Embeddedness in *Lurik* Business Sustainability in Klaten, Central Java, Indonesia

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ABSTRACT

The existence of a lurik industrial center in Klaten, Central Java, Indonesia, has experienced ups and downs since 1950, where it is not uncommon for lurik producers to fall and most of them rise, and continue to pioneer the lurik business until now. This study aims to analyze in depth the sustainability of the lurik business in Klaten, Central Java, Indonesia, which is supported by the embeddedness in paseduluran ties. This research is studied through qualitative research methods with a phenomenological study approach, data collection using observation techniques, in-depth interviews, and documentation. The technique of selecting informants using purposive sampling. To ensure the validity of the data, the source triangulation technique was used, while the data analysis used the data analysis technique with the fixed comparison analysis method. The results of the study conclude that the sustainability of the lurik business in Klaten, Central Java, Indonesia, is embeddedness to paseduluran ties. In this research study, paseduluran is a tradition or culture that is binding in society based on the value of trust; tepo sliro; nrimo ing pandum; and reciprocity. Overall aspects are related to each other to form embeddedness.

Introduction

Sociology of Economics is one part of the study of sociology which has developed significantly. The serattudy of economic sociology includes the thoughts of several figures who examine more deeply various economic problems encountered in life. Granovetter, a figure who plays a role with a focus on studies of social networks found in the economic aspect. Granovetter's series of studies showed that modern economic studies in Western countries rely heavily on information conveyed by word of mouth and social contacts, within the scope of networks ([Blikololong, 2012](#)).

In more depth, Granovetter examines a concept that is an important part of Social Network theory, namely embeddedness. Basically, the Embeddedness concept

describes the economic process as a result of the relationship between economic action and social structures. The concept of Embeddedness itself is recognized by Granovetter as coming from the idea of economic anthropologist Karl Polanyi who identifies the economy in life as an institutionalized process ([Kartono, 2018](#)). In this research study, the concept of embeddedness is the focus of Granovetter's study, which basically refers to the field of economic sociology, by analyzing one of the economic activities carried out by everyday people, namely the existence of a *lurik*-making industrial center in Klaten, Central Java, Indonesia.

Lurik weaving is a form of cultural wealth of the archipelago, which has traditional values, especially in Javanese society. This *lurik* woven fabric has distinctive characteristics. In particular, the distinctive characteristics inherent in *lurik pedan* are marked by the presence of a non-machine weaving tool (ATBM) as the local wisdom of the Pedan community, as well as being supported by a Machine Weaving Tool (ATM), a combination of dark and light colors, a combination of striated patterns with batik, *jumputan*, & *wayang* motifs, the combination of various *lurik* motifs in one product, the rapid development of *lurik* micro, small and medium enterprises (MSMEs), as well as philosophical meanings that are closely related to tradition.

In terms of etymology, *lurik* comes from the word rik which means line or trench, which means protection for the wearer ([Indonesian National Encyclopedia, 2004](#)). The purpose of creating *lurik* weaving is more broadly related to a variety of interests including trust, feelings that are sacred, and fulfillment of tastes related to aspects of beauty ([Isbandono, 2014](#)).

The development over time shows a process of ups and downs that accompany the sustainability of the *lurik* business in Klaten, Central Java, Indonesia. The problems faced, such as the existence of modern technology that has eroded the existence of *lurik*, the low interest and interest of the community, the difficulty of regenerating *lurik* craftsmen, the unequal distribution of *lurik* business, and the lack of attention from the Government towards the sustainability of *lurik*, shows the appalling state of the *lurik* business.

Various problems faced in the *sustainability* of *Lurik's* business, then encourage the Government of Klaten Regency, Central Java, Indonesia to pay significant attention to the existence of *lurik*, with various policies to develop economic and cultural potential in *lurik*, considering that *lurik* plays a role as local wisdom of the Klaten people. In addition, *lurik* has regional economic potential that needs to be developed optimally into regional superior products that can improve the community's economy and local culture ([Mangifera, 2016](#)).

Social networks are a series of social relationships that exist between individuals and their family, friends, neighbors and other relationships around them ([Mitchell; Trickett, 1980](#)). Social network is an important aspect, especially in the economic sector. Basically, social networks play a role in assessing the economic activities of the community. With the involvement of various parties and the role of the community or social groups which are interrelated, thus encouraging the realization of cooperation. In addition, it is supported by a sense of complementarity and mutual support, which is a characteristic of social networks.

