

Batik Painting Employees' Welfare In Yogyakarta (An Analysis Of Maqasid Sharia Framework)

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Abstract

Objectives - The main purpose of this study is to analyze the implementation of welfare concept from the Islamic Economic perspective in Sub Sector Batik Painting Industry in Yogyakarta.

Methods - This is an explanatory research study with analytical descriptive of kashif analytical. This study uses rational-empirical approach (deductive). The research begins with empirical facts of an event/phenomenon that shows the number of batik industry in Yogyakarta. Maqasid Sharia is used to analyze the object of the research. Therefore, this study can be categorized as empirical-rational (inductive). The study was conducted in Yogyakarta that consists of 5 districts, namely: Sleman, Bantul, Kulon Progo, Gunung Kidul and Yogyakarta.

Results - Maqasid sharia as an indicator of welfare has been implemented in most of the batik painting industry in Yogyakarta, with the highest order is *hifzhul-‘aql*, followed by *hifzhul-maal*, *hifzhun-nasl*, *hifzhun-nafs*, and the lowest is *hifzhud-din*. By order of the area of application, the highest is Kulon Progo (70.31%), followed by Yogyakarta (70.26%), Bantul (70.25%), Sleman (60.09%) and the lowest is Gunung Kidul (50.29%).

Conclusion - Based on the analysis of socio-economic welfare, as much as 64.7% of employees were able to meet the needs of their family life, while the remaining 33.3% were classified as *mustahiq* (poor) which require serious attention. Based on the analysis of Ibn Khaldun's concept on welfare, Batik industry in Yogyakarta has not fully implemented the welfare yet. It is characterized by the application of distributive justice between the owner and the employees are still not in accordance with the Hadith of the Prophet, which is 1: 2.

Keywords: Islamic Welfare, Maqasid Sharia, batik painting

Abstrak

Tujuan - Tujuan utama dari studi ini, untuk menganalisis implementasi konsep kesejahteraan dari sudut pandang ekonomi Islam pada Industri Batik Tulis di Yogyakarta.

Metode - Studi ini adalah explanatory riset dengan menggunakan analisis deskripsi dari analisis kasif. Studi ini menggunakan pendekatan rasional empiris (deduktif). Penelitian ini dimulai dengan fakta empiris atas kejadian atau fenomena yang terjadi pada sejumlah industri batik tulis di Yogyakarta. Maqasid Shariah digunakan untuk menganalisis obyek penelitian ini. Studi ini dilakukan di Yogyakarta yang memiliki 5 kabupaten yaitu, Sleman, Bantul, Kulon Progo, Gunung Kidul dan Yogyakarta kota.

Hasil - Berdasarkan hasil analisis dengan menggunakan indikator kesejahteraan menurut Islam, diketahui bahwa penerapan Maqasid Shariah pada industri Batik Tulis di Yogyakarta secara berurutan adalah sebagai berikut; tertinggi *hifzhul-‘aql*, *hifzhul-maal*, *hifzhun-nasl*, *hifzhun-nafs*, dan paling rendah *hifzhud-din*. Adapun jika dilihat berdasarkan wilayah, penerapan kesejahteraan ekonomi menurut Islam, berdasarkan tingkat kekafannya adalah, Kulon Progo (70.31%), Yogyakarta (70.26%), Bantul (70.25%), Sleman (60.09%) dan yang tidak kafah Gunung Kidul (50.29%).

Kesimpulan - Berdasarkan hasil analisis kesejahteraan ekonomi, diketahui bahwa 64,7% karyawan yang di wawancara, termasuk dalam golongan mampu, sedangkan 33,3% termasuk miskin dan membutuhkan perhatian. Berdasarkan hasil analisis dengan menggunakan konsep Kesejahteraan Ibnu Khaldun, diketahui bahwa implementasi kesejahteraan menurut Islam, di Yogyakarta belum kaffah. Penerapan keadilan distribusi antara pemilik industri dengan karyawannya belum sesuai dengan Hadits Nabi, yaitu 1:2.

Kata kunci: Kesejahteraan, Islam, Maqasid Shariah, Batik Tulis

1. Introduction

Batik is an Indonesian cultural heritage known since the 4th century AD. Batik culture is heavily influenced by Hinduism of India, which continues to evolve in Majapahit era (GP. Roufer, 2009). Since October 2, 2009, UNESCO officially recognized batik as Indonesian original product. Recognition is also reinforced to the world that Indonesia is the world center of batik.

Various motifs and types of batik found in Indonesia. There are hundred motifs and types throughout Indonesia, which can be categorized into five (5) major patterns, namely: Batik kraton, Batikpesisir, Batik Andalas, Dayak and Melayu. Java is the island that has various Batik motifs and types, therefore it is identified as the center of batik industry in Indonesia.

