

Business Performance of Batik Traders in Semarang According to Javanese Islamic Trade Culture

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Abstract

This study seeks to analyze the business performance of batik traders in the Johar Baru market of Semarang City, focusing on Javanese Islamic trade culture as an integral aspect of Javanese culture. This culture is characterized by three essential traits: harmonious, functional structural, and transcendental. The application of these characteristics draws from local wisdom rather than directly from the Qur'an or Hadith; however, upon closer examination, they do not contradict Islamic teachings. Thus, the business performance of batik traders in Johar market effectively reflects Javanese Islamic ethical values in trade. Employing qualitative research methods with a single case study design, the analysis followed the framework proposed by Miles and Huberman, which encompasses data reduction, data presentation, and conclusion drawing/verification. Informants were selected through purposive sampling techniques, which included in-depth interviews, documentation review, and focus group discussions. The study revealed that the moral attitudes and business performance ethos of batik traders in the Johar market are grounded in these three characteristics of Javanese cultural moral values: harmonious, functional structural, and transcendental. The identification of their performance is illustrated through various concepts that form several propositions. These findings culminated in the development of a new mini-theory termed the "Religiosity of Sustainable Javanese Trade Performance". This theory comprises four key steps: harmonization of the environment, harmonization of society and government, fostering friendliness and honesty, and implementing educational marketing strategies. These four steps embody moral values rooted in Islamic Shari'a and are scientifically valid as indicators of Javanese Islamic trade performance.

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INTRODUCTION

One of the oldest and largest traditional markets in Semarang City is Johar market, which began operating in 1925 during the Dutch East Indies government until today. Johar market burned down in 2015 and was rebuilt in 2021 (Afreliyanti 2015). Even though the kiosk building became more organized, due to lack of socialization, there were few visitors or buyers. On the one hand, this situation causes turnover to decrease for traders, but on the other hand they continue to make various efforts to improve their business performance in order to attract consumers (Gisevius et al., 2025).

Clothing traders, especially batik traders in Johar market, have unique business performance characteristics when compared to other traders. Semarang City Government (2012) explained, there are two characteristics and uniqueness of traders in Johar market: First, they are dominated by ethnic Javanese who uphold the trading culture. Second, their moral attitude (ethos) in trading is strongly influenced by religious teachings, especially Islam and Javanese view of life or culture as a business performance. According to Pringgodigdo (1987b), Wasino (2005), and Daryono (2020), one of Javanese Muslims who succeeded in empowering the Javanese Islamic trade ethos as a business performance was king of Mangkunegara IV. The proof is during his reign was able to establish sugar factories in Tasikmadu and Colomadu, quinine factories, post offices, and so on (Heikoop et al., 2024). This explanation does not seek to compare the business performance of Mangkunegara

IV with that of batik traders in the Johar market. Rather, it serves as evidence of the strengths of Javanese Islamic trade culture, challenging the notion that Javanese culture is the primary reason for Indonesia's economic backwardness.

Consequently, it is essential to investigate the business performance of batik traders in the Johar market. The first reason for this research is to gain insights into the relationship between their business performance and the principles of Javanese Islamic trade culture, guided by relevant theoretical frameworks. This understanding can be applied sustainably, in accordance with the demands of the present era (Kurniati 2023). The second reason is that previous research on the business performance of batik traders in the Johar market has not been undertaken by experts, which highlights the significance of this study.

Example the research about the business performance of batik traders in Johar market analyzed based on business ethics in general. Afreliyanti (2015) also doing research about the history and characteristics of batik motifs and their influence on the people of Kampung Batik. Foertsch, (2016) doing research about the development of batik cloth making and trading in the Johar Semarang market. Lionora et al., (n.d.) and Nursalim, (2021) studied the motifs or patterns of batik cloth in the Johar Semarang market and its marketing in the international market. While Lascu et al., (n.d.) and Panggabean et al (n.d.) studied about the challenges of business performance of batik traders in the Johar Semarang market in global marketing. Kurniati (2023) and Tri et al., (n.d.) doing research about the effect of batik cloth marketing through social media or online on the business performance of traders in the Johar Semarang market.

