



## Theological Foundation toward Industri 4.0: Batik Experience in Pekalongan City

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### Abstract

The purpose of this paper is to analyze the theological foundation in the development of batik industry. The type of this research is field research, and using the qualitative perspective. The population of entrepreneur in Pekalongan City takes in such proportion, which represents the presence of each level and variants of business community. The snowball analysis model was applied here. Triangulation technique used in order to make sure the reliability of data or sources. The research found that: 1) Batik industry also determined their understanding of human nature. The awareness that human beings should be strive and even, if it is necessary, to innovate by developing the motifs, and models of their batik products as adaptation behavior to industry revolution 4.0. 2) The common theological foundation to batik experience are: human is a creature endowed with reason, human is a creature whose have feelings, human existence is characterized by consciousness in behaving. 3) The decision making in maintaining the batik industry is also driven by transcendence factors. 4) Business situations make the informants constantly looking for mutually beneficial solutions for personal, family, work-relations, government, and the environment.

**Keywords:** *theology foundation, industri 4.0, batik experience, pekalongan*

### A. Introduction

The aim of this research is to establish the interplay between the theology foundation and entrepreneur behavior in revolution industry 4.0. Researcher suggested that both theology and behavior strongly influence the batik entrepreneur business behavior, especially to adapt the business environment. This is an important capital for industry inside others like financial and material rows. There is much literature to suggest that religion is a fundamental element of our culture and is linked to many aspects of our life and behavior. Religion's 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 other, include in business matters (Magill, Gerard. 1992; DeGeorge, R.T, 1986; Byron, W.J. 1988; Emerson, and McKinney, 2010; Miller, and Timothy, 2010). According to Davies (2004), the concepts of economic institution and economy activity are merely useful abstractions for describing human interactions (p. 38-39).

The dialogue between theology and business activity is not new, many researcher had vary result: the business people is an integral part of what God calling to do (McCann, 1997, p. 9-14; theological meaning in management helps the people to be more productive (Byron, 1988, p. 525-530); the theological task in business ethics (DeGeorge, 1986, p.421-432); the theological meaning reflected in mission that's more powerful in business(Vinten, G. 2000, p. 209-215); theology can make distinctive contribution to the business ethics by imagination's use of religious metaphor with regard to profit (Magill, 1992, p. 129-135), business is the subject to universal moral laws of a transcendent good, of having to wrestle with tough ethical choices, and of being responsible(Fort, 1999, p.234).

## **B. Method**

The type of this research is a field research located in Pekalongan City, with qualitative-descriptive approach. This study will work with a variety of information, testimonies and explanations in the form of words. (Creswell, 1998) stated that 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, however the description is critical analysis with correlational perspective. 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 explains about theology in business activities. The object of this study is theology believes on God, their activities in Pekalongan business batik industry. The population of entrepreneur as a businessman will be taken in such proportion, which represents the presence of each level and variants of business community. Many batik entrepreneurs are informants of this research; they are as producer and supplier of batik material. The number of businessman will adjust the data to the field of research, because the snowball model analysis applied here. In order to reliability of data or source, so the triangulation technique will be use by crosscheck of them to other part of their business.

The data collected through: (1) Interview, which will be asked to the businessman. This method is performed to obtain data about the beliefs and the activities of businessman in various fields. (2) Observation, will be applied to see the activities of businessman. (3) Documentation, this method is done to add secondary data needed for the improvement of primary data. The data were treated

critically and exposure based on certain characteristics, after which it will be 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 the 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 can generally be used simultaneously to find out the trustworthiness conclusions.

### C. Result and Discussion

#### 1. A Glance of Pekalongan Batik Industry

Various ethnic communities are living in Pekalongan City: Chinese, Arabians and Javanese, geographically and economic-politically have determined their position and role in the history of batik business in Pekalongan City. The northern coastline of Java Island gives a great opportunity for how these immigrant ethnics - Arabians and Chinese enter the mainland of Pekalongan. It is visible from the area they live. Chinatown and Arab village, both occupy the northern region of Pekalongan City side by side, while most of the indigenous Javanese ethnic occupies the area of Pekalongan City from the central to southern part of Pekalongan City, to the mountains.

