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Resilience of Religious Culture and Supply Chain Practices in Traditional Islamic Communities in Industrial Era 4.0 in East Java

Ishomuddin

Islamic Sociology, University of Muhammadiyah Malang
ummishom@gmail.com

***Abstract*-Supply Chain 4.0 - the application of the Internet of Things, the use of advanced robotics, and the application of advanced analytics of big data in supply chain management: place sensors in everything, create networks everywhere, automate anything, and analyze everything to significantly improve performance and customer satisfaction. The Islamic community in East Java is dominated by traditional Islamic community groups. They are the basis of the *Nahdlatul Ulama* (NU) organization. This base spreads from all corners of the village to the cities. This study aimed to examine the relationship between resilience, supply chain practices, religion and industrial age 4.0 with mediating effect of culture. Traditional Islamic societies maintain activities that are commonly carried out in NU organizational activities, among others in the form of; *manaqiban, diba'an, selametan*, and *tahlilan* that have continued to be carried out since now even though the socio-cultural life of the community has changed. These activities are religious traditions that have survived until now. In fact, this activity has become a kind of habit carried out in government institutions, government and private institutions in the community. Based on the background above, it is interesting to conduct research related to Islamic culture and traditions carried out by a group of traditional Islamic societies in the industrial era 4.0 today. This study aims to understand the understanding of traditional Islamic societies in carrying out and maintaining Islamic traditions in today's modern life. This study uses the social definition paradigm, qualitative approach, and by using descriptive analysis in supply chain strategies. The data analysis strategy uses the method suggested by Miles, Huberman, and Saldana.**

**Keywords*; Resilience, Supply Chain, Culture, Religion, Islamic Society, Industrial Age 4.0, Traditional*

1. Introduction

In general, the people of East Java are dominated by traditional Islamic community groups. They are the basis of the Nahdlatul Ulama (NU) organization. This base spreads from all corners of the village to the cities. Traditional Islamic societies maintain activities that are commonly carried out in NU organizational activities, among others in the form of; manaqiban, diba'an, selametan, and tahlilan

that have continued to be carried out since now even though the socio-cultural life of the community has changed. These activities are religious traditions that have survived until now. In fact, this activity has become a kind of habit carried out in government institutions, government and private institutions in the community. An interesting paradox to note is that in times when people are leading a rational and modern life in the era of globalization and industry 4.0, people still maintain religious traditions which are considered by some other people to be less effective and efficient. Compared to societies in other parts of Indonesia, the East Java Islamic community is a society that still holds strong in its religious traditions, even though they have rationally lived in modern socio-cultural and economic conditions.

The realistic approaches help the communities to strive for the better opportunities in the global word, for learning for contributing and for enhancing the industrial approaches in the era of 4.0. Various religious groups work for the betterment of their communities, while the Islamic structure has better enumerated the views about the other religious structure, in fact plenty of safety measures have been specified by the Islamic traditions through supply chain practices. The culture of any community has a stronger influence on its religion widely specifying supply chain management on the various religions in fact the resilience of such culture is adapted by the traditions. Many organizations have been established for the development of such communities, while Islamic communities has positive impact on the cultures, therefore religious impact can significantly contributed for the development of such communities. These communities strive to link supply chain management with them and outside the other societies for the better developments and growth of certain generations that results in the traditional cultures[1].

Based on the background above, it is interesting to conduct research related to Islamic culture and traditions carried out by a group of traditional people in the industrial era 4.0 today. This study aims to understand the understanding of traditional Islamic societies in carrying out and maintaining Islamic traditions in today's modern life.

2. Literature Review

Culture (Dutch culture of English culture, Arabic language) comes from the Latin colere, which means processing, working, fertilizing and developing, especially cultivating land or farming. In terms of this meaning the culture develops as "all human power and activity to cultivate and change nature" . Judging from the Indonesian word "culture" comes from the Sanskrit word, budhayah, which is the plural form of Buddhism which means mind or reason. Thus culture can be interpreted as "things that are concerned with reason" [2]. There are other scholars who examine the word culture as a development of cultivation compound words in the form of creativity, intention and taste[3].

