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## THE ORGANIZATIONAL PHILOSOPHIES OF LAWEYAN BATIK BUSINESSES IN SURAKARTA, INDONESIA

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*Abstract:* This research aims to discover the organizational philosophies of Laweyan Batik businesses in Surakarta City, Central Java Province, Indonesia. This research was conducted in Mahkota Batik, Putra Laweyan Batik, Gres Tenan Batik, and Merak Manis Batik production houses. This research used the descriptive-qualitative method. It employed the case study approach. Research results showed the organizational philosophies of the Laweyan Batik production as follows: (1) it emphasizes professional character, through the application of the “*urip iku urup*” Javanese philosophy that means “living is struggling”, (2) it applies the organizational philosophy of togetherness, by applying the Javanese philosophy of “*mangayu bagya*” (collective happiness), (3) it applies the organizational philosophy of humanity through the application of the “*golek sampurnaning urip*” (seeking the perfection in life) Javanese philosophy, (4) it emphasizes the value of skill and creativity by applying the “*sepi ing pamrih rame ing gawe*” (less talking, more working) Javanese philosophy. The application of these organizational philosophies that are based on Javanese philosophies allows the Laweyan Batik businesses to have unique characteristics that are different from other local groups.

*Keywords:* organization, philosophy, Javanese, batik.

### Introduction

Batik is defined as a traditional Indonesian fabric with various motives and patterns that are made using the barrier dip technique with batik wax as the colour barrier (Doellah, 2003). UNESCO has determined the techniques, technologies, the development of the batik motives, and the related

culture as Masterpieces of the Oral and Intangible Heritage of Humanity since October 2<sup>nd</sup>, 2009. Indonesians usually use batik fabric for clothes and accessories such as bags, sandals, and hand fans. Some batik products are also used for decoration purposes. The table below shows the process of creating batik fabric.

Table 1.

A Simplified Process of Creating Batik Fabric

No.	Image	Description
1		<p>Carefully chosen white fabric is stamped with batik patterns using wax.</p>
2		<p>Some parts are coloured.</p>
3		<p>The coloured parts are covered with wax.</p>

<p>4</p>		<p>The fabric is dyed.</p>
<p>5</p>		<p>After being washed, the fabric is dried.</p>

Various batik motives vary according to the local culture. Some factors influence the creation of batik motives, such as geographic location. For instance, on the coasts, people tend to create sea-related motives. On the contrary, people who live in the mountains will create motives that are inspired by the surrounding nature. The motives are also influenced by the region's source of

living, the local beliefs, cultures, and the local flora and fauna (Doellah, 2003).

There are many batik production areas in Indonesia. One of them is the Laweyan batik production area in Surakarta City, Central Java Province. These are some batik motives created in the Laweyan batik home industries:

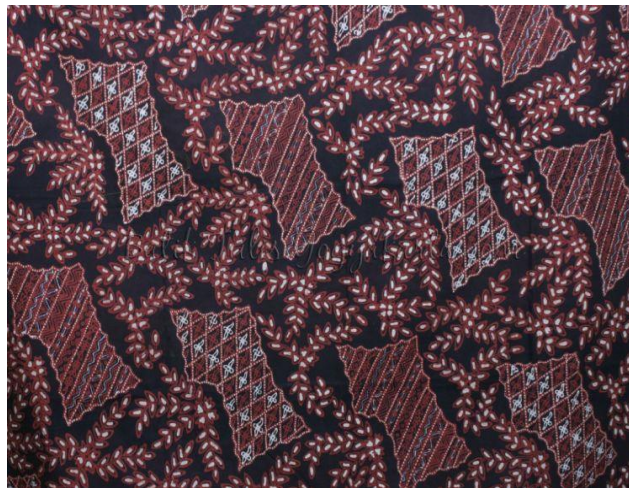


Figure 1. "Sekar Jagad" batik motive.

