations about a blessing.

As explained in the previous chapter, the human consciousness that everyone has weaknesses is a powerful reason for bringing God into life in

order to meet human needs. As long as human beings find themselves weak and limited, then God will be needed by them. The more awareness of self-weaknesses, the more someone's needs to God, the higher someone's dependence on God.³ Studying the psychology of religion in humans has provided a view of the human need towards religion.

Despite having been Muslim since birth, informants' knowledge about doctrine and meaning in religion is not normative. The ability of informants who can not explain what they understand about the blessings, but they believe that the continuity of batik business until now has described the meaning of blessing itself. It is conveyed through the *alhamdulillah* expressions they utter. The persistent business conditions seem to be a symbol of the informant's belief that they are not alone. There is God's role in their efforts. Prayers are continued by the informants while keep working to manage the business.

The researcher interprets the spiritual activities of the informants as a healing effort (spiritual healing), especially when informants are experiencing unpleasant conditions as has been described. Self healing that is done by the informant is very useful for them to continue eager to manage batik business.

From the analysis that the researcher has done, all information shows that the business behavior of each person is also based on faith and interests. Batik business development at the end describes the role of religion, social, politics and

³ Imam Khanafie, *Filsafat Islam, Pendekatan Tematik*, Pekalongan: STAIN Press, p. 36

geographic conditions of Pekalongan City are indeed related.⁴

B. The Common Theological Approaches to Business

Theological approach moves batik business in Pekalongan City.

1. Human is A Creature Endowed with Reason

Informants generally stated that updating batik models and motifs are very helpful for business continuity. Creativity is not spontaneous. The observation of informants on market developments has greatly influenced the development of the minds of the informants themselves.

The information that the researcher collect shows that fluctuating market conditions, in the end make the informants find a solution to solve the problem. The search for solutions is what makes informers think hard, using all the resources to create new models and motives. It is very human because basically, humans have a desire to defend themselves. Not only that, creativity is also a mean of human actualization.

Competition and innovation seem to be two sides of coin that can not be separated in the business world of batik in Pekalongan. The informants are not worried about the number competitors around them, because batik as a culture can not disappear from the lives of the informants. This phenomenon of endless innovation involves the awareness of the informants and their subjectivity as individuals. Culture, which can be felt, and grow in the imagination is able to control the creativity of the informants. In their consciousness, the thinking process of

⁴ The relationship between the various aspects is as stated by Madjid that the economic development is influenced by many factors, including religious, social, political and geographical situations support, read Madjid, N. (1993). *Islam Kemodernan dan Keindonesiaan*, Bandung: Mizan

the informants when faced with the problems around them determines all their actions and interactions. Thinking is a mental state that can be perceived, also interpreted. Therefore, thinking right for someone is not always considered right by others. In life, every human being experiences certain circumstances, either pleasant or sad that forces human to think, respond and define attitudes toward those situations and conditions.⁵

Even more interesting is that none of the informants knew that the person they believed eventually deceived them. So it can be said that no informant thinks that (s) he will be deceived by trusted people. In Islam this is called *khusnudzan* or positive thinking. It is also one of the values of local wisdom. For the Javanese, prejudice to others is an act unfit for human beings. *Ora ilok* or inappropriate. So for the Javanese informants who are very obedient to their local culture. In other words, for batik entrepreneurs in Pekalongan City, the appropriateness of a human is seen from the way of thinking in managing batik business and establishing relationships.

The phenomenon of charity or sharing some of the profit to the people around them, in the analysis of the researcher, reflects the way of thinking of the informants in responding to the good condition of a company. Success in the world does not make them forget the success in the *akherat*. This is where the combination of pure thoughts and wise thoughts are possessed by informants. Even when a trusted person betrays a given trust, the informants are still able to think wisely. The action not to not seize the property, by collecting and waiting, hope that the person who has abused their trust

⁵ Wowo Sunaryo Kuswana, *Taksonomi Berpikir*, Bandung: Remaja Rosdakarya, 2011, p. 2-3.

to pay off his obligations, and still trying to get back to run batik business. This phenomenon describes the ability of batik entrepreneurs to have pure thoughts and be wise at the same time. A pure mind can also work on worldly problems in whole, as the worldly human, and the pure-minded person may be able to achieve success in the world, but not eternal success.⁶ With pure thoughts and actions that the informants consider wise, it seems that they not only want to achieve success in the world, but also success in the afterlife. It also shows that humans can reach other dimensions.

Viewed from the information submitted, all informant decisions are basically done in a conscious state. Attitudes that arise from the conscious mind, have consequences that need to be realized as well. Referring to the definition of the conscious mind is the mind that is consciously used everyday, like thinking, doing something, looking for food when hungry, recreation, and anything that is really and consciously felt and done. Starting a decision to open a batik business with a modest capital, brave to promote in the market either directly or through loper; making product innovations, up to date models and so on until businesses experience ups and downs. This conscious and active mind is possible because there is an active inner management of the informants through praying, reciting, *majlis taklim*, charity, *zakat* and so on. All these activities if observed are actually efforts to bring people closer to other beings and to God. Especially in the fragile situations and conditions usually humans want to be alone, stay away, avoid, but with the approaching approach, there is energy that comes into the mind and human self.

⁶ Inayat Khan, *Dimensi Spiritual psikologi*, Bandung: Pustaka Hidayah, 2000, p. 154-155.

The decision to do good or bad is in the conscious mind. Similarly, according to informants, all decisions are aimed at the progress of the business, sustaining the business. If a person does well, then the good is for his own good. All innovation, capital, marketing efforts are made not only for the good of their business, but also the environment; neighbors who participate as craftsmen, batik workers, relatives, family and Pekalongan City itself to batik is still an icon of this city.

The *ikhtiar* or efforts undertaken by the informants in overcoming the problems become very dynamic and varied. Experience seems to be a stronger force than formal school or madrasah. Observations from childhood to adulthood, plus a lifetime of experience make the informants have a strong mental or resilient. The thinking they do to find solutions and determine attitudes is a series of mental recovery processes conditioned by the internal self of informants and the environment, both time and the means of healing used. The results can also vary, depending on how the mental intensity of informants in interpreting every event, both fun as when gaining a lot of or sad like the fraud, and other losses. From a mental that can take a lesson or meaning to life, and generate thoughts that are ideas, ideas that lead to problem solving.⁷

If on the theoretical basis it is explained that it is not the intellect that will make people good; and even if they appear to be good or obedient, the obedience is a pretention, so in this study the authors found that the behavior of batik business actors are not all in accordance with the explanation of the concept of good-bad behavior. But in essence virtue and natural

⁷ Wowo Sunaryo Kuswana, *Taksonomi Berpikir*, Bandung: Remaja Rosdakarya, 2011

obedience can be found elsewhere, namely in the spark of heart from which life emerges; and every part of this spark is the virtue of life. This proves that good is not human-made; kindness is the ultimate being of human.⁸

In reality, some parties do well because of economic tendencies, such as traders who want to accept offers from entrepreneurs for seeing competitive prices and quality. Partly because of the helping motives, which developed into a sustainable business relationship. Others take advantage for themselves, covering up market information so that businessmen do not know the economic fluctuations that occur. This is clearly done deliberately, with awareness and the birth of a very tactical and economical process of thinking, despite the impact on the destruction of business relationships that have been woven.

For researchers, batik entrepreneur's informants sometimes behave as in the concept of good-bad behavior. Despite being a victim of fraud, the vast majority of them do not take retaliation or seize possessions of the looper's belongings to pay off their debts, even though if it is done, everyone will understand, and consider it as a very logical, rational act. As a Muslim, mental restoration and reinforcement through worship activities, prayer, alms, *nyadran*, hajj and so on has given rise to human subjectivity to greater power. Human subjectivity to Allah SWT provides leverage for energy and creativity of the informant's sense as a man who explores ideas. Imagination is growing, and this condition strongly supports the recovery of companies after the loss.