To compare and look for similarities and differences, we can draw the core understanding from many social science scholars who have tried to explain, or at least compose definitions. Two anthropology scholars, namely, A.Kroeber and C.Kluckhon, who have collected as many as possible definitions of culture in many books and those from many authors and scholars. It was proven that there were 160 kinds of definitions of culture which were then analyzed, searched for, and translated into various groups, and then the results of the investigation were published in a book entitled, Culture a Critical Review of Concept and Definitions in 1952. This shows that the meaning of culture occurred continuous change along with the development of knowledge and science achieved by humans.

There are a number of experts formulating culture as follows: EB Tylor, in his book entitled Primitive Culture, says that culture is "that which includes knowledge, belief, acts, morals, law, custom and any other capabilities and habits acquired by man as a member of society "(the whole complex, which contains knowledge, beliefs, arts, morals, laws, customs and other abilities, and habits acquired by humans as members of society). Malinowski sees culture as an element that has a function and institutionalization / institution in every society. He defines it as follows: Culture is an integral autonomous composed part, partly coordinated institutions. It is a series of principles such as the community of blood through protection; the continuity in space related to cooperation, the specialization of activities and not least, the use of power in political organizations [4]

It is clear that culture cannot be separated from group life, namely because culture is an organizing element between individuals and forms it into one group. Alfred M. Lee said culture is "everything, material and immaterial, created by man in the process of living, coming within the concept of culture". So culture consists of two main aspects namely "material" and "immaterial". R. Linton, in his book The Cultural Background of Personality, that culture is a configuration of learned behavior and behavioral results, whose elements of formation are supported and passed on by members of a particular society. Herskovits and Malinowski, culture as a superorganic one. Because the culture that goes down from generation to generation continues to live continuously or continuously even though the people who are members of the community are constantly changing because of the rhythms of death and birth. Dauson, in his book Age of the Gods, culture is a way of living together (Culture is a common way of life). A.L. Kroeber and Clyde Kluckhon, arguing that culture is the whole result of human actions that come from their willingness, thoughts and feelings. Because of its wide range, Ernest Cassire divided it into five aspects which included (a) spiritual life, (b) language and literature, (c) art, (d) equivalent, (e) science.

Roucek and Warren define culture as a way of life developed by a society in order to fulfill its basic needs in order to survive and continue to carry out offspring and regulate its social experience. [5] Culture is a living creation of a nation. J.P.H. Duyvendak, Culture is a collection of the spark of the human soul as diverse, applies in a particular society. S.T. Alisahbana, defining culture is a manifestation of a nation. Hassan Shadily, culture means that the whole of human results live in a society containing actions against and by fellow human beings as members of society which are intelligence, trust, art, morality, law, customary habits and other intelligence. [6], in his book Sociology Principles, argues that culture or culture is the power of mind, which is in the form of creativity, intention and taste. Cipta means the longing of man to know the secret of all things that are in his experience, which include inner and outer experiences. The creative results are in the form of various sciences. Karsa means human longing to realize about sangkan paran. From where humans before birth (sangkan) and where humans after death (paran). The result is religious norms, trust. Various religions arise, because human conclusions vary too. Sense means human longing for beauty, giving rise to the urge to enjoy beauty and reject evil / ugliness. The fruit of the development of taste is manifested in the form of various beauty norms which then produce various kinds of art.

The traditions are followed by the ancestors, in fact helpful for the spreading of information through supply chain practicesto the cities and villages of same religious cultures. Islam has not only enumerated the way of living but also has endorsed the possible resilience towards its culture and religion. The softness has not only enumerated the best possible ways to mention the prevailing issues but also has imported positive matching with age of industry 4.0. The realistic approach toward the culture adoption has not only specified the importance of religion but also has mentioned the important aspects that prevail between the communities of Islamic traditions while there is significance of supply chain practices. Societies have been developed with advance industrial approaches, whereas the understandings of such Islamic societies has positively induced the paradigms to be used for better cultures. The

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communities that are following the Islamic traditions are growing far better with the support of supply chain practicesthat are widely using the supplies of Islamic cultures.

