

MYSTICISM IN BATIK INDUSTRIAL RELATION

(The Study of Trust Achievement on The Survivability of Small-Medium Batik Industry at Pekalongan City)

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ABSTRACT

Relation between economy and religion had been knew for a long time ago, like Max Weber said by his writing, The Protestant Ethic and The Spirit of Capitalism and The Protestant Sects and The Spirit of Capitalism. Collaboration between spirituality development and wealth reaches becomes a unique chemistry; the act which doing in meditation which happen in the act. This is important to note that spiritual well being actually has important role by four domains; personal, communal, environmental and transcendental. One's mystically experiences, when he try to learn transcendent thing, can rise senses like happiness and calmness.

It's very interesting to analysis the mysticism experiences in industrial relation, especially to know how the spirit capability can decide about their (employer-employee) interaction. Ritual action and belief are alike to be understood as forms of symbolic statement about social order. In batik industry, it has an important role to reinforce their social capital and make the industry more survive especially to face many problems for example about productivity, motivation, trust and also wage as physically thing.

This paper suggested that there was interrelated between batik industrial relation and many mysticism or ritual that they practiced at Pekalongan City. This paper wants to know how the



spiritual force (as output from one's transcendent experience) can decide the interraction between employer and employee.

This role supposed to survivability of batik industry. So, many problems that we will be discuss are: how mysticism tradition that employer-employee done at Pekalongan City? How mysticism tradition becomes to a trusting tool to manage batik industry? How that mysticism tradition can influence the relation between them? How the mysticism and relation with the employee influence the survivability by culture, myth and commodity perspectives?

By their mysticism experiences, like dzikiran, manakiban, khaul and muludan, the people reached the spiritual force which had important role not only for them personally but also to maintain their work—their relation with other employee- so they felt stronger when they faced the change of business and makes their industry be more survival. It's should be note then that batik well known because of culture context, myth and trading at Pekalongan City. Batik had an important role as spiritual tool by many rituals they did as mystical achievement, to be close to God.

This paper result is that in spite of the business they hold, the employer-employee also improved their religiosity by joint many practices as their pray or tradition. Of course this paper involved belief system theory which look the personality structure as organizationally of belief, behavior and the value which concern on oneself and other. By symbolic interractionism perspective too, it's clear for us that when employer-employee had the work meaning as a pray, they tried to interrelate their business with their spirituality. We find that human behavior as the product of such factors, myth, economy, culture, belief and many else.

Introduction

People lives wherever they live, are always influenced by the dynamics of the growing trade in his time. Reciprocation of a society depends on the trade aspect as well as the existence of the city of Pekalongan batik. The region of Pekalongan is located on the western side of the north coast of Central Java Province. The City of Pekalongan is devided into four districts: North Pekalongan (9 sub-districts or kampongs), South Pekalongan (11 sub-districts), West Pekalongan (13 sub-districts) and East Pekalongan (13 sub-districts). As of 2011, the population of this city was around 315,368 – mostly Islam in religion (95 %). The city of Pekalongan supported with seaport and two land transportation modes that is the North Coast Road (Indonesian: Jalur pantai utara or Jalur Pantura) and North Java Railway that connect Merak and Banyuwangi on the Northern beach of Java. These port, road and railway facilitate intercity and interisland transportation and eventually influence commercial and economic development of this city and neighboring areas. So, Pekalongan grows as commercial city where people come and go to do business. One of the best-selling commodities of this city is batik products which traditionally are produced as home industry by hundreds of small and medium enterprises (SMEs) rather than by a handful of large enterprises (LE).



Relation between economy and religion had been knew for a long time ago, like what Max Weber said by his writing, *Die Protestantische Ethik und der Geist des Kapitalismus* (The Protestant Ethic and The Spirit of Capitalism) and *Die Protestantische Sects und der Geist des Kapitalismus* (The Protestant Sects and The Spirit of Capitalism). Collaboration between spirituality development and wealth reaches becomes a unique chemistry; the act which doing in meditation and meditation which happen in the act (Hasan, 2009: 26). This is important to note that spiritual well being actually has important role by four domains like what Fisher said, personal, communal, environmental and transcendental (Fernando, 2010). One's mystically experiences (Romdon, 1995:8) when he try to learn transcendent thing, can rise senses like happiness and calmness.

