

HEART, HEAD AND HAND: THE ROLE OF THEOLOGY BATIK INDUSTRY IN NATION BUILDING PROCESS FOR DEVELOPING COUNTRY

Imam Kanafi

State Institute for Islamic Studies (IAIN) Pekalongan
e-mail: imam.kanafi@iainpekalongan.ac.id

Susminingsih

State Institute for Islamic Studies (IAIN) Pekalongan
e-mail: susminingsih62@gmail.com

Abstract

This paper focuses on analyzing the implementation of theology in the batik industry in the process of nation building in Indonesia. Business is the subject to a transcendent good. This research has a question how theology which has noble values for humanity, makes the batik industry more meaningful, boarderless and cross culture by involving various ethnicities and interfaith; Javanese, Arabic and Chinese, Muslim and non-Muslim. Believing in God becomes a common bond of heterogeneous batik entrepreneurs. Theology build of unity of humanity among the batik entrepreneurs. This study uses qualitative methods to draw data and analyze it descriptively-philosophically-sociologically. Observation, interview and documentation as the data collection techniques applied from sources. This study found that 1) theology and industry actually have a symbiotic relationship to show their respective roles in industry profiles aimed at increasing humanity, 2) the Pekalongan batik industry has changed the way humans view the meaning of work, that through theology, actors the batik industry has in fact moved their hearts, minds and deeds in creating working relationships, motives and environments both the surrounding community and the nation and country, 3) nation building process in Indonesia as a developing country has unique characteristics related with humanity-spirituality values.

Keywords: *theology; batik industry; nation building; developing country.*

Abstrak

Paper ini fokus untuk menganalisa implementasi teologi pada industry batik dalam proses nation building di Indonesia sebagai salah satu negara berkembang. Bisnis adalah subjek dari kebaikan transenden. Penelitian ini mengkaji bagaimana teologi yang memiliki nilai-nilai luhur bagi kemanusiaan, mampu menjadikan industry batik lebih bermakna, boarderless dan cross culture dengan melibatkan berbagai etnis dan lintas agama; Jawa, Arab dan Cina, muslim dan non muslim. Percaya pada Tuhan menjadi ikatan umum pengusaha batik yang heterogen. Penelitian ini menggunakan metode kualitatif untuk menarik data dan menganalisanya secara deskriptif- filosofis-sosiologis. Observasi, wawancara dan dokumentasi menjadi teknik pengumpulan data dari sumber primer dan sekunder. Penelitian ini menemukan bahwa 1) teologi dan industry sesungguhnya memiliki hubungan simbiosis untuk menunjukkan peran masing-masing dalam profil industry yang bertujuan meningkatkan rasa kemanusiaan, 2) melalui teologi, industry batik Pekalongan telah mengubah cara pandang manusia terhadap makna bekerja, bahwa melalui teologi, pelaku industry batik sejatinya telah menggerakkan hati, pikiran dan perbuatan mereka dalam menciptakan hubungan kerja, motif serta lingkungan baik masyarakat sekitar maupun bangsa dan Negara, 3) nation building di Indonesia sebagai negara berkembang

memiliki sifat yang khas, sebab bangsa Indonesia memiliki ragam budaya yang berhubungan erat dengan nilai-nilai spiritualitas.

Kata Kunci: *teologi; industry batik; pembangunan bangsa; negara berkembang*

مستخلص

تركز هذه الرسالة على تحليل تطبيق التوحيد في صناعة الباتيك في عملية بناء الأمة في إندونيسيا كدولة نامية. يصبح الدين مدونة لقواعد السلوك لشعب إندونيسيا. هذا البحث له سؤال حول كيف أن التوحيد الذي له قيم نبيلة للإنسانية، يجعل صناعة الباتيك أكثر جدوى، بلا حدود وثقافة متقاطعة من خلال إشراك مختلف الأعراق والأديان؛ الجاوية والعربية والصينية والإسلامية وغير المسلمة. تستخدم هذه الدراسة الأساليب النوعية لرسم البيانات وتحليلها بشكل وصفي - فلسفي - اجتماعي. تصبح المراقبة والمقابلة والوثائق تقنيات لجمع البيانات من المصادر الأولية والثانوية. وجد هذا البحث أن (1) التوحيد والصناعة لديهم بالفعل علاقة تكافلية لإظهار دور كل منهما في الملامح الصناعية التي تهدف إلى زيادة البشرية، (2) مع التوحيد، غيرت صناعة الباتيك الطريقة التي ينظر بها البشر إلى حقيقة العمل، وأنه من خلال التوحيد، قامت صناعة الباتيك بالفعل بنقل قلوبهم وعقولهم وأفعالهم في خلق علاقات عمل ودوافع وبيئات في كل من المجتمع المحيط والأمة والدولة، (3) بناء الأمة في إندونيسيا كدولة نامية له خصائص فريدة، لأن الأمة الإندونيسية لديها مجموعة متنوعة من الثقافات التي ترتبط ارتباطاً وثيقاً بقيم الروحانية.