Public interest in batik will encourage batik industry in many regions, not only in Yogyakarta. The development of batik industry in Yogyakarta is expected to improve welfare of its people. The data below shows the growth of batik industry in Yogyakarta:

Table 1
Number of Batik Painting Industry in Yogyakarta 2014

No	District/City	Industry Number	Employee Number
1	Bantul	11	53
2	Sleman	24	120
3	Gunung Kidul	10	45
4	Kulon Progo	82	157
5	Yogyakarta	29	64
6	Total	156	439

Source: BPS processed

Based on the table above, it can be seen that the Kulon Progo is an area that has the highest number of batik industry compared to other regions. Based on the data collected, it is known that the batik industry in Yogyakarta during the last 5 years has increased and significantly grown. Because of rapid growth, the Government is committed to continually advancing the batik industry in Indonesia, especially in Yogyakarta.

Increasing the number of Yogyakarta batik industry would theoretically improve the welfare of its people. Welfare has always been the hope of every human being. During this time the welfare of the individual is measured by the ability to meet the needs of feasible life. Welfare emphasis is on food and clothing or be financially. In fact, some people who successfully meet the needs of their economies, but they are not prosperous. Based on this background, the researchers conducted a study on how the implementation of welfare according to Islam (*maqasid shariah*) in the batik painting industry in Yogyakarta. This study seeks an answer whether *maqasid shariah* have been implemented on the lives of employees in Yogyakarta batik industry?

Efforts to achieve welfare for all people are not new in the community. Every human being always strives to achieve and improve welfare. Welfare definition that has been understood by humans is a situation where individuals meet all their basic needs. The basic requirement is that the availability of food, drink, clothing, housing, health preserved and the continuity of education to the desired stage. The indicator used to measure welfare still use the size of the material, so most people are stuck in a hedonistic life, exaggerated, and encourage them to be greedy. Often in the hunt for riches they forget to health, so that welfare cannot be achieved overall.

Welfare and economic development is expected to create prosperity which is equitable for every human being. Every individual has the right to achieve prosperity in life. Every effort is made to achieve the welfare of individuals through the world of work. As social beings, humans are always in need of help from others in his work. The meeting between people who are striving for a welfare life with work, led to the birth of business organizations. Through business organizations are expected to create quantitative and qualitative welfare in the lives of its members. Every human being is always trying to achieve and improve welfare. Definition of welfare is a situation where individuals meet all of their basic needs, which refers to the

availability of food, drink, clothing, housing, health and sustainability of education until the desired stage.

The indicator used to measure welfare still use the material dimension with the assumption that if a person's needs and desires materially fulfilled, then the spiritual needs will also be met. The concept of well-being in dictionary Indonesian starting from the word peace means prosperity, quiet and safe (free of all distractions). Social welfare is a portrait of people in a prosperous state. This idea is reinforced in Decree No. 13 of 1988, which states that welfare is the social order of life and livelihood of both material and spiritual are suffused with a sense of security, decency and peace inside and outside, which allows every citizen to meet the needs of spiritual, social, physical their families, and communities to uphold human rights and obligations in accordance with Pancasila.

Welfare according to Islam has a wider range than in conventional economic welfare. In the view of Islamic economics, welfare is not only the fulfillment of all the needs and desires of the people economically in the world, but includes the fulfillment of the people in the world and also in the hereafter, which is characterized by peace of mind. Man who attain peace of mind is a clever man who always grateful for all the blessings given by Allah SWT. Gratitude is always evident in every side of his life was polite and civilized, always feel the presence of God in every step. Peace of mind to encourage positive behavior because *qolbu* manage reason and desires, so that each of their actions benefits themselves and the people. Quietness and peace of one's soul also make a person concerned about the environment,, to people in need, and to the natural surroundings. Qolbu that control mind will be able to control the destructive lust, thus making life calm and peaceful (siz, 2009).

Ghozali in Sulaiman (2002: 37) stated that human needs include three requirements,they are: primary (*dharuriyyat*), secondary (*hajiyyat*) and complementary (*tahsiniyyat*). Furthermore, he said that the main purpose of the application of sharia is a matter of religion, life, mind,

offspring, and wealth. Wealth means anything that is concerned with the economy. In terms of discussing various human problems, Ghazali always refer to the concept *maslahah* (welfare) as a goal. The objective of *maslahah* is achieving the goal of *sharia* that located at: 1. religion protection (*Hifzhud-Din*), 2. Life protection (*Hifzhun-nafs*), 3. Sense protection (*Hifzhul-'Aql*), 4. Offspring protection (*Hifzhun-Nasl*), and 5. Property protection (*Hifzhul-Maal*).