How about the mysticism? It defined as love to God, and be different from asceticism because it has the strength of love. This love can make someone able to receive, enjoy all what have God give to them (see Schimmel, 1975: 2; about mysticism and spirituality see Wayne, 2001). By local context, mysticism as one thing that produced by a process of constructing of culturing religion at Java (Damami, 2002: 101).

It's very interesting to analysis the mysticism experiences in industrial relation, especially to know how the spiritual capability (as output from one's mystic experience) can decide about their (employer-employee) interaction. Ritual action and belief are alike to be understood as forms of symbolic statement about social order (see Needham, 1972). In batik industry, it has an important role to reinforce their social capital and make the industry more survive especially to face many problems for example about productivity, motivation, trust and also wage as physically thing (about incentive system can find easily at small and medium industry, see Kaplan and Henderson, 2005). Another component likes culture, family system, organization even religion or trust, also have close relation in this matter (Vallejo, 2011; Bjerke, 2000; about social construction in organization of Berger and Luckman (1967) see Meyer and Rowan, 1977; about shared values in such community see Andrew, 2009). So we know that one's thought can be influenced by religion concept and his experiences which for Javanese totally and not be separated between material and non material (Mulder, 1996:34). For society of batik industry at Pekalongan City, the spirit experience is very interesting to analysis because they have the important role in economy sector (Widodo, 2005), strongly doing their religion tradition and high spirit to do their work.

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.

Until now, batik as art still survived at many places in Indonesia, specially Pekalongan City. It's show to us that there was a high survivability of employer-employee in batik industry. This paper assume that one of survivability factor is relationship between employer and employee which consists not only transactional relation but also social relation, which base on spiritual consciousness, and then rise the trust achievement for each other. At Pekalongan City, there were many tradition which doing by the people, even employer-employee, namely *dzikiran* (worship program by call the names of Allah and the kind words, to remember and feel the presence of God in life), *manakiban* (a special program organized to do the reading the biography of a figure who can serve as role models in worship to God, such as the biography of Sheikh Abdul Qadir al-Jilani), *khaul* (event held specifically to commemorate the day of the death of a leading figure that has an important role for the spread of Isam) and *muludan* (religious activities were held to commemorate the birth of the prophet Muhammad, with the reading of the biography of the Prophet, praise upon personal dignity, and a reminder of the ideals that should be practiced in the face of life.).

Batik Pekalongan as a symbol and as a commodity

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. There are three main regions of batik production in Indonesia, namely central Java, south-west Java and the north coast of Java. Each region of batik production represent its own regional identity because of different style and motifs, include Pekalongan, as a leading production center of *pesisir* (coastal) batik in Indonesia.

Firstly, batik was not become a commercial thing. Only a such people can use that cloth, like cleric. And the king received *patola*, the expensive cloth from India or from Thailand. Because of this, *astacandala* (the title for a group of people who have the expertise to make the batik cloth in the ancient Javanese) make the same cloth but with other different technic, with batik process. Since that, batik production grow up in Pekalongan, and almost 70 % of Indonesian batiks are produced in Pekalongan. The



data 2009 indicate that in Pekalongan region there are at least 6000 business units that actively produced batik cloth in various motifs and designs.

The batik Pekalongan entered a gloomy period in the 1970s following the special treatment from the Old Order administration of this country. In 1980s and 1990s with the emergence of batik prints which are fine looking and inexpensive, batik industry in Pekalongan started to decline and revived in 2000s when UNESCO declared that batik is the intangible cultural heritage of Indonesia. The newest, at Pekalongan City on 3rd-7th October 2012 we had the National Batik Week which very usefull to promote batik product, and specially on this moment, all member of participant must use the batik cloth which processed by *tulis* (write) and *cap* (stamp) techniques.