الكلمات الرئيسية: التوحيد؛ صناعة الباتيك؛ بناء الأمة؛ تطوير البلاد

A. INTRODUCTION

Research on coastal batik has been done by many researchers before.¹ Likewise, research on business theology has been widely carried out.² The concept of nation building in building a country's policies aimed at maintaining the stability of a country, both in terms of economic, political and social culture also attracts many researchers.³ However, research

¹ Prihadi Nugroho, "A Socio-Cultural Dimension of Local Batik Industry Development in Indonesia", *The 23rd Pacific Conference of The Regional Science Association International (RSAI) and The 4th Indonesian Regional Science Association (IRSA) Institute*, Bandung, Indonesia, 2013; Ernany Dwi Astuty, "Conditions and the Existence of Cluster Development Business Batik Pekalongan City, Central Java, Indonesia", *European Journal of Business and Management*, Vol. 6, No. 12, 2014; Sylvia Fraser-Lu, *Indonesian Batik, Processes, Patterns and Places*, (New York: Oxford University Press, 1989).

² Jeff Van Duzer, *Why Business Matters to God: (and What Still Needs to Be Fixed)* (Downers Grove, IL: IVP Academic, 2010); Brian E. Ruffner, *A Theology of Business: A Reformed Perspective on The Basis and Application Of Christian Ethics in Business*, dissertation, University of Pittsburgh, Charlotte, North Carolina, 2004; Joel A. Ryman and Craig A. Turner, "The modern Weberian thesis: a short review of the literature", *Journal of Enterprising Communities: People and Places in the Global Economy*, Vol. 1 No. 2, 2007: 175-187; Grabill, Stephen J. "Observations of Theology of Work and Economics", *Journal of Markets and Morality*, Vol. 15, No. 1, 2012: 203-206.

³ Ng Miew Luan and Lee Yuen Beng, "Malaysian Chinese Language Newspapers and National Identity: A Study of The Roles Of Sin Chew Daily In Chinese Cultural Preservation And Nation Building", *Kajian Malaysia*, Vol. 36, No. 1, 2018: 63-103; Senyo Adjibolosoo, "A Human Factor-Based Education for Citizenship, Democratic Governance, and Nation Building", *Review of Human Factor Studies*, Vol.23, No. 1, 2017: 1-39; Donald E. Klingner and L. R. Jones, "Learning From The Philippine Occupation: Nation-Building And Institutional Development In Iraq And Other High Security Risk Nations", *Public Admin. Dev.* Vol. 25, 2005: 145-156; Christine Whyte, *International Labor and Working-Class History*, No. 92, 2017: 24-46

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especially on batik through its theological aspects as a mean to build nation building in developing countries such as in Indonesia has not yet been found. Discussions on nation building, especially for developing countries such as Indonesia, are very interesting and dynamic. The meaning of the context of the country's territory geographically borders the country including islands and territorial waters often leaving polemics with neighboring countries. The process of nation building also involves the role of "indigenous" and "non-native" community groups that have practically interacted with each other. For the grouping of "native" and "non-native" communities, the study of nation building built in this research is based on the culture of society which has proven for years to be the glue of various ethnic, religious and racial differences of each member of society, in industry economic perspective.

The strength of a country is determined by the strength of its economic infrastructure. Per capita income of each of its population, purchasing power and production sector is a barometer of successful economic and industrial management. In the context of industry, cooperation and competition both go hand in hand. The common needs that require trust are often the main reasons for building business sustainability. Through the globalization of the nation building, the processes in the economic field are borderless and cross culture. Research on economic collaboration and theology from the side of religion is carried out mainly because humans are creatures with various potentials; intuition, innovation, and creative power that play an important role for human survival. Individuals and communities, in this context, are the recipients, transformers, and creators of the culture.⁴

Indonesia is a multicultural country, thus culture becomes an extraordinary national asset to maintain the integrity of the country. But on the contrary, if not managed properly then the diversity of cultures, ethnicities, religions and races will potentially divide the unity of the nation. As developing countries that continue to strive to become developed countries, synergy, cohesiveness, tolerance, solidarity and cooperation are needed to ensure a conducive and competitive business climate in the face of the era of free trade. Indonesia needs economic power, geopolitics, natural resources and human, a conducive climate, but on the one hand as a developing country, not all infrastructures have been well established. Employment creation, harmony among religions, technology, education are still constrained by motivation, knowledge and other capital constraints. An often-forgotten set is culture and religion. The two aspects that have taken root in the personality of the Indonesian nation are interesting to analyze, especially how their role in building a nation building so that Indonesia

⁴ Kurmo Konsa, "Heritage as A Socio-Cultural Construct: Problems of Definition." *Baltic Journal of Art History* 6, No. 5, 2013: 123-149.

as a developing country is able to increase its capacity as a developed country in line with other nations. The three areas of connectivity namely theology, industry and nation building will be analyzed in this article with a descriptive qualitative analytic approach.

Culture has an important role in the nation building process. The community will unite and focus on production and innovation when the mental situation of the community is close to God to create calm and encourage creativity. The business people are an integral part of what God calling to do⁵; theological meaning in management helps the people to be more productive. The theological task in business ethics⁶; the theological meaning reflected in mission that's more powerful in business. Theology can make distinctive contribution to the business ethics by imagination's use of religious metaphor with regard to profit⁷, business is the subject to universal moral laws of a transcendent good, of having to wrestle with tough ethical choices, and of being responsible.