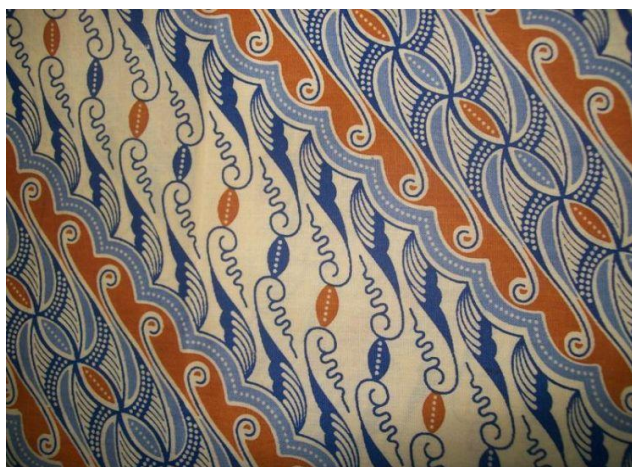


Figure 2. "Loreng" batik motive.



Figure 3. "Cuwiri" batik motive.

In the current competitive era, Laweyan batik producers must have competitive advancements to maintain and develop their business. Fortunately, there are organizational philosophies that are discovered, owned, and embraced by members of the Laweyan batik producers. These philosophies differentiate the Laweyan batik businesses from other organizations.

The strategy in applying these characteristics and philosophies influences how the Laweyan batik businesses are run. Thus, it is important to discover the organizational philosophies, including their characteristics and roles. With special organizational philosophies, the Laweyan batik producers will have special characters so that they can become more advanced in the competitive business climate. These philosophies and

characters are the basis of the Laweyan batik producers' vision and mission.

Organizational philosophy has attracted the attention of researchers due to its role in the managerial perspective of an organization's future (Fisher & Wilmoth, 2018). Watson (2006) stated that organizational philosophy originated from the metaphor of the organization as "a cultured thing". But more conventional philosophies are seen as a group's intergenerationally communicated set of values, attitudes, or behaviours. The most current studies on organizational philosophies focus on abstract qualities such as values, attitudes, and behaviours that aid the decision-making and development processes. Some researchers emphasized that organizational philosophy is a climate and practice that helps the

organizational development cycle concerning the organization's members (Schein, 2004).

The batik industry in Indonesia has reached the global market. The export value of batik products increased during the Covid-19 pandemic in 2021, reaching USD 21,54 million, with the main export targets of Japan, the US, and Europe (Azzam, 2021). Laweyan batik of Surakarta city survived and developed during the Covid-19 pandemic. This type of batik is produced in Laweyan Batik Kampong, which has existed since before the existence of the Pajang Kingdom. Historically, in 1546, the Laweyan area was led by a figure named Kyai Ageng Henis, who lived in the north of the Laweyan market (Wahyono, Tugas, Nurwanti, & Taryati, 2014). Laweyan batik producers consist of a group of batik makers that reside in Laweyan, Surakarta.

The Laweyan Batik Kampong fulfilled the criteria of kampong in an urban area with a strong traditional character. The life and the value orientation of the Laweyan people are different from the Surakarta people in general, as they went through a different development process. The batik businesses in Laweyan are supported by the local government, as the government provides legal protection for the batik products. There are currently 215 batik motives that have been patented through the Decision of the General Directory of Intellectual Property, the Department of Law and Human Rights No. M.01-HC 03.01/1987/ dated November 24<sup>th</sup>, 2004 (FPKBL Public Relations, 2021).

## Research Method

This research was conducted at Laweyan batik production houses, namely at Putra Laweyan Batik, Merak Manis Batik, Mahkota Batik, and Gres Tenan Batik in Surakarta City, Central Java Province, Indonesia. This research employed the case study approach that allowed researchers to examine single or multiple cases in detail with data collected from observation, interviews, and reports (Creswell, 2007). The case study in this organizational philosophy research was used to explore the organizational philosophies of Laweyan batik businesses in Surakarta.

The researchers used the triangulation method to obtain valid data. This method involved the use of various data sources (such as observation

and interviews) to obtain an in-depth understanding and to test the validity of the information.

Then, the researchers analyzed the data by employing: (1) data reduction to select and organize data in field notes, (2) data presentation to present the information concerning the research object, and (3) drawing a conclusion or verification, namely concluding the data by considering the proportion of each research datum.