In conclusion, indicators of welfare in Islam are how we are able to achieve *maqasid Shariah* and apply it in their daily lives, so that the welfare of the world hereafter be met. Welfare indicator is the achievement of the people's welfare in terms of: religion, life, sense, family/offspring, and property.

2. Methodology

This study uses rational-empirical approach (deductive). The research begins with empirical facts of an event/phenomenon that shows the number of batik industry in Yogyakarta. Yogyakarta batik industry has significantly contributed to the country's economy by increasing employees' income, job opportunities for the people and increasing foreign exchange. Empirical facts were studied and a number of problems were found. The existing problems were then analyzed according Islamic economy through the concept of *maqasid al-Shariah* welfare. The results were expected to be a reference to find a good solution.

Maqasid Sharia is used to analyze the object of the research. Therefore, this study can be categorized as empirical-rational (inductive). This study uses quantitative approach supported by qualitative and intuitive approach (*Kashif*). *Kashif* and qualitative approach are used in this study to reveal the application of *maqasid Shariah* for employees in Yogyakarta batik industry. Thus it can be seen the level of employees' welfare according to Islam. Quantitative approach is used to determine the relationship among the indicators of welfare variables. Therefore, this study can be categorized as a combination of quantitative, qualitative and *Kashif* approaches. If viewed from the nature of the problem, this study can be categorized into survey research

because it takes samples from the population and uses questionnaires as data collection tool. (Singarimbun, 1995)

The technique used in the design of this study include: First, primary data analysis, i.e. data obtained directly from the source. In this case, the primary data is employees response related to the research. Second, secondary data analysis based on the analysis of internal and external data sources that have been documented.

Location of Studies

The study was conducted in Yogyakarta that consists of 5 districts, namely: Sleman, Bantul, Kulon Progo, Gunung Kidul and Yogyakarta. The choice of location is based on the consideration that Yogyakarta is an area that has a high historical and cultural related to the development of batik and Islam. Additionally, Yogyakarta as a cultural tourist center is one of the purposes of doing business.

Population And Sample

The population in this study is employees of batik painting industry in Yogyakarta. The Number of batik painting industry employees in Yogyakarta are 439 people. Number of samples determination is based on the formula of Soekidjo Notoadmodjo (2005: 92). By using the formula, the number of samples in this is 219 respondents.

Sampling techniques

The Sampling technique used in this study is *probability sampling* with random sampling technique. *Probability sampling* is chosen because it provides an equal opportunity for each element to be selected as sample .

Dynamic Model

According to Chapra (2001: 126-128), the development model for industry, is a model that linkage with socio-economic life of the society. This model connects all the variables of political and socio-economic importance, namely Sharia /The Law (S), the regulatory governance of the industry (G), human or *rijal* (N), property or *mal*(W), development or *imarah* (g) and justice or *al-adl* (j). Model of the relationship between these variables is known as Recycling Justice (*Circle of Equity*), which is shown in Figure 1 below.

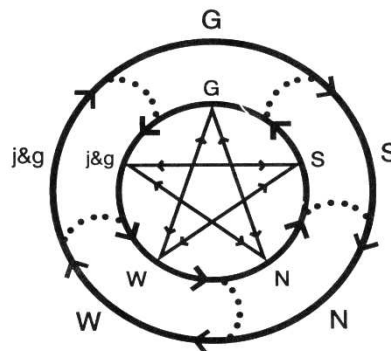


Figure 1 CIRCLE OF EQUITY

Source:Chapra, Umer. *Future of Islamic Economy*. 2001

The analysis put forward by Ibn Khaldun, functionally expressed by Chapra (2001 : 126-128, in Zadjuli, 2009: 47) provides clarity about the relationship between G, S, N, W, g and j with the eventual goal to create welfare (*falah*) physically and mentally here and hereafter as follows:

$$G = f(S, N, W, g \text{ and } j)$$

G = Authority of batik industrial owner

S = Sharia compliance Domestic industry rule

N = Human Resource

j and g = justice and growth

W = Wealth or possessions

Two of the most important relationships in the chain of causality are the growth (g) and justice (j). Growth is very important because there is a tendency in society, where people do not want

to stop, they want to move on. Growth is not only referring to the economy, but all aspects of human development such that each variable enriches other factors such as G, S, N and W which, in turn, these factors will be enriched by the second, thus contributing to the welfare or true happiness for humans (N) and guarantee not only the survival but also the progress in civilization (Chapra, 2001: 128).