Theological domain includes all commitment about values, religious values and it will be broader, richer when it includes the philosophy. In a philosophical approach to ethics one is interested in the basis for moral judgment. Business as well as social activity consists of their relationship; producer and consumer, seller and buyer. The corporation is theological point of view. Business ethics is specifically ethical and metaethical too. Islamic principal in Godness, briefly the meaning of all kinds about the power and wealth is relative. By these conception, actually both of them is not valuable for human, because they have a prior level than both. Ontologically, the power and wealth like money, status is man's product, so the existence of human itself is higher than them.⁸ Researches on the contribution of culture in developing business in various countries have been conducted by many experts.⁹ Culture drives people to create materials and objects, so they can live a sustainable life. Religion's

⁵Robin L Snipes and Jennifer Pitts, "Religiosity in The Workplace: A Study of The Impact of Employee Age and Religiosity in Job Satisfaction", *Proceeding of Academy of Organizational Culture, Communications and Conflict*, Vol. 17, No. 1, New Orlean, 2012: 35-37.

⁶Stephen J. Grabill, "Observations of Theology of Work and Economics", *Journal of Markets and Morality*, Vol. 15, No. 1, 2012: 203-206

⁷Markus H. Schafer, "Ambiguity, Religion and Relational Context: Competing Influences on Moral Attitudes?", *Sociological Perspective*, Vol. 54, Issue 1, 2011: 59-81

⁸Musa Asy'ari, *Filsafat Ekonomi Islam*, (Yogyakarta: Lembaga Studi Filsafat Islam, 2015)

⁹Tulus Tambunan, "Development of Small and Medium Enterprises in a Developing Country." *Journal of Enterprising Communities: People and Places in the Global Economy* 5, No. 1, 2011, pp. 68-82; David Thorsby, "Cultural Capital." *Journal of Cultural Economics*, Vol. 23, No. 1-2, 1999: 3-12; Ioannis Poullos, "Discussing Strategy in Heritage Conservation: Living Heritage Approach as an Example of Strategic Innovation." *Journal of Cultural Heritage Management and Sustainable Development*, Vol. 4, No. 1, 2014, pp. 16-34; Francesco Bandarin, "Why Development Needs Culture." *Journal of Cultural Heritage Management and Sustainable Development*, Vol. 1, No.1, 2011: 15-25; Bjorn Vidar Bjerke, "A Typified, Culture-Based, Interpretation of Management of SMEs in Southeast Asia." *Asia Pasific Journal of Management*, Vol. 17, No. 1, 2000: 103-32.

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contribution to society is a formalized structure in which humans help one another connect with God and, in so doing, explore and respond to the divine within themselves and others.¹⁰

The coastal batik culture is estimated to have begun to develop since the 15th century. Peter Carey, a British scientist who studies Javanese history, in *Enchanted Fabric* states that the north coast is the birthplace of a unique culture. Culture has had a glorious period since the fall of Majapahit in the early XVI century until the Diponegoro war (1825-1830) ended. The coastline is a meeting place for traders, travelers and clerics from India, China and various parts of East Asia. This is where Chinese, Arabic and Gujarati migrants introduce Islam. The coastal area is far from the palace, so that the population are easier to absorb outside influences. This cultural fusion is reflected in batik cloth, especially those made in the 1870-1960s.¹¹ Globalization and modernization have made batik a domestic and foreign need. This encourages the making of batik as a mass product, commercial value exceeds cultural and spiritual values. Industry requires ethical guidelines which are controlled by universal values in order to meet human expectations such as justice, responsibility, comfort, security and peace. To ease the discussion, this article is divided into several discussion sections, namely batik in Indonesia, industrial theology, and the role of both in the nation building strategy in a developing country.

B. METHOD

The type of this research is field research, with qualitative-descriptive approach. This study worked with a variety of information, testimonies and explanations in the form of words, in 2017. The qualitative data based on the fact that the field is the data alive, dynamic and changing, descriptive approach here not only exposure data is passive, but the description is critical analysis with correlational perspective.¹² The sources of data retrieved in this study are: Primary sources such as the communities of Moslem businessman. Secondary source are literatures as journal which explain about theology in business activities. The object of this study is theology believes on God, especially their activities in Pekalongan business batik industry, as the biggest of batik production in Indonesia. Informants were selected here using a purposive sampling technique.

¹⁰ Ha, Kyoo-Man, "The Role of Religious Beliefs and Institutions in Disaster Management: A Case Study", *Religious*, Vol. 6. 2015: 1314-1329.

¹¹ Ishwara, H., Yahya, L.R.S., Moeis, X. *Batik Pesisir Pusaka Indonesia*, (Jakarta: KPG Kepustakaan Populer Gramedia, 2011).

¹² Creswell, John W. *Qualitative Inquiry and Research Design, Choosing Among Five Traditions*, (USA: Sage Publications, 1998).

The methods of collecting data are: 1) interview to the batik businessman. This method is performed to obtain data about the beliefs and the activities of businessman in various fields. 2) Observation which applied to see the activities of businessman, and 3) documentation, this method is done to add secondary data needed for the improvement of primary data. The data treated critically and exposure based on certain characteristics, after analyzed further by development of rational model based on time, in particular critical analysis steps are as follows: 1) describe the basic idea, 2) discuss the main idea, the discussion aimed to give interpretation of the data collected, 3) interpretation can be strengthened, which means to agree with the main idea, or maybe an entirely different, 4) to conduct a critique of the principal ideas that have been interpreted, criticism here would aim to find a conclusion the advantages and disadvantages of a good basic idea in the context of compliance with time, structure, material truth or main script itself, 5) to conduct an analytical study of correlation to a series of key data in the form of relational or relevance, the development model. The conclusion technique can be inductive, deductive and reflective, all three techniques can generally be used simultaneously to find out the trustworthiness conclusions and relevance of existing data, both scientifically rational, philosophical paradigm, as well as the correlation of practical-metaphysic-sociological.