The role of embeddedness can be seen from the relationship between various parties and institutions, both from internal parties including producers of Pedan *lurik* weaving, external parties or parties outside the manufacture of Pedan *lurik* weaving, as well as being supported by the role of related government institutions, making the social network unity interrelated. The existence of social networks, which can be seen in the inter-institutional interdependence, is an important foundation for the development of Pedan *lurik* weaving as an identity construction inherent in Klaten Regency, Central Java, Indonesia.

This study seeks to examine the social networks in line with the conceptual embeddedness that have a role in the sustainability of *Lurik's* business in Klaten, Central Java, Indonesia from time to time. Several previous research studies have focused on the role of social networks in business sustainability. In this case, there are limitations of studies that emphasize economic aspects that play a role in business sustainability, so this research study aims to examine more broadly about the embeddedness in business sustainability in the socio-cultural aspects, which play a role as novelty or novelty in research.

Literature Review

Social network

The concept of social networks refers to all relationships with other people or groups that allow activities to run efficiently and effectively. In more depth, social networks are based on social interactions which then continue to form social relationships, which are social groupings ([Mudiarta, 2009](#)).

The social network then forms a barrier by involving the role of many parties from the community or social groups in people's lives. The existence of social networks plays a role in fostering dynamic social relationships. With the existence of social networks, formulated goals will be easier to achieve. On the other hand, social networks show a social relationship that is happening in people's lives, so that in this case the meaning of social networks refers to a series of processes rather than forms.

Social networks in an economic enterprise play an important role in business development. So that in this case, there is a positive correlation, related to the development aspects of the economic sector ([Kartono, 2008](#)). In this study, the existence of a *lurik*-making center involves the roles of many parties, so that between *lurik* entrepreneurs and other *lurik* entrepreneurs are interrelated and need each other then create sustainability.

Embeddedness

In life, there are various economic institutions, covering aspects such as property rights, division of labor, market sector, exchange, contracts and others. Basically, individual economic actions are not completely independent and expressive, but are tied to the context of the prevailing rules in the structural, functional and cultural subsystems which are manifested in daily social relations. The picture of embeddedness can be seen from various examples found in everyday life, such as the union of ideals and a living body ([Blikololong, 2012](#)).

Embeddedness is a major aspect in the implementation of entrepreneurship. The study proposed by [Kistruck and Beamish \(2010\)](#) examines the existence of embeddedness as a key component developed in the African and Latin American regions. In addition, they examine the conceptual of entrepreneurship as a set of institutional implications that combine the achievement of financial goals in the economy with social values.

In this research, embeddedness includes the embeddedness that exist in the social network for the sustainability of the *lurik* business including the production social network and the marketing social network by involving parties including the industry and *lurik* MSMEs, government agencies, *lurik* marketing agencies and consumers of *lurik*, as well as the general public in Klaten Regency, Central Java, Indonesia.

Lurik

Basically, *lurik* is a weaving whose motif is dominated by *lèrèk-lèrèk* or lines. The pattern of lines in the direction of the length of a sheet is called *lajuran*, and which is in the direction of the width of the cloth and is called *pakan malang*. The small squares pattern is called *cacahan*. These three features in Java, especially Central Java and East Java, are referred to as *lurik* ([Djoemena, 2000](#)).

At first, the loom used in the manufacture of *lurik* looms still used a very simple loom, namely the *gedhog* loom. In its development to achieve faster production results, the *lurik* weaving craftsmen switch to using non-machine looms (ATBM), which is still maintained as a tool for making *lurik* weaving in various regions in Java ([Isyanti, 2003](#)).

In general, the activity of weaving *lurik* in Pedan District, Central Java, Indonesia involves a large part of the population, especially women who are married. This weaving activity was originally constructed as a business with the concept of a home industry, where the ownership of the *lurik* business is based on a certain family, then along with its development it has now become public property, and the community has a wide opportunity to become a *lurik* producer.

For the people of Pedan, the activity of weaving *lurik* is an inseparable part of their life. Geographical factors or local environmental conditions encourage women to weave, which is the cultural heritage of their ancestors from generation to generation. On the other hand, the activity of weaving *lurik* is used as an alternative to solve the problem of fulfillment of daily needs.

