

# 23-ORGANIZATIONAL CULTURE CHARACTERISTICS A QUALITATIVE STUDY OF BATIK ENTREPRENEURS

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## ORGANIZATIONAL CULTURE CHARACTERISTICS: A QUALITATIVE STUDY OF BATIK ENTREPRENEURS

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### ABSTRACT

This study aims to identify (1) the cultural characteristics of the Muslim batik entrepreneurs in the Batik Industry in Surakarta. (2) the values that underlie the cultural organization of Muslim batik entrepreneurs in the Laweyan Batik Industry, Surakarta. The research locations were Mahkota Batik, Putra Laweyan Batik, Gres Tenan Batik, Puspa Kencana Batik and Merak Manis Batik. This type of research uses descriptive-qualitative methods. The results of the study conclude the cultural characteristics of Muslim batik entrepreneurs organizations, as follows: (1) culture of struggle (al Mujahadah), (2) culture of togetherness (al Ijtima'iyah), (3) culture of mutual help (at Tawaunniyyah), (4) culture of humanity (al Insanniyyah), (5) professional culture (al Ihtirofiyyah), (6) creative and innovative culture (al kholaq wal muhtakar), (7) thoroughness culture (as shihah), and (8) skill culture (al khibrah).

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### 1. INTRODUCTION

In the era of globalization, companies that survive and have competitive advantages are companies that are able to make continuous improvements in adapting to the challenges of the times. Meanwhile, companies that are satisfied with the existing conditions and maintain the status quo will sink and then just wait for the collapse. Today's companies must be based on qualified human resources, good work teams, organizational culture, and adequate information provision. Human resource management occupies a strategic role in an effort to guide efforts towards continuous improvement so that an increase in company performance occurs.

One dimension related to improving company performance is organizational culture. This dimension is usually described by employees in general forms that are believed by its members. Every company has its own organizational culture. This culture is explored, owned and subsequently embraced by members of the company as the identity of an organization that differentiates it from other organizations. Likewise, the application of the organizational culture will become a strategy that will affect the way the company's business works.

The various forms of organization, of course, have different forms of organizational culture, this is natural because the organizational environment is also different. As Abdullah's opinion (2015) regarding culture for a group has become a standard measure in assessing and realizing behavior. Good and bad values are then measured based on the applicable size because it is agreed upon and maintained. This kind of process has given birth to a process of social exclusion in which a group tends to build its own symbolic area that differentiates itself from other people. For example, in service, manufacturing and trading companies, the form is a social glue that reminds one heart to the members of the organization.

In order for a characteristic that differs from one person to another to be united in an organizational strength, it is necessary to have a form of organizational culture that is shared together as social glue. This is intended in the framework of the company to always be ready to face competitive business competition. The study of organizational culture is currently an important topic, especially in relation to efforts to improve company performance. The study of organizational culture has grown and become a popular discussion point in the last 20 years. According to Alton (2011) that the study of organizational culture is not really redundant, and actually becomes more important as the modern workplace continues to evolve. The study of spiritual organizational culture has also emerged recently, where this study is important along with the importance of the spiritual dimension in the workplace.

Spirituality in the workplace (Workplace spirituality) according to Ashmos and Duchon (2000) that humans are aware of having an inner life that grows and is grown by meaningful work that takes

place in the context of a community. The research results of Bindabel, Patel, and Yekini (2016) found that there are strong economic ties and organizational culture between the Gulf countries, namely Saudi Arabia, Kuwait, and the United Arab Emirates in the form of diversity in implementing Islamic law compliance in countries that chosen. Meanwhile, research by Jafary, Yazdanpanah and Masoomi (2018) explains that the characteristics of organizational culture with a culture of serenity can generate ideas, ideas, opinions and employee knowledge.

The research results of Hoque, Aktaruzzaman Khan, and Mowla (2013) explain that the features and models of Islamic organizational culture include belief in Allah, the spirit of da'wah, justice, accountability, mutual respect, mutual trust, absolute sincerity, hard work, cooperation, excellence, fraternal treatment, honesty and truth, morality, and consultative decision-making. The study of organizational culture is currently an important topic, especially in relation to efforts to improve company performance. The study of organizational culture has grown and become a popular discussion point in the last 20 years.

According to Alton (2011) that the study of organizational culture is not really redundant, and actually becomes more important as the modern workplace continues to evolve. The study of spiritual organizational culture has also emerged recently, where this study is important along with the importance of the spiritual dimension in the workplace. Spirituality in the workplace (Workplace spirituality) according to Ashmos and Duchon (2000) that humans are aware of having an inner life that grows and is grown by meaningful work that takes place in the context of a community. The above studies reveal how organizational culture is so important in the corporate world, as an effort to find corporate identity and ultimately be able to maintain a competitive advantage to be able to compete in today's business. Likewise, organizational culture is very important to trace in the batik industry in Indonesia. Moreover, the batik industry in Indonesia is considered to have dominated the world market so that it can become a driving force for the national economy.

This can be seen from the achievement of the export value of batik and batik products in 2019 amounting to USD 58.46 million with the main destination countries including Japan, the United States and Europe. The national batik industry has comparative and competitive competitiveness in the international market (Republic of Indonesia Ministry of Industry Press Release, March 2019). Likewise, there was an increase in exports during the Covid-19 pandemic where the batik industry was able to contribute foreign exchange of US\$21.54 million, an increase compared to semester 1 of 2019 worth US\$17.99 million. The main export markets for Indonesian batik include Japan, the United States and Europe (RI Ministry of Industry, 2 October 2020).