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. This period is not support for the people situation. The newest, at Pekalongan City every year, the National Batik Week held 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.

The location of Pekalongan City as one of the cities along the pantura (north coast) is very strategic to reach, either from the east from East Java to the west, West Java and from the south of Yogyakarta, Wonosobo, Banyumas, all can reach to Pekalongan City. No wonder if Pekalongan City is quite crowded by people from out of town, moreover, Pekalongan City has a lot of cultural and art, even religion

destinations. Inside the city of Pekalongan, the atmosphere that appears is a batik business activity. So that in this city found many batik shops, showrooms/galleries, as well as shops that provide batik materials, such as cloth mori, batik potions, *malam*, as well as supporting tools for batik convection business such as sewing machine shop, yarn, buttons etc. Their existence is very meaningful and mutually support to the development of batik business.

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. Nevertheless, this coastal Javanese society is a rational group. Competition and resource constraints make entrepreneurs work hard and selectively. Such situations create the mindset and behavior of entrepreneurs who tend to reflect the socialist-religious character, beginning to shift into capitalist-religious.

Over centuries batik industry in Indonesia has been transforming from a spare-time non tradable activity of peasant community into an interregional mass production industry. According to Nugroho (2013), in a long time, the long tension between economic purpose and socio-cultural preservation of batik industrialization is inseparable from policy-making realm and institutional setting of society. Both government and society lack of capability in balancing these two interests and have jeopardised the importance of social development aspects the batik industry into a quick-yielding economic welfare improvement. Most of batik industry managed by small and medium scale (SMEs) running by subcontracting and putting out system.

Types of batik business are spread in several provinces in Indonesia, as listed in Table 1.

Table 1  
Percentage of the Distribution of Hand-drawn Batik Industries  
in Java Island in 2015-2017

No.	Province	Percentage
1.	East Java	20 %
2.	Central Java	30 %
3.	DIY	15 %
4.	DKI	8 %
5.	West Java	21 %
6.	Banten	6 %
7.	Amount	100 %

Source: Trade, industry and cooperative services, 2010

Based on Table 1, Central Java has the highest percentage (30%) compared to other provinces. The high percentage of the number of batik industries in Central Java shows that the province is still the center of batik industry led by Muslim women in Java. While West Java was ranked second after Central Java, i.e. 21%, and was followed by East Java (20%), Yogyakarta Special Region (15%), the Capital City of Jakarta (8%), and Banten Province (6 %).

In a recent study of SME (Tambunan, 2007) he mentioned that the SMEs give such an important role to the Indonesia's economic growth. In 2015, for instance, the number of the SMEs in Indonesia reached 60.7 million business units, with a growth rate of 2.4 percent during 2011 - 2015. In line with this growth, the workforce absorption by the SMEs in the same period also continued to increase, i.e. with an average of 5.9 percent and with the total work forces above 132.3 million in 2015 (Bappenas, 2016). Hence, it is predictable that, with such growth, the SMEs contributed 61.41 percent or Rp. 6,228,285.0 billion of the total National GDP (Rp. 10,141,340.0 billion) in 2015. The contribution of the SMEs in the National GDP can be seen in Table 2 below.

Table 2  
SMEs Contribution in the National GDP in 2013-2015

<b>Year</b>	<b>National GDP Value (in billion IDR.)</b>	<b>SMEs Contribution in National GDP (in billion IDR.)</b>	<b>Percentage</b>
<b>2013</b>	8.241.864,3	4.869.568,1	59,08
<b>2014</b>	9.014.951,2	5.440.007,9	60,34
<b>2015</b>	10.141.340,0	6.228.285,0	61,41

Source: SMEs and Cooperative affairs, 2016

The SMEs are also spread evenly in all provinces in Indonesia. Statistics shows that the number of the SMEs in Indonesia reaches 57,895,721 units. This number is very significant in workforce absorption, exceeding 114,144,082 people as presented in Table 3 below.