The researcher understands the informant's action to return to the Powerful entity in the moment of their

⁸ Inayat Khan, *Dimensi Spiritual psikologi*, Bandung: Pustaka Hidayah, 2000

degradation is a conscious act. This act is cognitively very plausible, because it shows a weak human soul and depends on Allah SWT. Awareness towards the helplessness of the informants is maintained even guarded through the recitation materials and worship activities that they do.

In addition to the informants' awareness of their helplessness, their *alhamdulillah* statement means gratitude for still feeling the comfort, good welfare of Allah's giving wether in accordance with their expectations or not. At a time when comfort or success comes as expected may be a natural thing, but when that expectation fails because of deception, bankruptcy and so on makes informants more selective in determining business actions. The informants' decision that is become more selective is the result of their experience. Selective action proves the success of informants through the process of education through experience.

As it has been explained in the theoretical basis that the potential of human beings, such as sense of instinctive, sensory, mind and diversity in their original form is only basic drives that works naturally. Therefore, the new potential will be able to achieve the true goal if it maintained, and developed in a directed, gradual and sustainable manner. The fluctuating and repeating business dynamics, ups and downs, also shows the efforts of informants to maintain and nurture their instinctive, sensory, mind or diversity potential. These conditions that they keep continued to succeed, so that the business keeps survive. The education of the potential religious nature of the informants through their business experience can be understood through four approaches: philosophical, chronological, functional, and social approaches.

In the philosophical approach analysis, the nature of human creation among batik entrepreneurs has been

well understood. The potential of religious values in human is directed to devotion in the form of obeying the provisions and guidelines of Allah as its creator. The expression of informants' gratitude is described in the form of appreciation of the moral values contained in it and able to be implemented in attitude and behavior or inward. Development is directed at inner values, by growing awareness in human that all potentials are the favors from Allah. From this approach, informants have placed inward satisfaction beyond outward satisfaction, such as large profits, large sums of money. Even unpleasant conditions are still regarded as a pleasure.

Second, generally post-problem informants appear, performing structured-economic-logical actions, such as analyzing the causes both internal and external to their efforts. *Muhasabah* or Individuals introspection, such as evaluating a given belief, a precautionary principle, or an organizational, such as management, work culture, leadership become important things they do. A chronological approach based on the process of development through phasing. What the informants do is referring to the development of their instinctive potential. Each individual has different developmental rhythms, therefore it is natural that the execution of decisions on actions taken by each informant is not uniform.

While through a functional approach, the potential in the informant is associated with the function of each of their potentials. When viewed from the informants' daily life, their encourages on drinking and meal for example, for the size of citizens of Pekalongan City, it is reasonable in size, not excessive. Even during the observation, researchers found that the informants were not too concerned with eating. They are accustomed to buying rice packets sold by street food vendors in the morning with the mainstay menu of Pekalongan City, the *nasi*

megono. The sex drive of the informants also did not show any peculiar phenomena. Even loyalty to a spouse, although already passed away, does not make some informants immediately seek for a replacement. In fact, they remain focused on managing the business in order to raise the family and their children, although alone. Religious submission was shown by the informants by keep doing worship as usual, even on some of them even more intense than usual. The researcher found that none of the informants are negative-minded (*su'udzan*) to Allah SWT over their destiny, whether a happy fate or a pleasant fate. This is in line with the functional notion of human potential closely related to the status it embodies and is in line with the will of its creator, that is as a faithful servant. The combination of the function of the creature of Allah as either a biological creature, social creature or as *khalifah* has been carried out.

Sociologically, in the community environment, the informants have a very complex role. Through batik business, this informant has become a dependent place for the neighbors who are mostly become workers, subcontractors and looper. Broadly speaking, the pattern of informants' relationships with their environment has formed an economic and cultural togetherness. Batik business becomes glue for various levels of community needs scattered in the city of Pekalongan, even out of town. The limited capital of both money and marketing has made each component of the community create a network to meet the needs of each. Sometimes it even sounds irrational, when informants do not penalize those who have cheated or resulted in financial and material-even financial losses. Forgiveness and hope of the parties are able to pay off their debts, and to find solutions to the downturn of business such as innovation, seeking capital to banking institutions is enough to cure the grief of the

informants and make them immediately rise up and avoid the despair. Concretely, the informants have shown the concept of *al-Nash* (human as homo sosius) full of philosophical values in relation to maintaining the harmony of life. Proven with patience and perseverance to maintain relationships with relatives, brothers and neighbors have strengthened the existing social capital in batik business in the City of Pekalongan. The informants also do not forget the provision of education for their children. Most of the informants send their children until college.⁹ It is clear that the informants are sociologically-cognitively well aware of the importance of environmental support outside of their personal as entrepreneurs, besides the informants keep trying to foster the belief inside them, their relationship with the Creator, their relationship with the worker and their environment, as well as their relationship with other batik entrepreneurs. This indicates that their spirituality strengthen the aspects of their cognition. Spirituality becomes a mode of production technique the employers use to develop their reasoning minds in solving their business problems. The belief in the aspect of spirituality has been clearly illustrated in the facts of batik business. Trust contributes to strengthening relationships between business components. This is consistent with the theoretical foundation that confirms that the urgency of trust is a phenomenon that reinforces the multidimensional relationship as already mentioned.¹⁰

⁹ About the concept of human as social creature, read further in Akmal Hawi, *Seluk beluk Ilmu Jiwa Agama*, Jakarta: RajaGrafindo Persada, 2014, p. 110-113

¹⁰ Also read Svensson, G. (2005), "Mutual and Interactive Trust in Business Dyads: Condition and Process", *European Business Review*, Vol. 17, No. 5, pp. 411-427; Gronroos, C. (2000), *Service Management and Marketing: A Customer Relationship Management Approach*, Wiley, New York, NY;

2. Human is A Creature Whose Have Feelings

In addition to having reason, informants also have feelings, one more component that makes the degree of human beings higher than other creatures. As long as the data are collected, the information conveyed is a picture of the situation of reason and feelings that must be managed by them. The happiness, cheerful when it comes to big profits, while the anger or sadness to know that others have tricked them. The alternating feelings come and go and must be addressed by the informants.

What the informant experienced during the batik business can be explained as follows: in sensory, as a human being, the entrepreneur also feels the power, greatness as his business grows, brings huge profits, feels more powerful because of the resources of capital, skills, relationships, network marketing. In contrary, the informant feels weak, sluggish, when they have been cheated by their business partner, or when prices in the market are not worth the cost of production, so they experience loss.

Psychically, like feelings of sadness, anger, confusion when looking at the market situation that is uncertain, or find a conspiracy made by a competitor to undermine the credibility of their business. Can also be happy, cheer when business problems can be solved? This sense arises because the informant has used the mind to understand something or can solve a problem, including when going to start a business or make a new innovation. Including a sense of satisfaction because it

Moin, S.M.A, Devlin, J, McKechnie, S, (2015), "Trust in Financial Services: Impact of Institutional Trust and Dispositional Trust on Trusting Belief", *Journal of Financial Services Marketing*, Vol. 20, 2, pp. 91-106; Marshall, I., Zohar, Danah, (2004), *Spiritual Capital: Wealth We Can Live by*. San Fransisco: Berrett-Koehler Publishers, Inc.

can go through a difficulty with a sharp insight, which are called the *Aha-Erlebnis* event?

Another psychical aspect is moral feeling, like most Muslims who already have good and bad knowledge. Informants variatively practice their knowledge of good and bad ethics of behavior. In the batik business practice, a variety of cheating behavior, and other bad things always get a chance to be done, but like what has been done by informant, the action to seize the property from the rigging party is not willingly done when it is clearly already belongs to the informant's right. Thus the ethical feelings of the informant are very clear based on the conscience and religion they believe in, related to guilt or sin.