Looking at the various explanations of the results of expert study on the business performance of batik traders in the Johar Semarang market, both those that are not studied according to Javanese Islamic trade culture and evidence of their success, there are two difference between this study. First, this study analyses what has not been done by experts, namely the business performance of batik traders in Javanese Islamic trade culture. Second, this study analyses the proposition perspective with its aspects of Javanese Islamic trade culture as the main source of moral attitude or ethos and the success of its business performance. Analysis and understanding of these two things using the following methods

METHODS

Moral values as a source of moral attitude or ethos in business performance according to Javanese Islamic trade culture, one of which is contained in the expression */oyo mitunani wong liyo/*, the meaning is 'do not harm others'. The application of this expression is basically not limited to the field of trade (business) but applies in various fields of life and for fellow humans, regardless of religion or social status (Daryono 2021; Daryono et al., 2020). The explanation implies that first, the moral attitude or ethos of business performance of traders according to Javanese Islamic trade culture can be widely applied or empowered. Therefore, secondly, it is necessary to conduct research using qualitative research methods with a single case study design, which is centered on one case or one phenomenon only. According to Moleong (2017), the method belongs to a certain tradition in social science that relies on observation in indigenous areas with their language and terminology.

The method is completed by: first, the technique of determining informants by purposive sampling means that the selected person really has criteria as a sample. Second, in-depth interviews (Sugiyono, 2017) and third, Focus Group Discussion, which is the process of collecting data through systematic and very specific informants in group discussions (Bungin 2017) on 15 batik traders in Johar market. However, based on the direction of the Head of the Johar Market Traders Office, only six traders were eligible as informants for this research sample. While the data analysis techniques, include data reduction and data presentation as well as conclusion. However, with the increase in data through a continuous verification process, grounded conclusions can be obtained. That is, each conclusion is continuously verified during the research.

This study delves into three key issues concerning the moral values exhibited by Javanese

business traders. First, it identifies what these moral values entail. Second, it investigates how these values shape the moral attitudes and the Javanese Islamic trade ethos. Third, it explores the relationship between the Javanese Islamic trade ethos and the business practices of batik traders in the Johar Semarang market. The purpose of this research is to develop a theoretical framework that can provide valuable insights for organizations looking to enhance the business performance of batik traders in the Johar Semarang market. The focus of this improvement is on cultivating moral attitudes and ethical practices that align with Javanese Islamic trade culture, while also integrating relevant cultural influences. The analysis and discussion of these objectives will clarify and elucidate the findings.

RESULTS AND DISCUSSION

Javanese Cultural Moral Values and Their Understanding as Moral Attitudes or Javanese Islamic Trade Ethos

The moral values of Javanese culture have three characteristics: first, Javanese culture is based on harmony, meaning that it is anti-conflict because it has ideals that this world must be managed harmoniously between *jagad cilik* (soul, mind, human conscience) and *jagad gede* (community, society) (Jakimow, 2018). Various ways to manage towards this harmony, especially through tolerance. Second, Javanese culture in a modern context is more in line with the functional structural paradigm by assuming that each person or institution has its own place and he must behave or work according to his place of existence. Third, Javanese culture respects transcendental things or values, whether it is called *kebatinan* or *kejawen*, Javanese mysticism or similar terms. Transcendental characteristics are motivated by the belief that life always depends on God, the Almighty (Somaiah & Yeoh, 2023).

Three characteristics that mention above are the source of moral values in various fields of life including trade and become the moral attitude or trade ethos of Javanese Islam. These moral values are contained in various Javanese literature by Javanese *priyayi* or poets. Simuh, (1988, 2002) refers it as *kejawen* Islamic literature. Its meaning is one of the Javanese literature that contains a combination of Javanese traditions with elements of Islamic teachings. Its characteristic is that it uses Javanese language and reveals little about shari'a aspects such as laws or external rules of Islamic teachings. The names used to refer to it are *serat*, *primbon*, *wirid*, *suluk* and others (Widiarti & Pulungan, 2020).

The identification of the meaning and applicability of the three characteristics of Javanese cultural moral values is the main source of moral attitudes or ethos of Javanese trade and business performance. Based on this explanation, the source of moral norms as the moral attitude (ethos) of Javanese Islamic trade or business, is not sourced to certain religious scriptures, such as Islam sourced to the Qur'an or Hadith. Rather, it is sourced from the three characteristics of Javanese cultural moral values above. The content of these moral values experts such as Daryono et.al (2023), Daryono et.al, (2020), refer to as local wisdom, or local genius or local religion or, similar to green entrepreneurship. According to Pringgodigdo (1987b), Wasino (2005), and Daryono (2020), King Mangkunegara IV was a Javanese Muslim who had empowered the Javanese trade ethos as his business performance. The performance theory, among others, is contained in *Serat Wedhatama*, *Serat Darmalaksita* and others and was objectified or practised during his lifetime by establishing the sugar industry in Tasikmadu and Colomadu (Andrea, 2019).