Koentjaraningrat in his book Introduction to Anthropology, culture is the whole system of ideas, actions and results of human work in the framework of the life of society that is made into human property by learning. [7] Yale University sociologist William Graham Sumner discusses culture in terms of "prevalence", rules of "decency", "written law" and "institution". Prevalence (folkways) is a habit that falls down in a society, which humans use in adjusting themselves to their environment. From the simplest things to the serious ones. For example, the prevalence in our society is how to eat, drink, walk, dress, converse, receive guests, give greetings, husband's responsibility for the household and so forth.

Decency (the rule of decency) is a habit that contains important guidelines for the welfare of the community. This deviation from decency is considered wrong or evil. For example, different community responses to "family planning", about "dating", and so on. Written law, namely codified decency rules. "Laws are actually codified mores". An example in the United States of the ban on alcoholic beverages was successfully overtaken in 1917 by Congress after decades of struggle. Finally in 1933 it was revoked because it turned out to cause chaos, corruption, crime, smuggling and so on. Institutions, a complex custom, rules of decency or regulations to maintain important values and needs are called institutions.

From the various definitions mentioned above, it can be concluded that culture is the whole system of ideas, actions and results of creativity, initiative and human feeling to fulfill their life needs by learning, all of which are arranged in people's lives. So culture is only owned by human society. Culture that is owned by humans is derived through the learning process of each individual in people's lives. Culture is a statement of human feelings and thoughts.

From here the author views that the level of culture is cognitive, namely the system of knowledge and ideas that we have that function as directors, guidelines of attitudes and human behavior and as a tool for interpreting experience. Then whose culture belongs. The answer belongs to someone who is intelligent who is able to give birth to new ideas in planning for future life. This idea will not be of quality if education is less able to provide a vehicle for thinking with adequate experience [8].

As for the elements of culture, anthropologists divide into several major elements for each culture, which is called culture universals. The universal term indicates that the elements are universal, their meaning exists and can be found in all cultures of all nations anywhere in the world. Regarding the so-called culture universals, there are several views among anthropological scholars. Different views and reasons were explained by C. Kluckhon in his work entitled

Universal Categories of Culture. By taking the core of various schemes about the culture universals compiled by various scholars, we can consider the seven elements of culture as cultural universals that are found in all nations of the world, including: (a). Language (oral and written), (b). Technology systems (equipment and equipment for human life), (c) Livelihood Systems (living livelihoods and economic systems), (d) Social Organizations (social systems), (e) Knowledge Systems, (f) Arts (fine arts, art literature, sound arts and so on), and (g) Religion.

Religion in the sense of al-Dien, the source is revelation from God, while the source culture is from humans. So religion cannot be incorporated into the cultural environment as long as humans argue that God cannot be included in human creation. What can be a source of culture is its teachings. Atheists generally assume that God is a human creation that arises from his fear. Everything comes from material, so God is also the result of the development of the material material of human reason. By this group religion is seen as a branch of culture, because religion is a way of thinking and feeling in life a social unity concerning relationships with the Almighty. This religion can be termed "cultural religion", such as; animism, dynamism, naturalism (all-natural), spiritualism (all-soul), Kong Hucu religion, Sinto religion, even Hinduism and Buddhism are also included in this category.

For people who are godly, the opposite is true. According to them, this universe is God's creation. Thus religion can influence the creation of culture and even in the power of religious interpretation can also create changes in society via supply chain practices. Therefore religion is expected to always be understood in harmony with all social changes that have been positive for human life in order to create their culture. This is the challenge of religious people, especially Muslims. For this reason, in this discussion, the author tries to give an overview of the condition of society, especially the Indonesian people in the 21st century, which deals with religion and culture.

The 21st century is a continuation of the ongoing process of modernization and engulfing all social systems in all nation-states in the world. Modernization has brought much progress. In modernity there is a synthesis of various dimensions of change, for example there are those that emphasize population increase, the rise of the city, and the increase of "impersonality". In modern society, prioritized values are usually characterized by secularism, many sub-cultures, and counter-cultures. While the dominant norms are various moral significance and high tolerance for "diversity". In addition, religion will weaken along with the rise of science. Likewise the plurality of religions will expand.