## Results and Discussion

### *Theories on Organizational Philosophy*

Laweyan batik production managers require a strong understanding of the dynamics of organizational philosophy and how to direct them into productive activities. The Laweyan batik production organizational philosophy is the heart of organizational development and performance improvement. Managers need to continually and consistently transmit these philosophical values through rituals, social events, and positive feedback to give each organizational member a sense of importance.

Schein (2004) explained that groups study organizational philosophy to resolve external adaptation and internal integration issues. Such knowledge is taught to new members as the correct methods to understand, think, and feel about such issues. Then, Ravasi and Schultz (2006) wrote that organizational philosophy is a set of assumptions that guide an organization by defining the correct method for understanding various situations. This concerns behavioural patterns and collective assumptions that are taught to new organizational members as a way to understand the organization.

The organizational philosophy of Laweyan batik producers is different from the philosophies and habits of other local groups. Laweyan batik producers try to discover and manage this to become superior characters to compete in business. Each organization has different philosophical characteristics that can be analyzed from the aspects of history, the philosophy of the founder, the local philosophy, the surrounding area, the organizational habits, and the pressures of philosophies outside of the organization.

O'Rielly, Chatman and Caldwell (1991) de-

veloped a model based on the belief that organizational philosophy can be differentiated from values that are strengthened in an organization, which is called Organization Corporate Profile. It consists of eight categories: innovation support, stability, respect, orientation for the result, attention to detail, team organization, and aggressivity. Then, Rue and Holland (1996) explained the organizational philosophy characteristics of Laweyan batik producers, namely individual autonomy, support, identification, structure, performance reward, conflict tolerance, and risk tolerance.

The organizational philosophy characteristic model proposed by Naranjo-Valencia and Calderon-Hernández (2018) includes strategy structure, intention, organizational value, clear objective instrument, freedom, tolerance, exchange of knowledge, orientation towards innovation and technology, behavioural value, market orientation, exchange of knowledge and open communication, and autonomy. Then, according to Gibson, Ivancevich, Donnely and Konopaske (2009), Laweyan batik's strong philosophical organization contains these characteristics: learning, sharing, transgenerational, and adapting. Next, Denison (1990) explained that organizational philosophy might be described with four general dimensions, namely mission (strategic organizational direction, goal, and vision), adaptability (efforts to create change), involvement (empowerment, team orientation, and human resource development), and consistency (core value, agreement, coordination, and integration).

The study of Jaques (2014) showed that strong and integrated organizational philosophy characteristics are formulated based on the principles of individual support, social inclusion, life quality, and consistent appreciation towards the dignity and respect of individual organization members. Then, Sandler (2016) explained that good organizational philosophical characteristics consisted of time efficiency, human resource, collaboration, support, and management follow-up. These characteristics directly influenced organizations to become more innovative.

The organizational philosophy is conceived and framed around elements of traditional philosophical values, such as perception, representation, language, and inter-philosophical attitudes that influence the fieldwork process (Pelzang & Hutchinson, 2018). Then, Tedla (2016) ex-

plained that the effective construction of organizational philosophy includes well-defined missions that contribute to developing an understanding between employees and managers and an employee-focused leadership that contributes to motivating workers.

The Laweyan batik producers' effective philosophical construction can be seen from the various philosophical dimensions and characteristics. Thus, visions, beliefs, values, and basic assumptions determine organizational performance (Odiakaose, 2018). The effective organizational philosophy characteristics among Laweyan batik producers include leadership, involvement, procedures, communication, competence, and work commitment (Musonda & Haupt, 2011). The creative and innovative philosophical characteristics of leadership can form employees to work creatively and develop innovations (Lawrence, Ruppel, & Tworoger, 2016).

Organizational philosophy characteristics include organizational efficiency, the stability of the organization's internal and external environments, and the values of the top leadership as the moderator among Laweyan batik producers (Akta, Cicek, & Kiyak, 2011). Then, Stoffers, Neessen, and Dorp (2015) explained that employees regard the market philosophy as the most eminent organizational philosophy, as they believe that it may increase innovative work performances.

