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HARMONY OF WELFARE FOR SALE

(Reconciling between Ethnic Diversity, Religion and Marketing Behavior)

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Abstract

The paper aim is to descript the reconciling between the multiethnic societies in market interaction with asymmetric condition. This research views the interplay between ethnic diversity, religion and limited resources as the asymmetric condition (money, materials, marketing network, batik skill) stimulate the suggestibility and integrity to cooperate each other. This assumption associates with learning society in ecology perspective. This research used the qualitative method and anthropology approaches. Since 2012 until 2014 the data collected by observation, interview and documentation. Batik industry dominates at Pekalongan City, Central Java, Indonesia. Since long time ago, batik grew up by many roles of multi societies such Javanese, Arab and Chinese. Through the learning organization theory as interpretation system, the same values from the multiethnic which sourced in their religion, makes the light side of the competition and cooperation. From ecologic views, the different ethnics with their boundary not being the truly competitors but transformed into symbiotic complementary. Result show that the asymmetric condition changes their authority into a reconciling and integrating their consciousness to keep the harmony welfare with the environment

Keywords: *harmony of welfare, diversity ethnic, religion, marketing behavior.*

Introduction

The cultural diversity in the marketplace dictates that most of the individual market transactions take place between marketers and consumers who come from different ethnic background (Jamal, 2003: p. 1601). The relationship between religion and ethnicity is a particular interest to academicians and practitioners interested in ethnic minority and majority influencing the marketing behavior. Interaction between the religion, ethnicity, their harmony and marketing need to address in this research. The characteristic of each ethnic do not determinate by the absence of social interaction and social acceptance. On the contrary, it based on such social system. This interaction not causing the mixing by changed of culture and acculturation; Even though the relation between ethnic happened and made the dependency between them, this different of culture exactly will be survive (Barth, 1988: p. 10).

In the other hand, the condition of perfect information postulated in the theory of perfect competition may seem to be such an innocent assumption to a casual observer of commodity exchanges, the closest approximations to the ideal of perfect competition (Scitovsky, 1990: p. 136). That explains why buyers' and sellers' perfect (and hence equal) knowledge of relevant information is a necessary condition of perfect competition, whose very essence is the symmetrical status of transactors on the two sides of the market (Scitovsky, 1990: p. 137). Unfortunately, not all trading have the perfect market competition or perfect condition. In developing country, there are many examples showed that problem. Majority, harmony requires a high degree of participation, cohesion and collaboration between individuals, in contrast to the competitive behavior that damages harmony (Jimenez, et.al., 2015: p. 261). Conversely, this paper assumption that competitiveness and cooperativeness can be equal each other, between subjective and objective go hand in hand, shapes the reciprocal behavior from inside to outside behavior, in formal or informal economy sector.

Batik produced in informal sector. They work under two types of business, traditional or independent home based worker and dependent home based worker. The similarity between them is both work in their home, but the differentiation is the capability to buy the materials and capability to share the risk and selling to the final consumer. The independent home based worker is the people who work in their home, buy the material that they need and had the freedom to sell the batik until the final consumer, while the dependent home based worker more restricted to organize their work since to get the order, to buy the materials, to determine the benefit and to innovate the batik itself. The second

condition caused by the limitation of marketing or network knowledge and modals. Watching the relation on batik business, it's clear to understand that the deep connection, conscious or not was happen truly among the people. In the paper views, it's similar with organizational culture as organizational harmony which based on the same objection. To facilitate analyze, the harmony welfare contend make sense on marketing issue.

Marketing and competitiveness, as an area of inquiry among economists and business scholars, is sometimes divided into three domains: competition among large firms (at both the country and global level); competition among small to medium enterprises (or SMEs); and inter-dimensional competition that takes place within converging or pluralistic markets (where firm size, production output, and customer base vary considerably among the different market players) (Hettche and Walker, 2010: 88). Pekalongan batik industry mostly done at the level of SMEs. This condition also has a unique style of competition and may not be found at other levels. With the rapidly and pluralistic business environment, they face the style of competition that caused the different innovation and development. According to Hettche and Walker (2010: 89), they stated that collaborative competition also happened in SMEs. In order to satisfying the shifting demands of modern consumers, SMEs confront a host of challenges when interacting with customers and clients in their local business environment.

Mainstream economic models do not fit the situation of market traders in a number of ways. First of all, an enterprise in the formal sector. It may be problematic to apply an economic model of competition, used to examine the economic behavior of large formal firms to much smaller operations. Second, economists use a particular model, the supply and demand curve, as the determinant of prices. It may also problematic to presume that the assumptions upon which the supply and demand curve are based are universal and can be applied to the informal sector (Varcin, 2000, p. 6-7). In the many years, the function of asymmetric as strategy had been in many research (Boadway, and Sato, 2011; Schwalbe, 1999). Asymmetric condition embrace the modal such disequilibrium of finance or credit access, worker with low skill or capability, low market networking, and low material support. For example, for the market equilibrium can involve an excess supply of working entering the entrepreneurial sector, as well as credit rationing. Equilibrium outcomes mismatch workers to firms and will generally result in an inefficient number of both entrepreneurs and workers opting for the entrepreneurial sector (Boadway & Sato, 2011, p. 166). In another case, asymmetric information becomes the core of exchange economy. New firms and the entrepreneurs that initiate them are beset by problems of asymmetric information

with respect to their prospects for success, as well as with respect to the quality of labor they are able to hire and their ability to obtain credit on good terms (Broadway & Sato, 2011, p. 167).