This increase in exports cannot be separated from an innovative, effective and efficient production process, making industry players always create endlessly, so that their productivity will increase and ultimately their competitiveness will also be boosted (Ministry of Industry, 11 October 2020). The positive impact of Covid-19 on the batik industry is that batik entrepreneurs have achieved independence in increasing their production through new skills in making batik so that the industry gets greater income than before (Sholikhah, et al., 2020).

Meanwhile, the Pesiran batik industry in Pekalongan can survive the impact of the Covid-19 Pandemic by using a competitive strategy by conducting product differentiation, promotion mix such as advertising, sales promotion, public relations, direct marketing, personal selling and also utilizing social media and business links (Rosyada, 2020). Apart from these several batik industries which have been able to survive with all their strategies, in Surakarta there is a batik industry that has been able to survive in the Covid-19 Pandemic era, namely the Laweyan Batik industry. The Laweyan Batik Industry or known as Laweyan Batik Village is a unique, specific, and historic batik center area. Based on the history written by the Laweyan Batik Kampong Development Forum (FPKBL), Laweyan village existed before the emergence of the Kingdom of Pajang. The Laweyan area became increasingly known when Kyai Ageng Henis lived in Laweyan village in 1546 to the north of Pasar Laweyan (Tagas Tri Wahyono, 2014).

Laweyan Batik Village is a village which is a collection of batik-making communities or batik home industries with a typical Laweyan style located in Laweyan, Surakarta. Since the declaration of Laweyan as a batik tourism village by the Decree of the Mayor of Surakarta No. 534.05/136-B/1/2004, the development of the batik industry in Laweyan village has experienced rapid progress. This can be seen from the many tourists who visit to shop for batik as well as learn batik and enjoy historic heritage buildings (Setiawati, 2013).

Kampung Batik Laweyan fulfills the criteria as a traditional urban village with strong traditional character and is able to maintain its traditional character (Satrio Utomo, 2006). The life and value orientation of the Laweyan people is different from that of the people of Surakarta in general. As a village

that has different characteristics from other villages around it, of course it has a different development process. In this era of globalization, the competitiveness of Batik SMEs is realized by building joint strength driven by the resources (HR) of each industrial component (Dewanti, 2013).

The development of the batik business in Laweyan is also supported by other local governments, namely by providing a legal umbrella for copyrighted batik works. Until now, at least 215 batik motifs from Laweyan have been patented through the Decree of the Director General of Intellectual Property, Ministry of Law and Human Rights Number M.01-HC 03.01/1987/ dated 24 November 2004 (Humas FPKBL). Seeing the condition of the Laweyan batik industry which is growing and has the character of this unique industrial village, it is necessary to conduct research on organizational culture, so that specific organizational cultural characteristics can be identified that make them able to survive and develop in the face of competitive business competition.

## 2. LITERATURE REVIEW

### Characteristics of Organizational Culture

Organizational culture according to Robbins and Judge (2011) is a system of shared meaning (perception) shared by members of the organization, which distinguishes the organization from other organizations. Meanwhile Schein (2004) defines culture as a pattern of basic assumptions that have been determined or developed to learn how to integrate, which have functioned well which have been considered new and therefore must be taught to new members as a great way to think, see and feel interested in the matter. Organizational culture in a company has a different cultural character along with cultural differences and the diversity of local customs in that community. Of course, every company will try to explore it as well as manage it into a superior character as an effort to build competitive advantage in this competitive business.

Every organization has its own characteristics or cultural characteristics which are different from other organizations. The differences in these characteristics can be seen from several dimensions or aspects as stated by Leslie et al. (1996), namely:

- 1) *Individual autonomy*, namely the extent of freedom, responsibility, and opportunities that individuals have in the organization,
- 2) *Support*, namely the extent of help and warmth given by a manager to his subordinates,
- 3) *Identification*, namely the extent to which individuals are able to view the organization as a unit, not just as a work group,
- 4) *Structure*, namely how many rules and direct supervision are used to see and control employee behavior,
- 5) *Performance reward*, namely how much the allocation of rewards based on employee performance is provided by the organization,
- 6) *Conflict tolerance*, namely how much conflict arises between colleagues and groups, as well as a willingness to be honest and open to differences, and
- 7) *Risk tolerance*, namely the extent to which employees are encouraged to be more aggressive, innovative and willing to take risks.

According to Gibson and Ivancevich (2005), a strong corporate organizational culture has five characteristics, including:

- 1) *Studying*, namely culture is required and manifested in learning, observation and experience.
- 2) *Sharing*, namely individuals in groups, families share culture and experiences.
- 3) *Transgeneration*, is cumulative and goes beyond one generation to the next.
- 4) *Perceived influence*, namely shaping the behavior and structure of how a person assesses the world.
- 5) *Adaptation*, namely culture based on a person's capacity to change or adapt.

There are seven main characteristics according to Robbins and Judge (2011) which are the nature of the characteristics of organizational culture: (1) Innovation and courage to take risks, namely the extent to which employees are encouraged to be innovative and dare to take risks. (2) Attention to details, namely the extent to which employees are expected to carry out precision, analysis, attention to details. (3) Result orientation, namely the extent to which management focuses more on results than on the techniques and processes used to achieve these results. (4) People orientation, namely the extent to which management decisions consider the effect of these results on people in the organization. (5) Team orientation. The extent to which work activities in the organization are on teams rather than on individuals. (6) Aggressiveness, namely the extent to which people are aggressive and competitive rather



than relaxed. (7) Stability, namely the extent to which organizational activities emphasize maintaining the status quo in comparison with growth. 8

In conclusion, the characteristics of organizational culture are a set of values that are shared by all members of the organization and indicate a common perception among members of the organization to carry out and uphold the values that have been set by the organization. Thus, the heterogeneity of various aspects within an organization such as differences in ethnicity, educational level, social status, and religion will color the cultural character of the organization. Characteristics of Spiritual Organizational Culture In the working life of a company, employees can never let go of their inner life. Their inner life which is based on spirituality (religion) greatly influences their enthusiasm for work. When employees who serve with spirituality are different from those who serve with a void of spirituality.