Table 3  
Number of Indonesian SMEs and Workforce Absorption in 2017

No.	Indicator	Unit	2013
1	MSME number	Unit	57 895 721
2	Growth of MSME number	Percent	2.41
3	MSME workforce number	People	114 144 082
4	Growth of MSME workforce number	Percent	6.03
5	MSMEs GDP contribution (constant price)	Billion IDR	1 536 918.80
6	Growth of MSMEs GDP contribution	Percent	5.89
7	MSMEs export value	Billion IDR	182 112.70
8	Growth of MSMEs export value	Percent	9.29

Sumber: BPS & trade, and cooperative office, 2017

Table 3 shows us that batik industry have an important meaning for people, especially for economy dependently. Because of this all of the people want to make the batik industry more sustainable. The entrepreneur's decision to set up a business is generally driven by personal or family needs. The reason to support the family, raising children, the demands of family circumstances are generally make informants brave to start the business of batik. From the overall observation, the researcher did not find the formal education data of batik from the informants. Instead, the informants obtained knowledge of batik business precisely from the environment where the informant grew, from child to adult even married.

Observation of the informants from the predecessors of batik business around them include about how to start a batik business does not always start with a lot of money capital. The product-making strategy then offers it to the merchants, little by little, until the batik business grows. From the observation, the researchers found that the informants manage the batik business also determined their understanding of human nature. This is evidenced by the expression of informants about the resources they have that is intellectual thinking. In addition, human nature or character that is easy to forget, pretend to forget forgot or deliberately forget the obligation to pay the debt as their business partners do are also well understood and do not discourage the informants to continue their business.

This research shows that business development is not only controlled by market exchange, but also social exchange. The culture of a religious society that puts great prominence on the spirit of devotion and even sacrifice, often becomes a boomerang for their business relations. As a creature, businesspeople have an innate drive. Formality-prone relationships will not help a person to clearly see a character, but if the relationship is intense, with longer durations of time, it is significantly able to show a view of one's drives.

First, the impulse that shows that "I" am human, returns to the effort of fulfilling human needs. The needs as individual creatures, such as eating, drinking, controlling, destroying, also encouraging businessman to behave. This drives is often unrealized by oneself. In business relationships, the parties are basically making observations. Experience and observation make informant can realize their "I"-self. Second, as social beings who have a drive to marry, the impetus of sociality or live in companion, the drive to imitate, the drive to gather, also bring these informants to behave to the relatives around them.

In fact, the informants have varieties of patterns of drives and the behaviors wrap it. The diversity is shaped by both formal and informal education such as schools, recitations, associations or organizations, habits that are developed from the family environment such as honesty, openness, tolerance, and association with other communities. Therefore, the question of behavior faced by informants also varies, depending on how the individual and social pure drives are refined by using the educational and other aspects. Social exchange can also turn into cruel and scary, when individual drives have overcome social impulses. The dominance of money and interest becomes the new king to be satisfied in the business relationship.

Knowledge from experience has provided informants with action and decisions on the problems they face. The informants' decision to set up a business is generally driven by personal or family needs. The reason to support the family, raising children, the demands of family circumstances are generally make informants brave to start the business of batik. From the overall observation, the researcher did not find the formal education data of batik from the informants. Instead, the informants obtained knowledge of batik business precisely from the environment where the informant grew, from child to adult even married.

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## 2. The Common Theology Foundations into Batik Industry

The research found that industrial activity grew as well as trustworthy among the people. There are 3 (three) theology foundations which are implemented in industrial behavior:

### a. Human is a creature endowed with reason

Competition and innovation seem to be two sides of coin that can't be separated in the business world of batik in Pekalongan. The informants are not worried about the number competitors around them, because batik as a culture can't disappear from the lives of the informants. This phenomenon of endless innovation involves the awareness of the informants and their subjectivity as individuals. Culture, which can be felt, and grow in the imagination is able to control the creativity of the informants. In their consciousness, the thinking process of the informants when faced with the problems around them determines all their actions and interactions. Thinking is a mental state that can be perceived, also interpreted. Therefore, thinking right for someone is not always considered right by others.