C. DISCUSSION

1. Batik in Indonesia

Batik is the result of culture and industry as well. Apart from the history of batik that has taken root for the Indonesian people, the pattern of industry brought batik to the international world until UNESCO on October 2, 2009 declared that batik is Indonesia's cultural heritage and gave the title to the City of Pekalongan as The World City of Batik. This award has social and economic impact on the Indonesian nation, including an increase in pride and confidence and also the increase in batik sales turnover which at the same time encourages the production and innovation sectors. Indonesia has several batik industry centers and the most dominant one producing batik is Pekalongan City, Central Java.

Table 1
Percentage of Spreading the Number of Write Batik Industries
in Java Island in 2015-2017

No	Province	Percentage
1	East Java	20 %
2	Midle of Java	30 %
3	DIY	15 %

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4	DKI	8 %
5	West Java	21 %
6	Banten	6 %
Total		100 %

Source: BPS & Disperindagkop, 2017

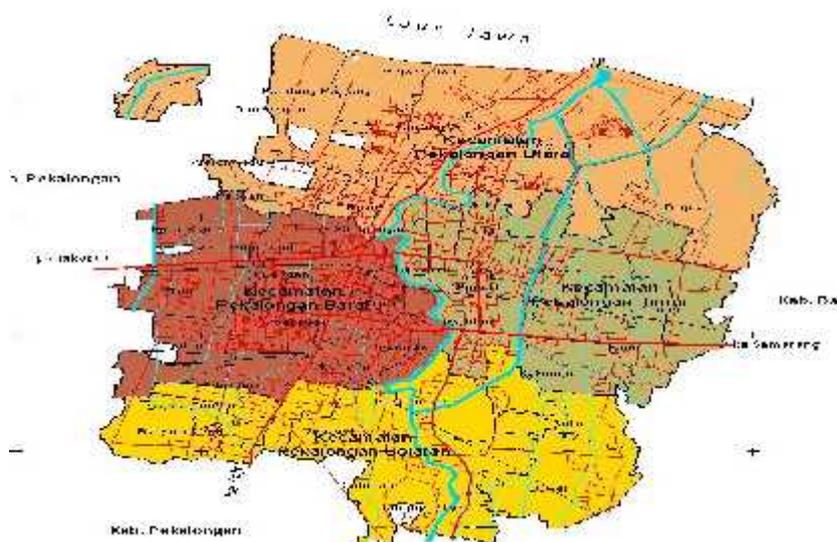


Figure 1 Research Location

In the Pekalongan City, worship is not only a spiritual need, the title of the implementation of the worship, such as *hajj* or *hajjah*, turns into something of high social value even bring implications for one's business activity. It can be understood that the title of *hajj* or *hajjah* implies perfection in the faith, so that the practice is also worthy to gain more trust than those who aren't. In social facts, the term *kaji* or *kajine* brings its own implications. The title is attached to entrepreneurs who are judged to have advantages in terms of wealth and knowledge. Social status and religious status are closely related to the economic status of a person. *Juragan* title signifies class distinctions between workers and employers. Religious status among batik entrepreneurs is not always obtained from formal religious education, such as *pesantren* or *madrasah*. The experience of going *hajj* or *umroh* has easily given the mark or symbol of the excess of religion compared with the common people. If in general the title of *Hajj* is only given to Muslims who have actually gone to the holy land. In the society of Pekalongan City, it isn't entirely so.

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

business situations often place entrepreneurs in dilemmatic situations. A pragmatic desire to grow a business quickly with an untested portion of trust makes informers often make unplanned decisions. Decisions which are even made under planned conditions, such as the informants' family members, but changes in business are more dominant in influencing the behavior of people who were once trusted, to be cannot be trusted.¹³ Knowledge from experience has provided informants with actions and decisions on the problems they face. Business history that has been running for decades proves that various constraints do not make batik business regress or even disappear. From some experiences there are the fun ones but some are also sad ones.

"Business must be solid ... believe. First, believe with the business problem itself, there are ups and downs or profit and loss. Second, deals with a trader. "¹⁴

As already mentioned, batik is not just a body-covering cloth, but batik is basically a dialectical process, not just how a person pours a message on the symbols found on the batik motives. In addition the dialectical process is also implicit in sociological analysis in the dynamics of small industries, which generally become the main driver of batik business. The dialectics of employers, workers, the environment, beliefs, rituals and traditions are closely related to how they deal with the tides of the batik industry. The influence of modernization, capitalization, and even globalization has changed the development of batik, which originally batik present around the life of the palace with a non-commercial orientation, and then became a segment of activities that provide a source of income in the form of commercial business activities (commercial mindedness).