According to Robbins and Judge (2011) there are a number of reasons why spirituality in the workplace is increasingly important: (1) As a counterweight to the pressures and tensions of irregular life dynamics. (2) Formal religion no longer works for many people. (3) Work demands have made the workplace dominant in many people's lives. (4) Desire to integrate personal life values into one's professional life. (5) More and more people are finding that pursuing something more material makes them dissatisfied.

Hendrawan (2009) defines spirituality as hope, caring, love and optimism, spirituality can be a source of life force that is able to encourage people to always do good, to be honest and optimistic. Ivancevich et al. (2009) explained that spirituality is a path that is personal and personal, has many religious elements, and influences one's search for identity. Meanwhile, Robbins and Judge (2011) said spirituality is a mentality characterized by service orientation to humans in the form of benevolence, awareness of strong goals, trust and respect, and open-mindedness.

The concept of spirituality in the workplace bases its discussion on previous topics such as values, ethics, motivation, leadership, and work/life balance. Spiritual organizations want to help people develop and reach their full potential. Likewise, organizations concerned with spirituality are more likely to directly deal with problems created by work/life conflicts.

Factors that influence spirituality according to Robbins and Judge (2011) there are five factors that influence spirituality in organizations, namely: (1) Awareness of a strong purpose spiritual organizations 6 see their culture on a meaningful purpose, even though it is important that profit is not the main value in the organization. People can be inspired by causes they believe are important and meaningful. (2) Focus on individual development spiritual organizations realize the meaning and value of 6 every human being, they don't just provide jobs. They try to create a culture where they can continue to learn and grow. (3) Trust and respect spiritual organizations are characterized by growing attitudes of mutual trust, hone 6 and openness. Managers are not afraid to admit mistakes. (4) Humane work practices adopted by spiritual organizations include flexible work schedules, group- and organizational-based rewards, narrowing the pay gap and guaranteeing workers' rights status, employee empowerment and job security. (5) Tolerance for employee expectations, the last characteristic that distinguishes spiritual organization 6 is that they do not suppress the emotional side of employees, they provide space for employees to be themselves to express their moods and feelings.

Based on the explanation above, it can be concluded that the role of spirituality in the world of work is so important for organizational actors, both employers and employees, especially in implementing an organizational culture of spirituality. Organizations that support an organizational culture of spirituality recognize that humans have souls and minds that seek meaning and purpose in their work and a desire to relate to other employees in an organization. According to Ary Ginanjar's view as an ESQ (Emotional Spiritual Quotion) Training instructor, organizational culture can be described as an element of an emotional and spiritual system that appears in a value system that complements the company's system in general.

This existence becomes the spirit in the midst of building an organizational system that requires physical aspects and quantitative intelligence in the form of IQ (intelligence Quotience). Various views on the characteristics of spiritual organizational culture, including according to A. Riawan Amin (2016) summarizes there are 4 characteristics of work values which are Islamic organizational culture and are well-known The Celestial Management (TCM). The TCM concept, among others, is based on ZIKR and MIKR. The characteristics of ZIKR include Zero Based, Faith, Consistent and Result oriented. (1) Zero based means a perspective of thinking, acting, making choices and responding by returning everything to the roots, to the basics of the problem, starting by placing oneself at zero so that the sensory responses become clear (clean) and everything becomes possible. (2) Faith is justifying all news, orders, prohibitions and carrying out God's commands and staying away from God's prohibitions. (3) Consistent

means inspiring to always straighten direction and be firm in your convictions (istiqomah) in achieving goals or targets. (4) Result oriented, namely the last terminal that emphasizes the importance of prioritizing target achievement, where one of the objectives of a business organization is to drive financial performance and increasing performance is the desired result.

The characteristics of PIKR include power sharing, information sharing, knowledge sharing and reward sharing. Power sharing means that the division of authority must be clear and every member of the organization must have power. Information sharing, namely the existence of transparency of information to all members of the organization, so as to ensure that no one uses the power of Hakim, Abdullah, Sa'adah 8 without being based on little information. Knowledge sharing, namely the activity of transferring knowledge, skills, and experience to members of the organization. This activity is not limited to up to bottom, but also bottom to up. Coordination activities, FGD (Focus Group Discussion), training, development, brainstorming, to organizational benchmarking can be used as knowledge media. Reward sharing, distribution of welfare using a clearer and more transparent system.

According to Maruf Abdullah (2013) there are five characteristics of sharia management culture based on the nature of Rasulullah SAW. among others: (1) Prioritizing morals, (2) Prioritizing learning, (3) Prioritizing service, (4) Prioritizing silaturahmi partnerships, (5) Internalization of religion in the life of a leader. Prioritizing morality means how a leader (manager) in managing a company is guided by the morals of the Prophet Muhammad. including holding fast to the truth, patient, forbearing, merciful and forgiving. Prioritizing learning means Rasulullah SAW. also teaches the importance of learning by imitating (copy paste), try and try again (trial and error), conditioning (conditioning) and thinking (thinking).

Prioritizing service, namely prioritizing service in business activities with a smile, friendly, keeping promises, happy to give gifts and fair. Prioritizing good partnership relations with staff and owners so that the working relationship will be built warmer and each party will be more responsible. Internalization of religion means the process of appreciating or giving meaning to motivation, mindset, attitude pattern or action pattern. In the context of religion, internalization can be understood as a process of understanding religion in one's life.

