

Work Ethos and Religion Implementation in Supporting Business Existence in Metal Craftsmen in Cepogo Village of Boyolali Indonesia

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Keywords: Religion, Business Existence, Work Ethos, Metal Craftsmen

Abstract: The profession of metal craftsmen is a job sent down from one to the next generation in Boyolali community. Metal craftsmen experiences fluctuating business cycle. However, bad times or problematic financial condition does not stop craftsmen from running their business. They work harder to improve their business in order to survive and to develop business to be better. In doing the job as metal craftsmen, work ethos is required to support business successfulness. The unit of analysis in this study was metal craftsmen implementing religion in running their business selected using purposive sampling technique. Techniques of collecting data used were observation, in-depth interview and documentation. Data validation was carried out using source triangulation. Data analysis was carried out using an interactive model. The theories employed in this study were The Protestant Ethic and The Spirit of Capitalism. The result of research showed that metal craftsmen existing in Boyolali have work ethos and religion implementation to support their business successfulness. Work ethos applied by craftsmen included honesty, timeliness in product ordering by consumers, persistence in producing work, loyalty to consumers. Loyalty means that when consumers bring their own design to product or customized product, the design would not be given to other consumers. This metal craft was known as hand made, therefore it has the unique shapes. In running their business, metal craftsmen have a great spirit and work hard for the sake of business successfulness. This spirit builds on religion implementation. Metal craftsmen believed that when they run business, they should also implement religion tenet. Religion implementation conducted by metal craftsmen included establishing Islamic boarding school, elementary school, conducting pilgrimage (*umroh*), and giving contribution (*sedekah*) to orphanage. Through implementing religion tenet, the metal craftsmen believed that business successfulness and existence will be realized.

1 INTRODUCTION

The Ministry of Industry continuously encourages national creative industry development, the growth is increasing by 7% per year. The Ministry of Industry reveals that the added value deriving from creative economic sector is estimated to reach IDR 111.1 trillions during 2014-2015. The sub sector contributing highest added value is craft one with export growth rate of 11.81 percent (Ministry of Industry, 2015).

The existing handicraft in Indonesian community brings a great benefits to the community development. The presence of handicraft can develop natural resource and human resource. To produce an art work, in this case handicraft, the required skill is acquired hereditarily from family.

In running their business, craftspersons experience fluctuation. Business' progress is determined by good work ethos and religion implementation to support the business. When business is in difficult period, high spirit and awareness of reconstructing the business are required. To maintain business stability, craftspersons apply work ethos and implement religion to support their business. It is conducted by craftspersons in Cepogo Village, Boyolali.

Metal handicraft business existing in Boyolali is an art sent down hereditarily since Mataram Kingdom period. Until today, copper handicraft is occupied with by Tumang Hamlet people and even now develops rapidly using not only copper but also aluminum, brass, and iron materials. Similarly, viewed from craft product, the former production of

kitchen appliances has recently developed into the more modern by producing calligraphy, lamp, bathtub, waste basket and etc.

More rapid business development builds on work ethos and religion implementation by craftsperson. Religion implementation conducted by craftsperson is related to Republic of Indonesia's state foundation, Pancasila, particularly the first principle, Belief in the divinity of God, (in Indonesian, Ketuhanan Yang Maha Esa).

The religion values held on by craftspersons are related to the first principle of Pancasila, Belief in the divinity of God. This value represents Indonesian nation as a religious and tolerant one (Santoso, 2005).

Islamic Work Ethics (IWE) are relatively high. This can be interpreted that employees in the institutions under study strongly adhere to IWE. The overall mean of the job satisfaction is above the mid-point (Rokhman, 2010).

Work ethos highly affects an individual's work spirit. Thus, work ethos can generate a spirit to pursue career performance. A good work ethos of metal craftspersons leads the metal business to be more advanced.

Ethos is defined as attitude, personality, character, and belief an individual or a community has, composed of various habits, cultural influence and value system believed in. Ethics is different from ethos, as ethics essentially occupies cognitive aspect of human life (Tasmara, 2008).