### b. Human is a creature whose have feelings.

Potency as social creatures and coastal people encourage batik entrepreneurs to have an open feeling towards others. The openness of the feelings makes them easy to feel the conditions of joy and sorrow that others feel. For example in the form of: love, hatred, sympathy, antipathy, compassion, gratitude, disgust, hate, jealousy, feeling bound, grateful, and so on. On the one hand the potential of this social feeling gives power so that the batik business is easily accepted by the market, because it suits the tastes of consumers. While on the other hand, this potential becomes a weak point for entrepreneurs when facing business relationships that have bad intentions, such as cheating or deceiving. Family support becomes an additional energy for entrepreneurs in managing the business.

### c. Human existence is characterized by consciousness in behaving.

Humans are indeed double creatures or mono dualist. Depends 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.

The change in the behavior of informants to be 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.

Learning from the experience of managing the business makes the informants into meaningful beings. Situations that are dilemmatic make them constantly looking for mutually beneficial solutions for personal, family, relationships and the environment. 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. The "peace" behavior with problems that arise for informants based on the spiritual reason that comes from religion. As in Islam, the concept of positive thinking, on everything, including the calamity not infrequently it becomes energy to struggle and rise.

### 3. Batik Entrepreneur Behavior in Revolution Industry 4.0

Batik entrepreneurs in Pekalongan City have the reputation of a long period of time for innovating and continue to aggressively develop batik in Java. Various levels of business groups from the small-scale group level to large-scale business are also commonly found here (Fraser-Lu, S, 1989, p. 65). This research involves several main informants who have been chosen based on purposive sampling with some conditions, such as the length of business and the business field that is developed that is batik business.

Trust itself is essentially impure to stick the reciprocal relationships among business actors. Needs are the reason for them to cooperate. Reciprocity can't be fully balanced (balanced reciprocity) but rather negative reciprocity. Intervention of economic interests is stronger in controlling the ongoing social system.

Knowledge from experience has provided informants with action 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. Batik entrepreneur sometimes behave as in the concept of good-bad behavior. Despite being a victim of fraud, the vast majority of them are not take retaliation or seize possessions of the looper belongings to pay off their debts, even though if it is done, everyone will understand, and consider it as a very logical, rational act. As a Muslim, mental restoration and reinforcement through worship activities, prayer, alms, *nyadran*, hajj and so on has given rise to human subjectivity to greater power. Human subjectivity to Allah SWT provides leverage for energy and creativity of the informant's sense as a man who explores ideas. Imagination is growing, and this condition strongly supports the recovery of companies after the loss.

The awareness that human beings should strive and even, if it is necessary, to innovate by developing the motifs and models of their batik products according to consumers' wishes is an ongoing effort by the informants to maintain their business. Activities to develop creativity conducted by the informants are an expression and manifestation of existence as a human being. This continues to be done by the informants until they are reaching 40-50 years old, from business at the beginner level to reach tens of years. In other words the length of business describes during that amount of time do the informants are able to show their existence.

The spirit of commerce also belongs to all ethnic groups. It's just the limitations of capital, market segments, the courage to take a risk, different characters at the end have put these three ethnic groups on the different roles and contributions. Indigenous Javanese mostly act as batik producer or batik craftsmen to be precise. Arabians and Chinese ethnic's role as batik trader and batik raw materials supplier. When observed collectively, all ethnic groups contribute together even though they are not normatively formatted. But it is the conditions of mutual needs that have built togetherness and also competition among them.