Still related to the psychic, the world of batik is closely associated with beauty. Ornament, design, motif, color, are all loaded with aesthetic or beauty values. Batik entrepreneurs in Pekalongan City never run out of ideas to create new innovations. Since childhood, experience of growing in the environment and batik families make the informants have sensitivity to the feeling of beauty in terms of batik. This ability depends on the talent and subsequent development of the talents. The more often the informants look for new ideas, cultural events, then the sensitivity is more sharpened. Therefore, the change in batik fashion in Pekalongan City is always dynamic, whether for men or women, young children or for the parents, is all available.

Potential as social creatures and coastal people encourage batik entrepreneurs to have an open feeling towards others. The openness of the feelings makes them easy to feel the conditions of joy and sorrow that others feel. For example in the form of: love, hatred, sympathy, antipathy, compassion, gratitude, disgust, hate, jealousy, feeling bound, grateful, and so on. On the one hand the potential of this social feeling gives power so that the

batik business is easily accepted by the market, because it suits the tastes of consumers. While on the other hand, this potential becomes a weak point for entrepreneurs when facing business relationships that have bad intentions, such as cheating or deceiving. Family support becomes an additional energy for entrepreneurs in managing the business. Support that makes entrepreneurs remain confident and optimistic looking for solutions to faced business problems.

The closeness of the informant with God is seen from the expressions that arise and the usual worship rituals like prayer, charity, *zakat* and so forth. This religious, transcendental feeling is reflected in the attitude of believing, trusting, resigning, humble, having a high sense of dependence and being aware of the sins one has committed. The belief that Allah SWT will help overcome the business problems makes informants more optimistic to be able to cope with fluctuations in business. The activities of informants in the practice of prayer, charity, *zakat* which are repeatedly have become an inseparable ritual.¹¹

3. Human Existence is Characterized by Consciousness in Behaving

The unstable behavior of lopers and traders, who are initially trustworthy but then unworthy in the business history of the informants shows that in human, there are both positive and negative elements. Humans are indeed double creatures or monodualists. Depending on the opportunities that exist, if it is to human advantage, human can behave well, but if the conditions threaten their

¹¹ The definition of ritual itself is a behavior or action that is done repeatedly as a form of religious belief. Ritual refers more to action in a religious context. Read Eliade (1987) in M. Soehadha, *Orang Jawa Memaknai Agama* (Yogyakarta: Kreasi Wacana, 2008, p. 17)

existence, then humans do not hesitate to justify any means, even if their behavior will harm others. With all the potential advantages, the advantages that exist in it, humans can reach the highest degree of humanity. Conversely, with all the negative potential, the weaknesses that exist in it, humans can also descend to the level of animals. In contrast to animal creatures that from the very beginning were animal and will always be an animal. That is, the animals' positive and negative potentials are no more and no less within the limits of animals.

As already noted in the previous chapter, there is a fundamental difference for plants and animals and humans themselves. The first two will remain in their condition as plants and animals from birth to death, but not with humans. In a lifetime, humans can hold different degrees, sometimes as human beings, sometimes as animals. The difference is only at the point of positive or negative potential that humans choose to maintain its existence. Only human who choose to develop the positive potential of good behavior, can be trusted to remain a human title. And humans who prefer to develop their negative potential will lose their human titles, and descend as animal beings in human form. Just when the negative element is more dominant, indicated by betrayal, lies, deceit then in fact such a man "has ceased to be a human being".¹²

The change in the behavior of informants to be more resilient in dealing with problems indicates that they are individual creatures who learn. Inevitably, their attachment to the business environment greatly affects their psychological existence. Batik entrepreneurs have managed to overcome the paradox of the development as an individual and social creature. The drive for great

¹² See again on Juraid Abdul Latief, *Manusia, Filsafat, dan Sejarah*, Jakarta: Bumi Aksara, 2006, p. 21.

profits and the sense of sharing or helping and the desire to do good, simultaneously and mutually has encouraged informants to grow and evolve from the drive to grow focus to the sense of belonging that makes them feel safe to behave, their attitude are actualized. With the new existence, the informants are comfortable and safe to behave, appreciated, recognized in the structure of the northern coastal community.

In addition, learning from the experience of managing the business makes the informants into meaningful beings. Situations that are dilemmatic make them constantly looking for mutually beneficial solutions for personal, family, relationships and the environment. Through business decisions the informants show that they have the stance and the will, and can reject or change what his environment makes. From the experience gained, the informants constructed the experience into meaningful knowledge for them. Meaningfulness is what grows from within themselves. As a learning impulse it comes from within throughout its business life. The meaningfulness of learning is mutually contributing to the environment. The relationship of mutualism that develops in the behavior of the batik business distinguishes humans and other creatures.¹³

The “peace” behavior with problems that arise for informants based on the spiritual reason that comes from religion. As in Islam, the concept of positive thinking, on everything, including the calamity not infrequently it becomes energy to struggle and rise. *Husnudzan* and *ikhtiyar* clearly show how the “peace” attitude does not mean to give up on the situation. Believe in the provisions or *qodho* that Allah SWT provides does not

¹³ Aceng Rahmat, et.al, *Filsafat Ilmu Lanjutan*, Jakarta: Kencana Prenada Media Grup, 2011, p. 26-27.

mean lost, surrender, weak, but believe has triggered the behavior of resilient, optimistic, even visionary.¹⁴

From the data collected, the researcher found that all informants were moderate in understanding the destiny, *qodho'* and *qodar*. As religious people, it seems that they are very accepting towards good or bad destiny, and be patient with the provisions. But even patient, does not mean surrender, but the informants actually become actively exploring new creativity and ideas about batik models and patterns that they produce.

Religious humans have a remarkable consciousness in behaving. During managing the batik business, informants have shown feelings that are aware of a greater power. The belief in all that pervades it, has been deliberately provided by Allah SWT. The productive behavior of informants shows that even in the conditions of material exhaustion, they are not automatically exhausted in the spiritual. As a Javanese, this wisdom is often expressed in terms *Gusti Alloh ora sare*. This statement implies that those who really know one's actions is only himself and to Allah. Therefore, in dealing with issues of self-worth, always humbly and resignedly say leaving it to God.¹⁵

The productivity of informants is related to their understanding of fortune. The concept of fortune is always an interesting conversation. *Rejeki* category consists of 2 (two) types, namely contested fortune and fortune given. The first category requires a struggle. Fortune here means something passive, and human must be active to pick it up. Efforts to pick up the fortune is

¹⁴ Ari Ginanjar Agustian, A. G. (2001), *Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual*, Jakarta: Arga; Sulaiman (2015), *Sufi Healing: Penyembuhan Penyakit Lahiriah dan Batiniyah*, Semarang: Karya Abadi Jaya.

¹⁵ Heniy Astiyanto, *Filsafat Jawa, Menggali Butir-Butir Kearifan Lokal*, Yogyakarta: Warta Pustaka, 2012, p. 7.

shown by human beings through thinking, analyzing problems, exploring potential, developing potential, combining concepts, generating new ideas. This study found that the meaning of 'active' in human behavior is not solely based on logic, but also spiritual reasoning. Even from the data analysis, it can be said that the spiritual reason that has driven the reason of the informant. The command of *amar ma'ruf* is very broad, not just a social affair, but even in economy, this concept has been implemented by informants. They understand the term "active" with continuous effort to do, the effort in the batik business is realized creatively, innovatively.

While for the second category, the fortune given, generally implies the absence of effort. Air for example, has been available, and humans just need to breathe it; health, are also given, and humans live to enjoy the health that is in him. Yet in this category, it does not mean that humans do not have to do anything. For the fortune included in this second category can also be lost or reduced. For that man needs to maintain it, keep the balance. If it understood that way, then the fortune given by Allah SWT is wider than the contested fortune, which is the first category. The broad of this second category encompasses the entire universe.