So, batik as a symbol, describe the relation between human esoteric dimension, containing the values and belief systems about the essence of the reality of life in the universe, with the phenomenon of human life on the exoteric dimension. The diversity of people's belief, and the changes that continue to take place due to cultural influences from a variety of traditions, the symbols are actualized in diversified and grown. The development of various models of batik in Pekalongan shows the symbolic interaction between beliefs and traditions that grown as a response to the social, cultural and economic interests faced by the community.

Batik as a commodity show to everyone that the mind processing influence the survivability of batik industry, in this paper especially for employer and employee. Various models of batik made by the people of Pekalongan to meet the tastes and market demands. In this context, batik used as a trade commodity, which in practice apply the law of the market economy.

Symbolic Interactionism Theory

The existence of many symbols in society, built the symbol system and that's a culture essential. From this, the symbolic interactionism theory applied, and try to explain the human behavior related the meaning of thing. This is base on what Blumer (1969) said, there were three reasons: first, human do something base on the meaning of thing, which gave to them. Second, the meaning of many thing rise from social interaction of one another, and third, the meaning had to modify through the interpretation process by the people to face the many things.

Symbolic interaction focus on 'interpretation' over subjective meaning derived from interaction of people with the others of his/her environment. As stated clearly in its name, symbolic interaction emphasized a close relationship—an exchange— between symbol and interaction. These exchanges produced special meanings and interpretations, unique for each person involved. Symbolic is derived from the word 'symbol' which means signs resulted from consensus. Symbolic Interaction tried to



'entering' meaning process and subject defining by employing participant observation to watch carefully how subject define themselves and their actions respectfully, based on definitions and meanings given by others in their environment.

The symbolic interaction perspective, also called symbolic interactionism, is a major framework of sociological theory. This perspective relies on the symbolic meaning that people develop and rely upon in the process of social interaction. Although symbolic interactionism traces its origins to Max Weber's assertion that individuals act according to their interpretation of the meaning of their world, the American philosopher George Herbert Mead introduced this perspective to American sociology in the 1920s.

Symbolic interaction theory analyzes society by addressing the subjective meanings that people impose on objects, events, and behaviors. Subjective meanings are given primacy because it is believe that people behave based on what they believe and not just on what is objectively true. Thus, society is thought to be socially constructed through human interpretation. People interpret one another's behavior and it is these interpretations that form the social bond. These interpretations are called the "definition of the situation."

A symbol will have no meaning without involving subjects who understand and interpret these symbols. So the meaning of a symbol should always involve some element of the sign, the subject, the situation and meaning, as the figure below:

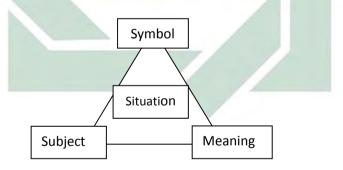


Figure 1. The meaning of symbol and factors

Human life can't be separated from his relationship with nature and its laws, and with the Creator. That is why the principles should be kept in mind are the principle of nature as well as the principles of human nature, nationalism, freedom, and cultural principles. By understanding the nature of nature, man should be able to meet all the needs of life both physically and his heart. It is clear that in some cultures, such as Java, there should always be a balance between conscience that interact with nature and the Creator, based reasoning arising from the intellectual and spiritual enlightenment. The



conscience of human spiritual and intellectual, connected to an the Creator, as the source of all reality. Thus, all three are always in touch with the close and inseparable in the life of the Javanese. All human activity should always seek equilibrium between humans and nature, as well as seeking perfection of life to achieve authentic happiness. (Mulder, 1996).

According to Blumer, that human group life is a vast process of such defining to others what to do and of interpreting their definition; through this process people come to fit their activities to one another and to form their own individual conduct. Both such joint activity and individual conduct are formed in and through this ongoing process. By virtue of symbolic interaction, human group life is necessarily a formative process and not a mere arena for the expression of pre-exiting factors (Blumer:10).

Business Model and Relationship in Batik Industry

Business model in batik industry doing by order system, or we call by *sanggan* The entrepreneur as the owner of order or *sanggan*. Many of them located outside Pekalongan (for example Bali, Jakarta, Sumatra and many other cities). When they give the order to another employer it called *mbabarke*, so the next industry is only become a worker, and then this order gave to next second employer, until to the next worker. By this order or *sanggan* system, the worker then putting out the order to their home. It is why we can easily find this work at many places of Pekalongan City. The order or *sanggan* system in batik industry has different implications for employer and for employee.