The term /performance/ stands for 'work energy kinetics', which is human energy (strength) if kineticized or employed will produce work output. Another term often used for performance is /performa/, but the term /performance/ is widely used for machine performance (Wirawan, 2015). Referring to this explanation, the meaning of energy (strength) as the performance of business traders here is the empowerment of the three characteristics of Javanese cultural moral values by traders. According to Daryono et.al, (2023) the way of empowerment is based on three moral attitudes. First, related to harmonious characteristics, by being kind or respectful and caring for anything. Second, related to functional structural characteristics by being kind or respectful and

caring and getting along with fellow humans. Third, related to transcendental characteristics is a moral attitude that is in accordance with the culture and religious experience of Javanese Islam. Identification in this regard is shown through religious teachings and inner practices as well as the way of acquiring knowledge. The details of such identification are as follows.

First, harmonious characteristics are defined as energy to create and maintain harmony between various parties related to the trade business, especially natural resources. The identification of management is resources as a process of achieving goals (Wirawan 2015) in the field of trade called stake holder approach management. The applicability of such management to the surrounding environment such as cleanliness or orderliness of the place of business or business, arrangement of business goods, appearance to consumers, producers and others.

Second, structural characteristics functional in the sense that institutions (business organizations) have their own place and work suitable with their place. However, place is not an absolute understanding, but relative. Therefore, business performance is a business, so the mission carried out is a business mission. According to various international studies, it is explained that the business mission has three orientations, namely consumer orientation, competitor orientation and cross- functional coordination.

Third, transcendental characteristics include harmony in religious experience, inner practice and science. Daryono et.al (2023) explained, the meaning of harmony with religion is to place religion as an aspect of morality, both in human relations with God and with fellow humans who are understood in intellectuality. The two aspects are reflected in science and inner practice to obtain the qualities of virtue (moral attitude or ethos) that raises commendable business performance (trade practices) is the performance of modern Javanese Islamic business. The meaning of modern in this case is accordance with the demands of the obligations and needs of the contemporary world of life. The three identifications of cultural moral values as modern Javanese Islamic business performance are the business performance of batik traders in the Johar market in Semarang, analyzed and discussed as follows.

Understanding the Javanese Islamic Trade Ethos and its Relationship with the Business Performance of Batik Traders in Johar Market Semarang

The Johar market in Semarang is strategically located in the city center, between Tugu Muda and Simpang Lima and the Kauman Grand Mosque of Semarang, as well as near the Old City. The full address is Jl. K.H. Agus Salim, Kauman, Central Semarang District, Semarang, Central Java (Semarang City Government, 2012). Johar Market as a traditional market was established in 1860 and is a trading center known for its complete commodities, hence its presence is very influential in supporting other traditional markets in Semarang City.

Clothing traders, especially batik, have developed their motifs since around the 1970s and have influenced the social life of Semarang. The main characteristic of Semarang batik is it has bright and striking colours. *Semarangan* batik motifs trace through freedom of ideas, according to the creativity of batik makers, because the creators of batik motifs are not based on standard rules. Afreliyanti (2015) explained that since a long time ago, Semarang people have made batik with the image of *Warak Ngendog* being one of the motifs widely recognized by the people of Semarang City. *Warak Ngendog* is a mythological creature, in the form of a four-legged tiger-like animal that is a symbol of the fusion of three cultures, namely Javanese, Chinese and Arabic with their respective meanings. But until now it is not known what the meaning and who made it, which is believed to be a description of the behaviour and traditions of the people of Semarang.

The market traders in Johar are predominantly Javanese and have been doing business there for generations. They uphold the Javanese trading culture, which is known to be friendly, patient, honest, and unyielding. The business performance and behaviour of Johar Market traders are strongly influenced by Javanese view (philosophy of life) and religious teachings, especially Islam (Semarang City Government, 2012). The influence is shown through the moral values of Javanese culture that are summarized in local wisdom with three characteristics: harmonious, functional

structural and transcendental.

