

Integrating Green Marketing Strategies with the Philosophy of *Memayu Hayuning Bawana* in Javanese Islamic Culture

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Abstract

This research is driven by the environmental challenges posed by the liquid waste generated by batik micro, small, and medium enterprises (MSMEs) in Semarang City. The primary objective of this study is to analyze the integration of Green Marketing (GM) strategies with the philosophy of *Memayu Hayuning Bawana* (MHB) within the context of Javanese Islamic culture, focusing specifically on batik MSMEs in Semarang City. This analysis is grounded in local Javanese wisdom that aligns with Islamic teachings, rather than relying on the Qur'an or Hadith. Employing a qualitative research methodology, this study adopts a single case study design analyzed through the Theory of Planned Behavior. A purposive sampling technique has been utilized to select informants from batik MSMEs who possess either residency in or familiarity with Javanese Islamic cultural practices. Data collection methods include observation, in-depth interviews, documentation, and focus group discussions. Through the application of this methodology, the study presents a model for integrating GM strategies with the MHB philosophy as practiced by batik MSMEs in Semarang City. This model is articulated through four principal findings: First, Eco-Philosophy Integration Model. This concept emphasizes the implementation of MHB philosophy within green marketing as a sustainable business model. Second, Active Patience Concept. This notion reinterprets the traditional understanding of "patience," transitioning it from a passive interpretation to one characterized by active strategic thinking. Third, Value-Driven Business Paradox. This phenomenon highlights how businesses driven by MHB moral values can achieve considerable social and ecological impacts, even in the presence of modest financial returns, thereby creating alternative success metrics. Fourth, Cultural-Modern Communication Gap. This finding identifies the discrepancies between the comprehension of MHB philosophy and the pragmatic mindset of contemporary consumers. The four primary findings, representing a model for the integration of GM strategies with the MHB philosophy in Javanese Islamic culture, are intended to provide valuable strategic contributions to batik MSMEs in Semarang City.

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INTRODUCTION

According to data from the Semarang City Micro, Small, and Medium Enterprises (MSME) Office, 306 batik MSMEs, the majority of which use synthetic dyes in production, each unit produces an average of 500 liters of liquid waste per day, containing heavy metals, synthetic dyes, and other hazardous chemicals. This has a negative impact, especially on environmental pollution for both nature and humans and the problem should not be ignored (Hendro, 2020). According to Scelles et al. (2024), MSME players may not realize or have not found solutions to these negative impacts in their business activities.

This explanation implies a demand for MSMEs to find solutions to environmental threats. The Green Marketing (GM) concept may be an alternative solution to these environmental damage issues. According to Cees, GM is a marketing strategy that focuses on environmentally friendly and sustainable products and services. Various studies such as those conducted by Damayanti & Haq (2025), Krisnatalia (2023), Hendro (2020), Fitri (2023), Widanirmala et al. (2013), Suliyati, (2020b), and Juliyanti & Kisworo (2023), show that MSMEs whose strategies are in line with GM are batik

MSMEs in Semarang City, centered on Malon Village, Gunung Pati District. However, these studies have not analyzed (integrated) the *Memayu Hayuning Bawana* (MHB) philosophy in Javanese Islamic culture as a production and marketing strategy. Therefore, this paper is different from these studies because the results of this study have been studied on the importance of integrating GM strategies with the philosophy of MHB in Javanese culture by batik MSMEs in Semarang City.

The identification of the reasons for its importance is fourfold. First, according to Winarno & Sawarjuwono (2021), the GM concept is the same as the Triple Bottom Line (TBL) concept, both of which still use a secular and partial perspective in running a business. This is because the GM concept does not link the religious and divine elements that guide humans in running a business. Therefore, the GM concept must be integrated with the Javanese local wisdom of MHB. Yordan et al. (2024) explained that the philosophy of MHB is basically the same as an effort to create harmonious relationships between humans and the Creator and the universe to be in harmony and balance. Second, some studies, for example by Muhammad Muhammad Khoirul Umam (2023) and Noorzeha (2023), have indeed explored the relevance of the MHB philosophy in the modern business context. However, the study is still limited to the theoretical aspects and has not examined practical evidence of its empowerment, especially by batik MSMEs in Semarang City. Third, the empowerment of the MHB philosophy in the context of modern business (which is appropriate for its time) has actually been practised by Javanese Muslims, namely King Mangkunegara IV when he ruled the Mangkunegaran kingdom. He successfully established the Colomadu and Tasikmadu sugar factories, quinine factory, post office and others. Hence, his era is referred to as *Kala Sumbaga* (the prosperous era) (Pringgodigdo, 1987; Wasino, 2005; Oetomo, 2006). Fourth, batik MSMEs in Semarang City are dominated by ethnic Javanese Muslims whose business behavior is strongly influenced by their philosophy (worldview) and religion, especially Islam (Semarang City Government, 2012). On the other hand, they lack an understanding of the MHB philosophy and its empowerment in the business world (Daryono, 2020).

