

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 useful 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

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 message 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 *muroqabah*. *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 (Schimmel, 1975: 218).

2. *Manakiban*

This next tradition which doing by spiritual organization (*tarekat*; Qadiriyyah, 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*, biography 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 and 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 reciprocity 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

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