The identity attached to *Lurik* Pedan is the existence of *lurik* UMKM which is being developed by the Klaten Regency Government, the existence of this *lurik* UMKM is in line with the already large *lurik* industry. So that, one aspect that creates the identity of *Lurik* Pedan is the existence of various MSMEs with the aim of equalizing the *lurik* weaving business that is produced using non-machine looms (ATBM). Apart from that, in terms of visualization, the identity in *Lurik* Pedan is a distinctive motif and color combination. The appearance of *Lurik* Pedan shows a combination of dark & light colors, a combination of *lurik* with *batik*, *jumputan* & *wayang* motifs, as well as the addition of embroidery to a number of *lurik* products.

Method

This research is located in Klaten Regency, Central Java, Indonesia, which specifically focuses on the sustainability of the *lurik* industrial center, located in Pedan, Klaten, Central Java, Indonesia. The *lurik* weaving business was chosen based on the distinctive characteristics of the variety of motifs, the combination of various colors, and the creation of innovative *lurik* products. The existence of a *lurik* business that is growing rapidly in Klaten Regency, Central Java, Indonesia makes the sustainability of the *lurik* business continue to run well and has an attraction for the community, both at the regional, regional, national and international levels. Along with its development, *lurik* was able to penetrate the international market.

This type of research is a qualitative method with a descriptive type ([Creswell, 2009](#)). Qualitative research is carried out by direct observation of a number of informants with the aim of extracting complete data, then analyzing the data presented by means of a description of a phenomenon related to the research subject. The research subject studied was *Lurik's* business sustainability strategy from time to time.

The approach used is a case study approach strategy ([Yin, 2011](#)), which is carried out intensively and deeply on the parties involved in the sustainability of the *lurik* business, including among others the *lurik* business owner, *lurik* producer, *lurik* distributor, and the community as *lurik* consumers. Primary data includes in-depth interviews, consisting of key informants, secondary informants, and supporting information. In addition, the authors consider various references as secondary data, including journal articles, theses, proceedings, which discuss concept development, as well as data collected from social media Instagram, Facebook, YouTube. Then the overall data were analyzed, aiming to develop a conceptual definition and explain the results of the study.

The selection of informants used a purposive sampling technique ([Creswell, 2017](#)). In this study, selected informants consisted of 5 key informants including *lurik* business owners, 7 secondary informants including business managers, craftsmen and employees in the *lurik* business, and 8 supporting informants including *lurik* distributor agents, raw material providers, *lurik* consumers, the community around the *lurik* industry, also the District Government of Klaten, Central Java, Indonesia. All informants are parties involved in the sustainability of the *lurik* business in Klaten, Central Java, Indonesia. The research objects aim to clearly and deeply examine the social embeddedness in the *lurik* business that have survived from time to time. So that from the various parties involved, both producers, distributors,

Data collection methods include observation, interviews, and documentation. Data analysis techniques, as proposed by Glaser and Strauss, consist of data reduction, data categorization, research synthesis, data validity, and conclusions and suggestions. Data verification using source triangulation techniques. Data are collected, analyzed, and categorized into main research studies based on the formulation of the specified problem.

Various data obtained from selected informants were taken into consideration in developing a conceptual framework regarding the conceptual framework of social entrepreneurship, teaching, mechanical solidarity, and organizational culture. The whole concept as a dynamic conceptual framework is then analyzed by using social network theory with the concept of embeddedness.

Result

Identity of *Lurik* Pedan

Lurik pedan is a *lurik* produced by the *lurik* industrial center in Pedan, Klaten, Central Java, Indonesia, which was founded in 1950. The existence of the *lurik* industrial center has undergone a significant development process, with a process of ups and downs.

Lurik Pedan experienced its heyday in 1965, but when it entered the New Order era, *Lurik* Pedan experienced a period of decline where the existence of modern machines began to erode the *lurik* industry which was produced using traditional looms. After the ebb and flow of *lurik*, not many *lurik* producers survived. Over time, *lurik* pedan began to start their business again and survive with all the times.

Lurik pedan is fundamentally valuable local wisdom. Local wisdom refers to a series of knowledge, insights, beliefs, understandings, habits and ethics that guide human behavior in the sphere of community life ([Özçınar, Farahani, & Salehi, 2013](#)). Local wisdom is internalized, implemented, taught from generation to generation, then produces a series of human, natural and supernatural action patterns ([Mahoney & Schamber, 2004](#); [Murniyetti, Engkizar, & Anwar, 2016](#)).