The equation does not capture the dynamics model of Ibn Khaldun, but simply reflects its cross-discipline character to include all the main variables discussed. In this equation, G is seen as an endogenous variable, because one of the main concerns of Ibn Khaldun is explaining (factors) that cause the fall and rise of a dynasty (state) or civilization. Based on the theory of Ibn Khaldun, strengths and weaknesses of an industry depends on the strengths and weaknesses of the authority rules it contains. In keeping with long-term survival, authority of industrial owner (G) must guarantee the welfare of employees (N) by providing the right environment to actualize growth (g) and justice (j) through the implementation of sharia/home industrial rules (S) and equal development and distribution of wealth (W).

Definition of Maslahah

Maslahah concept that will be used as reference in this study can be further explained as follows:

1. Safety of faith/religion (Hifzhud-din)

Al-Ghazali puts al-din in the first place of *maqasidShari'ah*. Al-din is fundamental in putting human relations and allowing humans to interact with each other in balance and caring to help strengthen the welfare of all human beings. Religion is a moral filter to allocate and distribute resources according to the rules of brotherhood, social justice, and economic. Religion can also be a motivation that gives strength directly lead to the fulfillment of the needs and the distribution of income (Chapra, 1999: 9-10).

2. Safety of Life (Hifzhun-nafs)

Sharia puts the human soul and every creature that animate in a respectable position. For if the soul is not placed in a respectable position, and then the damage will happen on this earth. Islam has arranged neatly to ensure that no single soul abolished without a definite cause. Is forbidden to kill themselves and others, and a ban on insulting is one part of the obligation to take care of myself.

Development of the human soul can be done through several stages (Zadjuli, 2008). At the beginning of the human soul is in a state *lawamah*, that the human spirit is at its farthest from the light of God. After the increase, then the human spirit move in a state of *amarah* (anger) is the human soul began to approach the light of God but confined by lust *amarah*. The next stage of the human soul towards *Muthmainah* circumstances that people have started to reduce anger and cares about goodness. *Muthmainah* later stage, *rodhiyah/mardhiyah* and ultimately the achievement of the human soul occupies we were the circumstances in which the human soul has been in the perfection of the spirit and the belief that emits light of God.

3. Safety of sense (Hifzhul-'Aql)

Al-'Aql ranks third in the Maqasid Shariah. Human mind can make judgments and choices for the good of themselves and society. Shariah protects it so that people have opportunities to develop their society towards piety and goodness. The rules were created in Islamic law aimed at cleansing the human sense of something that may interfere with its potential as the most valuable tool for humans. For example, the prohibition against drinking and liability study is an effort to protect the safety of sense. Safety sense needs to be done in order to achieve the welfare of sense, one with continually learn and develop knowledge in accordance with the development, but it does not conflict with al - Qur'an and Hadith.

4. Safety family/offspring (Hifzhun -nasl)

The obligation to protect the honor of the family or offspring of something contaminates the Shariah's fourth goal. By protecting human dignity, then Islam can perpetuate the good name and the sanctity of every member of society. In this way taken to the public safe from all disturbances that can manifest serenity and peace. Through this protection, welfare and purity in society can thrive. In this context, the rules of marriage and the prohibition of adultery is one way to protect the honor, the safety of the family and offspring.

5. Safety of property (Hifzhul-maal)

The property of human should be protected in the Islamic Shariah, so there is no deprivation and ill-treatment among men in society. In addition the property could be used for the development of individuals and societies for the better. With the protection of human rights on his property, it is expected humans can utilize the property to save al Din for the sake of humanity. This is the reason for Islam against the act of stealing and seizing property of others, as well as the obligation to ensure the halal wealth in order to protect property.

According to Al-Ghazali, the property is placed at fifth in the maqasid Shariah because the property is not a goal, but a tool in the realization of welfare. If the property as a goal is feared will lead to the occurrence of injustice, inequality and its impact is reduced public welfare. Meanwhile, life, sense, and the offspring are related to the welfare of mankind. Everything needed to make three for everyone should be considered a necessity. Fulfillment of all these requirements will make all members of present and future generations to live a peaceful, comfortable, and healthy and made a major contribution towards the realization and perpetuation *falah* and *hayyat thayyibah* (Chapra, 1999: 11).

3. Results and Discussion

DISCUSSION

Characteristics of Respondents

Characteristics of respondents include Length of Work, Position, Gender, Age, Education, and Zakat, Infaq and Shodaqah expenditure per year. Number of Respondents are 219 people, 105 of them are deemed complete and was compiled by researchers.

Length Of Work

Based on finding in the study terms of length of work on batik painting industry sub-sector in Yogyakarta (DIY) 58 respondents (55 %) have worked between 5 to 10 years, 38 respondents (36 %) have worked more than 10 years, and 9 respondents (9 %) have worked less than 5 years.