Based on these four important reasons, this research paper was conducted, not to be compared with the way MHB philosophy was empowered during the era of King Mangkunegara IV. Rather, it is to prove its success on the one hand and the significance of its understanding by batik SMEs in Semarang City on the other. Therefore, the purpose of this research is to find an integration model of GM strategy with MHB philosophy in Javanese Islamic culture so that it can be empowered by batik MSMEs according to the demands of today, which is analyzed through the following method.

METHODS

The empowerment of moral values of *Memayu Hayuning Bawana* (MHB) philosophy in Javanese culture in the business world (such as MSMEs) is one of them through the expression */oyo mitunani wong liyo/* 'do not harm others'. The empowerment of this expression is basically not limited to the business sector but in various fields of life and for fellow human beings, regardless of religion or social status (Desy, 2017; Magnis Suseno, 2001; Daryono et al., 2021). Explanation means that first, the empowerment of the moral values of MHB philosophy can apply or widely. 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 observations in indigenous areas with their language and terminology.

The method is complemented by first, the technique of determining informants by purposive sampling, meaning that the selected person really has criteria as a sample. Second, in-depth interviews (Sugiyono, 2017) and third, Focus Group Discussion, which is a process of collecting data through systematic and very specific informants in group discussions (Bungin, 2017) with 15 batik SMEs in Semarang City. However, based on the direction from the Head of Johar Market Merchants Office, only six merchants qualified as informants for this research sample. The data

analysis technique, according to Miles dan Huberman (2005) includes data reduction and data display, as well as conclusion drawing and verification. However, related to the increase in data through a continuous verification process, conclusions can be obtained that are grounded. That is, each conclusion is continuously verified during the research (Miles et al., 2018).

Looking at the various explanations of these methods, the problems of this research are first, how the implementation of Green Marketing (GM) elements and their suitability to the MHB philosophy in Javanese culture by batik MSMEs in Semarang City. Second, how significant is the understanding of batik MSME players in Semarang City towards the philosophy of *Memayu Hayuning Bawana* in Javanese culture. Third, what is the model of GM strategy integration with the MHB philosophy in Javanese culture that has been implemented by batik MSME players in Semarang City. This research aims to analyze the integration model of GM strategy with MHB philosophy in Javanese culture by batik MSMEs in Semarang City. The model is expected to provide input for strengthening the traditional economy in the midst of current modern economic challenges.

RESULTS AND DISCUSSION

History of Batik MSMEs in Semarang City and the Source of Its Moral Attitude Values

Batik itself is a cultural work that represents the identity of the Indonesian nation, which has been designated by the United Nations Educational Scientific and Cultural Organization (UNESCO) since 2 October 2009 (Giovanni et al., 2018). The UNESCO designation encourages creative citizens to explore the potential of their respective regional identities in producing batik, including in Malon Village. The initiator of batik production in Malon Village is Mr. Marheno Jayanto and his wife, Mrs. Zazilah. Before moving to Malon Village, Gunung Pati Sub-district, Semarang City Regency in 2010, they lived in the center of Semarang City, close to Johar market, in Kampung Batik. An important goal of both of them moving to Malon Village was to be able to develop the natural batik industry to be wider and bigger. This goal was told to the researcher through an interview on 23 March 2025 as follows:

The Batik Village where my wife and I lived in the 2000s was already crowded and raw materials for natural batik dyes were scarce. Therefore, my wife and I always prayed and tried to find a better place to develop our batik business. By the grace of God, while selling at Johar market, I met a batik artisan from Malon village, Gunung Pati sub- district, Mrs. Salma. She felt that she still lacked experience in batik techniques and production. Therefore, I was asked to become an instructor for the batik artisans in her village. That was the beginning of me realizing how great the potential of the vast Malon village with its pristine nature full of trees is very suitable as a center for batik dye raw material plants and the development of its production. Finally, thanks to my familiarity in batik training with the craftsmen and my close relationship with Mrs. Salma, I was invited to buy 2000m of land. It was on this land that in 2010 I built a house and as a center for the development of production and training for batik artisans as well as planting raw materials for their dyes with local residents to be planted in their respective yards.