For employer or entrepreneur (the owner order), although they didn't take a marketing risk, but they still taking a cost product even wage. By those risk, the employer always wants to get a cheap wage and cheap modals. For the employer or *jragan sanggan*, by order system is not being a risk in marketing aspect, but actually has a bigger risk that is survivability of industry itself. And the bankrupt will be easy to happen if the owner not to give order or *sanggan* anymore, it can be influence into wage for the employee.

This paper will focus on home-based worker (which bring the job into their home), do this job at their home. They may have a continuing and long term relationship both with suppliers of raw materials and buyers of their end product, particularly if there is no formal agreement or guarantee on the supply of row materials and the sale of product. Dependent homeworker means people who work at home but have some agreement with other firm or entrepreneur who supplies the materials and agree to complete the set task by a set of time for a set payment. Dependent homeworker therefore is a paid employee relatively similar to a factory based pieceworker. So dependent homeworker actually shares the market risks especially they will lose their job if the product demand slow down.



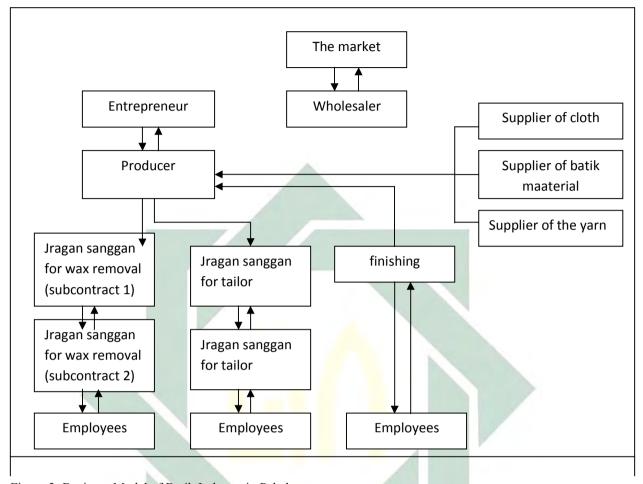


Figure 2: Business Model of Batik Industry in Pekalongan

Mystic Tradition at Pekalongan City

The people at Pekalongan City bring their life by the norms of Java like a patient and willingness to receive all the condition. Interdependency between value or norm and the mode of thought saw the strong integrity relation between industry and the people at Java Island (Mulder, 1996: 31). In the Javanese world view, humans should strive to harmonize the inner aspect derived from a complex belief system, with the tangible aspects of the behavior of the real action in response to the various problems of life. Thus, sacred belief in the power of the supernatural, has a very important role in the behavior of the system and the culture of the people of Java.

The strength of the Java community closely adhere to inner beliefs, scientists often refer to these people as the Javanese mystic. What is described as mystical here, is a general sense, the things that a person's beliefs regarding the existence of supernatural forces, which influential to life in the universe. to gain power, one must perform a



special ceremony to preserve the connection between humans and the supernatural. Many scholars called its as magic (John Skorupski, 116-119)

To study about interaction between people and mystic tradition, we must to know that there are 2 types mystic, white mystic (which based on process and practice just only for kindness and not be a violation of religion) and black mystic (which based on a process and practice with in damage element that can be a violation to religion). About this its knowing that beliefs as ritual presuppose the necessary existence of such beings are called magical (see Needham, 1972)

Its similar with Sufism movement, who try to make a harmony relation between two aspects, spirituality development and material achievement (Hasan, 2009: 26). The massage from that harmony relation is the man actually can manage about his desire (Endraswara, 2010: 73). The spiritual implication toward physical aspect saw that spiritual as a source for physical acting (Subagya, 1976: 15). The equilibrium between spiritual and physical can be feel by someone when he be close to God. Integrity reaches to God can be find into mystical way (Woodward, 1999: 6).