Peter Berger once put forward the characteristics of modernization, namely the collapse of small, traditional communities, the expansion of personal choices; increasing

social diversity; and future orientation and increased awareness about time.

Sociology thinkers have put forward a futuristic view of the style of the future society contaminated by this modernization. For example, Tonnis, who predicted that he would lose the community, Durkheim who emphasized the division of labor, and Weber was more focused on rationalization. All these views show that the transformation of various aspects of life is an integral part of modernity or modernization of a nation.

The problem that arises for the Indonesian nation is whether with modernization, or the narrowing down of industrialization, which will intensify later the noble values can be maintained so that the Indonesian nation can be at the same time modern nations, but still rests on a clear identity. Or would the Indonesian nation be a completely new society by tracing the style of foreign society that shaped modernity that has been widely used by the community so far. The Indonesian people must learn a lot from the experiences of other countries, such as the success of the Netherlands in the 17th century and Japan in the 20th century which was driven by the existence of a market economy, absence of doctrinal orthodoxy, rigidity, freedom of discovery, belief in the possibility of progress, rationalism who opposed old customs, religious dogma and traditional folklore.

Judging from the interests of the nation's pragmatics in the future, it is clear that the Indonesian nation is required to always be ready to accommodate all new developments. Sociological studies shows supply chain practices that respond to change means changing one's own social priorities, the education system, patterns of consumption and savings, and even changing basic beliefs about individual relationships with society. Where is the dynamic element that will spur society to eradicate poverty, backwardness and ignorance? This question should be raised, considering that so far the Eastern nations have often been called soft society and have no work ethic that supports economic growth. Therefore the main problem of the Indonesian people in the socio-cultural field is to maintain the integrity of the nation while looking for the cultural foundation of the nation's development in the future.

National unity needs to be emphasized so that community diversification does not imply destabilizing the nation's integration. Meanwhile, the cultural foundation is expected to be able to provide positive responsiveness without having to pawn the personality of the nation with all new-foreign cultural patterns that do not necessarily support the preservation of positive original values. The independence of the nation is also very dependent on economic strength and the ability of the Indonesian nation to mobilize human resources in all programs and activities while maintaining unity and unity. As a plural prey, ethics

of togetherness and social solidarity also need to be cultivated in all human relations [8].

Judging from these needs, the authors argue that from religion, especially Islam, we will get these two answers, if Muslims have the ability to explore valuable "pearls" that exist in the treasures of Islam. Are not the social experts themselves stating that the responsiveness of the nation to change usually comes from social attitudes, religious beliefs and culture? Therefore, religion must be given a function commensurate with its position as a transcendental clue from God. The future resilience of the nation relies heavily on religion. Religion is expected to be an element of the cohesion of the people and at the same time provide fresh breath while providing all aspects of life.

As in the sense, the community cannot be separated from humans, because only humans live in a society that is living together with other humans and together have their rights and obligations. On the other hand humans cannot be separated from society, cannot fulfill their human talents which is achieving culture. In other words where people live in a society, culture will emerge.

A Western historian and culture expert, H.A. Gibb writes in his book Islamic Wither, saying: Islam is indeed much more than a system of theology, it is a complete civilization (Islam is not just a system of theology - teaching divinity - but Islam is a teaching that can produce perfect civilizations / cultures). Therefore what is also what Abul A'la al-Maududi said: Islam is not a collection of dogmas and rituals, it is a complete way of life (Islam is not only a collection of dogmas and rituals, but is a view or complete life guidelines). This is where the advantages of Islam from other religions, that Islam provides a complete basis for culture and civilization. To illustrate that Islam is a complete religion as a basis for cultural resources, it can be seen the contents of the Qur'an which cover all issues of life and life, including: Basics of belief and ideology, Wisdom and philosophy, Character, art and literature, History of the ummah and the biography of the Prophets, Laws of the people, State and government, Military and law of war, Civil law (*muamalah*), Criminal law (*jinayat*) and, Law on nature and character.