Evidently, after Malon Village was able to develop Semarang batik with its characteristics, using colors from natural materials, it was designated as a Natural Batik Thematic Village and then became a Tourism Village. The people of Malon Village realize that community empowerment is very important in advancing their village by exploring its potential in nature, culture, religion and human resources so that welfare, especially in the economic field, increases (GT Ananda, 2019).

The majority of Malon Village residents are Muslims with a distinctive religious characteristic called Javanese Islam. Teguh (2016), Daryono (2021) and (Noorzeha, 2023) explain that the religious characteristics of Javanese Muslims in their moral attitude towards nature and the social environment are expressed in the words *Memayu Hayuning Bawana* (MHB). Looking at this and the previous analyses, it implies an understanding that Semarang City's batik MSMEs have implemented the integration of GM strategies with the MHB philosophy in business. An indication

of this perspective is shown, firstly, after in-depth interviews and group discussions with six batik MSMEs. Second, it was further analyzed through qualitative methods with the stages of open coding, axial coding and thematic coding which resulted in four main concept findings as a source of moral attitude values. According to Handi et al. (2018) the main concept findings must be analysed in perspective based on the results of scientific research that has been written in scientific journals and the researchers' own reasoning, as follows.

Sources of Moral Attitude Values of Batik MSMEs in Semarang City

Based on the results of in-depth interviews and group discussions and analyzed through qualitative methods with the stages of open coding, axial coding and thematic coding of batik MSME players in Semarang City, four main concept findings were produced as the source of their moral attitude values. The four findings imply evidence of the application of the integration of GM strategies with moral values according to the philosophy of MHB in Javanese Islamic culture, the perspectives of which are as follows.

Eco-Philosophy Integration Model

The first main concept finding called Eco-Philosophy Integration Model as the implementation of MHB philosophy in Javanese culture in GM and as sustainable business model for batik MSMEs in Semarang City. The global sustainability challenges of the 21st century demand a profound reorientation of the way businesses operate. Approaches that have focused solely on technical efficiency and maximization of financial returns have proven inadequate to address the climate crisis, social inequality and environmental degradation. In the context, there is an urgent need for a more solid ethical foundation to guide business practices towards a model that is not only economically profitable but also makes a positive contribution to society and the environment. One growing response is GM, a strategy that promotes products and services that are considered environmentally friendly (Yandi et al., 2023). However, such trends are often susceptible to the phenomenon of green washing, where companies claim to be green without a deep and transparent commitment to their sustainable practices (Bhagat, 2024). This lack of authenticity implies the need for a framework rooted in authentic values, rather than simply a response to market demand. The need for a framework rooted in authentic values in the Indonesian context, the unique power to address such challenges lies in the wealth of local wisdom. Time-tested traditional philosophies can be an inspiring source for building business models that are ethical and in harmony with nature (Marsigit et. al., 2018). While the relevance of local wisdom such as the MHB philosophy to contemporary issues has been recognized, a comprehensive understanding of its real-world application and efficacy in environmental and business management is still *starkly underexplored*. Therefore, it remains a critical research gap (Djuharni, 2016). The MHB philosophy encompasses holistic and comprehensive dimensions of relationships, including: (1) Relationship with self (*memayu hayuning diri*): Emphasizes spiritual and ethical self-improvement, therefore individuals must rid themselves of bad traits that hinder synergy with others (Djuharni, 2016). (2) Relationships with others (*memayu hayuning sasomo or hayuning sasami*) emphasize the creation of peace and tranquillity in community life. These principles include *ojo mitunani wong liyo* (do not harm others), *tepa salira* (mutual respect) and *gotong royong* (collaboration), which strengthen social cohesion and community empowerment (Noorzeha, 2023). (3) This relationship with nature (*Memayu Hayuning Bawana*) teaches the responsibility to maintain the balance between humans and nature. This concept recognizes that humans are micro cosmos (*jagad cilik*) under the macro cosmos (*jagad gedhe*) which is the universe. The harmony of life is highly dependent on the way humans interact with natural units such as water (*tirta*), forest (*wana*), and land (*bantala*) (Riyanto, 2022). (4) Spiritual connection with God. MHB philosophy also emphasises man's relationship with God, who is understood as the entity that oversees the universe. This relationship is not dogmatic, but rather orientated towards the search for spiritual harmony that is reflected in concrete actions towards nature and others (Magnis Suseno, 2001b).