1. Dzikiran (Remembering to God)

This tradition do once a month by *tarekat* organization (for example Qodiriyah Naqsabandiyah). The procession opened by *al Fatihah*, then *tawasulan* or greeting the *shalawat* for one's who have *karomah*, after that we will hear a prayer from the holy Qur'an and *asmaul khusna* (the names of Allah). This tradition also doing by each people as what he wants.

Practically there were such conditions that someone has a reason to do it, like purified body (wudhu), praying, close the mind, beg the pardon (istighfar) for himself or his teacher and then this tradition closed by the prayer ilahi anta maqshudi wa ridaka mathlubi (three times). Dzikir itself has closed relation to the concept of muroqobah. Muraqabah derived from one name of God, al-Raqib that Qur'an mention (4:1) dan (30:52). The people not only remember their God always see them, but also they must to keep their feel from bad thing (see also Mulyati, 2010: 108). Schimmel said that dzikir is the same with spiritual practices to meet God and bring the good result for people psychology (Schimel, 1975: 218).

2. Manakiban

This next tradition which doing by spiritual organization (*tarekat*; Qadiriyah, Naqsabaniyah, Syadziliah) with such goal once a week. But several times *manakiban* also practiced once a month by a bigger one which consist of many smaller organization. The goal of this tradition is to remember the biography of the struggle of each the head of spiritual leader. Their lessons had expected to motivate all the people especially for the employer at Pekalongan City.



One of the highly respected spiritual leader and recognized the greatness of his miracles, was Sheikh Abdul Qadir al-Jilani. He is the greatest Sufi masters in the history of Islam, his teachings and the influences spread across most of the Muslim world. Even his spiritual level recognized by the jinn in the supernatural realm. His adherence levels and proximity to Allah, making God granted his request and his prayers. The time after that, his teachings and the advices can be answered prayers for all media requests and his business.

In the tradition of the people in the city of Pekalongan, reading his biography, which is known as *manakiban*, made by many people to start their business activities in order to gain great success. In fact, there is a tradition that specializes in reading manakib Sheikh Abdul Qadiri al-Jilani, for the purpose of obtaining wealth from the supernatural realm ruled by "The Queens supernatural figure" known as the *Den Ayu Dewi Lanjar*. Special ritual carried out by combining the traditions of manakib Islam and this animism dynamism tradition, frequent seekers of wealth without going to work hard in accordance with natural laws. Manakiban conducted for this purpose, known by the public Pekalongan as "Manakib Jos".

3. Khaul

The people do this tradition at Habib Ahmad resting place, at Sapuro, Pekalongan City on Sya'ban, and about 5. 000 people came to see and practice this *khaul*. Habib Ahmad bin Abdullah bin Thalib Al Athas or Habib Hasan is a famous man. He was born on 1255 H at Hajeriem, Hadramaut. He was came into Indonesia on 1295-1300 H. When he lived at Pekalongan he built the first school of Salafiyah Ibtidaiyah, and he died on 24 Rajab 1347 H. The process of *khaul* is consist of *tahlil*, *sholawat*, biografy of Habib Ahmad, the speecs from Habib Ahmad family; Habib Bakir, the head of region, and after that the people would have the advices to make better life as implication their belief.

4. Muludan .

This tradition was doing to celebrate Muhammad saw birthday on *Rabiul Awal*, at Kanzus Sholawat, by Habib Lutfi bin Yahya arranged. The word of *maulid* or *milad* in Arabic means birth. The people do this tradition by read together *sholawat* and biography of Muhammad which wrote in *Barzanji* atau *Dziba*. Similar with *khaul*, the process of *muludan*, sholawat, tahlil and other verses of The Holy Qur'an, the speech of the government even ministry, *tausiyah* or advices, the last all the people eat *kebuli* (rice with meal of goat) together. By this time, the people also bring the mineral water that they hope to get *barokah* (blessing) for their work. Many people; Javanese, Arab and Chinese came into Kanzus Sholawat. By those, people believe that Habib Lutfi had *karomah* and they want to reach it for their success. For Javenese, *karomah* is a competencies which reached by religious achievement. They have the power to give



and help the other people about the world ands the religion (see also Woodward, 1999: 251). All of rituals are public events that engage the people at Pekalongan in celebration as social solidarity (*silaturrahmi*) to renewal of their spiritual force.