This paper assumed that in the formal marketplace, however, the risk minimize attempt to establish long-term buyer-seller relationships. Within the multiethnic context, the reconciling between them, religion and marketing behavior looks the communality as well as harmony integrity. They used the personal and social aspects in transactions efficiently and effectively. They also used the local language and another sign to expression their agreement or disagreement. From the field, the marketing relationship focus on “*resen kabeh*” (sharing to another), “*amrih berkah*” (searching for blessing), “*nulung liyan*” (helping others), “*nglakoni kabecikan*” (doing the right thing). In marketing language terms, all of these statements convey the sign of integrity as harmony.

Conceptual Background

One thing should be note, that discussion about economic exchange by multiethnic involved the culture construction. By this stage, the underpinning theory in this research is organizational learning theory. The research views that relationship between multiethnic as marketer bounding in the same nature, their cultural values. It's similar when we talk about the organization which has the shared value between members. Many reasons for this assumption is first, the economics exchange is nonempty, but it shows the coalition and cooperation in the content relation, economics advantages, whatever context of business society. Second, the content of multiethnic exchange which sometimes rich with the asymmetric source, bring out of the integrity of sustainability. The essence of the sustainability is the harmony networking between the people. They have to make the equilibrium of their work, between the wholesaler and the producer, between producer and material supplier, between the producer as employer and the worker.

A. The Context of Multiethnic Organization.

1. Ethnicity and Acculturation

Ethnicity is an important marketing concept in multicultural societies but it has not attracted significant amounts of attention in either marketing theory or practice (Burton, 2002;, p. 422). Ethnicity can be viewed as a characteristic of racial group membership on the basis of

some commonly shared features. Ethnicity in such a context becomes an image and a style that one can conveniently choose and adopt (Jamal, 2003: p. 1599 & 1602). The issue of acculturation is an important one to follow up since it will determine whether or not individual from different ethnic has important implication about acculturation in consumption. Ethnicity played an important role in terms of finding employment in the marketplace and the exploitation of employees by employers (Varcin, 2000: 20). An objective view of ethnicity refers to socio cultural features such as languages, social networks, religion affiliations, daily practices and sometimes even biological makeup of individual (Vida and Dmitrovic, 2008: p. 332).

The available literature has defined strength of ethnic identity in multitude of ways. The concept of strength of ethnic identity has been viewed as the intensity of affiliation with a particular ethnic group (Makgosa, 2012: 360). One side when the ethnicity becomes important thing in society is acculturation. Jamal and Chapman (2000) as quoted in Makgosa stated that acculturation has been defined as a change in ethnic values, norms and traditions caused by the continuous contact of members of minority ethnic groups and the host nation (Makgosa, 2012: 360). Faber et.al (1987); Korgaonkar et.al. (2000); Seitz (1998); Shaull and Gramann (1998) in Makgosa (2012: 360), they argued that the key dimensions that represent acculturation in the current study include language use in the family and consumption of media, ethnic social interaction, home country visits and length of residency. In the consumer behavior literature, often use of language in the family and consumption of media has been utilized as a single measure of acculturation.

2. Cross Culture Organization

The previous two ways the terms culture and organization are linked in the literature are consistent with the image of an organization as an organism. The concept of culture has been linked increasingly with the study of organization (Smircich, 1983: p. 347). Organizational culture is the culture that exists in an organization, something akin to a societal culture. It composed of many intangible phenomena, such as values, beliefs, assumptions, perceptions, behavioral norms, artifacts, and patterns of behavior. It is the unseen and unobservable force that is always behind the organizational activities that can be seen and observed. Organizational culture is a set organization theories with its-own assumptions about organizational realities and relationships. The organizational culture perspective challenges the basic views of the “modern” structural and systems about, for example, how organizations make decisions and how and why

organizations – and people in organizations- act as they do. In order to understand or predict how an organization will behave varying circumstances, one must know and understand the organization's patterns of basic assumption –is organizational culture (Shafritz, et.al. 2001: p. 361-362).