Based on the results of in-depth interviews with batik traders in Johar market related to harmonious moral values as business performance is shown through attention to the interests of all parties. The first party, such as with the natural environment around the market, is shown by maintaining the cleanliness of the kiosk environment or maintaining the tidiness of the merchandise, and others. The second party, with the community environment, they pay security officers and dues as village treasury. They also respect each other's suggestions, ideas of local residents such as not throwing garbage in any place. The third party is with the government, such as paying taxes or contributions and attending coaching or meetings organized by the government. Attention is a good attitude or respect and care for anything that has become a culture (tradition) from generation to generation, called *gotong royong*. According to [Tucker \(2013\)](#) and [Friend et al. \(2010\)](#) forms of *gotong royong* such as *sambatan*, *guyuban*, and *njurung* are carried out in an condition that is not spontaneous, but in condition of calculating services with compensation in a sharp and useful manner. Although *tetulung* or *layat* is a spontaneous gesture (selfless), it does not mean that it is not taken into account or influenced by economic considerations in the world of commerce. Hence, as the in-depth interviews show, batik traders in Johar market in Semarang try to be diligent in their *tetulung* or *layat*, as it will be considered a "service" by the consumers and the environment will "reciprocate" in other ways, such as becoming a customer or helping to look after the merchandise, and so on.

When batik traders are involved in these *gotong royong* activities, they basically practice or objectify the characteristics of the second Javanese cultural moral values, functional structural. Its identification as a moral attitude or trade ethos is shown through a good attitude or respect and care and harmony towards fellow humans, especially in this case the strong orientation towards consumers, among others, they always try to increase customer satisfaction and loyalty.

Various efforts to increase customer satisfaction and loyalty, especially by providing excellent service, including offering competitive prices or sales promotions. These include *Eid* gifts, discounts, maintaining the quality of goods and so on. The moral values for excellent service are friendly and polite and attractive appearance ([Ginting et al., 2023](#)). These three moral values are the moral attitude or business performance ethos of batik traders in Johar market. This ethos on the one hand implies the goal that the relationship between traders and consumers (customers) can be established harmoniously and has a function in a mutually beneficial structure (functional structural). The goal, on the other hand, is to objectify the moral attitude (ethos) of being kind or respectful and caring and getting along with fellow traders in the Johar Semarang market ([Laksono & Yuliawati, 2021](#)).

Based on the purpose of this moral attitude or ethos, it has an impact on the relationship between batik traders or with other traders, considered not as competitors, but as business partners who are inclined to work together. This is revealed through their reluctance or embarrassment to see competitors' weaknesses and strengths. Even so, they still feel the need to look at competitors' strategies. This can be done, among other things, by gathering information from new customers or those who have bought from other traders, whether in terms of prices, models or others ([Sandi et al., 2020](#)).

Maarif ([2018](#)) and Setiadi ([2021](#)) explain, feeling embarrassment '*sungkan*' is not just a speculative sense, but it is an experience that is truly open through feeling '*rasa*', is the Javanese religious understanding or the source of Javanese religious experience. Through *rasa*, Javanese people become open to the reality of Numinus (*Yang Ilahi*) as the transcendental is the third characteristic of Javanese cultural moral values. Its application in this case is shown in the business performance of batik traders in the Johar market.

According to the results of in-depth interviews with batik traders in Johar market, the implementation of transcendental Javanese cultural moral values as business performance through: first, they try to obey religious teachings, especially Islam. Obedience, especially in the field of rituals such as prayer and prayer or compulsory worship namely prayer five times a day and night as

well as sunnahs such as *tahajud*, *duha*, *hajat* and others (Patilima & Yusuf, 2023). Second, they also agree on formal education as the main one to improve business performance and understanding of religious teachings. The two sources of business performance aim to make the business a commendable job. Thirdly: batik traders in Johar market do not carry out certain inner practices except for carrying out various rituals taught in Islam. The meaning of inner practice here is certain ritual activities aimed at making their trading activities or their goods sell well or quickly. Such inner practices '*laku batin*' include seclusion, *kungkum* 'immersing self in water', *poso ngebleng* 'not eating and drinking for days', *melek bengi* 'not sleeping overnight' or others (Yahya et al., 2022). The reason they do not do these things is because they are worried that they will become people who associate partners with God '*musyrik*' (Aryanti & Zafi, 2020). The majority of batik traders in Johar market believe that religion is a guide and role model in trading. Therefore, according to them, religion is a guide that all activities must be in the name of Allah and fear of lying, for example when weighing goods, because Allah knows best.