Position

Based on finding in the study in terms of positions in the sub-sector of batik painting industry in Yogyakarta (DIY), 53 respondents (50 %) are batik painters, 19 respondents (18%) are salespersons, 18 respondents (17%) are laborers, and 15 respondents (15%) are foremen.

Gender

Based on finding in the study, it can be seen that 78 respondents (74 %) who work in the sub-sector of batik painting industry in Yogyakarta (DIY) are female, and 27 respondents (26 %) are male.

Age

Based on finding in the study, it can be seen that the characteristics of respondents by age are dominated by the age group of 36-45 years 42 respondents (40%), followed by the group of 26-35 years 22 respondents (21%), and above age group 46-50 years 18 respondents (17%), and 14 respondents (14%) age group between 15-25 years, and the last age group over 50 years 9 respondents (7%).

Level of Education

Based on finding in the study it can be seen that the characteristics of respondents by education level are dominated by high school as many as 45 respondents (43%), junior high school as many as 23 respondents (22%), then Diploma as many as 19 respondents (18%), elementary school as many as 18 respondents (17%), and there is no Bachelor degree respondent.

ZIS expenditure (Zakat, Infaq and Shodaqoh)

Based on finding in the study, it can be seen that the characteristics of respondents by level of expenditure for ZIS, less than 2.5 % of the average income as many as 68 respondents (65 %), and expenditure for ZIS 2.5 % - 5 % of the average income as many as 37 respondents (34 %).

Validity Test and Reliability Instruments

Testing the validity and reliability of the instrument was conducted to measure the extent to which the precision and accuracy of a measuring instrument in performing measuring function. Testing is done by correlating the scores of items with a total score variable that has been corrected. A high correlation coefficient indicates compatibility between the function item with the overall study. Data were tested as many as 105 respondents using SPSS 18. Based Masrun (1979) in Solimun (2005) states that when the positive correlation coefficient greater than 0.3 then the relevant indicator is considered valid. The analysis technique used is the Pearson Product Moment Correlation. In testing the validity of the value can be seen from the corrected item total correlation.

Variable of Employees' Welfare

Variable of employees' welfare consists of five indicators which are developed into fourteen question items. Based on the measurement results of the fourteenth items, wherein each item question is measured using Product Moment correlation, indicates that all items have positive correlation and above 0.3. Results of detailed calculations for each item of Pearson correlation coefficient variable of employees' welfare can be seen in the following table:

Table2
Validity Test on Employees Welfare Variable

Indicator	Corrected Item- Total Correlation	Remark
addin1	0.833	Valid
addin2	0.808	Valid
addin3	0.848	Valid
addin4	0.250	Not valid
alaql1	0.704	Valid
alaql2	0.837	Valid
annafs1	0.859	Valid
annafs2	0.680	Valid
annafs3	0.868	Valid
maal1	0.615	Valid
maal2	0.874	Valid
maal3	0.628	Valid
annas11	0.832	Valid
annas12	0.743	Valid

Source: results of validity test

Based on the table 2 is known that there is a single indicator variable employee benefits that are not valid. Theoretically it is not too significantly affect the measurements, therefore, the indicators used to measure the welfare of employees can be fully used.