In this case, the skill of weaving *lurik* is a series of knowledge, as well as insights within the scope of the Pedan community, taught from generation to generation between generations then forming a pattern of action that is repeated so as to create a culture.

Lurik Pedan weaving has its own unique characteristics, where the process of weaving *lurik* is identical to the involvement of women *lurik* craftsmen, especially elderly women. More deeply, the process of weaving *lurik* involves the meaning of toughness, tenacity, and commitment in work. With significant developments driven by the progress of the times, influencing the development of *lurik* weaving, this can be seen from the emergence of the Machine Weaving Tool (ATM) as an implication of adjustment in the modern era. On the other hand, *Lurik* Pedan weaving, which is produced using non-machine looms (ATBM), continues to be maintained until now. The existence of the Non-Machine Weaving Tool (ATBM) is a distinctive characteristic that cannot be separated from the existence of *Lurik* Pedan Weaving.

On the other hand, the identity attached to *Lurik* Pedan is the existence of *lurik* UMKM which is being developed by the Klaten Regency Government, the existence of this *lurik* UMKM is in line with the already large *lurik* industry. So that one aspect that creates the identity of *Lurik* Pedan is the existence of various MSMEs with the aim of equalizing the *lurik* weaving business that is produced using non-machine looms (ATBM).

Apart from that, in terms of visualization, the identity in *Lurik* Pedan is a distinctive motif and color combination. The appearance of *Lurik* Pedan shows a combination of dark & light colors, a combination of *lurik* with *batik*, *jumputan* & *wayang* motifs, and also the addition of embroidery to a number of *lurik* products. A number of characteristics inherent in *Lurik* Pedan are significant differentiating aspects from *lurik* produced in other regions.

Social Entrepreneurship

In this research study, based on the research results the concept of embeddedness is in line with social entrepreneurship. Social entrepreneurship is entrepreneurship that is carried out with the aim of striving for economic and social viability in order to have a potential sustainability towards sustainable development. Basically, social entrepreneurship has objectives, among others: reducing social disparities in running entrepreneurship, increasing social cohesion, and overcoming challenges in the work environment in order to be sustainable in the financial aspect. Social entrepreneurship rests on a balance in overcoming social problems such as poverty, malnutrition in health aspects, and environmental degradation. In general, social entrepreneurship is committed to achieving a market economy. On the other hand, social entrepreneurship not only seeks to maintain growth in the economic aspect, but distributes resources based on social goals, and significantly increases a series of social interests ([Nurshafira; Alvian, 2018](#)).

Social entrepreneurship creates the idea that the economy includes the provision of material means with the aim of meeting the wants and needs of society. In addition, there is an emphasis on substantive aspects, namely the use of resources in the economy. Besides that, an important aspect of social entrepreneurship is viewing the economy as part of social relations. So that there is an attachment between the economy and the social one ([Nurshafira; Alvian, 2018](#)).

Embeddedness become a major aspect in the implementation of social entrepreneurship. The study by [Kistruck and Beamish \(2010\)](#), highlighted the components of embeddedness developed in Africa and Latin America. They conceptualize social entrepreneurship as a set of institutional implications that combine the achievement of financial goals in the economy with social values.

The implementation of social entrepreneurship identifies the involvement of various parties who play a role in disseminating the constructed social values, along with the creation of social networks, then forming a mutually sustainable attachment. In this study, the *lurik* weaving business is an implication of a business run in accordance with social entrepreneurship. Based on social aspects related to economic objectives in running a business.

From an economic perspective, the business venture by the *lurik* business center in Klaten, Central Java, Indonesia, is fundamentally aimed at making a profit. However, social aspects cannot be separated in business development. The development of a *lurik* business center in Klaten, Central Java, Indonesia shows that in meeting community needs, the social welfare of workers is one of the main components. In addition, in carrying out business sustainability, social networks are constructed that

are constructed through continuous social interactions. The roles of various parties, both internal and external, then form an inseparable embeddedness.

Paseduluran

More deeply, social interactions that exist in business *sustainability* through repeated direct and indirect communication create social networks. Social networks show the relationship between the mobilization of resources presented by an institution. The internal parties of the *lurik* business include business owners, managers, *lurik* craftsmen, and other employees, where as the business progresses there is an interaction that is not only an economic transactional relationship, but creates a fraternal relationship, or in Javanese terms it is called a *paseduluran* which is formed by repeated and continuous interactions. The realization of a strong social network in the implications of *paseduluran* is a cultural realization of the Javanese society that upholds the aspects of harmony in kinship relationships in life.