Based on these various explanations, the business performance of batik traders in the Johar market is identified by their efforts to empower three characteristics of Javanese cultural moral values in trade. However, the way of empowerment is still limited to the socialization of information to the public about the condition and environment of the Johar market which has not been completed recently, after moving from the Johar market relocation near the Great Mosque of Central Java. The first empowerment strategy is to continue to intensify batik training for students from elementary to high school level and or to the community in general. Secondly, arranging goods to make it more attractive to consumers or customers and thirdly, trying to improve better service methods according to the demands and developments of the times.

Based on the first research problem regarding harmonious Javanese cultural moral values for the moral attitude (ethos) of trade, four concepts were obtained, namely compliance with tax rules, cleanliness of the kiosk/stall environment, merchandise according to market tastes and responsiveness to the market environment. While the moral values of Javanese culture are structurally functional as a moral attitude or trade ethos, three concepts are obtained: honesty, friendliness and attractive appearance. Transcendental Javanese cultural moral values are moral attitudes (ethos) of trade, obtained two concepts, namely carrying out the correct Islamic shari'a and understanding religious knowledge through education. The fourth research issue regarding Javanese trade ethos as a business performance of batik traders in Johar Market, obtained four concepts are product promotion and outlets with batik training, attractive merchandise arrangement, collaboration with other traders and, the best service.

Various Implications of Proposition in the Business Performance of Batik Traders in Johar Market Semarang

The finding of concepts in the three characteristics of Javanese Islamic cultural moral values for the business performance of batik traders in Johar market implies the formation of propositions by linking their inner meaning according to scientific theory. According to Ketokivi et al (2014), the formation of propositions must be sought and examined based on theories from scientific research results written in scientific journals and their own reasoning. Looking at the explanation of the Javanese Islamic trade ethos in relation to the business performance of batik traders in the Johar Semarang market implies eight propositions. The analysis and understanding of each is as follows.

Proposition of Environmental Harmonisation as Business Performance

Environmental harmonization, whose moral value is to be kind and considerate to the environment, has a significant relationship with the business performance of batik alleys (as part of MSMEs) in the Johar market. Some aspects of the relationship are: first, brand image and reputation. Those who show concern for the environment tend to have a more positive brand image. This can increase customer loyalty and can attract new consumers who care about the environment or care about green business.

This is in line with the intended Bestari et al. (2021) that green business strategies can improve the reputation and performance of MSMEs. Second, regulatory compliance by implementing environmentally friendly practices can more easily comply with increasingly stringent environmental regulations and avoid fines and sanctions. Judijanto et al., (2023) also confirms the importance of complying with environmental regulations for MSMEs. Third, product innovation. This is as explained by De et al. (2020), who analyses how sustainability orientation can encourage innovation in MSMEs.

Based on these various explanations, it can be concluded that compliance with environmental regulations is an important aspect of environmental harmonization that has a significant impact on the business performance of batik traders in the Johar market. Through the attitude of harmonization, integrating environmental concerns into the business operations of batik traders in the Johar market. It is possible to increase efficiency, strengthen market position, and ensure sustainable growth in a business landscape that is increasingly concerned with environmental issues.

Proposition of Harmonization towards Society and Government with Business Performance

The harmonization linkage has a significant effect on the business performance of batik traders in the Johar market. Aspects such as first: social legitimacy and community support. According to Walker et al. (2010) social legitimacy can contribute to the success of community-based businesses. Second, regulatory compliance and relationships with the government can facilitate regulatory compliance and access to government program. It also shows the importance of aligning formal and informal institutions for MSMEs performance. Third, access to resources and networks. Prasetyo have demonstrated the importance of social capital as a source of MSMEs performance. Fourth, reputation and brand image. Barros et al (n.d.) explained that social responsibility can affect the reputation of MSMEs in the local community. Fifth, innovation and adaptation. This attitude refers to the opinion of Hafeez that market orientation and networks affect innovation and MSMEs performance. Sixth, risk management. According to Rozsa et al., (2021), risk management including social risk is an important regulation for MSMEs. Seventh, customer loyalty. Becker (n.d.) explains that merchant social responsibility can influence consumer attitudes towards the company.

In conclusion, harmonization with society and government has a complex and significant relationship as a business performance of batik traders in Johar market Semarang. Enhancing social legitimacy by facilitating innovation and access to resources as well as attitudes aligned with social norms and regulations are important factors in their success and sustainability.