According to Abu Sinn (2008), there are 4 characteristics of organizational culture that are perceived by the management process, including: (1) Providing and perfecting human or material resources that support strength. (2) Members of the organization are conscientious and adhere to the values of faith and trustworthiness by supervising and developing their spirituality. (3) Improving management functions which include planning, organizing, directing, implementing and supervising and auditing the workforce. (4) Intense participation of employees and members of the organization and compliance with superiors willingly.

### 3. METHODS

5 Research Locations The research locations were in the Surakarta Laweyan batik industry, namely Putra Laweyan Batik, Merak Manis Batik, Mahkota Batik, Putra Kencana Batik and Gres Tenan Batik. The reason for using the research locations in the five batik industries is because the batik companies are managed by Muslim entrepreneurs who have experienced changes and developments in organizational strategy. Behind the change and development of the organization, of course, there are specific organizational culture characteristics that require identification of the characteristics of organizational culture in order to improve and develop the company.

#### Types of research

This type of research uses descriptive-qualitative research with a research approach of "Case Studies". Descriptive-qualitative research according to Moleong (2018) is research that intends to understand the phenomenon of what is experienced by research subjects, for example behavior, perceptions, motivations, actions, etc., holistically and by means of descriptions in the form of words and language, in a special natural context and by utilizing various natural methods.

Descriptive-qualitative research according to Nazir (2009) is used to examine the conditions of natural objects, (as opposed to experiments) where the researcher is the key instrument, sampling of data sources is carried out purposively and snowbaal, collection techniques are combined, data analysis is inductive / qualitative, and the results of qualitative research emphasize meaning rather than generalization. In this research approach using "Case Study".

According to Daymond and Holloway (2011) a case study is stated as a research approach to conducting in-depth research on a particular case or identifying cases clearly as a series of systems so

that researchers can capture complex phenomena in a case. Meanwhile Yin (2003) describes the case study as a research method in which case study research seeks to examine and analyze research to answer how and why questions.

The case studies in this research are used to explore the characteristics of organizational culture, the values underlying the characteristics of organizational culture, and their role in the Laweyan Batik Industry, Surakarta, Central Java. In this location, the entrepreneurs have made changes and the impact of the industry is that they are able to survive in the competitive business era. From this existence, it is necessary to trace the characteristics of organizational culture, so that companies can implement it as an effort to increase industrial competitiveness.

#### Data collection

**Primary Data** Primary data needed in this study were obtained through interviews, observation and documentation. The interview was conducted with informants regarding the characteristics of the organizational culture that made Muslim batik entrepreneurs in Laweyan survive in the competitive era. Likewise, the interviews described the cultural role of the Laweyan Muslim entrepreneur organization in Surakarta.

Informants in this study amounted to 10 people, of which 5 people are entrepreneurs (leaders) and 5 people are public relations in the Surakarta Laweyan Batik industry. Observations were made on research subjects related to efforts to reveal the characteristics, basic values and the role of organizational culture that made Muslim batik entrepreneurs in Laweyan able to survive in the competitive era. Documentation in the form of photos that researchers use to support research, namely events related to characteristics, basic values and the role of organizational culture. The interview and observation period has two stages, namely the first stage in March-May 2018 and the second stage September-October 2020.

#### Data source

Secondary in research is a source of data obtained indirectly from the source to complement the main data. Data sources are additional materials derived from written sources which can be divided into book sources, archive sources and official documents. In this study, data were obtained from the Laweyan Batik Village Development Forum (FPKBL) which related to data on the type of industry and batik business in the Laweyan Batik industry. Other secondary data needed is regarding the history of Laweyan Batik Village, the history of the Haji Samanhudi movement figures obtained from books and research journals.

#### Data Validity

To get really valid data, checking the validity of the data uses the triangulation method, namely the technique of testing credibility as checking data from various sources, methods and time (Sugiyono, 2018). The triangulation method involves using multiple data sources in an investigation to generate deeper understanding. In this study, triangulation used is method triangulation. With the reason that the triangulation method emphasizes the use of different data collection methods such as observation and in-depth interviews and it is even clearer to try to lead to the same data source to test the stability of the information.

Likewise, triangulation of this method seeks to check the consistency of findings produced by different data collection methods. This method describes complementary aspects of the same phenomenon, where the points are often different. This data is of greatest interest to qualified researchers and provides the most insight.

## 4. RESULTS AND DISCUSSION

According to Stephen Robbins (2005) organizational culture (corporate culture) as a system of shared values and beliefs that interact with a company's people, organizational structure and control system to produce behavioral norms. Organizational culture as a pattern of basic assumptions that have been determined or developed by organizational managers which functions as self-identity that must be taught and practiced to members of the organization as a strategy in dealing with competitive business competition.

From the field findings, the cultural characteristics of Muslim batik entrepreneurs' organizations in Laweyan Surakarta will be explained. The first characteristic found in the five companies, namely the existence of a culture of struggle (al Mujahadah), namely a culture that is built with a fighting spirit



through the field of management in the company. This culture is manifested where employees or members of the organization are aggressive and competitive and avoid being relaxed in carrying out work assignments. An indication of this culture is as carried out by the owner of Batik Halus Puspa Kencana, namely by participating in seminars and exhibitions, according to the results of the interview: event there are those who are interested in our products”.

In several Laweyan batik industries, the marketing strategy is aggressive, namely by setting up showrooms or shops in branches spread across several cities and regions in Indonesia to promote the use of batik cloth for clothing. Likewise in order to make fashion show activities more effective in order to strengthen promotional activities for the use of batik cloth. Another indication is that there is a step of change taken by the actors, namely by accepting orders for batik uniforms made by government agencies or universities whose motives they have prepared.