C. The Moslem Batik Business Theologized

1. Believe in Self, Believe in Others, Believe in the Giver of Destiny

Confidence is very important for informants. It has been shown the conditions that encourage some informants to start batik business, because of family problems, need for providing, including due to limited expertise only in the field of batik, making informants are in a condition inevitably have to dare to start a business. The courage here is almost the same as the

desperation. Researchers found the phenomenon. Environmental conditions along with access to raw materials and marketing make the informants no doubt to choose the profession as batik craftsmen.

The availability of facilities, working capital and even social environment further strengthen the belief that batik business will still exist, despite various obstacles faced. Researchers analyzed that there has been a convergence of interests, between the environment, limited expertise, ease of access to raw materials, marketing and self-concept of the informants. Simultaneously gave birth to a high confidence in batik entrepreneurs.

In order to foster self-confidence, informants not only involve the network among batik entrepreneurs, but also involve the existence of God as the party that backs up all activities of the informants in the work. Researchers understand that batik is not really a single phenomenon. Between culture and economy, even politics through policy, between the natural and supranatural worlds, between the outer and inner world. All these dimensions are exist in batik business. So it becomes very natural if the batik entrepreneurs believe their efforts will stay exist, because batik itself becomes a kind of breath of their daily lives. The confidence of informants about the preservation of batik is so strong, their belief that they will be able to manage batik business is also so strong. Factually, this phenomenon has been running for hundreds of years.

In the researcher's observation, this belief has been realized with various renewal of fashion and batik motif. That's how the informants point out. Market taste becomes stimulus for the productivity or creativity of producers. Especially the role of the government by encouraging the development of wholesale markets or organizing events exhibition of batik both national and

even international level, to the recognition of the UN by giving the award of Pekalongan City as The World City of Batik, increasing the confidence of batik entrepreneurs that batik is a commodity that has went worldwide.

Elements of trust have a positive impact, because with the trust owned by entrepreneurs, emerge a commitment to do something, including opening a business. The experiences of informants who have built long-term relationships with the looper, raw material traders, workers and families show the phenomenon of loyalty and commitment to strive, in accordance with their respective capacities.¹⁶ With the commitment, the informants trust that the other will do as they wish, that is to do their best as well as the good attitude shown by the informants that they trust their inventory. This kind of good deeds as a form of reciprocal behavior in its development will make people become trustworthy.¹⁷

Discussing trust is simultaneously related to cooperation. Trust arises because there is comfort and satisfaction. This relationship is very deep and oriented on social values; on the one hand the parties want to do good by giving a sense of satisfaction on the other side. While on the other hand the trust is indeed needed for the achievement of one's personal goals, namely profit. In batik marketing, formal education is not a consideration. Intelligence is not measured from the intellectual level, but from the breadth of the marketing network. Loopers that quickly adapt and work together

¹⁶ Cropanzano, R. and Mitchell, M.S.,(2005), "Social Exchange Theory: An Interdisciplinary Review", *Journal of Management*, 31 (874), <http://www.nbu.bg>. 3-3-2009, 873-899.

¹⁷ Tanis, Martin; Tom Postmes (2005). "Short Communication, A Social Identity Approach to Trust: Interpersonal Perception, Group Membership & Trusting Behavior", *European Journal of Social Psychology*, 35, 413-424.

are judged to be smarter than those who are less competitive in the market. From that reality, cooperation coincides with competition.¹⁸

In the sociological economic approach, trust becomes the glue of the relationship between two or more people. In the context of batik business in Pekalongan City, a worker or a looper needs a job or item to sell, then the majority of batik entrepreneurs need the power or marketing of their products. All parties are united due to limitations. That's how each side responds to one's own needs. None of the informants who feel pessimistic to start their business. Instead, all informants are very optimistic in starting their batik business. With modest capital, in the end the informants are successfully open a business. This is supported because of batik management skills that have been obtained through family and environmental business, since a very long time.

The informants trust the prospective looper and his worker because it is based on subjective expectations about one's behavior in the future. This hope does not necessarily arise. Previous experience has been the background of why informants trust their loopers and workers.¹⁹ Not all business relationship experiences because losses, often relationships also provide benefits for each party. This is evidenced by the currently existing of batik business; it signifies that not everyone has a bad character. Many of them could work together well and can be trusted. This analysis shows that relationships

¹⁸ See LaCroix, J., Ross, W., (1996), "Multiple Meanings of Trust in Negotiation Theory and Research: A Literature Review and Integrative Model", *The International Journal of Conflict Management*, Vol. 7, No. 4, pp. 317-318.

¹⁹ Sofia Elena Colesca (2009). "Increasing E-Trust: A Solution to Minimize Risk in E-Government Adoption", *Journal of Applied Quantitative Methods*, 31-44.

and cooperation works, both in economic motivation dimension and social dimension.²⁰

Cooperation that embodies reciprocity among employers, workers, lopers, traders, and families is also found in a variative ways. There is no law that strictly controls for a person to give or to return. Its only morality that controls and encourages individuals to accept general reciprocity as a truth that is should not be broken. Violations may be judged as an act of hypocrisy, sin, rebellion, dishonesty, immorality and so on. People who violate this reciprocity agreement may be subjected to moral pressure from 'community' or 'group' which may be in the form of curses, oral warnings, or rumors that may degrade the dignity in the community or group.²¹

In the practice of batik business cooperation, if there is one party breaks the trust, loper for example by not paying batik products, then the entrepreneur doing things like collecting payments. Most of them have experienced this, and they also do the same that is collecting payments. The weakness of the entrepreneurs is the sense of *pekewuh* or uncomfortable to act more firmly, for example by confiscating or reporting to the authorities. Here, the social-cultural aspect of the Javanese also influences the behavior of the informants. However, although this aren't going to be brought to legal law, but exactly with that delivered by Syafri et al (2002), that social sanctions apply to people who violate cooperation. Generally among batik entrepreneurs, people who have cheated, lie, the information will

²⁰ Nooteboom, B., et.al. (1997). "Effect of Trust & Governance on Relational Risk", *Academy of Management Journal*, 40 (2), 308-338; Richter, R. (2001). *New Economic Sociology & New Institutional Economics*, University of Saarland, Germany, <http://mpr.ub.uni-muenchen.de>,

²¹ Syafri Sairin, Pujo Semedi, and Bambang Hudayana, (2002), *Pengantar Antropologi Ekonomi*, Pustaka Pelajar, p. 49-50

quickly spread to other groups of batik entrepreneurs, so that people who have a bad reputation will not be accepted and won the trust of other batik entrepreneurs.

Among industry society, general reciprocity persists among peers, but there is a wider possibility amongst people who are closely related. The level of economic that is being of the relatively good in industry community makes the general reciprocity pattern away from the function of fulfilling the basic needs. Society seems to place this reciprocity as a means and product and a symbol of the relationship of solidarity or compassion. A suitable form of reciprocity to meet those needs is symbolic reciprocity.²²

Pekalongan city as a batik industry city is still dominated by symbolic reciprocity as well. Although economic motivation and profit-seeking motivation remain the orientation of business activity, but the social-cultural value response keeps control of communication and cooperation. So the dynamics of cooperation is often flexible, which is characterized by ease and patience to establish business relationships. Nevertheless, this coastal Javanese society is a rational group. Competition and resource constraints make entrepreneurs work hard and selectively. Such situations create the mindset and behavior of entrepreneurs who tend to reflect the socialist-religious character, beginning to shift into capitalist-religious.

Opportunities of industrial society to establish a common reciprocal relationship with people who are not a relative is bigger than simple society in accordance with the fact that people earn a living by selling resources that are not owned into the market system. Their fate is not much determined by relatives, but by market laws, and their ability to forge personal

²² Syafri Sairin, Pujo Semedi, and Bambang Hudayana, (2002), *Pengantar Antropologi Ekonomi*, Pustaka Pelajar, p. 51.

relationships in impersonal market systems.²³ Based on this concept, the entrepreneur's perspective in managing his business from the originally religious socialist turned into a religious capitalist is a form of adaptation to the business problems they faced. Being a human being who needs to be suspicious, not easily believe, are not the original character of the informants, but the character appears as an anticipatory form of the opposing character in the business world. In other words, the behavior appears as a form of business defense.