Proposition of Friendly and Honest Business Behaviour for Batik Traders' Business Performance

These two attitudes have a significant relationship to the business performance of batik traders in the Johar market. The aspects of the relationship are first: customer satisfaction and loyalty. The reason is according to Rane at al., (2023), because a friendly and honest attitude can increase customer satisfaction and encourage loyalty or repeat purchases. Second: customer trust. Fatmawati et al. (2021), shows that trust built through honesty will have a positive effect on customer satisfaction and word-of-mouth. Third: business reputation. Abalala et al., (n.d.) have found that ethical and honest business practices contribute to improving the reputation and performance of MSMEs. Fourth: business networks and partnerships. According to Suryanti et al. (2023), the quality of interpersonal relationships, especially friendly and honest attitudes, can facilitate the formation of business networks that support the performance of MSMEs. Fifth: conflict resolution. According to Lacity et al. (2017), an honest and friendly approach when handling conflicts can contribute to positive business outcomes.

In conclusion, friendly and honest behaviour by business owners has a complex and significant relationship with the business performance aspects of batik traders in Johar market in Semarang. These attitudes are the foundation for the long-term success and sustainability of their trade.

Proposition of Educational Marketing Strategy and Its Effects on Business Performance

Educational marketing strategies have a significant relationship to the business performance of batik traders in Johar market. The aspects of the relationship are first, increasing consumer awareness and understanding. According to Almanah et al. (2013), consumer education can increase positive word-of-mouth and purchasing decisions. Second, product differentiation. Kraja et al. (2013) explain how important differentiation through education is for MSMEs in facing competition. Third, being able to build trust and credibility. According to Nevzat et al. (2016), educational content on social media contributes to building brand trust. Fourth, it increases customer retention. This aspect is in line with Manggarani', (2018) point that engagement through education can increase customer loyalty. Fifth, encourage product innovation. Khouroh et al. (2020) emphasises the importance of interaction with customers in encouraging innovation to MSMEs. Sixth, increase customer lifetime value. Gupta et al. (2006) explain that customer education increases lifetime value. Seventh, marketing cost efficiency. According to Wahyuni et al. (2020) that a marketing approach that focuses on education and networking can be a cost-effective strategy for MSMEs

Proposition of Practicing Islamic Law based on Knowledge can Improve the Link between Environmental Harmonization and Business Performance

The fifth proposition has the potential to significantly strengthen the relationship between environmental harmonisation on the business performance of batik traders in Johar market. Islam, a comprehensive religion, provides guidance not only in the aspect of worship but also in social life '*muāmalah*' including managing the environment in running a business. The first related aspects are the concept of *khalīfah* and environmental responsibility. According to Firdaus, (2022) that protecting the environment is an integral part of *maqāṣid al-syarīah* 'sharia objectives'. This is in line with the findings of Fahm, (2018) that Islamic values encourage sustainable business practices. Second, the principle of *wasatīyyah* 'balance' in business. Mazzioni et al. (2020) explain the importance of balance between economic profit and socio-environmental responsibility. Third, the concept of *ḥalāl* and *ṭayyib* in production. That aspect means according to Ur Raheema, (2018) that the concept of *ṭayyib* includes aspects of cleanliness and, health, and is environmentally friendly. Fourth, the prohibition of *israf* or waste and *tabḍīr* 'squandering'. Khan et.al., (2022) explained that the prohibition of *israf* and *tabḍīr* includes the waste of water and energy, as well as other resources. Fifth, the concept of *maslahah* (general good).

Protecting the environment is part of realizing *maslahah*. Sixth, morals in doing business. According to Ngurah et al. (n.d.), Islamic business ethics include honesty, fairness, and social responsibility. Seventh, the concept of *barakah* in business. According to Al Haq et al., (2016) existence *barakah* is not only related to quantity but also the quality and usefulness of sustenance. Al Farisi et al., (n.d.) showed that zakat can be used to support environmentally friendly projects.

Proposition of Implementing Islamic Sharia according to Knowledge as A Business Performance

Practicing Islamic Sharia in accordance with knowledge has significant potential to strengthen the relationship between harmonization with society and government '*ummah*' as the business performance of batik traders in Johar market. The first aspect of the relationship is the concept of *ummah* and social responsibility. Kahf, (n.d.) explains that the concept of *ummah* includes the obligation to help each other and pay attention to the common welfare. Dusuki, (2008) shows that Islamic values encourage corporate social responsibility. Second, the principle of *syura* 'deliberation' when making decisions.