Meanwhile, the core element of GM is the Sustainable Business Model (SBM). SBM is a business concept that pursues benefits that are sustainable in the short and long term. These benefits are not only limited to material benefits (profit), but also include the social welfare of society and environmental protection (Khan & Haneef, 2022). In other words, SBM creates a balance between economic, social and ecological objectives.

The model in relation to batik MSMEs in Semarang City is shown through the City Government that Malon Village is known for its rich natural and human resources that are utilised through the batik business (GT Ananda, 2019). A distinctive feature of the batik produced is the use of natural dyes extracted from local materials such as *indigofera*, *secang*, *jelawe*, *tegeran*, and *mangrove* waste. The natural colour batik training initiated by the Zie Batik studio, founded by Mrs. Zie, has been attended by dozens of residents (Desmawati et al., 2020). Mrs. Zie Batik itself claims to be the pioneer of the batik business with natural dyes since 2006 (Suliyati, 2020b). This practice shows that batik artisans in Semarang City have authentically adopted an eco-friendly approach, where the coloring materials have almost entirely been cultivated in local community gardens (Giovanni et al., 2018). The analysis shows that batik MSMEs in Semarang City have intuitively and authentically practiced GM strategies as Eco Philosophical Integration Models even before these modern terms became popular. This confirms that the GM strategy or Eco Philosophical Integration Models is not an imposed concept, but a model that already lives in local wisdom.

Active Patience Concept

The second main concept finding is a redefinition of the concept of "patience" from the traditional Javanese passive interpretation to active strategic thinking that involves creativity, innovation, and careful planning for sustainable business growth for batik MSMEs in Semarang City. Historically, the philosophy of patience is considered the main foundation of achieving inner peace, wisdom, and mental strength (Aziz, 2024). However, the interpretation of this concept often stops at the passive dimension, i.e. only as an attitude of acceptance or restraint, which can hinder initiative and innovation in the modern business context.

Traditionally, the concept of patience in Javanese culture is strongly associated with spirituality and self-management. Patience is defined as the ability to refrain from anger, endure suffering, and accept the realities of life without complaint (Aziz, 2024). Patience is often considered the highest form of self-control and resilience (Zahrotun Nihayah & Layyinah, 2022). Patience is also often juxtaposed with the philosophy of *nrimo ing pandum*, which means accepting any fate given by God (Rakhmawati, 2022; Arvani et al., 2024). Patience is considered a path to achieving inner calm and mental strength, as well as wisdom when acting (Zahrotun Nihayah & Layyinah, 2022).

Furthermore, other sources assert that *nrimo ing pandum* can only be applied as a "last resort" after all forms of maximum effort have been made. That is, acceptance of results is a process that comes after hard work, not as a substitute for effort itself (Aziz, 2024). In other words, the concept of patience does not negate hard work or persistence; rather, patience is a complete and comprehensive form of effort made by humans.

This research report argues that by restoring the original meaning of *patience* as solution-orientated persistence, it can build a strong conceptual foundation for a persistent strategic work ethic, which will be further elaborated as *Active Patience*. *Active Patience* is a philosophical reinterpretation of the traditional concept of patience, defining it as a dynamic and strategic force. It is a form of persistence and determination in doing something, despite the difficulties and obstacles that must be overcome (Roberts & Singleton Copley, n.d.). This concept is the opposite of a reactive attitude that responds impulsively to problems. Instead, *active patience* encourages business people to delay hasty responses to think, and look for the root cause of the problem before acting (Dijk et al., 2020).

In the table 1, we call it Patience Transformation by providing a comparison between the traditional concept of *patience* and *active patience* as a transformative business framework.

Table 1. Patience Transformation

Aspects	Traditional Patience	Active Patience
Definition	Resilience, fortitude, and acceptance of fate	Persistence, determination, and proactive efforts in the face of challenges
Orientation	Primarily orientated towards inner peace and acceptance of results	Solution-oriented, strategic planning, and goal achievement
Action Focus	Places more emphasis on mental responses to adversity	Encourages planned, innovative and result-orientated action
Purpose	Achieving internal and spiritual harmony	Achieving sustainable business growth through innovation and planning

Looking at the *active patience* analysis above, it encourages continuous innovation in batik MSMEs in Semarang City so that they can continue to find ways to improve their products and processes, not only on a large scale, but also in small continuous improvements (Kurniati & Ristianti, 2023). An example of one strategy that can be implemented is product diversification. Instead of only producing batik cloth, artisans can create value-added products such as handicrafts, interior products, or fashion accessories, all while still using natural dyes and motifs typical of Semarang City (Fitri, 2023). This *active patience* in the face of weather-dependent production challenges encourages MSMEs to proactively seek technological solutions or alternative methods of drying fabrics. This includes building simple drying rooms that do not rely on sunlight. This attitude is an example of how persistence in the face of obstacles can encourage practical and efficient innovation.