The *paseduluran* ties formed in the structure of the *lurik* business in Klaten, Central Java, Indonesia, are based on family values which include "original family" and "new family". The "original family" bond is a relationship that exists between the owner of the *lurik* and the family, with strong kinship ties. In the *sustainability* of *Lurik's* business, *paseduluran* ties in the form of "original families" are constructed from generation to generation so that the business that is carried out in producing *lurik* continues to thrive in the community. In addition, the employee recruitment process takes precedence over family members, kinsman, and close neighbors who live around the *lurik* industry.

The association of the children through the construction of the "original family" can be seen from the inheritance of the *lurik* business from generation to generation to children, grandchildren, and others based on blood relations. In the *paseduluran* "original family" association it can be interpreted that the mandate to continue the business to family members is based on the element of trust. Business taint that is tied up in parentheses ties makes family the main element in running entrepreneurship. So in this case, sidelining external parties is the key to development.

In the significant development of the *lurik* business, it creates relationships that are interwoven in everyday life, where the relationship is not only limited to economic relations, but also social relations. The results of the field findings show that the emergence of a "new family" based on the concept of *paseduluran*. The "new family" includes the interactions that occur between internal and external parties in the *lurik* business. The social interactions that exist include among *lurik* craftsmen, employees in other *lurik* businesses, craftsmen with business owners and managers. In addition, the interaction of *paseduluran* through the "new family" is established with external

parties in the *lurik* business, such as raw material suppliers, *lurik* traders, distributor agents, consumers, the community around the *lurik* industry center, and also government agencies in Klaten.

In this case the social embeddedness makes the pathway bond. This association is then used as the basis for employee recruitment, by prioritizing the community around the *lurik* industrial center, with specifications that match the field of work in general, without requiring special skills. On the other hand, the embeddedness in the *paseduluran* bond can be seen in the interaction of *lurik* craftsmen, especially those producing *lurik* with non-machine looms (ATBM). This is because the mechanism of the Non-Machine Weaving Tool (ATBM) is a traditional weaving tool, which is run entirely with human power. Unlike the case with the Weaving Machine with a Machine (ATM) which is run on machine power, where humans are only as controllers, so that the ties of the elongation are not so visible.

Paseduluran ties in the "new family" are an implication of Javanese culture which is identical with close and close kinship relations. Based on the research results, this study interprets the aspects that build the foundation for *Lurik's* business sustainability, namely: trust or mutual trust; tepo sliro or mutual respect between parties; nrimo ing pandum or accept sincerely, work sincerely; as well as reciprocity or mutual help. The attachment of economic and social aspects to the implications of the *paseduluran* can be illustrated in the following chart:

Chart 3.2 Values on the chart

Sustainable Organizational Culture

Fundamentally, organizational culture refers to a series of facts that a culture is formed from a process of consistency or stability as well as time typifications that indicate constructed history and development ([Nurcahyo, et al, 2018](#)). So in this case it is important to observe the power of cultural phenomena empirically.

Organizational culture includes a learning process that has a significant effect on cognitive, affective and psychomotor behavior of members of an organization. Understanding in depth the views of cultural studies can then give birth to a series of feelings, actions, values and an attitude of openness in the *sustainability* of the business being carried out.

[Robbins and Coulter \(2012\)](#) define organizational culture as a series of social insights and knowledge that are understood by all parties included in an organization. Organizational culture rests on rules, norms, and values to shape the attitudes and behavior of employees who are involved in an organization.

The organizational culture is used as a guideline for *lurik* entrepreneurs to continue to be committed to running business sustainability in facing the various ups and downs of business from time to time. The organizational culture that has been developing in the *lurik* business is persistence in running the business, high morale, work ethic, and application of principles based on mutual trust; mutual help (reciprocity) work sincerely in all circumstances (*nrimo ing pandum*); and mutual respect (*tepo sliro*) then fostering social solidarity. Organizational culture keeps working productively, work enthusiasm and a sense of mutual cooperation, and is able to adapt to various circumstances.

Social Embeddedness in Business Sustainability

This research is studied with social network theory with the concept of embeddedness proposed by Granovetter. Basically, the concept of embeddedness describes economic processes as a result of the relationship between economic action and social and cultural structures. Granovetter acknowledged that the Embeddedness concept originated from the idea of economic anthropologist Karl Polanyi who identified the economy in life as an institutionalized process ([Blikololong, 2012](#)).