Trust itself is essentially impure to stick the reciprocal relationships among business actors. Needs are the reason for them to cooperate. Reciprocity can not be fully balanced (balanced reciprocity) but rather negative reciprocity. Intervention of economic interests is stronger in controlling the ongoing social system.

Economic transformation in the field of exchange systems that occurs in the economics of people in developing countries is an ongoing process. This process temporarily illustrates two major patterns. First, the loss of traditional forms of exchange that is replaced by modern forms of exchange. Second, the emergence of exchange dualism. In the history of economic development, reciprocity is a form of exchange that arose before the market exchange. Gradually, the reciprocity disappears and loses its functions as a result of the entry of the money economy system.²⁴

Community's behavior towards goods is also gradually assessed using currency. Expensive or cheap has implications for the structure of membership in society. Including the creation of class difference,

²³ Syafri Sairin, Pujo Semedi, and Bambang Hudayana, 2002, *Pengantar Antropologi Ekonomi*, Pustaka Pelajar, p. 52

²⁴ Manning Nash, 1966. *Primitive and Peasant Economic Systems*, Scranton: Chanler Publishing Company.

common and *priyayi* (high social status) differences, also symbolized by items valued with money. Along with the development of money as a medium of exchange, then goods and services lose their wide symbolic value and various meanings because money can serve to provide a standard value of objectivity to the goods and services that are exchanged. Such propositions can explain the loss of reciprocity as a result of the development of money exchange.²⁵

In the phenomenon of batik business, the fading out of reciprocity among actors which at the beginning of cooperation is based on the spirit of helping, helping, since the occurrence of design and manipulation of cooperation as a tool of satisfying needs and desires. Unfortunately the drive of money manipulation is stronger than the motivational drive of cooperation to help others. Anthropologically, the conflict between traditional exchanges based on old cultural values and modern exchange based on the value of money is occurred in the Pekalongan City society.

2. God is Involved in Business

Unlike other living beings, humans do not solely rely on rational behavior to fulfill the function of their physical life. Spiritual factors become one aspect that the role is not little in human efforts to make a good life, which finally gives space for religion to enter in one aspect of human life, even in terms of physical-biological. In relation to the fulfillment of physical needs, however, religion is a form of behavior. In certain circumstances, it is possible that the behavior or practice of religion even happens because it has the functions of life. Have a look at the religious atmosphere of a society when disaster

²⁵ Syafri Sairin, Pujo Semedi, and Bambang Hudayana, 2002, *Pengantar Antropologi Ekonomi*, Pustaka Pelajar, p. 64

strikes. Disasters are a matter of biological-physical life, which disrupts the tasks of people's lives, especially the livelihoods associated with their survival. Various physical difficulties often have great power for the religiousness of an individual or society.

One aspect to ease the understanding the phenomenon of religion in relation to the function of human life is the doctrine of prayer in every religion. Every religion teaches ritual or worship which in essence is one form of communication with the God, in the hope that God will do good. Thus vertical communication with a variety of expectations from human to God is worship. Various problems of the world that are difficult to solve rationally become "solved" with the prayer to God. Various forms of worship and prayer associated with survival efforts become the color of worship or even other religious deeds.²⁶

The Muslim informants expresses their consciousness as a human being through their dependence on God, a power beyond the human self that helps life in general, starts with the human consciousness itself of the limitations and weaknesses of the human self. This dependency commitment is reflected in their recognition of the existence and power of God who is always ready to be a place to complain when the informants are down. Their belief leads to a stronger mentality of business spirituality.

From the informants' statements, that it is Allah SWT who gives fortune for someone, Allah SWT also determines the future, with the term *bismillah*, *Alhamdulillah*, *berkah*. These language symbols depicts the informants' closeness to Allah SWT that is so close that it does not make the informants desperate, sad, worried,

²⁶ Khadiq, *Islam dan Budaya Lokal, Belajar Memahami Realitas Agama dalam Masyarakat*, Yogyakarta: Sukses Offset, 2009, p. 112-113

but instead the informants can bounce back and dare to manage the business again. This phenomenon is the informant's reality in the category of having God.

The courage and optimism that the informants have in running the business can be understood that the informant does not feel alone. The courage arises because the informant feels there is a God who accompanies them. A sense of togetherness with Allah SWT changes the sense of confusion in the middle of the problem into a very extraordinary energy. Living with God (mode of being), wherever, whenever and under any circumstances is inherent inside of the informants.

In addition, the informants' courage to remain in the batik business is also motivated as a form of gratitude for having given the mind and sense of responsibility to support the family is basically a form of the implementation of a sense of dedication to Allah SWT. Informants' understanding as the servants to obey all orders both in status as individual beings, as well as social beings play a role to form devotion mentality.

As a society of Pekalongan City that is known to be religious, the religious psychology of society which is full of spirit of devotion to Allah SWT is visible in their behavior that does not discriminate either at the time of worshiping directly to Allah SWT like to establish prayer, to pray, charity or when working to do business in order to give livelihood to the family. Both are run in synergy, describes the sense of calling of the informants to run (mode of serving) the commands of Allah SWT. The command of *amar ma'ruf* or good deed to others is really implemented by informants in batik business.

This sense of service is basically a psychological need, as an expression of gratitude for the existence of human themselves on earth. Psychologically, a person wants to do something for the others, which provides a

sense of security, prosperity in themselves and who has helped them in dealing with life issues, including for the life experiences of the informants.

On the other hand, human also want to have meaning in life; showing their actuality both in the past, present and future. Therefore, researchers can understand why the informants remain confident, for the present, in difficult or easy conditions, even to the future. Hope for the meaning of self is actualized in the form of keep trying (*ikhtiar*) in the present and future. This process is still included in the recovery of the mental condition of the informants. The activities of managing the batik business become a positive channel for all successes and failures. This mental recovery is also vertical as well as horizontal in dimension, on the one hand dimension of belief to the determiner, namely Allah SWT and dimension of humanity, in which their existence as individual and social human are fulfilled.

As it has been described in the previous chapter, that the informants do what is called the term healing. If it compared to sick or disease for example, then the batik business is also often experience it. The complexity of constraints faced by entrepreneurs, often make them not having many choices. In addition, when they surrender all the problems to Allah SWT, it shows the existence of spiritual dependence.

The informants' activities such as performing prayers together, attending religious meetings or majlis taklim, charities, actually describe that they have practiced spiritual healing techniques. The result was extraordinary, through these religious activities, the informants' mental became calm and optimistic. Religious activities that have been entrenched in the City of Pekalongan, throughout the history of society such as *nyadran*, *sedekah laut*, *manakiban*, *syawalan* and so on

which held every year are containing cultural and religious values.

This research found the phenomenon of healing or mental recovery of the informants have a positive impact on business conditions that still exist, and able to overcome the existing problems. The researcher captured the meaning that in the activity of business, the informants have involved God. Spirituality becomes a powerful medicine for businesses that are often experience ups and downs.²⁷

Trust is not sterile of interests. Similarly, what happens in the self of batik entrepreneurs? The importance of developing a business often puts a certain amount of trust in another businessman or batik merchant. Most of informants trust their business partners with a complete trust; though some others who have trained with experience are not entirely believe, even with their own families.

The business network is informants' interest. Therefore, good relationship between batik entrepreneurs is always developed. Not only among Javanese ethnic, but across ethnic groups, such as batik entrepreneurs who are generally Javanese ethnics with raw material sellers whose majority controlled by Chinese ethnics, as well as Arabs who mostly work as big traders.