As conveyed by the owner of the Merak Manis batik, as follows: “You often get orders for batik from the district government or universities. There used to be one from the Regency Government and several schools in Kalimantan, this was the last order from the University of Lampung. On average, they have prepared the motif, then they choose the material to be used. Apart from that, now almost all regions are able to make their own motifs, because there is an institution that handles it, namely DEKRANASDA, but they cannot execute it into batik. So for the execution part, the running batik is if you don't go to Pekalongan, then Solo.” In an organization there needs to be sacrifice from every individual in it in achieving a goal. Every element of the organization must be willing to sacrifice for the common goals of the organization. Suppose in order to achieve a sales target of 1 billion. A leader must pay attention to the condition of his subordinates in achieving these targets and continue to motivate them.

A leader must also continue to think and work hard to achieve that target as well. When the target is reached, it is better to give rewards to subordinates. Conversely, if the target is not achieved, then it is better not to give up and motivate your subordinates to be better in the future. A leader in an organization must be willing to sacrifice for the organization, instead of using the organization for himself. From the results of observations, the researcher found the underlying values or causes of the cultural character of the struggle, namely due to the nature of the deep understanding of Islam from Muslim businessmen/traders of Laweyan batik which is a legacy the character of Muslim traders during the movement era, namely Laweyan is the establishment of Syarikat Dagang Islam (SDI) by KH. Samanhudi. KH. Samanhudi was a figure and pioneer of the pre-independence national movement who, with the spirit of diplomatic struggle, fought against the Dutch.

Muslim batik entrepreneurs also understand that a culture of struggle is an order from Allah SWT, where a Muslim batik entrepreneur believes that whatever God created on earth is for good, and whatever God gives to humans as a means to make people aware of their function as a manager of the earth (khalifah). As Allah says in Surah Al-Baqarah verse 29: “He is Allah, who made everything on earth for you and he wished to go to the sky, Hakim, Allah, Sa'adah 12 and then made seven heavens. And he knows all things.” Man is God's caliph on earth (Al Baqarah: 30, Al An'am: 165, Faathir: 39, Shad: 28 and Al Hadiid: 7) and all the resources in his hands are a mandate (Al Hadiid: 7).

Because Allah has created humans as vicegerents of Allah, humans are responsible to Him in working according to His instructions. So that the culture of struggle which is the nature of the caliph must be considered in order to be responsible for organizational management and will be accountable for it in the hereafter. The character of an aggressive struggle is also formed from changes in the industrial environment and changes in technology. Conditions in the batik industry can be seen that almost all batik show rooms in Laweyan have served indirect payment transactions or using debit or credit cards.

This is done to make it easier for consumers who make purchases to pay, especially those who make transactions in large quantities because their security is more guaranteed. The Laweyan people in Surakarta society are known as “resilient” workers (diligent, diligent and steadfast). Especially the role of “Mbok Mase” which is quite large in companies and families, in each day they rest only 7 hours, the rest is provided to work in companies and in clothing markets. Their work enthusiasm is high when compared to their husbands in the company (Setiawati and Nursiam, 2013). The second characteristic found in the five companies is the existence of a culture of togetherness (al Ijtimaayah) in carrying out work assignments.

Working together means the extent to which organizational activities emphasize maintaining harmony and stability rather than a sense of individualism. This is an indication of the cultural character of the cooperation steps taken by batik entrepreneurs and the next step is to intensify the promotion together. As expressed by the publicist of Batik Merak Manis as follows: “We will do everything that can



create Batik Merak **S**anis, such as by creating a website, participating in exhibitions held by the government such as Solo Great Sale, Inacraft, gong xi fa chai, city anniversary Solos and others.

Promotion that has been effective so far is through "word of mouth" or word of mouth. Another indication of a culture of togetherness is the formation of a Laweyan batik entrepreneur association, namely the Laweyan Batik Kampoeng Development Forum (FPKBL), which is an organization whose members are all Laweyan people. This forum was founded on September 25 2004. The FPKBL board consists of various elements of the Laweyan community, including batik entrepreneurs, youth and entrepreneurs in other sectors. The purpose of establishing the Kampoeng Batik Laweyan Development Forum is to build and optimize all of Kampoeng Laweyan's potential to revive and prepare itself to face the challenges of globalization.

The effort to save the Laweyan area has received support from the Surakarta City Government. On September 25, 2004, Laweyan was officially designated by the Mayor of Solo at the time, Slamet Suryanto, as a tourist destination under the name Kampoeng Batik Laweyan. Interview with the owner of Batik Gres Tenan about the benefits of FPKBL: "Since the presence of FPKBL, we have received a lot of benefits, because there is an official organization that handles it. The forum provides training both in terms of process and business development and invites guests both to shop and learn batik. In the past, we only produced batik and then sold it and didn't know show rooms or strategies in production or sales."

The steps taken by the batik industry refer to the theory put forward by Kasali (2005) where strategic changes can have a big impact, so it is not surprising that these five industries are able to continue to develop and even become role models for other industries. A culture of togetherness in an organization is a very important thing which if it doesn't exist it will be very troublesome for the leadership of the organization. Even though they are gathered together, in an organization there is no value of togetherness, so in fact it is the same as being alone. Same as written above. Employees will only work according to pay and "job description" without caring about their colleagues.

The cause of this character, based on the observations of the research team in the field, is the congregational nature that is instilled from congregational prayer lessons and joint recitations carried out by leaders and employees at mosques near the industry. From the results of observations it can be found that when the fardhu prayers arrive, the leaders and employees diligently carry out the fardhu prayers **3**th the congregation. Likewise, joint recitations are held once a week at mosques around the industry, such as the Laweyan Large Mosque, Tegal Sari Mosque, Al Khirmani Mosque, Langgar Merdeka Laweyan, Jagalan Mosque. Likewise, the culture of togetherness is influenced by Javanese culture, including the nature of tepo sliro and friendly guys which show the nature of togetherness in life and life.