Pekalongan is not the oldest producer of coastal batik, but Pekalongan produces the most delicate batik and the main producer of batik. And due to exposure to various cultures, Pekalongan batik is very different compared to batik in the interior of Java. The color is diverse and the motives tend to be naturalist, showing more about flora and fauna richness.¹⁵ Motive coloring and making in Pekalongan batik can be said to be brave to out of the original and dynamic stream. Such batik nature cannot be separated from the character of egalitarian Pekalongan society, freely interacting with people of any ethnicity, even any religion. This social condition has been going on for hundreds of years in Pekalongan, as a coastal area that became one of the trading entrance in Java, through the arrival of the Chinese

¹³Tone Bergljot Eikeland, Emergent Trust and Work Life Relationships: How to Approach the Relational Moment of Trust, *Nordic Journal of Working Life Studies* Volume 5, No. 3, 2015: 59-77.

¹⁴ Interview with Jamil, September 21, 2017.

¹⁵ Ishwara, H., Yahya, L.R.S., Moeis, X. *Batik Pesisir Pusaka Indonesia*, Jakarta: KPG (Kepustakaan Populer Gramedia, 2011), p. 61.

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nation, Gujarat, also from the islands outside of Java. With each capacity, each ethnic simultaneously plays roles in the batik industry; Javanese ethnics, Moslems, the majority of them are batik traders and craftsmen, Chinese ethnic, non-Muslims, most of them are providers of raw materials, especially white cloth/*mori*, wax and batik needs products traders, Arab ethnics are mostly traders of batik products and few of them are as batik craftsmen. Economic motivation is very strong in underlying the inter-ethnic and interreligious relationships in the batik industry relations in Pekalongan, until ethnic and religious differences barely become a barrier of these batik business actors in doing their business.

2. Industry Theology

The research views that spirituality and business are not separated. When the human doing their business, actually they still develop the people relationship. So they need to do the right thing to the other with good product, good serve, good price and good marketing. The interpreting of anything they have which closer to ambiguity and uncertainty, remarks the role of theology in business and guiding the people what should they do. On the coastal area, interaction between people culture in Pekalongan City: Javanese, Arab and Chinese raising the conflict and accomodation on many levels. The coastal term, then, describe the cultural matrix that serve the same *qibla*, and it means communication and understanding between many people.¹⁶

The Common theological approach to batik industry consists in three dimensions.

a. Human is a creature endowed with reason.

Updating batik models and motifs are very helpful for business continuity. Creativity and innovation are not spontaneous. The observation of informants on market developments has greatly influenced the development of the minds of the informants themselves. The fluctuating market conditions, in the end make the informants find a solution to solve the problem. The search for solutions is what makes informers think hard, using all the resources to create new models and motives. Broadly speaking, the pattern of informants' relationships with their environment has formed an economic and cultural togetherness. The limited capital of both money and marketing has made each component of the community create a network to meet the needs of each. Sometimes it even sounds irrational, when informants do not penalize those who have cheated or resulted in financial and material-even financial losses.

¹⁶Adrian Vickers, Tr. *Peradaban Pesisir Menuju Sejarah Budaya Asia Tenggara*, (Denpasar: Pustaka Larasan, 2009).

Forgiveness and hope of the parties are able to pay off their debts, and to find solutions to the downturn of business such as innovation, seeking capital to banking institutions is enough to cure the grief of the informants and make them immediately rise up and avoid the despair. The producer has shown the concept of *al-Nash* (human as homo socio) full of philosophical values in relation to maintaining the harmony of his life. Proven with patience and perseverance to maintain relationships with relatives, brothers and neighbors have strengthened the existing social capital in batik business in the City of Pekalongan.¹⁷

b. Human is a creature whose have feelings.

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

Psychically, like feelings of sadness, anger, confusion when looking at the market situation that is uncertain, or find a conspiracy made by a competitor to undermine the credibility of their business. Can also be happy, cheer when business problems can be solved. This sense arises because they used their mind to understand the problem, including when going to start a business or make a new innovation. Including a sense of satisfaction because it can go through a difficulty with a sharp insight, which are called the *Aha-Erlebnisevent*. Another psychical aspect is moral feeling, like most Muslims who already have good and bad knowledge. In the batik business practice, a variety of cheating behavior, and other bad things always get a chance to be done, but like what has been done by informant, the action to seize the property from the rigging party is not willingly done when it is clearly already belongs to the informant's right. Thus the ethical feelings of the informant are very clear based on the conscience and religion they believe in, related to guilt or sin. Still related to the psychic, the world of batik is closely associated with beauty. Ornament, design, motif, color, are all loaded with aesthetic or beauty values. Batik entrepreneurs in Pekalongan City never run out of ideas to create new innovations. Since childhood,

¹⁷ Hawi, Akmal, *Seluk beluk Ilmu Jiwa Agama*, (Jakarta: RajaGrafindo Persada, 2014).

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experience of growing in the environment and batik families make the informants have sensitivity to the feeling of beauty in terms of batik. This ability depends on the talent and subsequent development of the talents. The more often the informants look for new ideas, cultural events, then the sensitivity is more sharpened. Therefore, the change in batik fashion in Pekalongan City is always dynamic, whether for men or women, young children or for the parents, is all available. The closeness of the informant with God is seen from the expressions that arise and the usual worship rituals like prayer, charity, *zakat* and so forth. This religious, transcendental feeling is reflected in the attitude of believing, trusting, resigning, humble, having a high sense of dependence and being aware of the sins one has committed. The belief that God will help overcome the business problems makes informants more optimistic to be able to cope with fluctuations in business.

c. Human existence is characterized by consciousness in behaving.