Thus, in the social constellation of the people of Pekalongan City, batik business capacity of each entrepreneur is different. This is shown by their different roles. This difference can be analyzed by 2 (two) different

²⁷ See Jonas, W. B., Crawford, C.C. (2003), "Science and Spiritual Healing: A Critical Review of Spiritual Healing, "Energy" Medicine, and Intentionality", *Alternative Therapies*, Vol. 9, No. 2, ProQuest, pp. 56; Hutch, R. A. (2013), "Health and Healing: Spiritual, Pharmaceutical and Mechanical Medicine", *Journal Religion and Health*, 955-965. DOI 10.1007/s10943-011-9545-x, pp. 995

perspectives. **First**, informally, there has been a complementary relationship, although it was unplanned. **Second**, that this phenomenon actually implies a disability in one ethnicity, and vice versa, there are ability on other ethnic. **Third**, the existence of a risk management strategy, in which each role prioritizes one aspect more than the other aspects.

As an example, most Javanese ethnics are batik craftsmen (producer), with subcontracting systems; essentially one subcontractor with another subcontractor is trying to minimize risks. The risks include: 1 (first) subcontractor does not need to pay wages for workers, nor does it need to provide production sites because the second subcontractor (2) will provide them, as well if the second subcontractor works with the 3rd subcontractor and so on. The next risk is marketing. Some batik craftsmen receives orders, some others are looking for their own batik order. Both have different marketing implications.

3. Humans Have the Rights and Obligations to Conserve the Harmony of the Universe

Social capital is formed not in a short time, because relationships can only occur if there is trust.²⁸ This also applies with the informants' relationship with their business partners. Trust is built not within a short span of time. In its course, trust experienced ups and downs.

Trust is not sterile of interest. Similarly, what happens in the self of batik entrepreneurs? The importance of developing a business often stakes a certain amount of trust in another businessman or batik

²⁸ See Fukuyama, F.(1999). *Social Capital & Civil Society*, The Institute of Public Policy; Behnam, Behnia, (2008). "Trust Development: A Discussion of Three Approach and a Proposed Alternative", *British Journal of Social Work*, (38), 1425-1441.

merchant. Most informants trust their business partners with a complete trust believe, though some others who have trained with experience are not entirely believe, even with their own families.

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Strategies that run by the parties are a form of their adjustment to all the limitations and goals they have.

This inter-ethnic relationship context occurs tens to hundreds of years. The long duration of time signifies a reciprocal relationship. Reciprocity suggests satisfaction equality.²⁹

From the data collected, the researcher understands that the economic phenomenon (extrinsic utility) in batik business is same with social phenomena (intrinsic utility).³⁰ In reality, the essence of economic phenomena and social phenomena is one thing, which is change. Therefore it is not surprising that in both phenomena, the reciprocity that arises is also easy to change. For example, the relationship between the informant and the *loper* is not always good because the treatment of each in maintaining trust is not always the same. So that there is fraud arise, behaviors that are not keeping promises and obligations. Deliberate or not, this do not seem to be important, because changes in economic motives are already embedded in the nature of human self as homo economicus who tend to seek personal gain. Trust and reciprocity that occurred in the realities of batik business economic change occur and formed by social control.³¹

Human as micro cosmos, is representing the existence of the world as a macro cosmos. Therefore, the mental recovery of the informant as a human also reflects the

²⁹ Cropanzano, R. and Mitchell, M.S.,(2005), "SocialExchange Theory: An Interdisciplinary Review", *Journal of Management*, 31 (874), <http://www.nbu.bg>. 3-3-2009, 873-899; Zafirovski, M. (2005). "Social Exchange Theory Under Scrutiny: A Positive Critique of its Economic-Behaviorist Formulations", *Electronic Journal of Sociology*, 2005, <http://www.sociology.org>, 26-2-2009, 1-40.

³⁰ See Nooteboom, B., et.al. (1997). "Effect of Trust & Governance on Relational Risk", *Academy of Management Journal*, 40 (2), 308-338.

³¹ Richter, R. (2001). *New Economic Sociology & New Institutional Economics*, University of Saarland, Germany, <http://mpra.ub.uni-muenchen.de>

mental recovery of the human beings of the world,³² because basically the concept of mental recovery does consider the kind of human's profession. Whoever they are, with any profession even religion. Analytically, this research gets something beyond the reach of human thinking. The emphasis of the spirituality aspect on management, has controlled human behavior and created relationships between people. The informants' attitude determinations to remain patient, optimistic and cooperative and even adaptive to changes in the business environment if analyzed further not a phenomenon that occurs spontaneously. The informants' understanding toward their identity, towards events that happen to themselves and their business was not a rise immediately. The experience, knowledge that has been gained by informants for years has been instrumental in shaping informant's understanding of life and all its events.

The essential thing in Islam's discussion of knowledge is the Creator, the human self, the world of nature, and the unseen world. The relationship of the four fundamental knowledges is derived from one thing, which is the existence of the spiritual. In Islam, this spiritual knowledge is based on belief in Allah SWT. Spirituality itself grows from within human, the faith to God to strengthen their commitment to live a life with a spirit of devotion, and morality.

Human morality and rationality is also measured by the concerns towards oneself, others and the environment. The argument that the researcher say is that morality always promotes goodness and avoids evil. Caring for self, fellows and the environment is a virtue. To harm others and to make relationships or beliefs

³² Grzeda, M. (2010), "Management Through the Process of Healing", *Business Renaissance Quarterly*, 5, 2, pp. 49

broken is a bad thing. The social ties between informants and workers, informants with families and informants with trade relations including the lopers became stronger. The dynamics of behavior change into something that is considered normal, it just need to be cautious for the informants to be more careful.



Chapter 6

CONCLUSION

A. Conclusion

According to the research problem in chapter one, the analysis found that there are many things that happened in the Pekalongan batik industry.

1. The Problematic Anthropological Assumptions of Business Theory through Batik Industry

The data collected from observations and interviews with some informants on the field shows that in the business world, there are various anthropological problems that arise. The researchers categorized the problems into several classifications:

a. Social and cultural environment dilemma

The community environment in Pekalongan City, which is majority Muslim, becomes a strength but also a challenge for entrepreneurs. The value order that was built and developed based on religious norms, seen in the practice of religion, varies greatly depending on the understanding and how to respond to emerging business issues.

This research shows that business development is not only controlled by market exchange, but also social exchange. The culture of a religious society that puts great prominence on the spirit of devotion and even sacrifice often becomes a boomerang for their business relations. As a creature, businesspeople have an innate drive. Formality-prone relationships will not help a person to clearly see a character, but if the relationship is intense, with

longer durations of time, it is significantly able to show a view of one's drives.

First, the impulse that shows that "I" am human, returns to the effort of fulfilling human needs. The needs as individual creatures, such as eating, drinking, controlling, destroying, also encouraging businessman to behave. This drives is often unrealized by oneself. In business relationships, the parties are basically making observations. Experience and observation make informant can realize their "I"-self. Secondly, as social beings who have a drive to marry, the impetus of sociality or live in companion, the drive to imitate, the drive to gather, also bring these informants to behave to the relatives around them.

In fact, the informants have varieties of patterns of drives and the behaviors wrap it. The diversity is shaped by both formal and informal education such as schools, recitations, associations or organizations, habits that are developed from the family environment such as honesty, openness, tolerance, and association with other communities. Therefore, the question of behavior faced by informants also varies, depending on how the individual and social pure drives are refined by using the educational and other aspects. Social exchange can also turn into cruel and scary, when individual drives have overcome social impulses. The dominance of money and interest becomes the new king to be satisfied in the business relationship.

- b. Multidimension business decisions: humanity, environment, and transcendence

From the informations collected, the obstacles faced by the informants are broadly divided into several aspects, namely:

c. Capital

In this research, money capital is a constraint, but not the main one. Generally informants started with money from previous work, but some also borrowed from family or debt from a bank. As it has already explained that the informants started the business by setting an example and offered it to a wholesaler, and so on until it won the trust to produce more quantities.