Value-Driven Business Paradox

The third main concept finding is called the Value-Driven Business Paradox, which explains that the phenomenon where businesses driven by moral values in the MHB philosophy produce high social-ecological impact but modest financial returns, creates alternative success metrics for batik MSMEs in Semarang City. The essence of the batik business model in Semarang City is that the MHB philosophy is a concept of life that goes beyond a slogan. It reflects a complex system of values, ethics, and cosmology that has guided the Javanese for centuries (Trixie, 2020). Fundamentally, MHB focuses on maintaining, caring for and creating harmony in all aspects of life (Wijaya, 2015).

This paradox that occurs in value-based MSMEs such as Batik Kota Semarang is a manifestation of what can be called the *Inverted Icarus Paradox*. Danny Miller's *Icarus Paradox* theory states that successful companies often fail because they rely too much on and exploit the core strengths that made them successful in the first place, which eventually leads to complacency and blindness to market changes (Cunha Filho et al., 2019).

The paradox is that in the case of Batik MSMEs in Semarang City, the situation is fundamentally different. They did not fail or become complacent, rather they struggled to achieve conventional financial success *precisely because they* strictly adhered to their core strengths and values, which is the MHB philosophy (Hendro, 2020). The more they commit to these values, such as using expensive natural dyes and empowering communities, the greater the costs and challenges faced in a pragmatic market. Such attitudes or behaviors limit conventionally measured profitability. It is a dilemma that the values that make a product unique and ethical are the limiting factors for traditional economic growth. The paradox is rooted in the misalignment between the

intrinsic value of the product (which is valued by the producer) and the utility value or price (which is sought by the modern consumer) (Umam, 2023).

In addition, there is a crucial cultural communication gap between producers and consumers. The behavior of modern consumers, especially generation Z and millennials, tends to be pragmatic, oriented towards price, convenience and speed (Salsabila, 2024) They seek utility and price, not inherently ethical or philosophical values. When faced with a high price, they do not automatically understand the investment behind the product, from mangrove preservation, community empowerment to pollution reduction. Conventional marketing that focuses on discounts or sales promotions is unable to bridge this gap (Hendro, 2020). This explains the problem of why a commitment to noble values limits the potential for conventional financial returns.

To overcome this paradox, the success of batik MSMEs in Semarang City cannot be measured solely by monetary benchmarks. Relevant success metrics should explicitly measure how good the business is for realizing the MHB philosophy (Riyanto, 2022). Measuring their success only by financial returns will always result in an evaluation in "failure" because their business model is not designed to maximize profit, but rather to maximize impact.

To communicate these non-financial values to investors or corporate partners and social and ecological impacts can be quantified through the Social Return on Investment (SROI) framework (Santoso et al, 2019). This is as shown in the table 2.

Table 2. Social Return on Investment (SROI)

Investment (Input)	Social & Environmental Benefits (Output)	Conceptual Calculation	SROI Ratio
IDR 25 million (Cost of training local labor)	IDR 50 million (Increase in local labor income per year)	SROI=Cost-Benefit	SROI= IDR 25.000.000 / IDR 50.000.000= 2:1
IDR 5 million (Investment in mangrove planting & processing)	IDR 15 million (Combined benefits: increased income & reduced carbon emissions)	SROI= IDR 5.000.000 / IDR 15.000.000=	3:1
IDR 100 million (Cost of production waste recycling program)	IDR 200 million (Waste disposal cost savings & environmental benefits)	SROI= IDR 100.000.000 / IDR 200.000.000=	2:1

The table 2 shows how success can be quantified beyond traditional financial metrics. Such metrics can be used by batik MSMEs in Semarang City and their mentors to demonstrate to the public and business partners that they are generating significant value, even if their monetary returns are modest. No single entity can tackle this challenge alone. Existing collaborations such as those between Batik Malon MSMEs and the government, academics, and companies must be strengthened and expanded (Hendro, 2020). Mentoring support from STIEPARI has been shown to improve product quality and the number of tourist visits (Krisnatalia, 2023). Partnerships with larger entities can help overcome capital challenges and provide access to a wider market (Hendro, 2020). CSR programs from companies can be a stable source of funding, allowing MSMEs to stay true to their core values without having to sacrifice financial sustainability.