The concept of Islam views humanity as the vicegerent of Allah on earth, is the second creator after Allah. As a creator, mankind is blessed with reason. With his mind, humans are able to think of concepts and develop general principles that are sought from various observations and experiments. with reason, man is able to make the beauty of the creation of the universe entirely and the creation of his power: Allah has given encouragement to humans to think of the universe, make observations on various phenomena of nature, reflect on the beauty of His creation and reveal its laws in this universe . The call for scientific research, thought, review and discussion is found in various places in the Qur'an, such as: Say: "Walk on the face of the earth, so consider how Allah created (the world) from its

beginning." [9]Say: Pay attention to what is in the heavens and on earth [10]. Do they not walk on the earth so that they have a heart with which they can understand or have ears with which they can hear? Because actually it is not the eye that is blind, but is the heart that is in the chest. [11-13]

There are many more forms of appeal in the Qur'an about the importance of thinking in human life. Likewise, the increase in human values that uses reason and thought, and vice versa demeaned human dignity that does not use reason and mind and make it inferior to animals: Behold, the creatures that are as bad as Allah are those who are shrieked and deaf who don't understand anything. [5]

2.1 Trends in supply chain management

Industry 4.0 creates a disruption and requires companies to rethink the way they design their supply chain. Several technologies have emerged that are altering traditional ways of working. On top of this, mega trends and customer expectations change the game. Besides the need to adapt, supply chains also have the opportunity to reach the next horizon of operational effectiveness, to leverage emerging digital supply chain business models, and to transform the company into a digital supply chain. With the call of Allah, humans as caliphs on earth, with reason and knowledge taught by Allah and from fellow humans, humans are required to be able to create the tools of life, namely spiritual needs such as: (science, art, culture, language, literature), needs physical or physical (clothing, food, housing, technological equipment) and social needs (religious facilities, educational facilities, a complete means of human development in Indonesia, public transportation and others). By the grace of God, and reason and creativity of human sense and intention are able to produce culture. Here there is a clear relationship between humans and culture. [6] However, human culture does not always remain in its form because humans always think that is unrelenting which then leads to cultural change. As creators and users of culture, humans sometimes act as carers or vice versa as destroyers.

According to [1] resilience is the capacity to respond in a healthy and productive manner when facing difficulties or trauma, where it is important to manage the stresses of everyday life. Resilience is a set of thoughts that makes it possible to seek new experiences and view life as progress. Resilience produces and maintains a positive attitude to explore. Individuals with good resilience understand that mistakes are not the end of everything. Individuals take meaning from mistakes and use knowledge to achieve something higher. Individuals galvanize themselves and solve problems wisely, fully, and energetically[11,13].

[12] say that resilience is a person's quality in terms of the ability to deal with suffering. [9] states that resilience is used to express individual capabilities to survive / survive and be able to adapt to stressful situations and experience suffering. Resilience will be related to the following:

1. Personal competence, high standards and tenacity. This shows that someone feels as a person who is able to achieve goals in situations of setbacks or failures.
2. Believe in yourself, have a tolerance for negative affect and strong / strong in dealing with stress. This is related to calm, fast coping with stress, thinking carefully and staying focused even when facing problems.
3. Accept changes positively and can make a secure relationship with others. This relates to the ability to adapt or be able to adapt if facing change.
4. Control / self-control in achieving goals and how to ask for or get help from others.
5. Spiritual influence, which is sure to believe in God or fate.

Factors that influence resilience according to Southwick, P.C. [2] factors that influence resilience are:

Social support, in the form of community support, personal support, familial support and the culture and community where the individual lives.

Cognitive skills, including intelligence, how to solve problems, ability to avoid self-blame, personal control and spirituality.

Psychological resources, namely internal locus of control, empathy and curiosity, tend to seek wisdom from each experience and are always flexible in every situation.

Based on the description above, it can be concluded that resilience is the capacity of individuals, to adapt to the situation, by responding in a healthy and productive way to improve themselves, so that they are able to face and overcome the pressures of everyday life.

This study hypotheses are as under:-

H1: These is positive association among resilience and Industrial Age 4.0.

H2: These is positive association among supply chain practices and Industrial Age 4.0.

H3: These is positive association among religion and Industrial Age 4.0.

H4: Culture has positive mediation among the links of resilience and Industrial Age 4.0..