Among the Javanese ethnic itself, the condition of togetherness, mutual help to develop the business both as producers, laborers and traders. The pattern of working relationships is not purely based on family relationships, but economic motives are also affecting. Although not always caused by heredity, the character of Javanese society that has communal traits has a big role in batik business. Local cultural wisdom, feel of same destiny, has generated a social spirit among producers, although essentially, competition can never be absent in business.

Batik industry as a company always seek a good product as a mainly factor to give a satisfaction for the consumer. There are many options that can be chose to get a high competition. For batik industry, the innovation of motif, clothing, coloring, marketing and others should be need as fast as possible. The consumer behavior has a relationship with producer innovation. So innovation is very important to business

organization. More innovative, there is more profitable. In his analysis Johannessen (2013) found that innovation in the economic subsystem, especially at the organizational level, is driven by the desire to make profits (p. 1211), and consumer satisfaction (Robertson, and Yu, 2001). Innovation as the introduction of new products, meaning that product innovativeness refers to the extent to which the firm creates and is oriented towards introducing new product (Kraus, et al., 2011, p. 8).

Kellermans, et al. (2010) mentioned that innovation are a major driving force for entrepreneurship and (firm-level as well as economic) growth. Lumpkin and Dess (1996, p.142) define innovativeness as: “a firm’s tendency to engage in and support new ideas, novelty, experimentation, and creative processes that may result in new products, services, or technological processes” (Kellermans et.al. 2010, p. 3). Specifically, innovation is the establishment of new concepts, procedures and/or technologies in an organization (Krauss, et.al. 2011, p. 3; Johannessen, 2013, p. 1195).

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. Competition and innovation seem to be two sides of coin that can’t be separated in the business world of batik in Pekalongan. The informants are not worried about the number competitors around them, because batik as a culture can’t disappear from the lives of the informants. This phenomenon of endless innovation involves the awareness of the informants and their subjectivity as individuals. Culture, which can be felt, and grow in the human imagination is able to control the creativity of the entrepreneur. In their consciousness, the thinking process of the informants when faced with the problems around them determines all their actions and interactions. Thinking is a mental state that can be perceived, also interpreted. Therefore, thinking right for someone is not always considered right by others. According to Kuswana (2011) every human being experiences certain circumstances, either pleasant or sad that forces human to think, to respond and to define attitudes toward those situations and conditions (p. 2-3).

The analysis of the research can be easily to understand by Figure 1 below.