This character is also influenced by the surrounding environment, where many batik industries try to emulate the batik process carried out by established batik industries where batik time is more efficient, in addition to the convenience of non-cash transactions with large transaction values. These adjustments include the process of dyeing cloth, the majority of which already use the tolet method or use a brush made of cloth and wrapped around a small piece of wood, while in facilitating transactions, the batik industry has started providing credit card and debit card tokens.

The third characteristic of organizational culture found in five companies, namely there is a culture of helping each other (at Ta'awuniyah) both among employers and towards employees. This cultural indication is proven by mutual assistance in the distribution of batik products so that the company's marketing increases. As the interview with the owner of Batik Merak Manis follows: "We, batik entrepreneurs, interact with each other by selling or keeping goods in the show room, by giving discounts. So that the selling price remains the same as in the original show room. Indications of these characteristics are evident in Batik Merak Manis where there are management decisions that consider the welfare effect on people in the organization.

From the results of the analysis of the documentation in this company there is also a distribution of financial assistance for employee welfare. Also in this company there are welfare benefits including holiday allowances (THR), death benefits, marriage benefits, health benefits, and also the provision of religious guarantees including benefits and social security. Whereas at PT Batik Putra Laweyan there are indications that there is an effort so that the activities of workers/employees of the company from each division that supervises it can be well coordinated. Likewise in this company there is welfare monitoring in the placement, payroll, and promotion of employees. The culture of helping each other is based on the understanding of entrepreneurs towards Islamic teachings, namely the obligation to help each other among batik entrepreneurs.

In an Islamic organization, one another will care for each other and help each other lighten the burden on their partners, who are essentially brothers and sisters. In a hadith Rasulullah SAW. said: "And

Allah will help a servant, as long as the servant helps his brother" (HR Muslim). Also in another Hadith Rasulullah SAW. said: "Whoever lightens the burden of worldly life for his brother, surely Allah SWT. will lighten the burden of his life in the hereafter." (Muslim HR). The fourth characteristic of organizational culture found in five companies is that there is a culture of concern for humanity (ihtimamul insaaniyyah) for both employees and other batik entrepreneurs. An indication of this culture is an interview with the owner of the crown batik about the process of change and development in the Laweyan batik industry. "The people in the Laweyan Batik industry are very diverse, we accept those who have ideas, we accept those who only have money, those who only have time or the term absentee list, we accept them and the last one is the capital is quite generous in the sense that there is an industry those who are already established are quite generous."

This characteristic is evident in several batik industries where there are traditions or rituals that give human attention to both employees and the surrounding community. As in Batik Mahkota, there is a second industrial vision, namely respecting human resources (HR) by providing welfare and an adequate working atmosphere, educating human resources so that the quality of production, income and the number of customers continues to grow. The third industrial vision is to pay attention and social responsibility to the community by providing jobs and environmental development. Meanwhile, in Batik Putra Laweyan there are indications that there is a ritual tradition carried out by company leaders and employees, namely distributing rice to residents around the Batik Putra Laweyan which is done every two months. The values that underlie human culture are due to the existence of rituals that pass on human nature, such as in Batik Merak Manis, the tradition of Halal bihalal gathering during Eid Al-Fitr between leaders and employees and fellow employees, in addition to the tradition that took place on the birthday of Mr. H. Bambang's son which is always a tumpengan which is carried out with all the employees of the Merak Manis batik. Meanwhile, at Batik Gres Tenan, when the Eid al-Fitr arrives, a Halal bihalal event is held between leaders and all employees. Apart from that, there is a growing tradition, namely that gatherings are always held once a month to evaluate performance as well as to have a positive impact between leaders and employees.

Another tradition in Batik Gres Tenan is a ritual, namely holding a "weton" celebration. In Javanese society, the weton tradition refers to the day of birth because this term is taken from the Javanese "wetu" which means to come out or be born. Other indications of a culture of concern for humanity, generally in the five batik companies, there are welfare benefits including annual allowances, religious holiday allowances (THR), death benefits, marriage benefits, accident benefits, health insurance as well as providing religious guarantees including benefits and social security, and facilities needed by employees, and arrange promotions and positions. The fifth characteristic of organizational culture found in five companies is that there is a culture of professionalism (al Ihtirofiyyah) at work.

Professionalism according to Didin Hafidhuddin and Hendri Tanjung (2003) is to work optimally and full of commitment and sincerity. This indication is evident from the following interviews with the owner of Batik Puspa Kencana: "We always try to fulfill the products that consumers want, so that the batik products produced are tailored to the customer. Moreover, the majority of our customers come from Malaysia who are familiar with Solo batik."

This is evident from the observations of researchers who see that the majority of products produced by Batik Puspa Kencana are different from the existing clothing models in general. Furthermore, another indication of a professional culture is the establishment of cooperation with companies in Malaysia, such as the answer of the owner of Batik Puspa Kencana: "In 1994 I collaborated with a Malaysian company, namely PT ARR, initially only supplying raw materials for cloth but after PT ARR was overwhelmed with demand, they provided assistance in the form of 4 experts to teach pattern making, coloring techniques, fashion from Malaysia and equipment and how to make equipment.

The coloring technique taught is now almost used by all batik industries here." (Interview 12 April 2018). This culture of professionalism is described in the Qur'an surah al Isra verse 84: Say: "Each person acts according to his own circumstances." Then your Lord knows best who is more righteous in his way. In the verse above, it is stated that everyone does charity and acts according to his ability. That is, a person must work diligently by devoting all his expertise. If a person works according to his abilities, optimal things will be born. Meanwhile, the values that underlie a culture of professionalism are due to technological changes and the pressure to make changes that are marketing development, as explained by Batik Merak Manis Public Relations: "This batik business tries to apply existing technological developments, add outlets outside the city, provide rooms for guests who visit such as visits from local or city governments who want to look around or make purchase transactions."