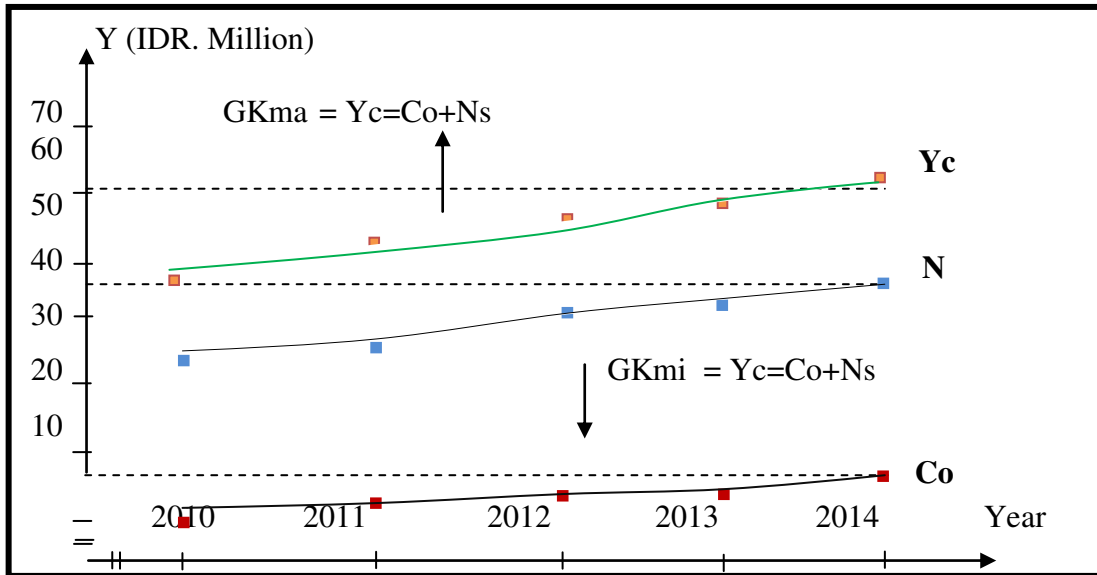
ANALYSIS OF WELFARE

Welfare according to the concept of maqasid Sharia is not measured by the amount of property owned by a person, but how he gets fortunes of the world and the hereafter. Fortune of the world and the hereafter become a destination for Muslims in search of livelihood. The signs of Muslim blessings or good fortune in the world and the hereafter are measured by five (5) blessing called the maqasid Shariah.

The welfare of employees in terms of the financial is calculated based on the average income and expenditure per month compared to gold price. The interesting thing in this case is that the employees who are mostly women are not the main income earner in the family, so the revenues gained from working in the batik industry just as an addition to the family income.

To determine the socio-economic welfare of Muslim families in Yogyakarta, whether classified as poor or prosperous at a particular place and time uses boundary hijab poverty and prosperity

according to the Islamic economic perspective Zadjuli (2006: 17). The approach used in introducing and measuring Zadjuli hijab limit poverty and prosperity under Islam can be seen in Figure 2 below:



Sumber : Zadjuli (2006a: 17)

Keterangan :

Y = Gross National Product (GNP)

Gkma = Garis Kemakmuran

Gkmi = Garis Kemiskinan

Figure1 Boundries Of Prosperity And Poverty According To Islam

$Y_c = C_o + N_s$ = Boundaries of income to determine the muzakki

(prosperous) dan mustahiq (poor) family

C_o = Income for the minimum consumption per family

N_s = Income as boundary conditions to expend zakat

Figure1 shows that the average value of poverty and prosperity in Yogyakarta grows from IDR 45,695,848.00 in 2008 to IDR 60,534,000.00 in 2012. The growth in value is caused by an increase of mustahiq spending and an increase in gold price. Based on these calculation, it can be seen the percentage of employees in Yogyakarta batik in the category mustahiq (poor and needy) and muzakki (those who can afford to pay tithe).

The research data show that in 2014, the respondents were classified as prosperity, which is located on the line of prosperity (Gkma) is 68 out of 105 respondents, or 64.7%, while respondents who are under the poverty line (GKMI) is 37 out of 105 respondents, or 33.3%. Data from this study concluded that 64.7% of employees in Yogyakarta batik industry were

among those able to meet the needs of their family life, while the remaining 33.3% were classified as mustahiq (poor) which require serious attention.

The results showed that the management of batik industry with the highest level of kafah is Kulon Progo (70.31%), followed by Yogyakarta (70.26%), Bantul (70.25%), Sleman (60.09%) and the kafah lowest level is Gunung Kidul (50.29%). The level of kafah is seen from the average of respondents' answers.

Furthermore, the data obtained and analyzed using the theory propounded by Ibn Khaldun. This theory provide clarity about the relationship between the G, S, N, W, g and j where the end goal is to create welfare (Falah) physically and spiritually in the world and the hereafter as follows:

$$G = f(S, N, W, g \text{ and } j)$$

Where :

G = Owner batik industry

S = internal rules of Islam batik industry

N = Employees (respondents)

j and g = equity and growth

W = Employee Welfare

Two of the most important relationships in the chain of causation are the industry's growth (g) and justice (j). Industrial growth is very important because the normal tendency of human lives do not want to stop, they continue to advance innovation, develop or decline. The growth of batik painting industry does not only refer to the increase in business turnover, but all aspects of employees' welfare growth as such that each variable enriches other factors such as G, S, N and W and, in turn, these factors will be enriched by a second, thus contributing to the welfare or happiness for the employees (N) and ensure not only the survival but also the progress of civilization (Chapra, 2001: 128).