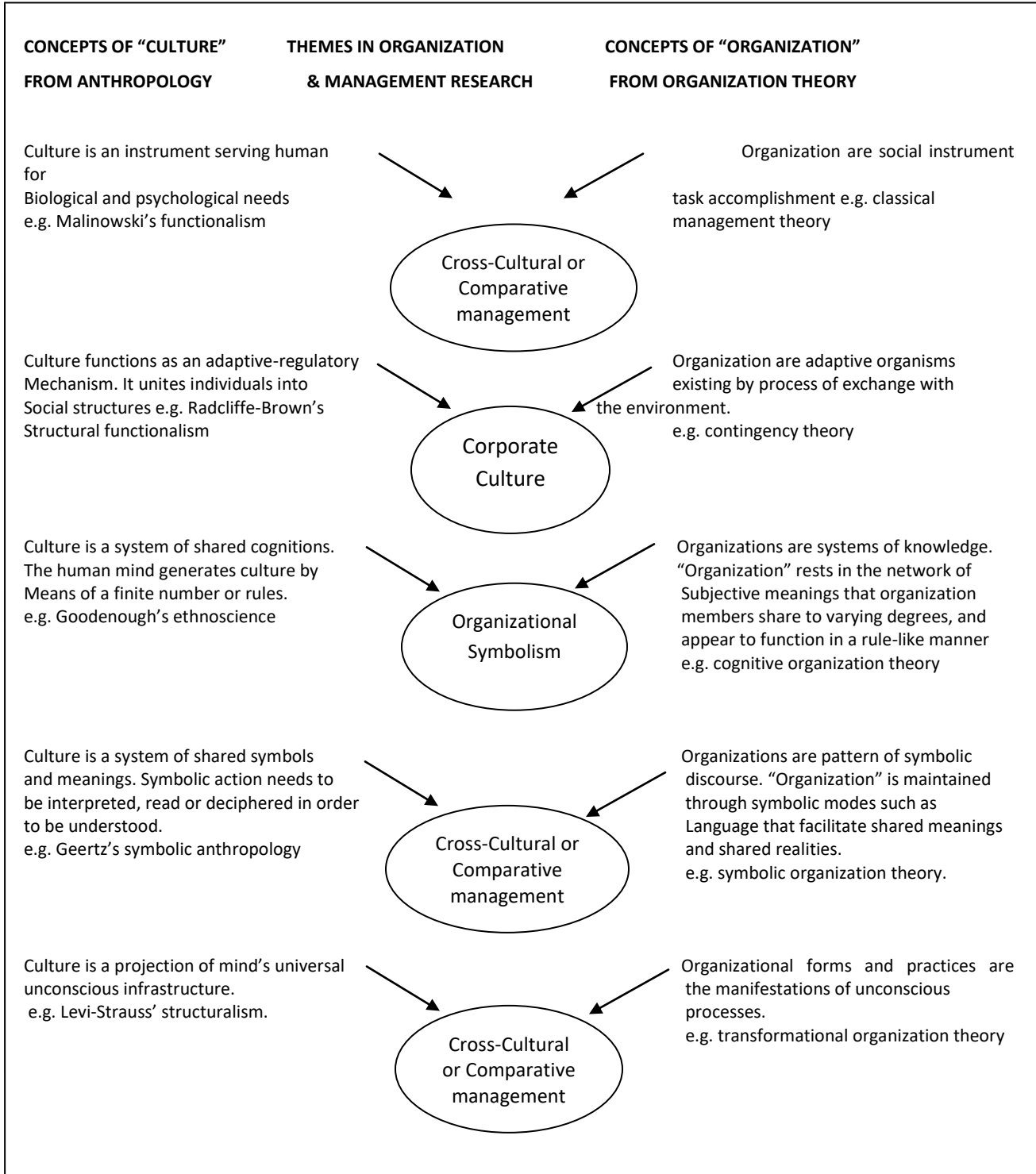
The most basic assumption, consistent with Boulding's scale of system complexity, is that organizations are open social systems that process information from the environment. The second assumption concerns individual versus organizational interpretations. Individual human beings send and receive information and in other ways carry out the interpretation process. Organization theorists realize that organizations do not have mechanisms separate from individuals to set goals, process information or perceive the environment. Individuals come and go, but organizations preserve knowledge, behaviors, mental maps, norm and values over time.

The third assumption is that strategic-level managers formulate the organization's interpretation. Organizations can be conceptualized as a series of nested systems and each subsystem may deal with a different external factor. The fourth assumption is that organizations differ systematically in the mode or process by which they interpret the environment. Organizations develop specific ways to know the environment. Interpretation processes are not random. Systemic variations occur based on organization and environmental characteristics, and the interpretation process may in turn influence organizational outcomes such as strategy, structure, and decision making (Daft, et. al. 1984: p. 285-286).

The variation in the ways the concept of culture is used by researchers interested in these different content areas can be traced directly to their different ways of conceiving "organization" and "culture". Their inquiry is guided by different metaphors and seeks different ends.

Figure 1.

Intersections of Culture Theory and Organization Theory



Source: Smircich, 1983, p. 342.

Smircich (1983) briefly summarizes five different programs of research that flow out of linking the terms culture and organization and examines their underlying assumptions and metaphors. In the first two, culture is either an independent or dependent, external or internal, organizational variable. In the final three, culture is not a variable at all, but is a root metaphor for conceptualizing organization. Each of these five represents a viable mode of inquiry. Considered together, they demonstrate that the promise of the concept of culture for the study of organization is varied and rich (Smircich, 1983: p. 342)

B. The Content of Multiethnic Marketing Behavior.

1. Integrity of Sustainability

In previous studies, it is widely acknowledged that ethnic minority groups in multicultural societies are not only different from the mainstream population but there is a high degree of diversity within these group (Makgosa, 2012: 361). This paper views that acculturation of multiethnic have gained economic advantages. The restriction of multiethnic defines the commodities not only by qualities judgment but also the nature of their culture as well as their beliefs. Here a notion of marketing behavior first influenced their culture. Ethnicity is re-affirmed by consuming the symbolic meaning of products as portrayed in their images and by using the consumption process as materials with which multiple and co-existing identities can be constructed and maintained (Jamal, 2003: p. 1613). Cultural plays an important role in defining ethics standards because dissimilar cultures socialize their people differently, according to what is acceptable behavior. The potential significance of ethnic groups for marketing justifies inquiry into the moral judgments, standards, and rules of conduct exercised in marketing decisions and situations arising from decisions whether or not to focus on individual ethnic groups for marketing purposes are tasks fraught with many ethical difficulties (Pires et.al, 2002: 111).

It's hard to say how the different value influenced one's decision making but give deal that they agreed each other. Cultures do not just happen, but all the part of business organization developed a very careful and smooth the plan aimed learning to other from one moment into next moment. The key shift is from individual value as member of ethnic to integrity marketing as essence of business.

Integrity itself is a moral consideration and the principles or morality are normative and relational, between the brand owners through their agents, the marketers, to the consumer.

Whilst legal and ethical framework assist moral considerations, decisions about brand claims and promises are made by marketers and brand managers as moral agents. Such a morality is ultimately grounded in the character of the marketer and the ethical maturity of those guiding organizational decision making. Moral decision-making in developing an ethical or sustainable dimension to brands requires endogenous moral consideration. So integrity in marketing involves reflecting before acting and engaging with others about “doing the right thing”. It will involve a consideration of the “other” and responsibilities to the other however distant that other may be from the challenges of marketing management. Integrity in marketing places the focus on the marketer as a moral agent to assume the responsibility for fairly and honestly communicating a product’s attributes and benefits within the nature of a truthful relationship. (Thompson, 2009: p. 67 & 68).