This principle is explained by Wahyu, (n.d.) on the importance of *syura* through mutual consultation and participation as good governance of MSMEs. Third, '*adl*' 'justice' during transactions. Economic justice is the main pillar in the Islamic economic system. Fourth, prohibition of usury '*riba*'; and ethical financial practices. According to Heriyanto et al., (2024) Islam prohibits usury '*riba*' and encourages ethical financial practices. Fifth, the concept of trust when managing a

business. Bugandwa et al., (2020) explain that trust includes responsibilities towards owners, employees and customers, and society. Sixth, morals in social and business interactions. Islamic business ethics include honesty, integrity, and social responsibility. Seventh, the concept of *falah* or success in business. Islam teaches the concept of *falāḥ* that includes worldly and *ukhrawi* aspects. According to Wahyuni et al. (n.d.) *falāḥ* involves the balance of individual interests with society. Eighth, the principle of *ta'āwun* 'cooperation' in economics. *Ta'āwun* 'cooperation' in the economy can create mutually beneficial synergies for all parties.

Proposition of Applying Knowledgeable Islamic Sharia can Improve the Link between Honesty in Attitudes and Business Performance

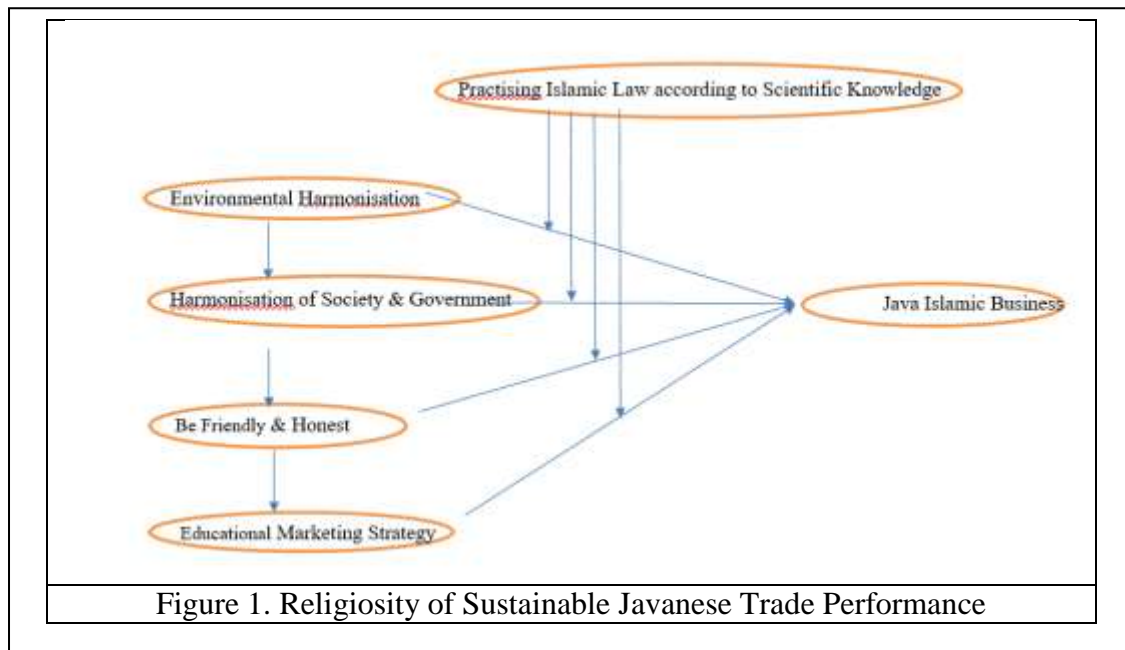
Practicing Islamic law in accordance with knowledge in the context of business refers to implementing Islamic business principles and ethics based on the Qur'an and Hadits. These implications include honesty, justice, and good ethics in business transactions. Important aspects in this regard include first, honesty in transactions. Explained by Syahril et al., (2017) through the hadits of the Prophet Muhammad, "*Honest and reliable traders will be with the prophets and the righteous and the syuhada (man who died in the muslims who died in the way of Allah)*" (Narrated by Tirmidzi). Second, be friendly at the time of service. This attitude is implied in the Qur'an Surah Ali Imran verse 159, "*And if you are harsh and rude, they will certainly stay away from you*".