The study of Bendak, Shikhli, and Abdel-Razek (2020) aimed to test the framework of an innovative organizational philosophy to increase innovation in every organization. This philosophical framework includes (1) focus (internal and external environments), (2) organization structure (emphasis on stability or flexibility), (3) the philosophy of creativity, (4) the market philosophy, (5) the hierarchic philosophy, (6) the decision-making mechanism, and (7) the clan philosophy. The results of that study showed that the framework of innovative organizational philosophy is reliable, and they give strength and support to organizational innovation.

In this case, innovation is defined as the development of existing knowledge, principles, products, and/or practices into new ones or are significantly increased to be ahead of the competitors. Innovation also involves new mindsets on technological advancement, marketing strategies, and/or consumer behaviour. It can be

produced internally from the organization or adopted from external sources. Innovation can be radical or incremental. It is more difficult to apply radical innovation as it contains high risk due to uncertainty but may be more suitable for long-term growth. Meanwhile, incremental innovation is easier to apply and is more suitable for undergoing step-by-step improvement.

The study of Kuang (2017) showed that innovative organizational philosophy with the clan character is stronger when the organization respects and aims to develop human resources. The clan philosophy presents a more flexible interaction between employees and increases focus on the organization's internal environment (Cameron & Quinn, 1999). The work environment will be open and harmonic. Apart from that, it will encourage a sense of togetherness between employees. The study carried out by Büschgens, Bausch, and Balkin (2013) concluded that up to a certain point, rational philosophy is consistent with the innovative organizational aim. Thus, it may become an appropriate strategy for social control. The Laweyan batik organization commits to globally developing its employees and applying a flexible system of innovation philosophy to allow the quick tracking of small projects (Razek & Al Sanad, 2014).

Organizational philosophy is deemed as one of the key elements in increasing and inhibiting innovation. Researchers have empirically studied the relationship between organizational philosophy and product or organizational innovation, but not many researchers studied the influence of organizational philosophy on management innovation.

### The Organizational Philosophy of Professionalism

The organizational philosophy of Laweyan batik producers in Surakarta, Indonesia, has philosophical characteristics that are unique from other local groups. The first philosophical characteristic that is found in four Laweyan batik businesses is professionalism. These producers embrace the Javanese philosophy, "*urip iku urup*" which means "living is struggling." It is a philosophy that shows strong efforts to handle various obstacles to complete tasks (work/study) well. The philosophy of "*urip iku urup*" profes-

sionality is applied by the Laweyan Batik Putra home industry, which has changed its marketing strategies. It changed by rampantly increasing its promotion, adding business locations, widening galleries, and adding air conditioners to the rooms. During an interview, Gunawan Nizar, the head of the Laweyan Batik Putra home industry, stated:

"Regarding the changes in strategies, with the increasing number of visitors, I dared to rampantly promote since 2005. I even added a house [as a business location] with a wide space and air-conditioned rooms. As a consequence, my income increased, and I even went on pilgrimage [to Saudi Arabia]. Change happened when Malaysia claimed [that they owned batik]. Since then, Indonesian people's sense of belonging [to batik] has increased. Before, batik was only worn during events; now, people are not embarrassed to wear batik to malls. After the acknowledgement that batik is owned by Indonesia, more people wear batik" (G. Nizar, personal communication, June 15<sup>th</sup>, 2021).

The Merak Manis Batik home industry also emphasizes the value of professionalism, as there are business goals and orientations as the basis for formulating management patterns. In this home industry, there are clear work regulations and methods for workers. Then, the Mahkota Batik home industry emphasizes the value of professionalism by managing changes and developing the Laweyan Batik Kampong with patience and grit from the pioneer of change. For instance, when there was going to be a change in 2004, some business owners strongly disagreed. In the end, they embraced the change when seeing the changes that happened in the Laweyan Batik Kampong.