Because by doing so indirectly we have carried out promotions in a word-of-mouth manner which has proven to be very effective and not costly, apart from that we are conducting cadre training for workers so that each division is in charge." The values that underlie other cultural characteristics of professionalism are due to the formation of business formalization with various businesses, including the patenting of batik products, restructuring of business locations, the process of using original natural dyes instead of chemicals, as interviewed with the owner of Batik Mahkota as follows; "We started to patent Batik Heritage which was assisted by the law faculty of one of the state universities in Yogyakarta and built a batik monument located on the side of the main road in the city of Surakarta. Apart from that, we also tried dyeing made from natural and environmentally friendly materials which were supported by a private university. in the city of Surakarta.

Because so far natural dyes have been synonymous with a long time, but thanks to this research the coloring process only takes a few hours." Pekalongan, which is known to be cheaper, also influenced changes in the batik industry in Laweyan. The sixth characteristic of organizational culture is the existence of a creative and innovative culture (*al kholaq wal muhtakar*) of entrepreneurs in carrying out work, namely the extent to which human resources work with an attitude full of ideas, ideas, creations and always try to create new creations in the field of product development.

Innovative culture (*al Muhtakar*) in product design development, where in these five industries the company always follows developments in the company's production so that improvements are made both in methods and in procedures. In the Laweyan Batik industry, the implementation of work and the determination of policies involve innovative ideas from employees. As the results of the interview with the owner of Batik Merak Manis: "In our company work we involve innovative ideas, because innovative ideas when tried to be implemented in the batik-making process will help work more effectively." efforts to create a variety of batik motifs that follow the market will with regard to the results of observations and research conducted also provide or create the desired motif by the export market.

This can be seen in the Laweyan Batik industry, both in Mahkota Batik, Puspa Kencana Batik, Putra Laweyan Batik and Merak Hakim Batik, Abdullah, Sa'adah 17 Manis. Creative indications can also be seen in the construction of a cafe and a playground near the showroom in Batik Merak Manis so as to provide convenience to customers when shopping and bring their entire family. So, besides shopping they can also enjoy entertainment facilities. Meanwhile, Batik Putra Laweyan has prepared a drink shop with a very solo menu. For example, temulawak, saparela, and lik giman coffee. Another indication is that Kampung Batik Laweyan has created complementary products, namely historical, religious, cultural, culinary and commercial tourism products. This means that visitors or consumers, especially tourists while shopping, can enjoy tourist visits in several locations around Kampong Batik Laweyan. These locations include: (1) Tomb of Ki Ageng Henis (Historical Tour), Ki Ageng Henis was the grandfather (forerunner) of the Mataram kings. (2) KH Samanhudi Tomb (Historical Tour), KH Samanhudi is a national hero who founded the Islamic Union. (3) Jayengrana Tomb (Historical Tour), Jayengrana was the first regent of Surabaya. (4) Bandar Kabanaran (Historical Tour), Bandar Kabanaran used to be a river which became the transportation route for Batik marketing. (5) Showroom and batik production site (Cultural Tourism), Laweyan batik industry is one of the centers of the batik craft industry in Java. In Laweyan there are 50 Batik entrepreneurs. (6) Ledre (Culinary Tour) Ledre is a traditional Laweyan food. (7) Ancient houses (Cultural Tourism) Ancient buildings and houses in Laweyan are evidence of the triumph of Laweyan Batik traders in the past. In Laweyan there are at least 60 ancient houses. (8) Laweyan Mosque (Historical and Religious Tourism), Laweyan Mosque is one of the old and historic mosques in the city of Surakarta. (9) Langgar Merdeka (Historical and Religious Tourism), Langgar Merdeka was founded in 1877 by Haji Mashadi and was later donated to the Laweyan community. (10) Langgar Laweyan (Historical and Religious Tourism), Langgar Laweyan is the oldest Langgar in Surakarta.

At Batik Laweyan, in maintaining the quality of its batik products, it always applies the original batik concept in its batik production activities. Because based on experience, many batik entrepreneurs cannot last long because they do not use the original batik process, besides not following market demand trends, both in terms of motifs and colors. The original batik process is the Indonesian batik method starting from depicting motifs, sticking wax, dyeing and so on. With this original batik process, Laweyan Batik itself is now producing various types of batik, ranging from inland (kraton) patterned batik to coastal batik. Another innovative indication is that Laweyan has established itself as a creative village. The birth of batik motif designs, various clothing, village arrangements are the result of the creative work of the community. It is recorded that there are around 80 industries and small and medium enterprises (UKM) of Laweyan batik with a total of 92 houses as well as showrooms for studying batik.



Likewise, creative culture seems to have a unique alley called the "digital alley". This alley is called a digital alley because it has entered the digital era planned since 2008. At that time, residents and entrepreneurs were introduced to digital tools to support their work.