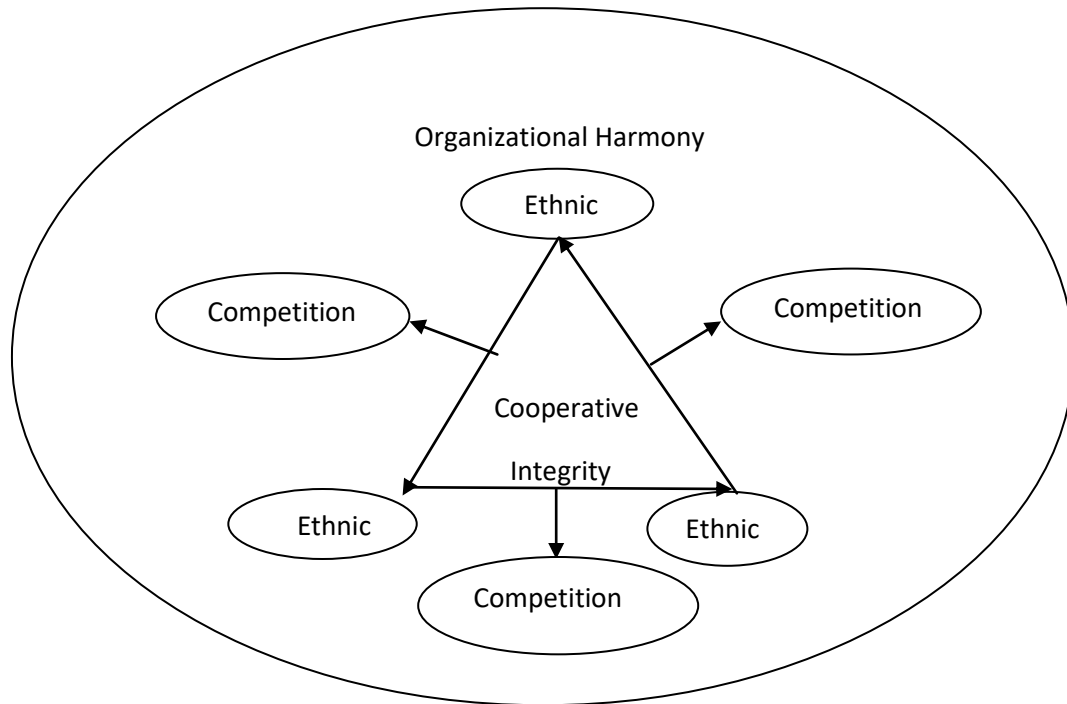
2. Harmony as Religion in the Market.

Religion is very significant part of life for individuals in some ethnic groups. Marketing academics and practitioners therefore need to consider the marketing implications of the interaction between religion, ethnicity and consumer behavior (Burton, 2002, 445); religion is one of the more frequently mentioned determinants of the moral values that underpin ethical standards (Emerson and Mckinney, 2010: p. 2). One’s thought can be influenced by religion concept and his experiences which for Javanese totally and not be separated between material and immaterial (Mulder, 1996:34). The faith also being an important dimension that influence the commercial transaction. The reason is for the good or service actually gives the value, which rise from the seller and buyer nature of religion and local culture. The faiths, the nature of others as neighbours (with the obligations that neighbourliness brings), are important drivers of their relationships in all aspects of life including commercial transactions. The relationship between religion, ethnicity and marketing behavior is a particular interest to academician and practitioners since it assumed that they can be addressed the integrity of harmony within their determining to joint each other. Difference and disagreement are normal aspects of life. It welcomes diversity and difference. What harmony requires is the management of difference and diversity for mutual success. Harmony seeks to build successful institution and individuals. When applied to business activities harmony can contribute to strong industries, successful companies and moral individuals. In short, good people make for good business (Romar, 2009, p. 71-72).

The fact that show the reason why small business are so suitable for relationship; between employer and employee, between entrepreneur and material sellers, and between entrepreneur and the whole seller of batik, is their economic demand and their commitment to a economy local community. In the context of local life, community togetherness in batik looks in style to communicate or interact. The mention of the term familial is often used although it is not the original family. Excitement, happiness is often also reflected in laughter among those in the working atmosphere. The individual is no longer being a difference and inhibitors of togetherness. As well as on product and material exchange between suppliers and entrepreneurs are no longer batik transactions but also the commitment of togetherness through a model of long-term transactions (until two or three months after transaction).

Model transaction and intimate communication between batik craftsmen, describes the process of complementary or collaborative business activities. When a part of them faced the problem, they just to say to other or their employer, for example the money. They can lend the *sanggan* or order and they fulfill it when they have enough time. All of the effort still to do to gain the togetherness each other. Because of individuals in a given community are motivated to come together and respond to the needs and wants of others in their group, an opportunity is created for lasting partnerships and meaningful projects in the future. Ultimately, it is the strength of the relationships between the stakeholders of the business environment that provide the security and predictability necessary for sustainable capitalistic exchange (Hettche and Walker, 2010: 90).

Figur 2.
Theoretical Research Framework



Method

Context of study

This paper setting on an ethnographic research in Pekalongan City, Central Java, Indonesia. This paper research used the inductive and qualitative method. Since 2012, the data collected by observation, in dept interview and documentation technique. To learn about the type of communication, such relation as kinship, the tradition of seller-buyer, employer-material supplier, employer-employee, this research use the functional approach. Caused by the multiethnic relation so this analysis unit is organizational level. Batik trading, since the material into they produce and selling the batik successfully show that even each of ethnic has their own limitation, the batik trading is capable of symbolizing the asymmetric position actually means also a harmonize of the value, capacity and of course the advantage they want as economic humans. Right here, this paper draw attention that economy matter is helpful to make the asymmetric capability disappeared, rises the harmonizing through the social and economic exchange pattern.