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

The change of producer behavior more resilient in dealing with problems indicates that they are individual creatures who learn. Inevitably, their attachment to the business environment greatly affects their psychological existence. Batik entrepreneurs have managed to overcome the paradox of the development as an individual and social creature. The drive for great profits and the sense of sharing or helping and the desire to do good, simultaneously and mutually has encouraged informants to grow and evolve from the drive to grow focus to the sense of belonging that makes them feel safe to behave, their attitude are actualized. With the new existence, the informants are comfortable and safe to behave, appreciated, recognized in the structure of the northern coastal community.

Through business decisions the informants show that they have the stance and the will, and can reject or change what his environment makes. From the experience gained, the informants constructed the experience into meaningful knowledge for them. Meaningfulness is what grows from within themselves. As a learning impulse it comes from within throughout its business life. The meaningfulness of learning is mutually contributing to the environment. The relationship of mutualism that develops in the behavior of the batik business distinguishes humans and other creatures.¹⁸

Religious humans have a remarkable consciousness in behaving. During managing the batik business, informants have shown feelings that are aware of a greater power. The productive behavior of informants shows that even in the conditions of material exhaustion, they are not automatically exhausted in the spiritual. The productivity of informants is related to their understanding of fortune. The concept of fortune is always an interesting conversation. *Rejeki* category consists of 2 (two) types, namely contested fortune and fortune given. The first category requires a struggle. Fortune here means something passive, and human must be active to pick it up. Efforts to pick up the fortune is shown by human beings through thinking, analyzing problems, exploring potential, developing potential, combining concepts, generating new ideas.

3. The Role of Batik Industry Theology in The Process of Nation Building

Some of the nation building strategies that can be applied, namely: First, nation-building based on the culture of society that has a dominant number.¹⁹ Second is a strategy based on the concepts that have been built by the nation's founders. In Indonesia, the foundation of the Pancasila state becomes the blueprint for all matters of government, nation and state, including in economic aspects. In turn, the ideology of the Pancasila economy becomes a community practice that must be carried out. Third, nation-building based on the building of beliefs that can serve various types of ethnic, religious and racial communities.

In the first strategy, the culture of the Muslim community in Indonesia is very possible to develop nation building in the economic sector, namely the Islamic economy. This activity has also received a positive response both in terms of finance with the establishment of sharia-based bank and non-bank financial institutions, investment in sharia shares, halal tourism and so on. The uniqueness of the Indonesian people even though the majority of the people are

¹⁸ Aceng Rahmat et al., *Filsafat Ilmu Lanjutan*, (Jakarta: Kencana Prenada Media Grup, 2011).

¹⁹ Will Kymlicka, *Politics in the Vernacular: Nationalism in Indonesia, Multiculturalism and citizenship*, (Oxford: Oxford University Press, 2001).

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Muslim but do not become an Islamic-based country, but the State is based on Pancasila and expresses religious beliefs on the first principle, Godhead. This is clear evidence that the Indonesian people are able to suppress the domination of power in the name of religion. This does not also mean that the nation building process stop, because at the same time the government actually encourages sharia economic sectors, sharia finance, sharia tourism, sharia capital markets, sharia insurance continues to develop through regulations and institutions that have the authority to manage them such as the *Majelis Ulama Indonesia (MUI)*/Indonesian Ulama Council, *Masyarakat Ekonomi Syariah (MES)*/Sharia Economic Community, *Dewan Syariah Nasional (DSN)* /National Sharia Board, *Dewan Pengawas Syariah (DPS)*/ Sharia Supervisory Board, *Otoritas Jasa Keuangan (OJK)*/ Financial Services Authority and so on.

The second nation building strategy, the Indonesian nation to develop the Pancasila economy through the details of the first point to the fifth point of Pancasila provides the design of the state. Regarding the theological theme in economics, then it can be seen that the most fundamental is in the first point of Pancasila, the Almighty God. Belief in God has given the spiritual foundation of business for all events including the ups and downs in the business world. The spirituality of entrepreneurs in Indonesia consisting of various ethnicities and religions has reached a significant degree of maturity. This is evidenced in times of economic crisis, the business sector, especially small and medium businesses, sustains the country's industry and not totally paralyzed. MSMEs in Indonesia generally involve "indigenous" and "non-native". Limited capital, marketing, and expertise become obstacles for each community group. As in the Indonesian batik industry sector which is concentrated in several cities such as in Pekalongan, Cirebon, Lasem, Yogyakarta and Solo. Each group plays its own role according to its ability, such as the Javanese community as "native" more holding the role of craftsman, this is because culturally they have mastered the techniques of making batik as well as a family business. While "non-native" communities such as Chinese and Arabs are more likely to act as traders because of the wide relations and financial or other capital strength. Business collaborations between various ethnic groups have also been running for hundreds of years along with the history of the batik business itself. This indicates that nation building in an industry perspective is actually built through the weaknesses and strengths of these batik businessman ethnics, not because of the uniformity of conditions and social status. There are 2 markers that appear in this inequality, they are the need to be fulfilled and the

exchange process. This motivation to meet the need has been mentioned by Ibn Khaldun in Syed Omar bin Syed Agil (2008)