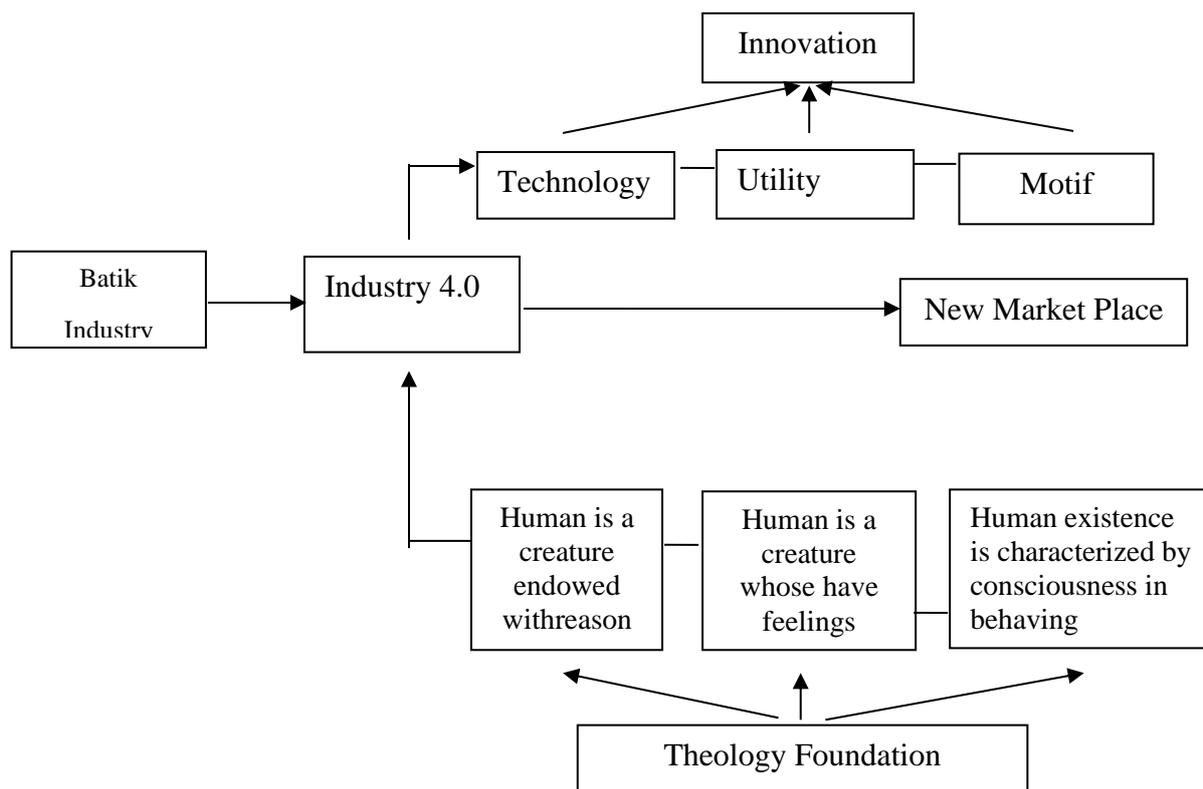


Figure 1. Theology Foundations toward Industry 4.0

Figure 1 show that theology foundation and batik industry have a closely relationship for Pekalongan people. The circumstances of revolution industry 4.0 can't deny for them. So they need to motivate themselves to be more productive and innovative to manage their batik business. They know that they should make a new marketplace in order to develop the batik as well as consumer need. Innovation covers the technology improvement, utility of batik use and motif more interesting for all kind of consumer. The competition is a naturally of phenomena in industry, and the batik entrepreneur believe this as the passion to drive their job, integrated with self, and other.

Marketing and competitiveness, as an area of inquiry among economists and business scholars, is sometimes divided into three domains: competition among large firms (at both the country and global level); Hettche, (2010), in his study of marketing and competition found that its happened among small to medium enterprises; and inter-dimensional competition that takes place within converging or pluralistic markets (where firm size, production output, and customer base vary considerably among the different market players) (p. 88). In Pekalongan City, batik industry mostly done at the level of small and medium enterprises. This condition also has a unique style of competition and may not be found at other levels. With

the rapidly and pluralistic business environment, they face the style of competition that caused the different innovation and development.

Integrity in marketing 4.0 involves the entrepreneur competency to make strong relationship with the consumer. They always try to find the new innovation that consumer wants, also the good services. Technology helps them correctly by online market. Marketing reflect before acting and engaging with others about “doing the right thing”. It will involve a consideration of the “other” and responsibilities to the other however distant that other may be from the challenges of marketing management. According to Thompson (2009 said that integrity in marketing places the focus on the marketer as a moral agent to assume the responsibility for fairly and honestly communicating a product’s attributes and benefits within the nature of a truthful relationship (p. 67 & 68). Batik entrepreneur successfully managing this challenge by their motivation and innovation by motif batik development as well as consumer want. The technology services through online application in marketing system also make the batik business more interesting until international trading. The consciousness of entrepreneur to implementation their theology business above helps them to gain the market competition.

Toward industry 4.0, innovation which based on theology spirit was expressed by batik entrepreneur through implementing culturally of human thinking. Shortly, they live for batik, and batik for their live. As we know human’s thought activities are based on assumptions of mental or intellectual activity, involving the consciousness and subjectivity of individual activities. It can refer to an action of thought or ideas or an arrangement of ideas. Similar views include cognition of ability to feel, awareness, and imagination. Therefore, thinking underlies almost all human actions and interactions. The nature of thinking is a mental state and can be perceived and interpreted. This is different from the physical properties of an intensive and extensive object. Therefore every individual in certain situations and conditions has needs that "force" them to think (Khan, 2000, p. 154-155). Informant covers everything, from oneself, belief or religion, family and environment. From his own for a job and work to make a living is a duty as a Muslim to give a living for his own life and his family, because of his life in batik business environment, then he chose batik business from the beginning as batik labor now and now he has his own batik business.