Discussion

Integrity of Harmony of Welfare

As long time ago, the presence of Chinese and Arab widely connected with trading and industry in Java and Sumatra (Yang, translation Apri Danarto, 1998: p. 41). In Pekalongan, their role deeply connected in batik industry. Since the transformation of batik industry is somehow intertwined with socio-cultural change (Nugroho, 2013: p.9). The same needs of batik businessman which consist on different ethnic require the deeper understanding between them by intensively communication provide the integrity is being practiced. Most of the knowledge managed via communities of practice or communities of interest is socially based (Mohammed, et.al. 2006: p. 108). An exchange economy with asymmetric information generates a well defined cooperative game and that the core of this game and thus the core of the underlying economy is nonempty (Schwalbe, 1999: p. 155). The content reconciling then push the growing of innovativeness business. Batik evolves as changing interests and needs of batik lovers. Generally in maintaining the business, batik craftsmen often perform multiple strategies. For some people, it becomes the competition. The competition and marketing, then, go hand in hand. This paper labeled it into few dimensions: motif changing, coloring technique, pricing and model of transaction. All implemented strategies aims to maximize profit and minimize risk. The purpose of collecting the benefits and minimize the risk of this shows that even small industries are described the capitalists pattern.

a. Motif Changing

The motif changing, traditionally or not produce the variant good. Batik process is not only to draw the color and motive on the cloth, but also many aspects involved in batik process. The motif and color actually as manifestation from human desire to their God, human relationship and with their environment. Because of this, from batik we can see about the people culture development. It's easy to learn, that in all human behavior, it can't be separated from the symbols, because man as *animal symbolicum*. The symbolic thinking and symbolic behavior are specific humanity. From this, a man do the construct of culture reality as symbolization of their life. The batik motif changed since a long time ago, like Chinese influence, it can be learned from bouquet of flower which drawn on cloth and it called *buketan*. From Arab culture, the geometric motif which guides the *tauhid* symbol (oneness). The creatures like human and animal is forbidden to draw, except the flower.

b. Coloring Technique

The word of batik, is genuine of Java language, it's consists of two syllables "amba" and "tik". "Amba" literally means to write and "tik" or "titik" means the dropping of some agents on cloth which is to be dyed. This agent we know now is wax, which, by covering part of the surface, produces of itself certain designs. Even though this technique has been done in other parts in the world such as in Africa, China and Japan, batik is well-known as an icon of Indonesia in international forum particularly after UNESCO recognized on October, 2nd 2009 that batik is genuine and intangible culture heritage of Indonesia.

c. Pricing Strategy

The perfect competitor is that which can sell all he wants as the current market price, but is incapable to increase or decrease in an appreciable measure the market price. Stamate and Musetescu use the Paul Saelson (1958) view on perfect competition, which is often called *pure competition* because of a so-called harmony assumed to exist in a significant way the market price and thus, to change their positions as sellers on the market. Prices are monetary phenomena which coordinate the competitors on the market in their production decisions. In reality, prices are subjective evaluations made by both consumer and entrepreneur regarding the value of the goods (Stamate and Musetescu, 2007: p. 112 & 114).

d. Transaction Model

The last strategy to sustain the batik trading is transaction model. In the formal marketplace, however, the risk minimizers attempt to establish long-term buyer-seller relationships. Although all seller use the strategy in selling their produce to some degree, it is much more important for risk minimizers to use personal and social aspects in transactions efficiently and effectively (Varcin, 2000: 17). Batik entrepreneurs often have to use the technique of delayed payment. Generally they gave a deadline to the buyer for two to three months to pay off. These based on the high sense of trust and empathy at risk of the buyer against economic uncertainty or market factors.

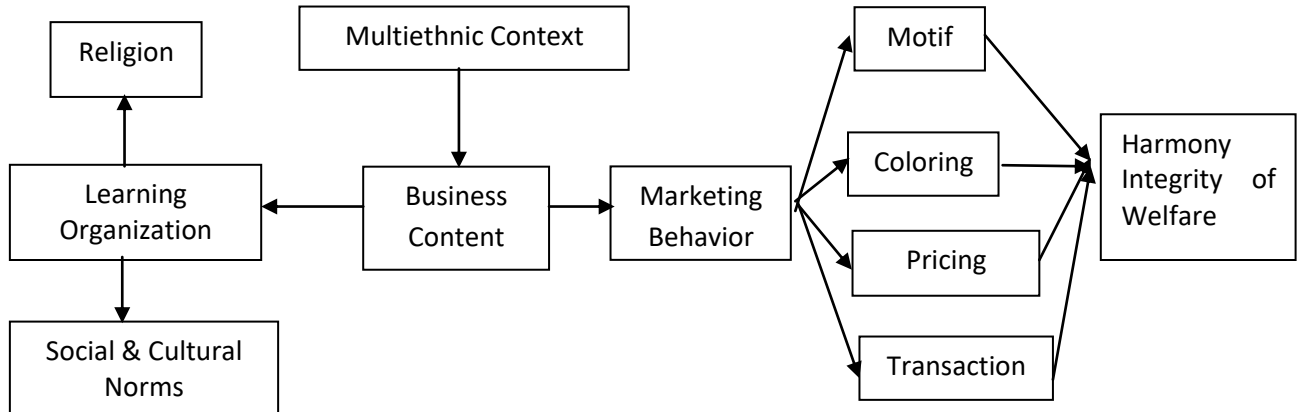
Small and medium industries batik entrepreneurs do not have a strong marketing network. Therefore they often have to reduce profits by lowering the price of batik in order to attract traders. Bargaining becomes a tool or the most efficient mechanism for traders and businessmen. The asymmetric relationship between employers and suppliers of raw materials or between employers and batik traders make the relationship exchanges between them is based on social norms. This kind

of harmonization of business relationships be the most effective strategy for maintaining the batik business.