Ibnu Khaldun concept in micro-economic can be implemented in the management of Batik industry. In this case, G analogous to industrial owner, and N is the employees who work in

industrial environments Batik, while W is the welfare of employees within the industrial environment. Based on the results of the study, it can be seen that the welfare model according to Ibnu Khaldun has been implemented in managing the batik industry in Yogyakarta, but its implementation has not been *kaffah*, which is characterized by average score of only 4.32 assessment, below the highest score (5). Implementation of the welfare in the batik industry in Yogyakarta which has not been *kaffah* is evidenced by the implementation of distributive justice between the owner and the employees that are still not in accordance with the Sunnah of the Prophet. Based on the study of the sunnah of the Prophet, the distributive justice accepted is 1:2, while the batik industry the ratio is 1: 30. If the net income of the owner of the industry is 30 million, workers get 1 million rupiah. Earnings ratio is far from being exemplified by the Prophet. This proves that the implementation of sharia has not been *kaffah*. The income gap shows that distributive justice in the batik industry in Yogyakarta is not yet *kaffah*.

Application of distributive justice has uneven less optimal impact on the welfare of employees. This is an evidence that supports the theory of Ibn Khaldun about Circle of Equity that was developed by Chapra and perfected in its application in micro economy by Zadjuli. Furthermore, in assessing the welfare according to Islam, there are three levels, namely sufficiency, happiness, and blessing (Imam Suroso Zadjuli, 2000). Sufficiency means the fulfillment of food, clothing and housing. Happiness is synonymous with comfort inside and outside, while a blessing to have a more comprehensive sense that is the fortune in the world and the hereafter. Blessing is a form of welfare as true according to Islam, so in this study the indicators used to measure employee benefits batik industry is *hifzhud-din*, *hifzhul-‘aql*, *hifzhun-nafs*, *hifzul-maal* and *hifzhu-nasl*.

Based on interviews and questionnaires given to respondents, it can be concluded that the highest indicators of the welfare of employees in batik industry in Yogyakarta is *Hifzhul-‘Aql*, the salvation of mind with an average score of 4.19. This means that employees in Yogyakarta batik industry to work with the aim to master the science of batik and they also give priority to

the quality rather than quantity. Patience, perseverance and sincerity in doing the work are being priorities to employees in Yogyakarta batik.

For more details, it can be seen in the following figure 2

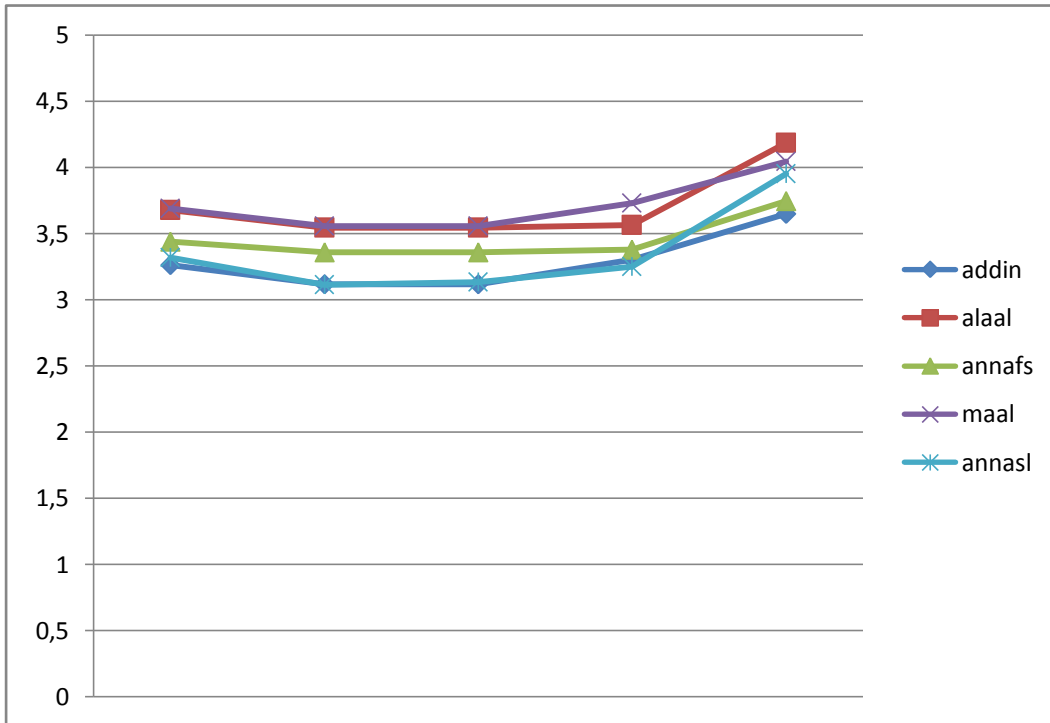


Figure 2 Dynamics of Welfare Year 2010 – 2014

Figure 2 shows that the highest indicator of employees' welfare in the batik painting industry sub-sectors in Bantul is *Hifzu- 'Aql*, i.e. the safety of mind with an average score of 3.702. It means that the employees of Batik painting industry prefer to take priority on the science of batik in their work according to Javanese ideology *alon-alon waton kelakon*, which means they have to be patient, diligent, and sincere to the will of Allah.