”Everyone should take their responsibilities towards own family, So do I. Give a living for the family is also my responsibility ...for my children and my wife ...besides, batik business is *halal*..isn’t it? ...moreover, human have to work on how to make a living ...Allah already gives us mind, and it should be used. As you can see yourself that he has a balance between working and praying, keep praying together in mosque, every Tuesday afternoon we always attend the

recitation. If I have a work to do, so I always be persistent” (Khaeron, 1997, 10 July).

The business behavior of entrepreneur is also based on faith and interests. Batik business development at the end describes the role of religion, social, politics and geographic conditions of Pekalongan City are indeed related (see also Madjid, N. 1993). Among entrepreneurs, instinct becomes a kind of detector that detects possible market changes and consumer tastes, as well as a detector of whether partners will be possibly loyal or deceptive. With long experience, entrepreneurs get the ability to do something in order to maintain its existence as a human being. In this case the continuity of their batik business becomes a means of defending themselves as a human being, as a husband, as a parent who is obliged to protect and support his family, as a person who is deemed to be well off and able to be compared to neighbors around him. Instinct also guides entrepreneurs in anticipating market trends, including changing mode and consumer's tastes. Together with an individual's drive to dominate market share, the entrepreneur's instinct becomes the driving factor for all behavior and business activity and becomes an energy deeply embedded in the personality of the entrepreneur. All these entrepreneurs do not have the same instinctual sharpness and encouragement power. This difference also has the potential to shape business response activities to different market behavior changes. There are businessmen whose business activities tend to be proactive and even to be aggressive they are also businessmen whose business activities tend to be passive. Generally these differences are also associated with the consequences of risks that arise.

One's thought can be influenced by religion concept and his experiences which for Javanese totally and did not be separate between material and immaterial (Mulder, 1996:34). The theology also being an important dimension that influences to the industrial behavior. The reason is for the good or service actually gives the value, which rise from the seller and buyer nature of religion and local culture. So, it makes the batik industry The faith as the nature of others as neighbor (with the obligations that neighborliness brings), is important to drive their relationships.

#### **D. Conclusion**

Batik has two means, first as a symbol from macro cosmos and micro cosmos relationship, and second as a commodity. As a symbol of cosmos relationship, batik represents the deep relation between human, God and environment. As commodity batik shows to everyone that the mind processing of it influences the batik industry sustainability, for entrepreneur, employee, customer and government.

Business history that has been running for decades proves that various constraints do not make batik business regress or even disappear. Industry 4.0 is the moment for the batik entrepreneur to manage the challenges around the business development. So, they use their mentality sources to build the newest product and newest services. From some experiences there are the fun ones but some are also sad ones. The decision making in maintaining the batik business is also driven by transcendence factors. Belief in the Almighty, describes the confessions of the informants about their limitations as a human being. Learning from the experience of managing the business makes the informants into meaningful beings. Situations that are dilemmatic make them constantly looking for mutually beneficial solutions for personal, family, relationships and the environment.

Industry 4.0 requires the strong commitment from the entrepreneur to serve the consumer through batik motif modification. Through business decisions the entrepreneur show that they have the stance and the will, and can reject or change what his environment makes. From the experience gained, the entrepreneur constructed the experience into meaningful knowledge for their business. Meaningfulness is what grows from within themselves. The entrepreneur behavior to manage the market challenge in industry 4.0 arises based on the spiritual reason and logic that comes from their understanding of theology. Theology foundations successfully drive the mindset of entrepreneur to develop their positive thinking, on everything, including the calamity not infrequently it becomes energy to struggle and rise in industry 4.0.

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