That's similar with Varcin (2000) research which found that bargaining is an effective mechanism for dealing with competition. When a customer ask the price of a given item, the trader first declares its tag price. When the customer looks skeptical or begins to leave, the trader tries to persuade him/her to buy the produce either by reducing the price or by demonstrating that his produce is of the best quality. The trader believes that if he declares his true selling price instead of its tag price, there would be little chance of making a sale. In this way, exchanges between buyers and risk-minimize are laden with social meaning. It should also be stressed that by bargaining with individual customers, the risk-minimize attempts to maintain long term relationships with other traders who are socially and/or ethically close to whom. Traders who are in the same circle of informal groups do not openly compete with each other. Traders who are closely associated with each other hesitate to compete. In this case, traders face a prisoner dilemma. On the one hand, the risk minimize wants to sell by formally lowering prices (putting a new price tag) in order to ensure his personal interest. On the other hand, he does not want to jeopardize his relationship with his fellow trader by formally lowering his price simply because the other trader cannot afford to sell at that price (because of the cost difference). One-to-one price setting through bargaining enables the trader to maintain both his personal interest and his relationship with the fellow trader (Varcin, 2000: 18 & 31).

Figure 3.

Harmony Integrity of Welfare in Multiethnic Marketing Behavior



According to Makgosa (2011) he found that acculturation has been also considered to be an effective segmentation ethnic variable in the marketing literature because it has a profound effect on the consumption patterns of ethnic minority groups and their response to marketing strategies (Makgosa, 2011: p. 362). Some knowledge notion here in understanding ethnic diversity that shape the integrity of harmony, first is effort at marketing by ethnic majority (Javanese) is not different with other ethnic minority (Chinese and Arab), they all need each other, Javanese with their low paid worker and their capability to produce batik, Chinese and Arab with their market information and their strength capacity of modals or materials. According to Buchholz and Rosenthal (2000) as quoted in Pires et.al. (2002) that in the realm of marketing this challenges are deepened by the need of a firm as a whole to simultaneously satisfy individual customer's needs as well as societal needs, subjects to the firm's objectives. This marketing orientation is encapsulated in the marketing concept and bears clear similarities to the argument that, while making a profit is necessary to stay in business, from an ethical perspective firms should not distort their primary function as providers of a service to their customers (Pires et.al. 2002: p. 112). Then this condition which means an asymmetric for some people, they altogether bring the same objection as well as gain the economic advantage. For this relation they have a consciousness to keep their integrity as harmony. They would to avoid the high risk such no harm, doing the right thing, keep the word etc.

The figure 3 briefly the learning process of multiethnic marketing behavior, represent the reconciling between ethnic diversity, religion values and harmony in economic organization. From

the field it shows that majority and minority not a matter for batik business. For example, the minority ethnic group, Chinese and Arab are understood as memberships of their each ethnic minority consumers, actually have a high depend to Javanese producer. The same case also happened in majority ethnic that's Javanese. Even they are the biggest population, but in material raw and marketing information, they still depend on Chinese and Arab society as minority. So, this paper found that marketing behavior not truly relates with the mainstream population, minority or majority. Not also relates with the diversity, Javanese or not. Just one thing, economic integrity as harmony integrity then makes them quite to working together.

Religion, Harmony and Integrity.

Religion is very significant part of life for individuals in some ethnic groups (Burton, 2002, 445); religion is one of the more frequently mentioned determinants of the moral values that underpin ethical standards (Emerson and Mckinney, 2010: p. 2). One's thought can be influenced by religion concept and his experiences which for Javanese totally and not be separated between material and immaterial (Mulder, 1996:34). The faith also being an important dimension that influence the commercial transaction. The reason is for the good or service actually gives the value, which rise from the seller and buyer nature of religion and local culture. The faiths, the nature of others as neighbours (with the obligations that neighbourliness brings), are important drivers of their relationships in all aspects of life including commercial transactions.

According to Confucius, harmony is based on four principle: *the stability of society*, meaning stability in the five types of relationships (superior-subordinate, parent-child, husband-wife, older brother-younger brother and friend-friend); *appropriate reciprocal behavior*. From the organizational point of view, harmony is conceived as the integration of individual in the organization (Jimenez et.al., 2015: p. 260 & 261). According to China conception of *tiandao* that's means a heaven way being to concrete through *rendao* as a human way. Human way should to reach the level of Heaven way. In this time, the unity of human and *Tian* comes true (see Keping, translation by Nadya Andwiani, 2011: p. 4-10).

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The fact that show the reason why small business are so suitable for relationship; between employer and employee, between entrepreneur and material sellers, and between entrepreneur and the whole seller of batik, is their economic demand and their commitment to a economy local community. In the context of local life, community togetherness in batik looks in style to communicate or interact. The mention of the term familial is often used although it is not the original family. Excitement, happiness is often also reflected in laughter among those in the working atmosphere. The individual is no longer being a difference and inhibitors of togetherness. As well as on product and material exchange between suppliers and entrepreneurs are no longer batik transactions but also the commitment of togetherness through a model of long-term transactions (until two or three months after transaction).

Model transaction and intimate communication between batik craftsmen, describes the process of complementary or collaborative business activities. When a part of them faced the problem, they just to say to other or their employer, for example the money. They can lend the *sanggan* or order and they fulfill it when they have enough time. All of the effort still to do to gain the togetherness each other. Because of individuals in a given community are motivated to come together and respond to the needs and wants of others in their group, an opportunity is created for lasting partnerships and meaningful projects in the future. Ultimately, it is the strength of the relationships between the stakeholders of the business environment that provide the security and predictability necessary for sustainable capitalistic exchange (Hettche and Walker, 2010: 90).