Every man tries to get things; in this all men are alike. Thus, whatever is obtained by one is denied to the other, unless he gives something in exchange (for it). When (man) has control of himself and is beyond the stage of (his original) weakness, he strives to make a profit, so that he may spend what God gives him to obtain this needs and necessities through barter. God said: "Thus, ask God for sustenance. (Man) obtains (some profit) through no efforts of his own, as, for instance, through rain that makes the fields thrive, and similar things. However, these things are only contributory. His own efforts must be combined with them, as will be mentioned. (His) profits will constitute his livelihood, if they correspond to his necessities and needs."²⁰

The third nation-building strategy is a strategy based on belief that can serve various types of ethnicity, religion and race. In the industry perspective, nation building in a new country will be formed when the social trust presents among all elements, society, government, and business actors. Trust is a long-term issue. Trust cannot be forced and occurs subtly and slowly. Therefore creating trust requires interaction. Interaction between individuals or groups is related to the existence of culture, which actually has a central role in ensuring the internal balance and homeostasis of a system in a whole. Culture must provide a symbolic environment conducive for social actors who continue to move towards their goals, and must keep and maintain cooperation and unity among these actors given the various obstacles in achieving those goals. So what is cultural should mean the existence of shared beliefs, interests and ideologies which serves to legitimize the social order.²¹ Thus social and cultural beliefs are closely interrelated. For developing countries, culture becomes an important asset to increase the level of the nation among other nations in the international world. Through culture, a nation's identity can be recognized by other nations.

This research analyze that the theory of relations of theology and industry exactly based on the theory of relations of religion and science. Religion is based on belief in God and that is theology, and science leads to the creation of applied products that are used in practical human life and thereare what so-called industry. Therefore, the theoretical construction of theological and industrial relations is based on the theory of relations about religion and science put forward by the figures, including Ian G. Barbour, John Haught, Mehdi Golshani,

²⁰ Ibn Khaldun in Syed Omar bin Syed Agil, *The Muqaddimah of Ibn Khaldun, Religion, Human Nature and Economics*, (Malaysia: Selangor International Islamic University College, KUIS, 2008).

²¹ Chris Jenks, *Culture, Studi Kebudayaan*, Tr. Erika Setyawati, (Yogyakarta: Pustaka Pelajar, 1993).

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M. Fathullah Gulen and Mikael Stenmark. In the context of this Islamic scholarship, of course al-Qur'an and al-Hadith will be more used as epistemological paradigmatic foundations for the development of theoretical constructs about the theological and industrial relations.

Theology makes humans have a vision of life, how he will become human, and what kind of life goals will be achieved. Theology teaches humans for self-discovery and their approach to the creator that will give meaning, trust and happiness. Human integrity is formed when humans are able to protect themselves from material and physical desires that are individual and temporary. With theology, human's life will be directed to form a system of life based on the values of nobility, justice, honesty, prosperity and collective happiness for all nature. Theological vision will encourage humans to strive to realize the noble ideals of humanity by empowering all potentials and resources that are around it. It is in this context that theological struggle requires tools and media to be able to ease the humans in achieving theological goals by the actualization of daily practicalities.

Theological mission will not be able to realize its function without a media, and the batik industry roles as a human way to self-actualization in achieving prosperity and happiness through productivity and innovation. Batik as an output of creativity as well as objects serves as a tool to meet the basic needs of human life in everyday practical life. The creative works produced in the batik industry form a lifestyle that is dwelling on production to increase consumption to meet the needs that are hedonic and tend to be materialistic. The hegemony of an industrial lifestyle can uproot the spiritual awareness of the Godhead, where the vision of divinity is lost, the value of humanity is limited to temporary self-interest. Theology will give direction to human productivity so as not to stop at physical satisfaction, but physical fulfillment is actually to avoid the damage that will plunge human beings into dehumanization, such as criminality, human trafficking, exploitation, corruption and so on. Theology becomes the basic human values for action, including industrial activities. When theology and industry have interacted, the actual process of nation building is being formed through prosperous human life. Integration of heart, mind and creativity will form a peaceful and prosperous life, *baldatun thoyyibatun warobun ghofur*. In Islamic perspective, the relationship between theology and industry are closely related and have a significant contribution to the nation building process, as shown in the following figure:

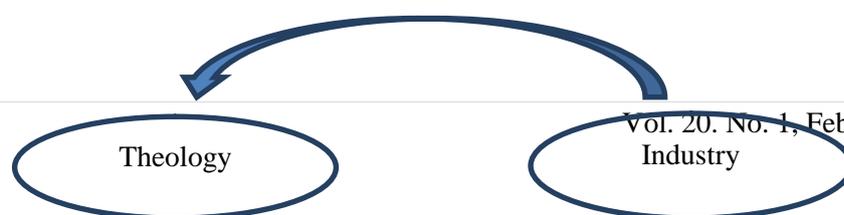


Figure 1. Research Model

Theology and industry are both united and become prerequisites in the process of nation building, because theology forms an awareness of realizing social life systems that understand each other, help each other, respect each other and even sacrifice each other for the achievement of a common goal of collective happiness and comprehensive social welfare. With the help of technology this goal will find a way to achieve these goals easily, because the industry was created for the media to achieve common goals. The loss of theological values and also the abandonment of industry practices, will undermine the national building foundation and without industry a nation will experience acute problems in achieving its social goals.