The ethos or character is the personal way of being self acquired in the daily exercise of freedom "“For Aristotle, human development requires initiation into a culture in which qualities of personhood and character are recognized and practiced. It is important to note that all these processes cannot be reduced to mere socialization (McLaughlin,2005).

Bringing spirit into workplace has been a priority for many business organizations to support their sustainable success. Spirit in workplace is about care, affection, integrity, and attempting to implement an individual's values in workplace. That is individual and organization seeing job as an opportunity of growing and contributing to society meaningfully (Srirangarajan,2011).

Work ethos that can improve business advance has made metal crafts well-known at global level. This metal craft's fame is inseparable from the craftspersons' hard work to create unique good and acceptable works to all people.

Work ethos of the craftspersons have builds on religion experience making the craftspersons the

successful business performers and enabling them to get up again when their business is in difficult period. Religion becomes a factor supporting business the craftspersons preoccupied with to survive until today. Religion gives the craftspersons the high working spirit.

Their behavior becomes more cooperative towards co-religionists and may or may not become more hostile towards outsiders – adherence is a club good (Berman & Laitin, 2008).

Sadaqah (voluntary charity) is a glorious activity in Islam. It is considered to be a symbol of one's Iman (faith).The importance of Sadaqah has been narrated both in the holy Qur'an and in the Hadith. Thus, the Muslims always try to give aids to the needy people (Kausar, 2018).

The conducted religion implementation is the one taught by Islam religion, because all craftsperson communities are Muslims. Values that can be the spirit in work ethos were *sedekah* (alms) and sharing with fellow human beings. People should have been able to apply values contained in the religion for successful business purpose. This research aims to find out work ethos and religion implementation as the business existence among craftspersons in Cepogo.

2 METHODS

This qualitative research was taken place in Cepogo Village, Boyolali using case study approach (Yin, 2014). The author preferred using descriptive case study strategy considered as capable of explaining better the phenomenon of work ethos and religion implementation as business existence in metal craftsperson in Cepogo Village, Boyolali, Indonesia. This study was conducted from February to March 2018. This research employed purposive sampling by selecting metal industry performers applying religion implementation in running their business and having good work ethos. Techniques of collecting data used were observation, interview, and documentation. Documentation source derived from village archive and photograph. Data validation was carried out using source triangulation and data analysis using an interactive model (Miles and Huberman, 1984).

3 RESULT AND DISCUSSION

The result of research showed that metal craftspersons experienced fluctuating business development in running their business. However business performers can control their business condition thereby their business remain exist and keep developing. Metal craft still existent and developing continuously building on good work ethos and religion implementation applied by metal craftspersons.

Good work ethos the craftspersons have includes: honesty, timeliness in finishing product ordered by consumers, persistence in producing work, and loyalty to consumers. Such work ethos can create permanent buyer thereby increasing sale volume among individual craftspersons.

Craftspersons hold the consumers' trust in them as it can improve certain craftspersons' value before the consumers. Various forms of work become distinctive appeal to consumers. Consumers' satisfaction becomes the craftspersons' main goal, as they can be permanent buyers. The result of interview with Mr. Agus shows as follows:

"The buyers here come abroad and like hung lamp, for example Dutch buyer. Permanent buyers for lamp and table products come from Netherland and Australia," (Agus, metal craftspersons, Boyolali, February 15, 2018).

Discipline and honesty in working become the key to business advance of metal craftspersons. Work ethos can be affected by religious values as well. God loves workers and through working, they can be elected servants; those motivations become a belief in doing economic activity (Weber, 1958).

Cepogo Villagers have high entrepreneurship spirit. It is indicated with large number of craftspersons existing. There are about 652 craftspersons existing in Cepogo Village (Cepogo Village Head Office).

Business performed does not always run smoothly as planned, sometimes business cycle goes down due to some factors. The decreased business cycle is due to uncontrolled financial management. Business decrease does not make the craftspersons apathetic in pioneering their business.

Metal craftspersons whose business begins to decrease can be metal craftspersons starting to develop again. It is because they are aware of the importance of religion implementation in daily life. The benefit the craftspersons feel is blessing in their

business, as indicated with order coming continuously.