Therefore, a friendly attitude can increase customer satisfaction and encourage them to return to shop Third, the quality of products and services. Islam teaches to give the best in everything including when doing business as in the words of the Prophet Muhammad, "*Verily, Allah likes it when one of you does a job diligently*" (Narrated by Baiḥaqī). Fourth, ethics in competition. Allah says in Surah Al-Syu'ara verse 183, "*And do not harm man by diminishing his rights*". Fifth, social responsibility, it is in line with what the Prophet Muhammad said, "*The best of mankind is the most beneficial to others*" (Narrated by Aḥmad). According to Soumena (2024), the application of Islamic business ethics has a positive effect on the business performance of MSMEs in Makassar City.

Proposition of Practising Islamic Sharia according to Knowledge can Strengthen the Relationship of Educational Marketing Strategy as Business Performance

The first related aspect is that the concept of Islamic law in doing business provides comprehensive guidance in running a business in accordance with Islamic principles. The most important aspects in that regard include: (a) *ḥalāl* products and processes, (b) honesty in transactions, (c) prohibition of usury and *garar*, (d) ethics in business competition. Second, educational marketing strategy as an approach that not only focuses on sales, but also provides consumer knowledge and understanding. According to research by Adi et al. (2018) found that Islamic marketing has a positive impact on the business performance of SMEs in Indonesia.

Looking at the various explanations of the eight propositions and their aspects in the perspective of the business performance of batik traders in the Johar Semarang market bring up to a new mini-theory called Religiosity of Sustainable Javanese Trade Performance. Religiosity means, a person's level of commitment to their religion and how that commitment is reflected in their daily attitudes and behaviour (Worthington et al., 2003). Indications of this reflection are shown in various dimensions of life including trade performance. Sustainability is a concept that refers to the ability to meet current needs without compromising the ability of future generations to meet their own needs. The concept involves the continuity of economic growth, environmental protection and social welfare. Looking at the explanation of the meaning and various previous analyses, it implies that the intention in the mini theory contains four steps, namely environmental harmonization, community and government harmonisation, being friendly and honest and, through educational marketing strategies. The four steps are the source of moral values, by carrying out Islamic shari'a in accordance with science giving birth to Javanese Islamic business performance, if drawn the figure 1.



The figure 1 illustrates a conceptual framework for this research, which is entitled "Religiosity of Sustainable Javanese Trade Performance." This framework is not merely a visual representation; it captures the intricate relationships and processes that emerged throughout the study. The arrows within the figure symbolize the dynamic flow of ideas and findings, highlighting how various concepts are interconnected. Through rigorous analysis, the research identified the formation of eight distinct propositions that reflect a range of aspects and moral values significant to the subject matter. From this comprehensive analysis, four crucial steps have been delineated, each representing an essential component of the Javanese Islamic business ethos. These steps include: 1. Environmental Harmonization. This proposition emphasizes the importance of balancing trade practices with ecological sustainability, ensuring that business operations do not harm the environment. 2. Harmonization of Society with the Government. This step focuses on fostering positive collaboration between the community and governmental entities, promoting a supportive regulatory environment for trade. 3. Fostering Friendliness and Honesty: At the heart of Javanese Islamic business is the commitment to ethical practices, which encourages building trust and good relationships among business partners and customers. 4. Implementing Educational Marketing Strategies. This involves using marketing techniques rooted in educational principles to promote products and services, ensuring that consumers are well-informed and can make choices aligned with their values. Together, these steps provide a comprehensive approach to enhancing the performance of Javanese Islamic trade, bridging traditional values with sustainable business practices.

CONCLUSION

Looking at the results and discussion of this research, it can be concluded that first: the moral values of batik traders' business performance in Johar Semarang market are sourced from three characteristics as a unity of moral attitudes or ethos of Javanese Islamic trade culture, namely, harmonious, functional structural and transcendental. Second: the harmonious characteristic for the business performance of traders' moral attitude or ethos is shown in two ways. First, always trying to be kind to nature and various interested parties. Second, these parties are mainly customers (consumers), suppliers, internal traders, the surrounding environment and the government. Functional structural characteristics as the performance of the merchant business moral attitude or ethos is shown through being friendly and honest and attractive appearance. Transcendental characteristics for the performance of the trader's business, the moral attitude or ethos is shown by

believing that this life depends on the Almighty or God. The identification of batik traders' business performance is shown through the findings of concepts and formed propositions with aspects that give birth to a mini-theory called Religiosity of Sustainable Javanese Trade Performance. The theory is a perspective of trade (business) behaviour based on Javanese Islamic moral values.

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