Thus in additions to capital money there are still other capitals that are also needed, i.e. creativity capital, communication capital, relations capital and trust capital. From the history of batik business beginner's entrepreneurs can be seen that the last four capital creativity capital, communication capital, capital relations and trust capital are more needed than money capital. Once trust begins to grow, the next obstacle is the larger money capital, in order to fulfill the goods order requiring more raw material capital.

d. Marketing

Marketing becomes an important problem for beginner and intermediate batik entrepreneurs, but not for the already large entrepreneurs. The informants in this study initially experienced the same problem of marketing. For the informants, marketing can be done in various ways, namely directly and indirectly. How to direct marketing is to sell batik in wholesale markets or in the neighborhood around their residence. Generally rent or buy kiosks in wholesale markets. Rental price or purchase price of this kiosk also vary. Usually for a row of kiosks located at the front of a wholesale market has a price that is more expensive than the kiosks that are inside the market. Similarly, the size of kiosks also affects the rental price.

The second way is to market in an indirect way. In this case the role of intermediaries becomes necessary, and develops along with the rapid business of batik. The role of the loper or the intermediary trader who helps market the batik products is not limited to small businesses, but at the middle and large level, the lopers are still needed. The loper is running its role to help market batik products from producers to other markets both in the city and outside the city or even outside the province. The existence of the loper, is very meaningful for manufacturers who have limitations in the field of marketing. The loper's insight into the market share is vast.

The network developed by informants is oriented in internal and external of the family. According to informants, treatment to the loper is not distinguished between family or non-family, in terms of both price and type of goods being marketed. In the field of marketing is not only requiring insight into the market share but also the communication skills and trust. Both of these can be very important factors. Some informants have proved it, though not with the same intensity. The problem of trust, for example, the experience of being cheated or debt that is not paid, makes the informants to be more careful in making decisions because the consequences can have widespread impact, not only economically disadvantageous towards business, but the familial relations can also become tenuous.

e. Seller behavior

Uncertain business situations often place entrepreneurs in dilemmatic situations. A pragmatic desire to grow a business quickly with an untested portion of trust makes informers often make

unplanned decisions. Decisions which are even made under planned conditions, such as the informants' family members, but changes in business are more dominant in influencing the behavior of people who were once trusted, to be cannot be trusted. The phenomenon of batik business is very complex, cultural, economy, religion, ethnicity, and family issues are all hooked and covering aspects of the business itself.

Knowledge from experience has provided informants with action and decisions on the problems they face. Business history that has been running for decades proves that various constraints do not make batik business regress or even disappear. From some experiences there are the fun ones but some are also sad ones.

The informants' decision to set up a business is generally driven by personal or family needs. The reason to support the family, raising children, the demands of family circumstances are generally make informants brave to start the business of batik. From the overall observation, the researcher did not find the formal education data of batik from the informants. Instead, the informants obtained knowledge of batik business precisely from the environment where the informant grew, from child to adult even married.

Observation of the informants from the predecessors of batik business around them include about how to start a batik business does not always start with a lot of money capital. The product-making strategy then offers it to the merchants, little by little, until the batik business grows. From the observation, the researchers found that the informants manage the batik business also determined their understanding of

human nature. This is evidenced by the expression of informants about the resources they have that is intellectual thinking. In addition, human nature or character that is easy to forget, pretend to forget forgot or deliberately forget the obligation to pay the debt as their business partners do are also well understood and do not discourage the informants to continue their business.

The awareness that human beings should strive and even, if it is necessary, to innovate by developing the motifs and models of their batik products according to consumers' wishes is an ongoing effort by the informants to maintain their business. Activities to develop creativity conducted by the informants are an expression and manifestation of existence as a human being. This continues to be done by the informants until they are reaching 40-50 years old, from business at the beginner level to reach tens of years. In other words the length of business describes during that amount of time do the informants are able to show their existence.

In addition to humanity and environmental encouragement, decision making in maintaining the batik business is also driven by transcendence factors. Belief in the Almighty, describes the confessions of the informants about their limitations as a human being, a being who still needs the help and role of Allah SWT. Even their patience with the treatment of some business partners who complicate the condition of the informants with the intent of deceiving or not paying the debt, is shown by the informants with their hope or expectations about a blessing.

Informants' knowledge about doctrine and meaning in religion is not normative. The ability of informants who can not explain what they

understand about the blessings, but they believe that the continuity of batik business until now has described the meaning of blessing itself. It is conveyed through the *alhamdulillah* expressions they utter. The persistent business conditions seem to be a symbol of the informant's belief that they are not alone. There is God's role in their efforts. Prayers are continued by the informants while keep working to manage the business.

All information shows that the business behavior of each person is also based on faith and interests. Batik business development at the end describes the role of religion, social, politics and geographic conditions of Pekalongan City are indeed related.

2. The Common Theological Approaches to Business

a. Human is a creature endowed with reason

Competition and innovation seem to be two sides of coin that can not be separated in the business world of batik in Pekalongan. The informants are not worried about the number competitors around them, because batik as a culture can not disappear from the lives of the informants. This phenomenon of endless innovation involves the awareness of the informants and their subjectivity as individuals. Culture, which can be felt, and grow in the imagination is able to control the creativity of the informants. In their consciousness, the thinking process of the informants when faced with the problems around them determines all their actions and interactions. Thinking is a mental state that can be perceived, also interpreted. Therefore, thinking right for someone is not always considered right by others.

Viewed from the information submitted, all informant decisions are basically done in a conscious

state. Attitudes that arise from the conscious mind, have consequences that need to be realized as well. Referring to the definition of the conscious mind is the mind that is consciously used everyday, like thinking, doing something, looking for food when hungry, recreation, and anything that is really and consciously felt and done. Starting a decision to open a batik business with a modest capital, brave to promote in the market either directly or through loper; making product innovations, up to date models and so on until businesses experience ups and downs. This conscious and active mind is possible because there is an active inner management of the informants through praying, reciting, *majlis taklim*, charity, *zakat* and so on. All these activities if observed are actually efforts to bring people closer to other beings and to God. Especially in the fragile situations and conditions usually humans want to be alone, stay away, avoid, but with the approaching approach, there is energy that comes into the mind and human self.

Batik entrepreneurs' informants sometimes behave as in the concept of good-bad behavior. Despite being a victim of fraud, the vast majority of them do not take retaliation or seize possessions of the loper's belongings to pay off their debts, eventhough if it is done, everyone will understand, and consider it as a very logical, rational act. As a Muslim, mental restoration and reinforcement through worship activities, prayer, alms, *nyadran*, hajj and so on has given rise to human subjectivity to greater power. Human subjectivity to Allah SWT provides leverage for energy and creativity of the informant's sense as a man who explores ideas. Imagination is growing, and this condition strongly supports the recovery of companies after the loss.

b. Human is a creature whose have feelings

Potential as social creatures and coastal people encourage batik entrepreneurs to have an open feeling towards others. The openness of the feelings makes them easy to feel the conditions of joy and sorrow that others feel. For example in the form of: love, hatred, sympathy, antipathy, compassion, gratitude, disgust, hate, jealousy, feeling bound, grateful, and so on. On the one hand the potential of this social feeling gives power so that the batik business is easily accepted by the market, because it suits the tastes of consumers. While on the other hand, this potential becomes a weak point for entrepreneurs when facing business relationships that have bad intentions, such as cheating or deceiving. Family support becomes an additional energy for entrepreneurs in managing the business. Support that makes entrepreneurs remain confident and optimistic looking for solutions to faced business problems.