The second highest indicator is *Hifzhul-maal* with an average score of 3.676. This suggests that adequate food, clothing and housing is one of the reasons the employees to work. Although, in terms of quantity, the value of revenue from income batik cannot be categorized as high, but they are comfortable and true to the work, by continuing to improve their knowledge and skills. Most employees in the batik industry in Yogyakarta are women. They work with the motive to

support their families, so that batik income is not the only source of household income. Wealth is necessary for human survival in the world, but Islam teaches that wealth is not the main thing, which is embodied in the order of priority indicators of welfare according to Islam. Islamic teachings on the priority have been proven by the employee welfare batik, Yogyakarta. Most employees do not seek wealth batik as their work orientation. They work just to hope enough income to meet their needs, not for wealth. This proves that the average employee working in the batik industry does not intend to get a big salary or material wealth.

The third highest indicator was Hifzhun-nasl with an average score of 3.281. This time the batik industry employees work in their homes or in industries that are around the house. They can do their job at home while taking care of the household. Prosperity viewed from the standpoint of employees batik, is working with no pressure, it is fully compatible with most of the motivation of the employees who work for more than helping the economy of the family, filling time and fulfill their belief that work is worship.

Furthermore, the fourth indicator is the high perceived- hifzhun-nafs. Hifzhu-nafs is security and comfort in life, which is one measure to determine the level of welfare. The results in this study indicate that the safety and comfort of work is not too became the focus of attention of employees and also batik industry leaders, so fourth place is perceived to measure welfare. This is reasonable because the risk of workplace accidents in the batik industry is relatively small. In addition, the average employee batik also works at their homes.

The last indicator is the lowest perceived Hifzhud-din which is the safety of life or beliefs. This thing is quite apprehensive because in the middle of the jealous implementation of life based on the teachings of the Prophet was still there on Islamic beliefs weak. Weak confidence levels of batik employees, of course, influence the behavior of those in religious life. This shows that the religious life of each employee batik industry is still far from kaaffah.

4. Conclusion

1. The application of *maqasid sharia* as an indicator of welfare according to Islam has been implemented in most of the batik industry, with the highest order *hifzu-aql*, *hifzu-maal*, *hifzu-nasl*, *hifzu-nafs*, and the lowest is *hifzhud-din*.
2. By order of the area of *maqasid sharia* application, the highest order is Kulon Progo (70.31%), followed by Yogyakarta (70.26%), Bantul (70.25%), Sleman (60.09%) and most not *kaaffah* is Gunung Kidul (50.29%)
3. Based on the analysis of socio-economic welfare, as much as 64.7% of employees were able to meet the needs of their family life, while the remaining 33.3% were classified as *mustahiq* (poor) which require serious attention.
4. Based on the analysis of the welfare concept of Ibn Khaldun, Batik industry in Yogyakarta has not been fully (*kaaffah*) implemented yet. It is characterized by the application of distributive justice between the owner and the employees is still not in accordance with the Hadith of the Prophet, which is 1: 2.
5. Based on the results of this study, it can also be identified that the application of *maqasid sharia* as the indicator of welfare according to Ibn Khaldun in the sub-sector of batik painting industry in Yogyakarta has been implemented in majority of batik companies, especially in terms of the increasing scientific practice of batik. The practice has been implemented among Muslimah leaders as managers, motivators and decision makers on the one hand and employees as executors of the work on the other hand. The application of *maqasid al-sharia* for the last 5 years (2008-2012) has increased significantly that influence the improvement in incomes

RECOMMENDATIONS

1. Advice for Batik Industry:

Batik entrepreneurs should improve the welfare of its employees in accordance with *maqasid sharia* and the concept of Ibn Kaldun. In addition, employers should continue to develop its

business, without ignoring its impact on the environment. It is intended to keep Indonesia as the world's center of batik, can improve the welfare of employees and the surrounding community, as well as the surrounding nature.

2. Recommendations for Government

The government should protect the batik industry by disseminating and enforcing copyright law, so the copyright work is not hijacked by others. In addition the government should organize an exhibition of batik as a means for entrepreneurs/artisans to introduce his works. The government should build a museum of batik as a tools for people to deepen the knowledge of batik.

3. Suggestions for further research

Future research can expand the research object not only on batik painting but also batik cap and batik printing as well as expand the scope of research to throughout Indonesia or Southeast Asia.

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