One of the values practiced in industrial relations is the trust based on faith in God. Trust emerge a commitment to do something, including opening the business cooperation.²² The experiences of entrepreneur built long-term relationships with relation, raw material traders, workers show the phenomenon of loyalty and commitment to strive, in accordance with their respective capacities. Trust is very useful for developing the social capital of business.²³ This kind of good deeds as a form of reciprocal behavior in its development will make people become reach a high commitment and trustworthy.²⁴

Trust is simultaneously related to cooperation. Trust arises from the comfort and satisfaction. This relationship is very deep and oriented on social value, on the one hand the

²² Hanjing Huang, Pei-Luen Patrick Rau, "Cooperative trust and trustworthiness in China and the United States: Does guanxi make a difference?", *Social Behavior and Personality*, Vol. 47, Issue 5, e7779: 1-12; Pieter E. Vermaas, Yao-Hua Tan, Jeroen van den Hoven, Brigitte Burgemeestre, Joris Hulstijn, Designing for Trust: A Case of Value-Sensitive Design, *Knowledge, Technology, & Policy*; New York, Vol. 23, Issue 3-4, 2010: 491-505.

²³ Debadutta K. Panda, "Trust, Social Capital, and Intermediation Roles in Microfinance and Microenterprise Development", *International Society for Third Sector Research*, Vol. 27, 2016: 1242-1265.

²⁴ Getaw Tadesse Eastern and Girma Tesfahun Kassie, "Measuring trust and commitment in collective actions Evidence from farmers' marketing organizations in rural Ethiopia", *International Journal of Social Economics*, Vol. 44, No. 7, 2017: 980-996.

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parties want to do good by giving a sense of satisfaction on the other side. While on the other hand the trust is indeed needed for the achievement of one's personal goals, namely profit. In batik marketing, formal education is not a consideration. Intelligence is not measured from the intellectual level, but from the breadth of the marketing network.

The weakness of the entrepreneurs is uncomfortable to act more firmly, for example by confiscating or reporting to the authorities. The social-cultural aspect of the Javanese also influences the behavior of the businessman. Pekalongan city as a batik industry city is still dominated by symbolic reciprocity as well. Although economic motivation and profit-seeking motivation remain the orientation of business activity, but the social-cultural value response keeps control of communication and cooperation. So the dynamics of cooperation is often flexible, which is characterized by ease and patience to establish business relationships. God gives fortune for everyone, determines the future, with the term *bismillah*, *alhamdulillah*, *berkah*. These language symbols depicts the entrepreneur closeness to God so close that it does not make them desperate, sad, worried, but instead the informants can bounce back and dare to manage the business again. The courage and optimism that the informants have in running the business can be understood that the businessman does not feel alone. The courage arises because the informant feels there is a God who accompanies them. A sense of togetherness with God changes the sense of confusion in the middle of the problem into a very extraordinary energy.

The strategies that run by the parties are a form of their adjustment to all the limitations and goals they have. The long duration of time signifies a reciprocal relationship. Reciprocity suggests the satisfaction equality because it's giving benefit for each another.²⁵The reciprocity that arises is also easy to change. For example, the relationship between the producer and his network is not always good because the treatment of each in maintaining trust is not always the same. So that there is fraud arise, behaviors that are not keeping promises and obligations. Deliberate or not, this do not seem to be important, because changes in economic motives are already embedded in the nature of human self as homo economicus who tend to seek personal gain.

D. CONCLUSION

²⁵ Linda D. Molm, "The Structure of Reciprocity", *Social Psychology Quarterly*, Vol. 73. No. 2, 2010: 119-131.

This study found that the meaning of 'active' in human behavior is not solely based on logic, but also spiritual reasoning. Even from the data analysis, it can be said that the spiritual reason that has driven the reason of the producer. The command of *amar ma'ruf* is very broad, not just a social affair, but even in economy, this concept has been implemented by informants. They understand the term "active" with continuous effort to do, the effort in the batik business is realized creatively, innovatively. While for the second category, the fortune given, generally implies the absence of effort. Air for example, has been available, and humans just need it breathe it; health, are also given, and humans live to enjoy the health that is in him. Yet in this category, it does not mean that humans do not have to do anything. For the fortune included in this second category can also be lost or reduced. For that man needs to maintain it, keep the balance.

Confidence is very important for batik producer. It has been shown the conditions that encourage some informants to start batik business, because of family problems, need for providing, including due to limited expertise only in the field of batik, making informants are in a condition inevitably have to dare to start a business. The courage here is almost the same as the desperation. Environmental conditions along with access to raw materials and marketing make the informants no doubt to choose the profession as batik craftsmen.

In order to foster self-confidence, the existence of God as the party backs up all activities of the producer work. Batik is not really a single phenomenon. The culture, economy, policy, between the natural and supernatural worlds, between the outer and inner world are exist in batik business. The confidence of informants about the preservation of batik is so strong, their belief that they able to manage batik business is also so strong. The business network is informants' interest. Therefore, good relationship between batik entrepreneurs is always developed. Ethnic, religious and racial differences are no longer a problem that undermines the nation building process, but instead provides a composition that is cooperative in value while increasing the competitive power of Indonesia in the international world. Industrial relations become a constructive media in the embodiment of theological values so as to produce a profile of a business community that balances their physical and mental.

This study recommends that future researchers carry out creative integration between theology and industry in order to work in synergy in forming a national social system and avoiding conflicting relations between theology and industry that will cause horizontal conflicts that harm the life of the nation and state.

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