Concerning the indications of the professionalism philosophy, the series of these actions are directed to the philosophy of "aggressiveness" that is in line with the "*urip iku urup*" slogan (Santoso, Pratiwi, & Aditya, 2021). It concerns how far the batik producers act aggressively and competitively. According to Hellriegel and Slocum (1996), this is in line with the entrepreneurial culture. In this organizational philosophy, there is an emphasis on the courage to take risks, dynamization in the working process, and also creativity. In this philosophy, there is also a commitment to experiment and respect for innovation. Then, according to Rue and Holland



(1996), it is in line with the structure philosophy, namely concerning how many regulations and how much supervision are used to see and control employee behaviour.

From the results of the observation, the authors found that the values that are the basis of the professionalism philosophy were inherited from traders during Indonesia's movement era, including H. Samanhudi, who established the Indonesian Trade Association (*Sarekat Dagang Islam*/SDI) on October 16<sup>th</sup>, 1905. This organization initially aimed to amass indigenous Indonesian traders, especially batik traders, so that they could compete against Chinese traders.

The professionalism character was also inherited from the tenacious worker character of the ancestors of Laweyan batik producers. The Laweyan batik business has a philosophy where the business is managed by dividing tasks. The wife is called "*Mbok Mase*", and the husband is called "*Mas Nganten*". They have different tasks, as explained by the manager of Merak Manis Batik business, Heri Sudaryono, as follows:

"In Laweyan batik [kampong], especially in Merak Manis Batik [home industry], there are "*Mbok Mase*" and "*Mas Nganten*" terms. It is [based on] our special philosophy in Laweyan, where the batik business is managed by dividing tasks. The wife, as "*Mbok Mase*", is tasked outside of the factory to buy wholesale fabric and to sell batik products to showrooms or the Klewer market. Then, the husband, called "*Mas Nganten*", has the task of managing the batik production process from the start to the finishing stage. This philosophy has been passed on from generation to generation from then until now. For instance, in Merak Manis Batik, the "*Mas Nganten*" is Mr Bambang, and the "*Mbok Mase*" is Mrs Bambang. There is a reason for this division of tasks, as the "*Mbok Mase*" is more flexible in negotiating when undergoing tasks outside, such as buying wholesale [fabric] and offering [the finished batik products] to Klewer market" (H. Sudaryono, personal communication, June 9<sup>th</sup>, 2021).

### The Organizational Philosophy of Togetherness

The second characteristic of Laweyan batik organizations' organizational philosophy is

prioritizing togetherness, or what is known as "*mangayu bagya*" (collective happiness) in Javanese philosophy. This philosophy is indicated by the collective actions carried out by Laweyan batik business owners. They formed a Laweyan Batik Community Development Forum (*Forum Pengembangan Komunitas Batik Laweyan*/FPKBL), whose members include every person in the Laweyan community. This forum was established on September 25<sup>th</sup>, 2004, and it aims to reach mutual welfare by developing the potential at Laweyan Kampong to revive and prepare to face globalization. This was explained by the head of the Mahkota Batik production house, Ir. Alfa Febela:

"We realize that Laweyan has potential, but it once collapsed or was dormant. Then, starting on September 25<sup>th</sup>, 2004, we collectively created the FPKBL that aimed to develop LPK (The Kampong Development Institution/*Lembaga Pengembangan Kampung*) in Laweyan District. In the end, FPKBL was given the job of managing the development of Laweyan Batik. This forum is a community with an independent legal entity. It has statutes, bylaws, and a tax identification number. It becomes a mediator between external institutions, foreign countries, the government, universities and the batik business owners. This is so that all members of the Laweyan batik production houses are collectively prosperous and happy" (A. Febela, personal communication, June 8<sup>th</sup>, 2021).

The application of the "*mangayu bagya*" philosophy that emphasizes happiness is also apparent in the organization of routine meetings between batik business owners and various community and governmental figures. These meetings are called the "*Selawenan*" night, and they aim to strengthen the bond between them. There are also talk shows from Solo public figures or entrepreneurs. There are discussions and notices on some new information.

In the Putra Laweyan Batik, this "*mangayu bagya*" philosophy is manifested in the form of mutual help between business owners, employees, and the surrounding community. It is manifested in the batik product distribution, which resulted in the increasing Laweyan batik sales. It is also manifested in the division of tasks that involve several parties, with the system of batik development posts. The first post is in the central area, which is around the Laweyan District hall.