The concept of Embeddedness is intended as a embeddedness in economic activity in social (and cultural) systems. Granovetter's institutional analysis model builds a paradigm with 3 main substances, namely (1) Social Construction (2) Social Networks (3) Path-dependent or embeddedness between institutions. Each of these concepts presents a theoretical study of institutions ([Kartono, 2008](#)). In this research,

embeddedness becomes the basis for examining the concept of social embeddedness with the linkage of the foundation on the sustainability of the *lurik* business in Pedan, Klaten, Central Java, Indonesia.

In this study, the *lurik* industrial center is a business that has been run from generation to generation, the sustainability of the business is tied to *paseduluran*, which comes from kinship ties that exist, for example from grandparents, parents, etc. Apart from that, the geographical factor in Pedan, Klaten, Central Java, Indonesia strongly supports the social construction of a livelihood as a *lurik* entrepreneur that has been passed down from generation to generation, considering that most areas in Pedan are areas where many *lurik* industries are found. In this case, the *paseduluran* ties play a role in the social construction of the inheritance of the *lurik* business ownership from generation to generation from the family line, so that the existence of the *lurik* business continues to develop well in the community.

Then the social construction in terms of livelihoods as *lurik* employees or specifically *lurik* craftsmen, where the livelihood of being a *lurik* craftsman is hereditary constructed from the existence of the *paseduluran* concept. In this study, the role of the nuclear family of simbah, parents, and in-laws makes the profession as a *lurik* craftsman growing rapidly in people who live in the *lurik* industrial area. So, both the livelihood of being a *lurik* entrepreneur, as well as an employee or a *lurik* craftsman, are the result of slow social creation, which is constructed from generation to generation by the *paseduluran* concept of "original family".

In this study, a social network with embeddedness based on the basic concept that is formed in the *lurik* business, can be seen from the habit of involving employees from their closest relations or environment in the implementation of business sustainability. *Paseduluran* networks can involve the roles of "original family" as well as "new family". "Original family" includes related family members while "new family" involves neighbors, relatives, friends who live around Pedan. In this study, there is an embeddedness based on the *sedulur* concept, where *lurik* entrepreneurs take advantage of the potential of their neighbors as employees who contribute to the *lurik* business, more broadly the *lurik* producers empower the local community to continue the *lurik* business. This is aimed at advancing the people's economy, especially in the micro, small and medium industrial sector. On the other hand, it tries to preserve the existence of *lurik* weaving as a cultural identity in Klaten, Central Java, Indonesia. Despite the fact that it is found in the field, sometimes the surrounding community has limited skills, but with the help of employees in the immediate environment it is still prioritized.

The existence of social embeddedness in *paseduluran*, makes the distribution process of *lurik* also based on strong kinship ties, so that it gets subscriptions from the closest

related environment. The concept of *paseduluran* shows the attachment to family values in the sustainability of the *lurik* business.

Based on the results of the research, social embeddedness in *paseduluran* in the *lurik* marketing network can be seen from the culture of the people who market *lurik* with the *getok tular* system. *Getok tular* is a direct marketing system of *lurik* by word of mouth, so that with testimonials from one community to another, *lurik* marketing is effective and efficient. *Getok tular* has developed in the community from time to time. The existence of the *Getok Tular* marketing system acts as a social network that is tied to the channel.

[Dufays and Huybrechts \(2014\)](#) emphasize the role of social networks which serve to explain the emergence of social entrepreneurship along with the recognition of two important concepts, namely social capital and embeddedness. Furthermore, [Trivedi and Stokols \(2011\)](#) argue that businesses run on the basis of social entrepreneurship show the close relationship between various parties in carrying out the function of spreading social values and contributing to the creation of social networks at the same time.

Path-dependent in this study created from social constructions that develop into social networks, where the concept of pathways in social networks, namely the existence of strong kinship ties with a continuous process. So that it can be seen that there is a social lag in running a *lurik* business. As is well known, the existence of *lurik* has triumphed until now, and has become a leading commodity in Klaten, Central Java, Indonesia. In addition, with the partnership ties, all parties involved in the sustainability of *lurik*, both internal and external parties, are mutually sustainable and work together to achieve the development of the *lurik* business, and achieve the sustainability of *lurik*, especially in the face of the Covid-19 pandemic as it is today.