Based on this analysis, it implies an understanding that the cultural communication gap about the behavior of modern consumers, namely generation Z and millennials, who tend to be pragmatic, price-oriented, convenience, and speed-oriented batik MSMEs in Semarang City is not a fatal weakness. Rather, it is an invitation to redefine the meaning of success. Commitment to the MHB

philosophy effectively limits conventional financial returns as the business model is not designed to maximize profit, but to maximize social and ecological impact. The success of batik MSMEs in Semarang City should be measured holistically, encompassing how their business empowers individuals, improves communities and restores the environment. Financial profit is only one of many metrics, not the only relevant benchmark. True success lies in their ability to realize universal harmony and well-being.

Cultural-Modern Communication Gap

Key concept finding 4 is the Cultural-Modern Communication Gap. This fourth finding identifies the understanding gap between the traditional wisdom of MHB's morally complex philosophy and the pragmatic mindset of modern consumers. This requires innovative communication strategies for batik MSMEs in Semarang City. Through the study of understanding on the identification of the gap is expected to be a solution or innovative communication strategy based on MHB philosophy that is in accordance with today's modern communication culture

The gap in understanding is motivated by two things. First, Semarang City's batik MSMEs, centred in Malon Village, Gunung Pati Subdistrict, have established themselves as a prominent centre for the creative economy, particularly the batik industry. Through the inauguration of "Sentra Batik Alam Malon" by the Mayor of Semarang in late 2023, the community in this area was supported to optimize their potential as a tourist destination and innovative batik producer (Damayanti & Haq, 2025). Its uniqueness, as explained, is its commitment to the MHB philosophy that teaches the importance of maintaining harmony to achieve overall well-being. Its commitment is shown in its products, which are made with natural dyes such as *indigofera* and the utilization of mangrove waste. The motifs are also designed to express local wisdom such as stories and legends with the aim of bringing the identity of the village or town into each piece of fabric.

But secondly, behind this narrative lies a fundamental challenge that often goes unnoticed, namely a communication gap as a modern culture. This gap arises from the clash between the philosophical values that are deeply rooted in the production process, especially in the MHB philosophy, and the pragmatic and consumeristic mindset that dominates the market today. Modern consumers, accustomed to speed, convenience, and competitive prices, are often unaware of the deep meaning of values, as well as the difficulties involved in the process of creating cultural products. As a result, they only see natural batik products as something expensive without understanding the essence and reason behind it (Krisnatalia, 2023).

The characteristics of the modern consumer mindset, which tends to be pragmatic and consumeristic, include the following: (1) Practical, narrow and instant thinking. Pragmatic consumers prioritize easier and faster shortcuts in meeting their needs (Nora et al., 2023). They want immediate results without having to go through a long and complicated process. This behavior, which is often synonymous with impatience and ambitiousness, encourages them to ignore long-term considerations in favor of practicality (Agus Sifa', 2024). In the context of shopping, it is reflected in the tendency to make decisions in a hurry, looking for something easy, and instant (Wahyudi et al., 2024). (2) Impulsive and Price-Oriented including Convenience: Their purchasing behavior is strongly influenced by product and store characteristics, with factors such as time, price, and availability being key determinants (Agus Sifa', 2024). They tend to choose the most cost- and time-efficient option, often ignoring non-material aspects such as cultural values or the process behind a product. (3) Need for Recognition and Praise: This mindset also triggers the need for recognition or praise from the social environment (Nora et al., 2023). Consumers may buy products not only for their basic functions, but also as a tool to build a desired self- image or social status, which is sometimes supported by viral trends on social media. The values in these attitudes, especially speed, practicality, price, and validation, directly contradict the essence of moral attitudes in MHB's philosophy of upholding process, patience, co-operation, and ethics. This contrast creates a significant gap in understanding.

This communication gap is not only theoretical. It is concretely manifested in the business practices of Semarang City Batik MSMEs. The unique identity of natural dye-based batik and local wisdom motifs is a tangible manifestation of MHB's philosophy. The goal is to elevate Malon village as a local wisdom that is expressed in the form of batik motifs. However, the authentic practice also poses a number of production challenges that directly trigger the gap with the mindset of modern consumers.

The gap occurs because the narrative behind the process fails to translate. Producers only see "expensive because of an honest and cultured process". While pragmatic consumers only see "expensive" as a business inefficiency that is not worth it. If not communicated effectively, this process that should be a cultural manifesto will only be perceived as an operational weakness. Consumers cannot understand or connect with the essence of the product, as they are only presented with the end result without the story behind it.