The next posts are in Sandakan, Mutihan, Kabanagan, and Tegal Sari Kampong areas. These posts were established to develop the batik products into tourism attractions that include culinary and environmental tourism without leaving out the core product, which is batik.

According to the theory of Kasali (2005), strategic steps can bring great impacts. Thus, it is no wonder that the steps implemented by the Laweyan batik industry can bring it to development. Even it has become an example for other industries. The “*mangayu bagya*” philosophy has the foundation of mutual benefit, namely, to expand the batik sales market so that all members of the community can obtain the benefit. They associate and form an organization together. They organized routine meetings, increased the promotion, and organized joint exhibitions. Then, according to Abdullah (2015), the “*mangayu bagya*” philosophy is directed to the service of community members towards individuals or groups that require certain support. The existence of this togetherness (*gotong royong*) is an indication of the strong Javanese philosophy that emphasizes the value of communality, cooperation, and group solidarity.

Another value that became the basis of the philosophy of togetherness is the congregational characteristic that is manifested in the form of praying and worshipping in the congregation. Such congregational worship is encouraged by batik production managers to their Muslim employees and colleagues. From the observation, the authors found that when the time for worship comes, the business managers and the employees undergo the prayer in congregation in proximate mosques, such as at the Great Laweyan Mosque, Tegal Sari Mosque, Al Khirmani Mosque, Merdeka Laweyan Mosque, and Masjid Jagalan Laweyan Mosque. The philosophy of togetherness is also developed from the activity of studying the Holy Qur'an and other Islamic books in the congregation. Such activities are carried out by the manager and the employees at the batik production houses or in mosques around the Laweyan district.

The philosophical characteristic that emphasizes the element of togetherness is also influenced by Javanese philosophical teachings, considering that the Laweyan people apply the Javanese philosophy to guide their behaviours. They apply the Javanese philosophies of “*tepo sliro*”

(tolerance) and “*guyub rukun*” (harmony) in their lives.

### The Organizational Philosophy of Humanity

The third organizational philosophy found among the Laweyan batik producers is the philosophy of giving attention to the element of humanity, or what is called “*golek sampurnaning urip*” (seeking perfection in life). This philosophy was manifested when there were disasters, such as the great Solo flood in 2012 and the Mount Merapi crisis in 2010, as disaster mitigation teams were formed to help those in need.

This philosophy is also applied by the Merak Manis Batik production house by maintaining the bond between employees and the surrounding community. Businessowners can socialize well, and this results in a harmonious relationship. This production house also applied the slogan “*Pagar mangkok luwih kuat ketimbang pagar tembok*” (literally meaning “a fence of bowls is stronger than a fence of bricks”). It means that maintaining social harmony will bring better protection than acting individually. This is manifested by distributing funds, almsgiving, or giving leave permission to employees.

The philosophy of humanity is applied by the Putra Laweyan Batik production house by organizing activities for humanity. For instance, every Friday, the owners distribute rice to the people in need in their community. They also provide funds for employees or community members who will get married.

In Mahkota Batik production house, this philosophy is manifested by making a batik product that contains all thirty chapters of the Holy Quran. They hoped that people would understand and apply the Quranic values from the philosophy of Batik.

The application of the philosophy on humanity to the aforementioned activities is in line with the theory of organizational philosophy characteristics according to Rue and Holland (1996), which are at the support dimension. It concerns how far a manager provides humanitarian aid to the subordinates. These characteristics are also according to the organizational philosophy characteristics (Santoso, Pratiwi, and Aditya, 2021) in the people-oriented dimension. It concerns how far managerial decisions consider their

effects on the people in the organization.