The existence of this digitalization is in order to support the bookkeeping administration of batik marketing, to strengthen Laweyan's branding as a Solo batik tourism village. The internet is increasingly socialized in Laweyan, be it in the form of websites, the use of social media to the use of smartphone applications. In terms of product marketing, there are at least 15 Laweyan batik UKM websites. This number does not include SMEs selling through social networks, be it Facebook or Instagram. The reason for this creative and innovative character is due to the government's role, especially the Surakarta City Government, where the government is conducting training to create creations and innovations in batik products, as the results of the interview revealed by the owner of Merak Manis Batik as follows: "The government through DEKRANASDA or the council that handles regional batik designs such as Riau with Malay Batik, Lampung with Lampung batik and Tidayu Batik from the kingdom of Ketapang. This creation adds to the splendor of the world of batik motifs, where batik motifs become diverse and encourage an increase in orders for batik from domestic customers, because in general they can only produce designs or motifs but cannot execute them into batik. So that in the process of executing the motive to become batik, it is delegated to batik craftsmen in the cities of Pekalongan or Surakarta." batik, to avoid competition, yes, we have to create different products, bro." Another reason is that the inauguration of Kampoeng Batik Laweyan as a tourist destination cannot be separated from the vision and mission of the city of Surakarta, according to Regional Regulation No. 10 of 2001, namely the realization of the city of Solo as a city of culture, which is based on the potential for trade, services, education, tourism and sports. meaning that the mindset of the five things is trade, business, services, tourism, sports, education.

The Laweyan area was officially proclaimed by the Surakarta City Government as a tourist destination with the name Kampoeng Batik Laweyan. The declaration of Kampoeng Batik Laweyan, which is a center for the batik industry to become a tourist destination in addition to actions to save the area, is expected to also be able to move the wheels of the economy of the residents of the Laweyan area, through creative batik businesses, both directly and indirectly. The seventh characteristic found in the five Surakarta Laweyan Batik industries, namely the existence of a culture of accuracy (as shihah) in work, namely the extent to which human resources are expected to carry out precision, analysis, and attention to work by using elements of accuracy.

The indication is that in Batik Laweyan there are work regulations that have been set and employees are required to be careful in carrying out this work. As the result of an interview with Batik Puspa Kencana Public Relations: "In our company, every job has work regulations and instructions. This is because doing work with thoroughness and honesty is a reflection of employee dedication. Other indications in the Production Section at Batik Mahkota Laweyan who are responsible for the implementation of the production process, including: (1) Responsible for the quality and quantity of production results, (2) Handle storage and maintenance issues of production results and production tools, (3) Report the results of production and distribute to the marketing department. Meanwhile, in Batik Merak Manis, there is a very thorough production process, starting from cutting the mori cloth, stamping/making the batik motifs, coloring, the nglorot process (the cloth is dipped in hot water to remove the wax layer) and then, washing the batik cloth and drying it with drying process.

The values that underlie this character are due to market demands that want batik products to be of high quality and diversity. So this step is related to the theory put forward by Assauri (1992) regarding product strategy, where the steps that are emphasized are more towards the product concept and its quality or quality. The eighth characteristic of organizational culture found in five companies, namely the nature of expertise (al khibrah) in carrying out work assignments. The indications at Batik Mahkota Laweyan Surakarta are in producing contemporary and traditional written batik while relying on high-quality batik with superior batik designs and an exclusive artistic touch.

Respect human resources by providing welfare and an adequate working environment, educating human resources so that the quality of production, income and the number of customers continues to grow. Meanwhile, Batik Putra Laweyan has a goal to be achieved, namely the goal of focusing on the production and sale of batik products. With the slogan "Different and Classy", the industry is determined to provide quality batik products, produced in limited quantities, and different from other batik products. Another indication of the Sweet Merak Batik is the collaboration with Kresno Batik and PT. Iskandartex. It was from there that the Merak Manis batik began to gain the trust of customers because of its quality. Meanwhile, in Batik Puspa Kencana, the form is by collaborating with a garment company in Malaysia,

namely PT. ARR provided four experts to assist in the process of making equipment, motifs, coloring, drying and finishing.

Muslim batik entrepreneurs understand that in working they must use their intellectual abilities (intelligence). Because the factors of production used to carry out the production process are limited in nature, humans need to try to optimize the abilities that God has given. As the word of Allah SWT in the Qur'an letter Ar-Rahman: 33, namely: "O Jinn and humans, if you are able to penetrate (cross) the corners of the heavens and the earth, then lintislah, you cannot penetrate it except with force." Some commentators interpret "strength" by reason. Likewise, when producing, a Muslim entrepreneur does not need to be pessimistic, that Allah SWT will not give him sustenance, because for those who believe, Allah is the guarantor of their sustenance. The values that underlie this culture of expertise are in the batik industry in order to help preserve the national batik culture and art by way of popularizing it among the people according to the era.

Modification/evolution is very important so that the culture can be accepted by all levels of society. Laweyan Batik shops represent the beauty of Indonesia's diverse culture. Likewise, in the Batik Mahkota industry there is also a batik museum which has ancient batik collections, management archives and buying and selling transactions of Laweyan Tempo batik.

## 5. CONCLUSION

Characteristics of the organizational culture of Muslim batik entrepreneurs in Laweyan Surakarta: (1) a culture of struggle (al Mujahadah), (2) a culture of togetherness (al Ijtima'iyyah), (3) a culture of helping each other (at Ta'awauniyyah), (4) a culture of humanity (al Insaniyyah), (5) a culture of professionalism (professionalism), (6) a culture of creativity and innovation (al kholaq wal muhtakar), (7) a culture of accuracy (as shihah), and (8) a culture of expertise (al khibrah).

The values underlying the Organizational Culture include: (1) the nature of a deep understanding of Islam from Muslim entrepreneurs/traders of Laweyan batik, (2) the nature of the congregation which is instilled from the lessons of congregational prayers and recitation together, (3) mutual care and helping each other lighten the burden of fellow batik entrepreneurs, (4) there are rituals that pass on human nature, (5) technological changes and the pressure to make changes that are marketing development in nature, (6) the role of the government in holding training on the creation and innovation of batik products, (7) due to market demands that want batik products to be of high quality and diversity, and (8) to help preserve national batik culture and art.

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