H5: Culture has positive mediation among the links of supply chain practices and Industrial Age 4.0.

H6: Culture has positive mediation among the links of religion and Industrial Age 4.0.

3. Research Methods

The questionnaire method was utilize by the study to gather the data that was evaluated with the use of PLS-SEM. The resilience (RS) has 20 items, culture (CL) has 15 items, religion (RG) has 10 items, information sharing (IS) has 6 items and industrial age 4.0 (IA) has 10 items. These are shown in Figure 1.
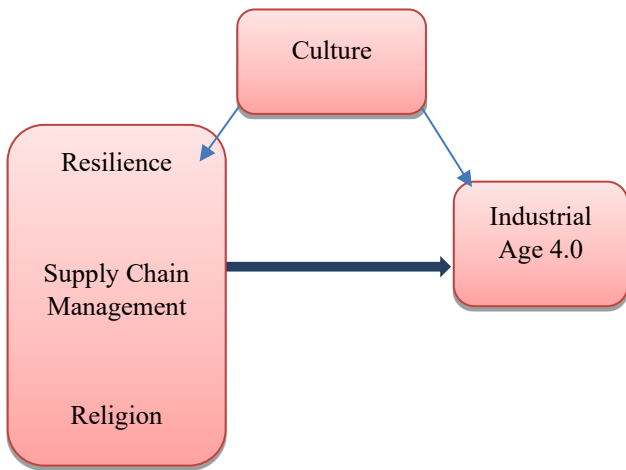
Figure 1. Theoretical Framework

4. Findings

This study output shows the valid convergent validity that means high links among the items themselves because Alpha and CR larger than 0.70 along with loading are AVE that are also not lower than 0.50.These figures are mentioned in Table 1.

Table 1: Convergent Validity

Items	Loadings	Alpha	CR	AVE
CL1	0.919	0.863	0.903	0.655
CL2	0.881			
CL3	0.644			
CL4	0.871			
CL5	0.694			
IA1	0.742	0.798	0.868	0.623
IA2	0.756			
IA3	0.834			
IA4	0.820			
RL1	0.662	0.746	0.810	0.590
RL2	0.842			
RL3	0.788			
RS1	0.655	0.924	0.934	0.523
RS10	0.735			
RS11	0.737			
RS12	0.701			
RS13	0.696			
RS2	0.656			
RS3	0.684			
RS4	0.702			
RS5	0.809			
RS6	0.780			
RS7	0.740			
RS8	0.737			
RS9	0.756			
SCP1	0.735	0.907	0.921	0.540

SCP10	0.679			
SCP2	0.739			
SCP3	0.742			
SCP4	0.766			
SCP5	0.789			
SCP6	0.592			
SCP7	0.767			
SCP8	0.810			
SCP9	0.707			

This study output shows the valid discriminant validity that means no high links among the constructs themselves because Heterotrait Monotrait ratios are lower than 0.90. These figures are mentioned in Table 2.

Table 2: Heterotrait Monotrait Ratio

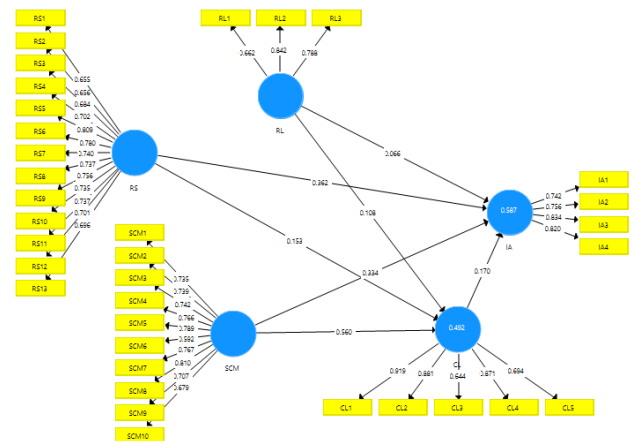|	CL	IA	RL	RS	SCM
CL	0.81				
IA	0.60	0.79			
RL	0.29	0.25	0.77		
RS	0.51	0.66	0.11	0.72	
SCP	0.69	0.69	0.29	0.61	0.74

Figure 2: Measurement Model Assessment

The path analysis show that RS, supply chain practices and RL have positive link with IA and accept H1, H2 and H3 while CL has positive mediation among the nexus of RS and IA, supply chain and IA and RG and IA. These are shown in Table 3.