Research on asymmetric relationship with the development of a local industry showed a lot of specific result. Many entrepreneurs faced the asymmetric in two sided: potential entrepreneurs do not know the quality of individual workers, and workers do know the quality or ability, of new entrepreneurs (Boadway & Sato, 2011, p. 168). The term from asymmetric to harmony used here to draw the interplay of ethnic diversity, religion and consumption behavior in batik trading. The interplay between religion, ethnicity diversity and consumption behavior has not been adequately addressed in economic research. The batik employer, worker, seller and buyer often used the cultural norms and such symbols in their transaction. For example, they shake hands to expression their agreement and they raised palm if they not agree about the transaction. Another fact, they welcomes the relation by addressing him/her using kinship terms that mark respect or affection, such as "*Lek*" (young brother or uncle), "*Kang*" (old brother), "*Ji*" (designation for the title of hajj),

“Yu” (old sister) in Java culture, “Koh” (mister), “Cik or Tacik”(madame) in China culture and “Bib or Habib” in Arab culture. Communication between the warm and familiar ethnics make the relationship work in the batik industry does not really reflect an individualistic competition. That’s similar with Varcin founding that the person who takes the initiative uses the rhetoric of ethnicity or locality in order to enhance the economic and social strength of their group in the market (Varcin, 2000: 22). Choudhury (2000: p.26) as cited in (Gibbs et,al, 2007: 682). In the Muslim political economy, ethnicizing marketing is a concept where, the notion of ethics gets “induced on the consumption, production and distribution sides” of the market model, thus increasing the social levels of market interaction.

The reality is different from some studies points out that informal occupations are extremely competitive and individualistic. In the marketing branch of the informal sector, people work in close proximity to others selling similar products. One’s success in business may depend on, or lead to, another’s failure. However, even though this informal occupation is very competitive and an important source of conflict, we should not take for granted that every individual market trader engages in competition and makes decisions in accordance with what mainstream economic models suggest (Varcin, 2000: 6). In handling competition, economic factors, along with ethical and social factors, may play an important role (Varcin, 2000: 8). This paper analysis that the root cause of the asymmetric condition between trader and producer is the limited knowledge. For producer of batik, the weakness of knowledge to get the money, materials and marketing, make them cannot work easily. For the trader, the weakness of knowledge to produce the batik, make them involved in high dependency to the producer. According to Scitovsky (1990: p. 137) he argued that exchange in markets for final products (and in a few other markets as well) takes place between unequal partners, with a specialist facing a non specialist on the other side of his market. But this paper have a different perspective that the weakness exchange therefore is the most activities and change the asymmetric condition into fulfillment condition as seems the harmony status. So the asymmetric not always be a negative condition but it means also cooperation. That’s why this paper called reconciliation.

It was a high degree of commonality between Muslim and Christian (Gibbs, et.al. 2007: 681). The notion of temporality of the moral and the eternity of the divine is a key premise of monotheistic religions. Hence the eternal God of the Judeo-Christian and Muslim tradition is not temporal in any immanent way. Human temporality – the human awareness of time and temporal

orientation – is intimately connected with human ethical concerns. Ethics is about how we ought to use our time, how we ought to relate to objects in time, and what we ought to preserve or forget in time. In the sense of monotheistic religious belief, time and temporality are a manifestation of mortality not of divinity (Gibbs et,al, 2007: 680). Similar with Leahy (1986: p. 466), he gives three contributions which religious ethics can make to business:

- (1) Religious ethics is an embodied ethic.
- (2) Religious ethics complements philosophical analysis with the practice of moral discernment.
- (3) Religious ethics confronts philosophy's quests for coherence and systematization with the notion of religious irony.

Moreover, Leahy said that religious ethics is a blend of the traditional religious meaning and meanings found in common human experience. The embodied ethic not only the systematic framework, but also, and more specially, the investment of a spirit, an ethos, in a physical body. In its embodied state, religion shares some common experiences with business: As institutions, both are affected by culture, live within history, are in search of self-understanding from other disciplines and are partial to concrete behavior. The institution of business and religion live and exist within a particular culture from which they take shape and through which they work out their existence. The institution of business and religion are partial to the concrete behavior of their constituents over "good ideas" in judging the individual's contribution to the organization's goals, whether those goals in each case be counted for profit or for perfection. Effective contributors in both fields are gauged by their success at turning faith or theory into organizational practice. Religion and business have a common stake in an ethic of embodiment because profit and perfection are matters measured by the quality of behavior. For the second contribution, the notion of moral discernment is helpful in fleshing out an embodied ethic in business. Adopted Haring (1975) argues that person as one who developed a sense of freedom and respect for all people. Not only does he have personal sensitivity, but also "a profound knowledge of man in his historical situation, an accurate assessment of the concrete meaning and foreseeable consequences of realistic choices, and of overt and overt motives". Additionally, James Gustafson (1974) who characterizes the term as a quality of perception, discrimination, observation and judgment which is sensitive to nuances, to detail, to the structure and wholeness of a situation at hand. It also involves, "empathy, appreciation, imagination and sensitivity." Next, when searching its heritage, a renewed moral theology discovered discernment as a useful component of moral judgment. As this renewal continues, religious moralists are being reminded of the place of another hidden dimension of religious thought, the

relationship of irony to religion. Irony has re-entered the language of religion through the resurgence of the theology of story. To understand religious stories, theologians turned to the language of literature to identify the purpose and meaning of stories. Religious ethics had quietly yielded to philosophical ethics as a cultural force (Leahy, 1986: p. 466-470).

The understanding of the world focuses on the relationships in processes not by its essence or necessary structure. This metaphysics is based on the view that creation is the locus of God-centered purpose. The created order is relational. God has not only created the universe as a natural world but has also framed its functions and purpose. God revelation as law and world govern the created order, and human activity must be ordered in the universe, i.e. to divine reality or order (Gibbs et,al, 2007: 682).