The philosophy of humanity is based on the tolerance between different understandings of the Islamic religion. Kampongs in the north of Laweyan District, such as Mangkuyudan and Tegal Sari Kampongs, are centres of Muslims under the Nadhlatul Ulama (NU) organization. Meanwhile, in the south of Laweyan District, such as at the Laweyan Kampong, it is dominantly inhabited by business owners with a moderate understanding of Islam under the Muhammadiyah organization. The various understandings of Islam are paired with an attitude of tolerance. They do not disturb each other's rituals. This was explained by the head of Mahkota Batik production house, Alfa Febela:

Regarding the rituals, it depends on each business owner as there are different beliefs. Some [have an understanding of Islam that] is based on the Muhammadiyah [organization], while others are based on the NU [organization] (Qadir, 2015). There is mutual understanding and tolerance in applying the religion. Sometimes some [NU community members] undergo the rituals of *Yasinan* (reading the Yasin Chapter of the Qur'an), and *Tahlilan* (collective praying for the deceased), it's okay. Those who are near the Mangkuyudan Islamic boarding school undergo the *Tahlilan*, *Yasinan*, *terbangan/hadrah* (singing and playing Islamic music) and other [rituals] that are the characteristics of the NU [organization]. Meanwhile, the center of Laweyan tends to have the characteristics of the Muhammadiyah [organization], considering that in the past, the characteristics of the batik entrepreneurs were a portrait of moderate *santri* (Islamic boarding school students) with entrepreneurial mentalities that were monitored by H. Samanhudi (the founder of Laweyan batik) (A. Febela, personal communication, June 8<sup>th</sup>, 2021).

### The Organizational Philosophy of Creativity

The fourth organizational characteristic is the "*sepi ing pamrih rame ing gawe*" principle, which means "less talking, more working". Batik business owners emphasize the values of creati-

vity and hard work in their jobs. The philosophy of creativity is manifested among Laweyan batik home industries (including Mahkota Batik, Putra Laweyan Batik, Merak Manis Batik, Gres Tenan Batik businesses) by creating various batik motives that follow the demand of the local and foreign markets.

In Merak Manis Batik business, this philosophy is manifested through research activities to develop the products. A team analyzes the market, creates a policy, and tries out the process and the resulting product. Merak Manis Batik also business creatively built a café and a playground proximate to its showroom. This provides further comfort for customers when shopping with their families since, apart from shopping, they can enjoy some entertainment facilities.

Then, the Putra Laweyan Batik business provides a café with choices of menu that are characteristic of the Surakarta area, such as Curcuma drink, Saparella (a traditional soda drink), and Lawe coffee.

Next, Mahkota Batik business manifests the value of creativity by creating complementary products. It created halal (literally meaning "permissible" in Islamic religion) tourism, with education on art and history, such as the creation of batik with *beber wayang* motives. *Wayang* is a traditional shadow puppet from the Javanese culture, and *beber* means "laid out". The wayang is played or performed by laying it out in front of the audience (Erwanti, 2021). This was explained by the head of the Mahkota Batik home industry:

So, anything that's here is linked to batik, and they connect. For all this to work, we do not only work with batik products, but [we also organized] the halal tourism product. For instance, [we made] the batik with images, or the *beber wayang*, that is currently developed to educate society. This *wayang* tells a story about the fights and struggles [of Indonesian heroes], starting from the struggle of Sultan Agung [of Mataram Kingdom], the war of [Prince] Diponegoro [of Yogyakarta Sultanate], the establishment of Muhammadiyah [Islamic organization], and up to the fight for independence [against Dutch colonialism], that was led by H. Samanhudi in Laweyan. As Javanese people, we must apply the '*sepi ing pamrih rame ing*

*gawe'* [philosophy] (A. Fabela, personal communication, June 8<sup>th</sup>, 2021).

Another indication of the application of the creativity philosophy is that Laweyan Kampong has claimed to be a creative kampong. The various batik motive designs, clothes, and the kampong layout are the results of the community's creativity. It was recorded that there are eighty batik industries and small and medium enterprises in Laweyan. There are also 92 showrooms as well as houses that provide a place for learning how to make batik products. There is also a unique hallway called the "digital hallway", which was created in 2008. At that time, business owners and the community were introduced to digital gadgets to support their work. This digitalization supports the marketing of batik products. It is also beneficial for bookkeeping administration and strengthening the branding of Laweyan as a kampong of batik tourism.