Table 3: Path Analysis

	Beta	S.D.	t-values	p-values
CL -> IA	0.17	0.05	3.23	0.00
RL -> CL	0.11	0.05	2.30	0.02
RL -> IA	0.07	0.04	1.90	0.06
RS -> CL	0.15	0.06	2.67	0.01
RS -> IA	0.36	0.04	8.21	0.00
SCP -> CL	0.56	0.05	10.35	0.00

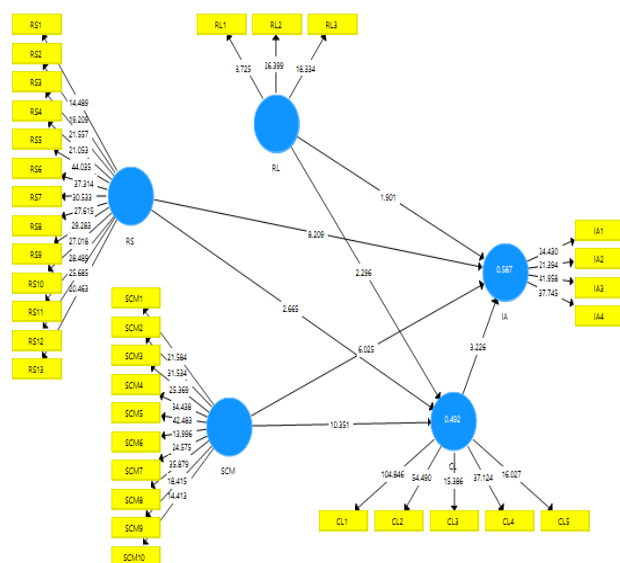|				
SCP -> IA	0.33	0.06	6.03	0.00
RL -> CL -> IA	0.02	0.01	1.97	0.05
RS -> CL -> IA	0.03	0.01	2.21	0.03
SCP -> CL -> IA	0.10	0.03	2.80	0.01

Figure 3: Structural Model Assessment

In accordance with the objectives and unit of analysis, this study uses the social definition paradigm. Exemplar of this paradigm is Weber's work on social action and Talcott Parsons regarding social action. Weber's work helps direct attention to social definitions in the way that social actors define their social situations and the effects of social definitions in maintaining actions and interactions.

This study uses a qualitative approach. The qualitative approach prioritizes in-depth interviewing and observation techniques. Observation is a typical method of the social definition paradigm. The data obtained are primary and secondary data. Primary data was obtained using interview guideline instruments prepared for informants that were relevant to data needs, [24] namely, first, the Muslim community members who were active in the NU Muslimat organization and at the same time were party administrators. Secondly, the NU Muslimat Management became the legislature both at the district and provincial levels from Pasuruan regency. While secondary data is data in the form of documents or information written or printed.

Data analysis is done by applying analytical methods that are commonly used in field research. In this case the researcher agrees with the steps written by Babbie [25] as follows: (a) data analysis in field research is conducted intertwined with the process of observation, (b) Trying to find similarities and differences with social symptoms observed, namely finding the behavior of Muslim NU citizens or normative standards that apply universally within the broader scope of the social system, (c) forming a taxonomy of behavior with regard to observed social phenomena, (d) arranging tentatively theoretical propositions, with regard to relationships between categories that are developed or generated conclusions, (e) Make further observations of behaviors related to temporary theoretical propositions to produce conclusions, (f) Evaluate temporary theoretical propositions to produce conclusions, (g) To prevent conclusions subjectively, efforts are made to develop intersubjective though discuss with others and maintain social sensitivity and awareness as a researcher. The collected data was analyzed using an analysis strategy that is an interactive model by Miles, Huber man, and Saldana. This model looks at analysis as three concurrent activities: (1) condensation of data, (2) display data, and (3) conclusion drawing/verification. In this way, explore each of these components more deeply when the researcher reads the data.