The solution to bridge the gap for Batik MSMEs in Semarang City requires a strategy that shifts the paradigm from product-oriented communication to value- and experience-oriented communication. This strategy consists of three things that are designed to not only sell a product, but also invite consumers to participate in a narrative and cultural experience as follows.

First, Digital Storytelling Strategy. Digital storytelling is an approach that uses digital media to tell powerful and compelling stories (Setyo, 2025). It is not just a promotion, but a method to build a narrative that moves both the hearts and minds of the audience. For Batik *Kampung Malon*, the strategy should centre on a key narrative, namely: "Why is Batik *Alam Malon* Authentic and Valuable?" The implementation of this strategy can be done through various digital channels, among others: (1) Short Documentary Video Series: developing a series of short videos uploaded to social media such as Instagram Reels and TikTok. This content should be visually appealing and emotional, showing each stage of the batik process, from the cultivation of dye plants, harvesting time, the repetitive dyeing process, to the intricate motif work (Damayanti & Haq, 2025). The video narrative will explain how each of these lengthy steps is a tangible manifestation of MHB's philosophical values. The values are respecting nature (*bawana*), through the use of natural dyes, achieving beauty (*memayu*), through the dedication of the craftsmen and building shared prosperity (*hayuning*) through collaboration (Trixie, 2020). (2) The utilization of Immersive Technology means that technologies such as Augmented Reality (AR) can be utilized to create a more interactive shopping experience (Tobondo, 2025). Consumers can then use e-commerce applications or social media filters to "see" how the batik process takes place virtually behind the motifs they see. (3) Educational Content on a Website or Blog is to create articles that detail the philosophical meaning behind each batik motif and explain in depth how environmentally friendly production processes are a commitment in line with local values. This will strengthen consumer understanding and change perceptions from "expensive" to "valuable" (Salsabila, 2024). (4) Through this approach, Batik *Kampung Malon* does not only sell cloth, but also sells a history and values. The strategy fundamentally changes the consumer's view from simply buying a product to participating in a cultural movement. It is an effective transformation, where slow and costly operational disadvantages are transformed into unique and authentic competitive advantages.

Second, Experiential Marketing Strategy. Experiential marketing focuses on creating moments that evoke sensations and emotions and deep connections with brands (Negara, 2022). Instead of focusing solely on sales, this strategy aims to transform consumers into active participants (Tobondo, 2025). Given *Kampung Malon*'s status as a tourist destination, this strategy has great potential (Krisnatalia, 2023).

Third, Collaboration and Community Empowerment, The implementation of this third strategy focuses on partnerships that reflect the values of *gotong royong* (community service) and *hayuning* (shared prosperity) (Umam, 2023). The report notes that *Kampung Malon*'s Batik MSMEs, as already described, started a promising collaboration with the Community Service Team from STIEPARI Semarang. The partnership includes tourism management assistance, green industry development, tourism awareness enhancement, and digital marketing and *branding*.

This approach affirms that the solution to the communication gap is not just the responsibility of one entity, but rather a collective effort that reflects the authentic values to be communicated. The implementation of the third strategy map can be understood through the table 3.

Table 3. Modern Local Wisdom

Strategy	Link to MHB Philosophy	Example of Concrete Implementation	Communication Channel	Metrics of Success
Digital Storytelling	<i>Memayu</i> (beauty), <i>Bawana</i> (nature), <i>Hayuning</i> (process)	Batik process video series; motif story blog content; AR campaigns	Instagram, TikTok, Website, Ecommerce	Number of views, engagement rate, shares, increased brand awareness & sales
Experiential Marketing	<i>Memayu</i> (skills), <i>Hayuning</i> (well-being), <i>Bawana</i> (environment)	Batik workshop with natural dyes; educational tour	Physical location of the batik center; social media for promotion; online ticketing platform	Number of workshop participants, increase in visitor numbers, positive reviews from tourists
Collaboration & Empowerment	<i>Hayuning</i> (community service, shared prosperity)	Partnership with educational institutions; collaboration with influencers	Social media, press releases, virtual & physical exhibitions	Number of new strategic partnerships, media coverage, positive word of mouth in the community

Looking at the study, it implies that the communication gap between Semarang City Batik MSMEs and modern consumers is the result of a clash of two fundamental value systems. On the one hand, there is the MHB philosophy that is rooted in a process of dedication, patience, and care. On the other, there is a pragmatic mindset oriented towards speed, convenience, and price. This gap makes the production process, which should be a cultural advantage, considered a business weakness.