In addition from these mystic traditions, in Pekalongan, there is a belief in the mystical power of authority figures sourced from the south coast of the island of Java, known as Nyi Roro Kidul. Mystical strength, used by many people to seek wealth ("pesugihan") in an easy way, without hard work. Belief in these mystical power, it could be to encourage companies to be more motivated and work more with certain rules.

Mysticism as Trust Achievement for Batik Industry at Pekalongan City

The employer considered that the uncertainty or bankrupt may be happen anytime, so they must have any strategies to avoid it. Sometimes they feel that they need not only financial force but also spiritual one. It is very useful for them especially when they face deception from other. Even this, they have a consciousness that a satisfaction consist of financial and non financial matters and be equal one another. They also belief that trust in business become important thing, to face a business change and to their friends. Example when the market get into up and down, of course it make them sad, but it's not happen in a long time. By their business system, an employer can help to lend the white cloth (*mori*) or dye to coloring to other relation, and their work will be awake. Interdependent of relation between many people who involved in batik industry showing the reciprocality concept. But it's trust requirement as what Behnia said that someone will be ready to take a risk and to be trust that someone else will be cooperative too (Behnia, 2008). Now it's interrelate with the concept of belief that it's not only applicable with authority to ourselves, but with confidence to other (Needham, 1972).

In spite of the business they hold, the employer-employee also improved their religiosity by joint many practices as their prayer or tradition. Of course this research involved belief system theory which look the personality structure as organizationally of belief, behavior and the value which concern on oneself and otherself (Quackenbush, 2001). Ritual action and belief are alike to be understood as forms of symbolic statement about social order (see Needham, 1972). So we find that human behavior as the product of such factors, economy, culture, belief and many else. By symbolic interactionism perspective, its show to us clearly that when employer-employee have the work meaning as a pray and they always try to interrelate their business with their spirituality (see also Blumer, n.d)

All rituals which people done produced magical mentality (Eliade, 1952: 112). For Javanese, that mentality can be reach by what we call *tirakat*. *Tirakat* resulting something like irrationality power. That power called irrational because it is not be



resulted from real of one's effort (Muhammad in Damami, 2002: 22-23). A relation between mystic and industrial relation based on assumption that life experiences focus on equilibrium. Business phenomena likes up and down makes the anthropocosmic homology of state of mind which means self adopting with man-world norm. By this mind, one doesn't fully able to change the condition. Then, it could be rise a consciousness that someone can't work by himself alone but he must be cooperate with others (Bakker in Damami, 2002: 20).

Javanese ethical consciousness that man as microcosmic must be good because it is influence the bigger one (macrocosmic). Spirituality has been linked to ethical cognitions and is an important factor determining how individuals perceive the ethically of a situation (see Giacalone et.al in Fernando, 2010). It is motivate the Javanese philosophy of life that the life is cycle not be linier. The cycle understanding also motivate the Javanese to do a good thing, and then he will be receive a good thing too (Damami, 2002: 51). That spirit mentality makes one be calm to face all what happen in his business. Patient also had been an implication for mystic expert, because patient was a key of happiness and love proved to God. Patient become perfect when someone always receives whatever come from God (Schimmel, 1975: 158). This interdependency saw when God give a different thing than what man wants (Horikoshi, 1976: 156)

More than patient, thank to God also been something special for mystic expert, because it is not man's doing. By thank be to God, everyone told to understand something (it called hikmah) behind the fact or reality, even its not enjoyable. (Schimmel, 1975: 160). Thus, spiritual force viewed as an outcome of experiencing spirituality through mysticism practice should also influence decision orientation.

Discussion

Batik Survivability in culture, myth and commodity perspectives

For Javanese, batik cloth is a wealth symbol which saw traditional value (Sularso et.al: 2009: 23). For along time ago, batik had not been a commercial thing. Using pattern cloth just only for several people because expensive, they called *brahmana* and priest. By this reason, man of *astacandala* (ordinary people) who had the skill to prepare many thing as ceremony tools. So, the motives of batik cloth grow as fast as need of religion ritual, and the design also change or adapt as fast as trust or religion (Hanafi, 2011: 18).