Similarly, a metal craftsperson in Boyolali states that religion makes the business performers aware that there is an important relationship between business and religion implementation. It can be seen from the citation of interview with Mr. Wiyarto.

"My business I have built from the beginning has ever gone bankrupt. Buyer craftspersons know how to produce themselves. We are sometimes overloaded. We borrow some money from usurer. Some people consider that borrowing money from usurer will be helpful. We want to fulfill the buyer's order timely, but sometimes we lacked of capital. Many businesses on peak go bankrupt due to usurer. They are entrapped. Having learnt about it, in fact usurer's system is very depressing. Usury means paying interest continuously. The usurers must be fierce and coarse, so that we should pay the loan with everything we have. Finally, we have nothing" (Wiyarto, metal craftsperson, Boyolali, February 15, 2018).

The business experienced bankrupt does not make the craftspersons submitted, they instead take some lessons from that incidence. The lesson is that the craftspersons are getting closer to Allah. Motivation makes them realized that their running business so far is less blessed as they rely on usury for capital and they rarely give alms. It is indicated with a citation of interview below.

"I have heard ustadz Yusuf Mansyur's speech about sedekah (alms) on television. Then, I feel that I am Muslim but I have not known Islam well. Thus, I become aware of some problems. I should pass through bankrupt process to know Allah better. Then, I sell my residual products and I give the money resulting from the product sale to orphanage. And, I began to borrow money from my friend to start my business gradually. I read Al Qur'an more, do duha, and tahajud, and I sold dispenser and TV, the money resulting from which is given to orphan. When I had nothing, Alhamdulillah, an order calling came in" (Wiyarto, metal craftsperson, Boyolali, February 15, 2018).

High motivation in doing work enables craftspersons to restart their business. Work ethos experienced by craftspersons is based on religion, in which craftspersons make transaction between

buyers honestly, work on the order timely, and give alms to maintain their business sustainability. It can be seen from the citation of interview below:

“The most important thing is that I can be useful to many people. I have established Muhammadiyah Elementary School for three years, and became donator in the school. I am inspired from my experience in which my child attended public school up to 4th grade, but he/she worked on problem of 5 x 5 difficultly. Finally I move him/her to Muhammadiyah school in Banaran” (Wahyu, a metal craftsman, Boyolali, February 25, 2018).

Craftspersons believe that giving some of our livelihood for many people’s interest will affect our life and business. A successful business is separable from religion activity implemented by craftspersons. It is consistent with Max Weber’s theory suggesting that work ethos as working spirit becomes an individual or a groups’ typical characteristics and group. Weber’s basic findings in protestant ethics and capitalism spirit are: (1) considering that any type of jobs and level are God’s calling, (2) successful work indicates that God has given them an opportunity of exalting His name, (3) ethics grows work ethos, discipline, hard work, parsimony or benefit rather than lavishing money for unnecessary thing, and saving money. Thus, the implication of protestant ethics includes work success improving within society, high production, and accumulated profit.

Economic activity adjacent to religion has created new atmosphere in economic activity. Islam tenet value applied to a business includes treating fellow human beings well. The effect to be felt is kindness acceptable to metal craftspersons. Rapidly developing business makes the craftspersons not to forget investing their richness. It can be seen from citation of interview below:

“I usually use monetary profit resulting from business for opening new business in different area (field), such as cow breeding, broiler chicken breeding, fashion store, and for buying some land for investment” (Kis, metal craftsman, Boyolali, February 15, 2018).

Investment usually done by craftspersons can be a reserve business when business cycle is decreasing.

4 CONCLUSIONS

From the result of research, it could be found that work ethos and religion implementation affected the existence of business among craftspersons in Cepogo. Work ethos and religion implementation applied by metal craftspersons could make their business surviving until today. Work ethos applied includes honesty, timeliness in finishing product ordered by consumers, persistence in producing work, and loyalty to consumers. In addition to work ethos, craftspersons were supported with religion implementation usually done by business performers in daily life. Religion implementation was conducted through Islamic boarding schools, establishing elementary school, doing *umroh*, and giving alms to orphanage. In running their business, metal craftsman had a great spirit and works hard for their business’ success as the representation of religion implementation.

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