The closeness of the informant with God is seen from the expressions that arise and the usual worship rituals like prayer, charity, *zakat* and so forth. This religious, transcendental feeling is reflected in the attitude of believing, trusting, resigning, humble, having a high sense of dependence and being aware of the sins one has committed. The belief that Allah SWT will help overcome the business problems makes informants more optimistic to be able to cope with fluctuations in business.

c. Human existence is characterized by consciousness in behaving

Humans are indeed double creatures or monodualists. Depending on the opportunities that exist, if it is to human advantage, human can behave well, but if the conditions threaten their existence,

then humans do not hesitate to justify any means, even if their behavior will harm others. With all the potential advantages, the advantages that exist in it, humans can reach the highest degree of humanity. Conversely, with all the negative potential, the weaknesses that exist in it, humans can also descend to the level of animals.

The change in the behavior of informants to be more resilient in dealing with problems indicates that they are individual creatures who learn. Inevitably, their attachment to the business environment greatly affects their psychological existence. Batik entrepreneurs have managed to overcome the paradox of the development as an individual and social creature. The drive for great profits and the sense of sharing or helping and the desire to do good, simultaneously and mutually has encouraged informants to grow and evolve from the drive to grow focus to the sense of belonging that makes them feel safe to behave, their attitude are actualized. With the new existence, the informants are comfortable and safe to behave, appreciated, recognized in the structure of the northern coastal community.

Learning from the experience of managing the business makes the informants into meaningful beings. Situations that are dilemmatic make them constantly looking for mutually beneficial solutions for personal, family, relationships and the environment. Through business decisions the informants show that they have the stance and the will, and can reject or change what his environment makes. From the experience gained, the informants constructed the experience into meaningful knowledge for them. Meaningfulness is what grows from within themselves. The "peace" behavior with problems that arise for informants based

on the spiritual reason that comes from religion. As in Islam, the concept of positive thinking, on everything, including the calamity not infrequently it becomes energy to struggle and rise.

3. The Moslem Batik Business Theologized

- a. Believe in self, believe in others, believe in the giver of destiny

The availability of facilities, working capital and even social environment further strengthen the belief that batik business will still exist, despite various obstacles faced. Researchers analyzed that there has been a convergence of interests, between the environment, limited expertise, ease of access to raw materials, marketing and self-concept of the informants. Simultaneously gave birth to a high confidence in batik entrepreneurs.

In order to foster self-confidence, informants not only involve the network among batik entrepreneurs, but also involve the existence of God as the party that backs up all activities of the informants in the work. Researchers understand that batik is not really a single phenomenon. Between culture and economy, even politics through policy, between the natural and supranatural worlds, between the outer and inner world. All these dimensions are exist in batik business. So it becomes very natural if the batik entrepreneurs believe their efforts will stay exist, because batik itself becomes a kind of breath of their daily lives. The confidence of informants about the preservation of batik is so strong, their belief that they will be able to manage batik business is also so strong. Factually, this phenomenon has been running for hundreds of years.

In the practice of batik business cooperation, if there is one party breaks the trust, loper for example

by not paying batik products, then the entrepreneur doing things like collecting payments. Most of them have experienced this, and they also do the same that is collecting payments. The weakness of the entrepreneurs is the sense of *pekewuh* or uncomfortable to act more firmly, for example by confiscating or reporting to the authorities. Here, the social-cultural aspect of the Javanese also influences the behavior of the informants.

Pekalongan city as a batik industry city is still dominated by symbolic reciprocity as well. Although economic motivation and profit-seeking motivation remain the orientation of business activity, but the social-cultural value response keeps control of communication and cooperation. So the dynamics of cooperation is often flexible, which is characterized by ease and patience to establish business relationships. Nevertheless, this coastal Javanese society is a rational group. Competition and resource constraints make entrepreneurs work hard and selectively. Such situations create the mindset and behavior of entrepreneurs who tend to reflect the socialist-religious character, beginning to shift into capitalist-religious.

Trust itself is essentially impure to stick the reciprocal relationships among business actors. Needs are the reason for them to cooperate. Reciprocity can not be fully balanced (balanced reciprocity) but rather negative reciprocity. Intervention of economic interests is stronger in controlling the ongoing social system.

b. God involved in business

The Muslim informants expresses their consciousness as a human being through their dependence on God, a power beyond the human self that helps life in general, starts with the human

consciousness itself of the limitations and weaknesses of the human self. This dependency commitment is reflected in their recognition of the existence and power of God who is always ready to be a place to complain when the informants are down. Their beliefs leads to a stronger mentality of business spirituality.

As a society of Pekalongan City that is known to be religious, the religious psychology of society which is full of spirit of devotion to Allah SWT is visible in their behavior that does not discriminate either at the time of worshiping directly to Allah SWT like to establish prayer, to pray, charity or when working to do business in order to give livelihood to the family. Both are run in synergy, describes the sense of calling of the informants to run (mode of serving) the commands of Allah SWT. The command of *amar ma'ruf* or good deed to others is really implemented by informants in batik business. This research found the phenomenon of healing or mental recovery of the informants have a positive impact on business conditions that still exist, and able to overcome the existing problems. The researcher captured the meaning that in the activity of business, the informants have involved God.

- c. Humans have the rights and obligations to conserve the harmony of the universe

In the social constellation of the people of Pekalongan City, batik business capacity of each entrepreneur is different. This is shown by their different roles. This difference can be analyzed by 2 (two) different perspectives. **First**, informally, there has been a complementary relationship, although it was unplanned. **Second**, that this phenomenon actually implies a disability in one ethnicity, and vice versa, there are ability on other ethnic. **Third**, the existence of

a risk management strategy, in which each role prioritizes one aspect more than the other aspects.

In reality, the essence of economic phenomena and social phenomena is one thing, that is change. Therefore it is not surprising that in both phenomena, the reciprocity that arises is also easy to change. For example, the relationship between the informant and the *loper* is not always good because the treatment of each in maintaining trust is not always the same.

The essential thing in Islam's discussion of knowledge is the Creator, the human self, the world of nature, and the unseen world. The relationship of the four fundamental knowledges is derived from one thing, which is the existence of the spiritual. In Islam, this spiritual knowledge is based on belief in Allah SWT. Spirituality itself grows from within human, the faith to God to strengthen their commitment to live a life with a spirit of devotion, and morality.

Human morality and rationality is also measured by the concerns towards oneself, others and the environment. The argument that the researcher say is that morality always promotes goodness and avoids evil. Caring for self, fellows and the environment is a virtue. To harm others and to make relationships or beliefs broken is a bad thing. The social ties between informants and workers, informants with families and informants with trade relations including the *loper*s became stronger. The dynamics of behavior change into something that is considered normal, it just need to be cautious for the informants to be more careful.

B. Suggestion

For the best future research, it is wise if the time of research being longer. It cause that behavior and the

theology in every informant shaped in long time period. Then, the environment of business which is dynamic and even unpredictable drive the way of thinking and the entrepreneur decision making.



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BATIK INDUSTRY IN ISLAMIC THEO-ANTROPOLOGY PERSPECTIVE

*T*his study conducted using the Theo-anthropological approach found that religion cannot be separated from daily behavior including in business. The contribution of Religion to society is a formalized structure in which human beings help each other connect with God and, thus, explore and respond to the divine in themselves and others. In addition, the concept of economic institutions and economic activity is just an abstraction that is useful to describe human interaction.

Especially in pekalongan city, batik industry embodies the islamic religion that is majority believed. The presence of various economic infrastructures such as batik markets, batik villages and batik galleries throughout the city, confirms that the business life of the city is based on the arts, crafts and culture of batik. Batik in addition to being a culture as well as providing entrepreneurial opportunities for the people of Pekalongan. The character of Muslim entrepreneurs such as innovative, leader-spirited, always careful in making decisions plays an important role in the sustainability of batik business. The results of the study have the author pour in this book. The research results include:

- The Problematics of Anthropological Assumptions of Business
- The common theological approaches to business
- The Moslem batik business theologized.

ISBN 978-623-6906-21-7



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