After the data is collected, this research produces several things which can be discussed below:

1. *The religious tradition is the legacy of the scholars*

   The Islamic tradition that has been carried out by traditional groups or communities is a legacy of the previous Islamic community that needs to be done because it has benefits in life. Although it is certainly difficult to trace since when and from where the Islamic tradition began, some say the tradition came since the guardians in Java spread Islam in Javanese land, but the Islamic community generally benefited from the Islamic tradition for all activities that have vertical values, divinity and horizontal values, humanity. On the basis of this kind of understanding, most traditional societies continue to perform as a form of obedience in religion.

2. *Religious traditions are directly felt spiritually*

   The Islamic tradition carried out by traditional groups or communities is to provide benefits and is believed to be associated with inner satisfaction and able to calm life in the attacks of modern culture. There are no activities carried out by the Islamic community that are more beneficial and calming the mind than the activities of *tahlilan, manaqiban, selamatan, and other religious rituals. Thus the activities of religious traditions do not take into account* the time and place and conditions of any society, traditional or modern. The power of resilience of this activity is very strong because it has spiritual power for the people who do it.

3. *There are human and social values in religious traditions*

   Islamic traditions carried out by groups or traditional societies are considered to have social values in life; intimacy, solidarity, togetherness, peace, which is woven in religious activities in the form of Islamic tradition. Social values in the activities of religious traditions provide the most felt benefits in life. The community can unite and have the same interests and goals in life. By means of such activities in the form of Islamic traditions, the community does not feel afraid

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otherwise they feel calm in facing the challenges and tests of life.

4. *Another method of getting closer to God*

Islamic teachings related to ritual piety are actually regulated in Islam, namely "Pillars of Islam" which must be done by every believer of Islam. But in practice, they still feel the need to look for or add to activities that have a purpose to get closer to God in other ways. Other methods were created by the Sufis known as "tariqat" or "path / method". According to them, it is not enough that Islam is carried out or practiced only through "pillars of Islam", but other ways are needed to more quickly connect with God, including salvation, tahlilan, manaqiban, diba'an, etc. as Muslims have done beforehand. This is the reason why the Islamic tradition is maintained even if they live in conditions that have changed.

5. *Islamic tradition as a means of achieving peace of life.*

The ultimate goal in life is to achieve peace of life and inner peace. The peak of life is the calm that everyone wants to achieve in life. Having lots of assets does not automatically achieve happiness and peace of life. But instead there are people who don't have enough property, they feel calm and calm. Why is that? According to them, this can be obtained because they often do or follow the activities of the Islamic tradition. Islamic tradition in social life has a personal benefit for every actor in the form of calm and serenity in life.

5. Discussion

Supply chain practices have contributed some possible aspects to every sector, while in the culture of Islamic traditions role of religious resilience is quite important. The contribution of religious culture is also supportive by various authors, in fact organizations and institutions have also contributed their significant role for the effective developments in the era of 4.0 industry. Cultures and religions are interlinked significantly, while the resilience between them is much important because of its adaptation means in the industry 4.0 era wide supply chain practices. Modern life isn't restricted, though has been caught advance due to its realistic approaches of religious Islamic culture in the Islamic communities with traditions.

From the discussion above, it can be concluded that the activities of Islamic tradition carried out by traditional communities have the following values: (1) Religious traditions are inherited from the ulama, (2) Religious traditions are directly felt spiritually, (3) There are values humanitarian and social values, (4) Other methods of getting closer to God, (5) Islamic tradition as a means of achieving peace of life. These five things are the reasons for traditional societies to maintain religious traditions (Islam) even though they have lived in a modern era and their socio-cultural life has advanced.

While specifying the conclusive measures of resilient Islamic culture in the communities, supply chain practices has been caught as a positive mean of supplies between various traditional communities. Many background views have been caught with significant measures where the positive link of supply chain practices has resulted in the significant growth of traditional communities in the era of Islamic structure in fact in the industrial era of 4.0. Variant approaches have not only specified the importance of resilience in the Islamic culture with the values of religious means but also has inserted the linking roles by supply chain practices between traditional Islamic communities and industry 4.0.

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