There are two manuscript of mystical literature, *Babad Tanah Jawi* or *Babat Meinsma* and *Serat Skondar* which told that Nyi Roro Kidul and Den Ayu Lanjar are sisters. The two of the ocean authority had relation with the design of batik cloth. If someone wants to communicate with those figures, such design as tool to know the existence of them. For example Nyi Roro Kidul or Ratu Kidul loved to the *wirong* or



mirong design, and Den Ayu Lanjar loved to *jlamprang* design. Both of them as symbols of cosmology with their mystic of culture still exist for Javanese people (Kusnin Asa, n.d: 79-83).

By mystical culture, batik be trusted as medium of expression to conduct human world to god and goddesses world, like Den Ayu Lanjar. Its strengthen that batik as tool as expression medium is the holy thing, like what the King of Mataram done (with Parang Rusak and Sido Mukti design) (Hanafi, 2011: 56). For people, batik also had a close relation with *Nyadran* tradition, which do by many fisherman on Syuro (the name of month). Because of this, we know that batik had trusting element and using as ritual tool, because batik had a magical meaning (Kusnin Asa, tth: 36). More than these, batik still defense until this time at Pekalongan because of three main essential meaning: first, batik as goal target or hand down of tradition (see also Sularso, et.al: 2009: 24), second batik as social practiced and third, batik as traditional craft man made (interviewed with Mr. Zahir, ex the head of museum of batik Pekalongan, March 2012).

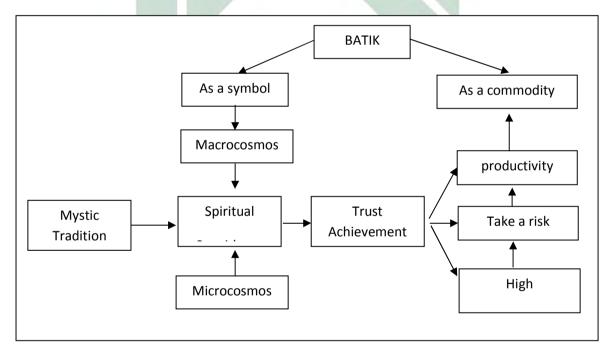


Figure 3: Mode of Thought of Trust Achievement Trough Mystic Tradition

From figure 3 can be understood that the mystical tradition as a medium for the growth of spiritual consciousness which seeks to balance between macrocosm and microcosm, as well as on the role of symbols in batik. Spiritual awareness is further raises the trust. The trust was established to form a strong motivation that spawned a person courage to take risks and foster productive attitudes. Mental series (motivation,



risk and productivity) were born on the basis of trust, to be output from the mystical tradition of achievement of spiritual awareness conducted by both employer and employee within batik industrial relation.

Conclusion

In a business practice, of course include the batik industry at Pekalongan City an uncertainty condition always need to be aware by the employer and employee. It's important to get mentality such calmness, patient and positive thinking to adapt it. The spiritual force which try to make equality between spiritual and physical needy is very important not only for employer-employee in their relationship, but also to adapt the business change. At Pekalongan City, the people reached their spiritual force by many miysticism; *dzikiran, manakiban, khaul* and *muludan*. By those practices, they feel to be close to transcendent thing, that's God. Then their behavior be more patient, and they refer to entrust their business condition to Him beside they kept to try in their work.

Batik was well known because of culture context, myth and trading at Pekalongan City. Since Hindu era, Budha even Islam, batik had an important role as spiritual tool by many rituals they did as mystical achievement. This capability of employer and employee influence for batik industrial maintaining, especially to be up against the uncertainty of business, on local, regional, national or international scales.

This paper result is that in spite of the business they hold, the employer-employee also improved their religiosity by joint many practices as their prayer or tradition. Of course this paper involved belief system theory which look the personality structure as organizationally of belief, behavior and the value which concern on oneself and other. By symbolic interractionism perspective too, it's clear for us that when employer-employee had the work meaning as a pray, they tried to interrelate their business with their spirituality. So we find that human behavior as the product of such factors, myth, economy, culture, belief and many else.

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