The gaps of owned batik industry resources by each ethnicity (Java with weakness of the capital and networks, China and Arab with the limited number of workers) begin to worry that the batik industry would not survive without the collaboration between them. So they make their position related their objection. Similar to Jamal (2013: p. 1614) that ethnicity is best understood by exploring the ways in which consumers interact with one other and with marketers. The developing of batik reflection about it, since just such people can use the batik cloth, for example the king received *patola*, the expensive cloth from India or from Thailand. Because of this, *astacandala* makes the same cloth but with other different technique. Batik production grew up in Pekalongan and then batik becomes a commercial thing. It means that the motivation to sound their identity for example through the motif: Javanese with *Jlamprang* motif, China with the flower (*buketan*) motif, and Arab with *potola* motif not make them being an individualist. Motif is a dialog, from the creator for the other people. Motif is an objective and subjective ethnicity exchange. Successfully, the mixing of ethnic boundary happened.

Harmony of Welfare as Objective and Subjective Thinking Exchange

It's very interesting to note, that harmony rise from objective and subjective ethnicity exchange. Systems thinking is need to explain it. According to Penzias (1995) as quoted in Maccoby (1995) that a major difference between the quality and harmony paradigms is that later requires systems thinking. He proposed four levels of management thinking: analyzers (traditional experts who are problems solvers and manage by formula), energizers (analyzers who motivate by emotional appeal to the competitive spirit), synthesizers (interactive-systems thinkers), and humanizers (whose systems include improving the quality of live). To develop analyzers into

synthesizers, involves a combination of conceptual and emotional-experiential learning. From conceptual learning, managers should learn to conceive of the organization as a social system with a goal and stakeholder. They need conceptual models that describe the alignment of the system parts. From emotional-experiential learning, the analyzer tends to be an expert who not only works for awards, but who also treats peers as competitors for approval by authority figures. This locks him or her emotionally into hierarchical, authoritarian-egocentric relationship. Synthesizers tend to be more egalitarian and enjoy reciprocal relationships. They are open to learning from subordinates and colleagues as well as from authorities (Maccoby, M., 1995: p. 55-56). By these reasoning, everyone no matter she or he is being a manager of her or his business starts to become humanizers when they understand and respond to the diverse needs of stakeholders. They discover that by becoming humanizers, they are better able to optimize the social system and gain support of people (Maccoby, M., 1995: p. 56).

This paper assumed that the objective and subjective thinking system exchange trigger the effort to balance the competitive and cooperative relationship. Competitive and cooperative being two main concepts on business sustainability, because they effect for business strategy. Even in batik business, every people: wholesaler, producer, material supplier, employer and other subcontractor want to be health in economy organization as well as they can. They heavily depends each other, so they make the close relation as manager and stakeholder. According to Shu Lin (2015) that health of a company heavily depends on the harmony of its intra-ecology that has effect on strategy. A strategy of dislocation development will reduce direct competition and enhance collaboration (Shu Lin, 2015: p. 217).

For example from the material supplier which most of them Chinese, they have the oriental idea of harmony, which based on traditional culture of China, specializes in human activities throughout the Yellow River Basin, Yangtze River Basin, Indus River Basin, Ganges River Basin, Mesopotamia Basin and Nile River Basin. Su (2005, p. 226) as quoted in Shu (2015) mention that the essential of oriental thought is harmony, which goes by the name of “He Xie” in Chinese. The oriental idea of harmony embodies the dynamic and balanced relationship in balance of interaction among objects. As an ultimate law hiding objects, harmonious relation is the goal of management. The harmony of people describes interpersonal relationship, individual-group nexus and individual oneself as interaction attempting to achieve dynamic balance between internal harmony and external endeavor. Far and wide, harmony of objects, which is not only an objective manifestation but also subjective feelings, illustrates competition, multivariate coordination, and eventually win-

win solution. Obviously, harmony of objects covers a broader range allowing more conflict. Harmony of objects indicates the balanceable relation among various objects and factors and the mutual fusion. Ecological management of enterprises contains links, in which cooperation relationships exist, such a competitor, upstream and downstream. Existence of an enterprise relies on its economic and social network in which it collaborates and competes with others. In other word, oriental thought that harmony, which is both objective and subjective, originates in common distinction and connection among things. The Golden Mean, the classic ancient literature in China, indicates the criterion of harmony is coexistence of various objects. Enterprises and all the other ecological components are subject to the common law in order to achieve sustainability in the grand cycle consisting of economy, nature and society (Shu, 2015: p. 219 & 220). Chen and Starosta (1997) as quoted in Xiaohong and Qingyuan (2013) they mentioned that harmony is of paramount in Chinese culture to such a degree that it is viewed as the cardinal cultural value in Chinese society (Xiaohong and Qingyuan, 2013: p. 61).

Conclusion

This paper has demonstrated that the majority ethnic (Java) and minority ethnic (Arab and China) all had an important influence to determinate the batik consumption. This paper found that imperfect condition still happen, and many seller or buyer, even worker cannot avoid it. Finally, the exchange subjectivity and objectivity between the multiethnic of seller and buyer stimulate the integrity and suggestibility as essence of harmony of social welfare. The authority of majority on minority ethnic or minority on majority is not means colonization, but the symbiotic complementary system in order to fulfill their limitation sources; Javanese with limitation of material (cloth, wax, color), Chinese and Arab with the capability of batik technique. The ecologic perspective shows us that Javanese, Arab and Chinese living together in the same place with such environment; batik industry. So, their interaction actually means to exchange their resource. The competitiveness the resource is minimal. It's happened only with learning organization or learning social as interpreting system.

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