Through the implementation of this integrated strategy, Semarang City's Batik MSMEs will not only expand their market share, but also play a vital role in maintaining and transmitting local wisdom in the modern era. They will successfully transform consumers from pragmatic buyers to educated and emotionally connected participants, thus ensuring long-term cultural and economic sustainability.

Looking at the results of this research, one of which is the implementation of the Modern Local Wisdom table, it answers the problems of experts (as mentioned in the introduction) that the relevance of MHB philosophy in the modern business context is considered limited to theoretical aspects. However, this research shows that the ethical foundation of MHB philosophy is not limited to abstract theoretical concepts. Rather, it is a living value system, which has implicitly guided sustainable business practices as demonstrated in Batik MSMEs in Semarang City.

However, the integration of MHB philosophy strategy with GM strategy in this study has managerial implications both theoretically and practically. The managerial implications consist of four aspects, namely production, marketing, human resources and financial aspects. First, the production aspect must shift from a focus on profit alone to a balance between profit, planet and people (3P). The step in this aspect is sustainable supply chain management. Production managers

should ensure that raw materials are sourced from environmentally friendly suppliers such as local plants that are different from synthetic dyes. Furthermore, environment-based quality control and green product innovation, which is innovation to create products that are not only beautiful but also sustainable, for example natural dyes that have environmentally friendly certifications.

Secondly, the marketing aspect should focus on building an authentic and responsible brand image which includes: a), marketing communication based on local wisdom values and commitment to environmental sustainability. Marketing managers should educate consumers through strong narratives on social media, websites, or product packaging, b) Sustainable brand management such as the "Batik Malon" brand should be associated with MHB's values and c). Premium pricing strategy means that marketing should be able to justify the higher price by highlighting the greener production cost and the unique values contained in the product.

Third, the HR aspect must focus on empowering and developing employee competencies in line with the values of the MHB philosophy which includes: recruitment and training based on MHB values and an inclusive and sustainable organizational culture. Fourth, the financial aspect must see investment in sustainability as a long-term asset, not just an additional cost. This aspect includes two things: long-term cost-benefit analysis and green funding management, which is to find funding sources that support sustainable businesses. These include, for example, low-interest bank loans for green businesses or grants from government and non-government organizations.

CONCLUSION

Based on the findings and discussions of this research, several key conclusions can be drawn. First, the integration of the Green Marketing strategy as Eco-Philosophy Integration Model, supported by the *Memayu Hayuning Bawana* (MHB) philosophy as its ethical foundation, is crucial. This foundation is not merely an abstract concept; it represents a living value system that has implicitly guided sustainable business practices for Batik MSMEs in Semarang City long before contemporary terminology became prevalent. Second, it is essential to reinterpret the Javanese philosophy of "patience" from a passive perspective to one of active patience. This shift is vital for achieving sustainable business transformation. Active patience, in conjunction with the moral principles inherent in the MHB philosophy, provides a robust and practical framework for Batik MSMEs in Semarang City. Third, it is important to grasp the value-driven business paradox faced by Batik MSMEs. Rather than viewing this paradox as a significant weakness, it should be perceived as an opportunity to redefine the meaning of success. Commitment to the moral values of the MHB philosophy may constrain conventional financial gains, yet the success of these MSMEs should be assessed holistically—considering how their operations empower individuals, enrich communities, and restore the environment. Fourth, the communication gap between Batik MSMEs in Semarang City and modern consumers stems from the clash of two fundamental value systems. On one hand, the moral values of the MHB philosophy are rooted in dedication, patience, and care. On the other hand, there exists a pragmatic mindset that prioritizes speed, convenience, and cost. This situation necessitates the development of managerial implications across various dimensions, including production, marketing, human resources, and finance. By implementing these managerial strategies, Batik MSMEs in Semarang City can transition from being merely producers to becoming integral business entities that embody moral values consistent with the MHB philosophy. This transformation can foster harmony between business practices, environmental stewardship, and societal well-being, ultimately achieving genuine sustainability at both national and international levels. The strengths and weaknesses of this research underscore its capacity to illustrate the application of the MHB philosophy within batik MSMEs in Semarang City, an area that previous experts have mainly addressed through a theoretical lens. However, a notable limitation is that the managerial implications, including its four described aspects, have not been comprehensively evaluated for their theoretical and practical relevance. Thus, this presents an opportunity for future research.

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