If linked to the theory of Hellriegel and Slocum (1996), the philosophy of creativity is part of the market philosophy (market culture). The characteristic of this organization's philosophy is work performance that is measurable according to the desired goal, especially in the finance sector, based on the market condition. The philosophy of creativity is in line with the research of Sandler (2016), which explained that the creative, innovative, and active implementation of the creative ideas in the Laweyan batik home industries could move to the front line of their business. This philosophy also contains the commitment to experiment and innovate. This philosophy does not only act according to the environment but tends to create change.

This creativity philosophy exists due to the competition between batik businesses. Thus, business owners must be creative in creating products and in marketing them to increase their competitiveness. This philosophy was also motivated by the role of the Surakarta City government, which encouraged industries, especially micro, small, and medium enterprises (MSMEs), including the Laweyan batik businesses, to develop and improve their various aspects. The government has fixed the road in the Laweyan area to ease access, added public facilities, and organized seminars to educate the community on creating various batik products. This is because the Laweyan Batik Kampong is a tourism site in Surakarta.

## The Organizational Philosophy of Skill

The "*sepi ing pamrih rame ing gawe*" (less talking, more working) philosophy that is found among the Laweyan batik businesses also contains the philosophy of working skills. This philosophy is one's capacity to undergo various tasks in a certain job (Santoso, Pratiwi, and Aditya, 2021). In essence, all the skills of an individual stem from intellectual or physical capabilities.

This was applied by the Merak Manis Batik general manager, Heri Sudaryono, by giving guidance to employees in completing tasks:

In our production house, we guide employees in completing tasks. Groups or individuals who make mistakes will directly be guided by the leader. This was carried out to anticipate mistakes in the next production process..., to optimize production results, and to increase employee performance (H. Sudaryono, personal communication, June 10<sup>th</sup>, 2021).

The philosophy of attention to skill is also applied in Mahkota Batik business as there are standard operational procedures, and employees are demanded to work carefully.

Then, the Batik Production Division of the Putra Laweyan Batik home industry has the following roles: (1) being responsible for the quality and quantity of the products, (2) storing and maintaining products and tools, (3) reporting the results of production and distributing them to the marketing division.

Next, in the Merak Manis home industry, there are detailed production processes, starting from cutting the fabric, making the batik motives, colouring, *nglorot* (soaking the fabric in hot water to eliminate the layer of wax), washing the fabric, and drying it. According to Utami and Purba (2018), the philosophy of skill brings Laweyan batik organizational philosophies to become strong and adaptive to win external adaptation and achieve internal integration.

The value that becomes the basis of the philosophy of skill emerges due to the market demand for quality and various batik products. This value is also based on the role of "*Mbok Mase*", which has attention to detail when managing the Laweyan batik organization, as they select workers by prioritizing work performance. There are also the criteria of age, sex, and marital status, but there is

no consideration for family ties (Setiawati, Nursiam & Zulfikar, 2013).

The philosophy of skill emerges as the batik industry tries to promote its products to the national and even the international markets. The batik products have currently reached ASEAN countries such as Singapore, Malaysia, and Brunei Darussalam. These products have also reached the USA and Europe. Another basis for the philosophy of skill is the business owners' attitude that upholds the principle of professionalism. For instance, there is a separation between business and personal or familial relationships. This condition will result in a generation of Laweyan batik business owners who are skilful in managing the batik business.

## Conclusion

From the results and discussion above, it can be found that the organizational philosophies of the Laweyan Batik production are as follows: (1) it emphasizes professional character, through the application of the "urip iku urup" Javanese philosophy that means "living is struggling", (2) it applies the organizational philosophy of togetherness, by applying the Javanese philosophy of "mangayu bagya" (collective happiness), (3) it applies the organizational philosophy of humanity through the application of the "golek sampurnaning urip" (seeking the perfection in life) Javanese philosophy, (4) it emphasizes the value of skill and creativity by applying the "sepi ing pamrih rame ing gawe" (less talking, more working) Javanese philosophy. The application of these organizational philosophies that are based on Javanese philosophies. It allows the Laweyan Batik businesses to have unique characteristics that are different from other local groups.

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