In addition to the value of *paseduluran* as an important aspect in building the sustainability of the *lurik* business, based on the results of the research, there were various obstacles or problems related to the existence of *lurik* pedan, including the imbalance between the large *lurik* industry and the *lurik* MSMEs, so that there was often business domination by the large *lurik* industry and famous. The inequality of income by *lurik* entrepreneurs is a problem they face along with the development of *lurik*.

At the center of *lurik* weaving in Pedan, Klaten, Central Java, Indonesia, there are many major industries known and a mainstay, among others, *Lurik Prasojo*, *Sumber Sandang*, CV. *Multi Tenun*. The existence of this large-scale *lurik* industry has a large number of employees and the availability of supporting weaving tools, both traditional and modern, so that it is able to create large and easier *lurik* productivity.

Another case with *lurik* MSMEs, the mechanism is run with a relatively small number of employees and prioritizes the use of traditional looms, where the production of *lurik* using traditional looms takes a longer processing time. This has created a significant gap between large industries and *lurik* MSMEs in *lurik* weaving centers.

On the other hand, the obstacle faced is the difficulty in terms of marketing *lurik* for *lurik* MSMEs which are predominantly developed by traditional communities, which is often the marketing of *lurik* by large and well-known *lurik* industries which dominate the market segment.

Another obstacle encountered was the difficulty of regenerating the *lurik* craftsmen. The results showed that the next generation would find it difficult or even reluctant to become *lurik* craftsmen. As is well known, the skill of weaving *lurik* for the people of Pedan and its surroundings is a skill that has been passed down from generation to generation, usually passed down based on family lineages. In addition, work as a *lurik* craftsman is a job that is mostly occupied by the community.

Based on the results of the research, the difficulty of regenerating *lurik* craftsmen is due to several factors, one of which is the younger generation who prefer to work as factory workers. It is not uncommon for the younger generation to think that the skill of weaving *lurik* is unattractive, and requires special skills. Besides that, a job as a *lurik* craftsman produces relatively little income. Meanwhile, *lurik* craftsmen in *lurik* weaving centers are dominated by old craftsmen, so this has an effect on *lurik* productivity.

Another problem in the sustainability of the *lurik* business is the decline in public interest of *lurik*, especially in modern times. This is driven by several factors, including the limitations of the *lurik* design, which is often considered monotonous, and the striated material which tends to be uncomfortable when used for daily activities. In addition, it is not uncommon for people, especially the younger generation, to think that the use of *lurik* tends to be outdated.

In addition to the various problems faced in the sustainability of the *lurik* business, the interesting thing to get from the results of this study is how to cultivate a *paseduluran* culture in the modern era like today, where the interactions that exist are not only limited to economic aspects, but also sustainable social relations. In addition, the sustainability of the *lurik* business from time to time is tied to the culture of the *paseduluran* that was formed. On the other hand, *paseduluran* plays a significant role in dealing with a number of obstacles faced in the sustainability of the *lurik* business.

Conclusion

This study aims to develop a critical analysis of the sustainability of the *lurik* weaving business in Pedan, Klaten, Central Java, Indonesia, in the face of various situations from time to time, with the ups and downs faced. The results of the research obtained from primary data and secondary data show that the sustainability of the *lurik* business from time to time is supported by the attachment to the *paseduluran* bond based on the value of trust (trust); mutual respect (tepo sliro); accept in all circumstances (nrimo ing pandum); and help each other (reciprocity). Overall aspects are related to each other to form embeddedness.

Embeddedness with 3 main paradigms: social construction, social networks, and path-dependent, it gives rise to linkages showing the persistence of the relationship. The economy that is run by the *lurik* weaving business is based on social networks by maintaining close relationships between *lurik* owners and producers, distributors, and consumers who establish social constraints. In this case, for *lurik* producers, the sociological value of the economic process carried out is the way they maintain a close relationship between one person and another which is related to each other. Economic transactions based on principles make business owners, producers, distributors, and consumers feel that they need each other, trust each other and keep these social networks running in a sustainable manner. Especially in the modern era, the parties involved continue to uphold the values of the the parties involved continue to uphold the values of the *paseduluran* well.

Based on the research results, various obstacles or problems faced are such as the existence of modern technology that has eroded the existence of *lurik*, the low interest and interest of the community, the difficulty of regenerating *lurik* craftsmen, and the unequal marketing of *lurik* products. In this case, the *paseduluran* plays a significant role in dealing with a number of obstacles faced in the sustainability of the *lurik* business.

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