

Identity, Rationality and Economic Behavior of Moslem Minangkabau

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Abstract: Are the economic decisions of the well-known Minangkabau people religious based on Islamic teachings? This study aims to answer the question. The quality of the Minangkabau community's identity, especially economic behavior, can't be known well without knowing how the identity is implemented. This study collected data through a questionnaire distributed to 390 selected households. Sites are selected for historical and cultural reasons. The findings of this study are surprising. Islam embraced and believed are not yet fully guided in making decisions of the Minangkabau people's consumption. Their rationality is not in line with the Islam. Both economic behavior and beliefs are separated. Their economic behavior is not rational. The research found that without efforts to strengthen the practice of religious teachings, the economic behavior of Minangkabau society increasingly irrational and their identity will gradually disappear.

1 INTRODUCTION

The Minangkabau society have values that govern and guide their lives. Those values - adopted, preserved and inherited from generation to generation are named *adat*. The long-standing local custom teachings of the Minangkabau community go hand in hand with the later Islamic teachings. In the course of religious teachings and traditional values support and strong-strengthen (Syarifuddin, 1984). In addition, Islam in Minangkabau also has a long history. Islam and local custom become local identities for Minangkabau society and both interact in community development process until today (Salim, 2012).

Minangkabau society has long been the focus of research by many researchers at home and abroad. Various existing studies have focused on the theme; *Merantau* (Naim, 1975, Pelly, 1984), Minangkabau Dynamics of Structure and Culture (Graves, 1972), Islam and the Matrilineal Kinship System (Manan, 1984), Ancient Manuscripts in Minangkabau, (Akhimuddin, 2007, Kathano, 2008), Implementation of Islamic Inheritance in Minangkabau Society (Syarifuddin, 1984), Minangkabau Man (Nusyirwan, 2010), Identity of Religion and Minangkabau Ethnic Culture in Border Areas (Rozy, 2013), Interaction and Integration of Minangkabau Society in Border Areas (Astuti, 1999, Maryetti, 1999), Islam, Politics and

Identity in West Sumatera (Salim, 2012). The result of all the research is the uniqueness of Minangkabau culture and society in accordance with aspects that become the focus of research.

Research on Minangkabau economic theme has also been done by experts. The focus of their research revolves around historical themes, institutions and economic transformation as well as the potential of *sharia* financial institutions within Minangkabau society. The research findings on the economic history of the Minangkabau people are *nagari* economy is an economy that runs with family ties. This familiar bond closes the entry of a new system from the outside. But after Indonesia was under the Dutch colonial economy, Minangkabau operated with a new system of capitalist (Oki, 1972).

The *nagari* economy is dominated by the agricultural economy. Coffee became the market goods favourite and contested by foreign traders. Peasant economy is rising. The life of the peasant society changed more materially and left the religion. This condition gave rise to the *Padrians* Movement as a revival movement of Islam. In Minangkabau economic history research found that there is a relationship between the rise of Islam and the rise of peasant economy in 1784-1847 (Dobbin, 1983). Dobbin's findings became an important reference for the dynamics of Islam in Minangkabau in the late

18th and early 19th centuries. Dobbin's research is a study that combines historical, economic, social, political and religious ideas that have never been done before (Asnan, 2008).

Economic institutions such as the *Pandai Besi* production business in the SeiPuar Plateau and the market are the focus of previous researchers. Production agency of Blacksmith production in SeiPuar is a portrait of a never-forward business entity. Production business of Blacksmith is not developed. Iron Production does not increase in operational scale and profit. The main cause is the traditional Blacksmith business system while the Blacksmith effort confronts and interacts with a thick market system with the spirit of capitalist (Kahn, 1975).

Capitalistic spirit is present in the life of Minangkabau society. The life of society becomes individualistic. But Traditional Markets in Minangkabau Society can organize the impacts raised by the capitalist spirit. The market has a function as a place to buy, make a living and social media. As a social media, the market becomes a meeting place for community members. So that the value of togetherness and family ties are maintained in society and with those values Minangkabau society organizes the changes (Effendi, 1999).

Sharia financial institutions that grew and developed in Indonesia in recent decades also entered the Minangkabau community. As ethnic groups that make religious and customary values as the basic guidelines in life, *sharia* financial institutions are certainly well developed. Research conducted by BI and the Andalas University Research Institute 2001 informed that the community approved *sharia* financial institutions standing in its territory. Although community support for the existence of Islamic financial institutions is very good, but people still have a low knowledge of the principles and terms used in the operational Islamic financial institutions (BI and Unand, 2001)

The economic behavior of the Minangkabau community and its relation to the religious and local custom teachings that are part of the inhere in society has not yet been the focus of research. The Minangkabau community is well known as a society that holds strong local custom and adheres to the teachings of religion. In Minangkabau society there are expressions, local customs based on Islam, Islam base on Qur'an which contains understanding, Islamic teachings become the basis of every behavior of Minangkabau society included in economy (Navis, 1984, Abdullah, 1972).

Behavior of consumption of a Moslem who is obedient to the religious command of course based on and adjusted to the provisions of religious teachings. A consumer must bases his consumption behavior from the consideration of the goods to be consumed, the allocation of expenditures and the choice of consumer goods that endanger themselves and others should be kept away (Qhardawi, 1997, Rahman, 1995).

The purpose of consumption in Islam is to achieve *maslahah* (Misanan, 2007). The word *maslahah* is found in the Qur'an 108 times. The terms used by the Quran are not related to the good deeds of human beings and bring benefits to themselves and others even including the universe (Asfahani, 1992). *Maslahah* deals with everything that is beneficial both individually, socially and universally. *Maslahah* is a concept to state a state that includes the material and non-material properties that can elevate the degree of human beings as noble beings. Consumption activity is also for the fulfilment of needs that will deliver a person can perform its function as the Caliph (*khalifah*) of Allah perfectly and not distanced man in his devotion as servant.

Maslahah contains the value of blessing and a goal in consumption. In the language *barakah* means *az-ziyadah* or additional, added value, happiness. According to the term, God establishes a goodness in something (Asfahani, 1992). The blessings in consumption have the sense that what is eaten, used, and used in addition to having the function of fulfilling the needs (satiety, health birth and dismissing the disease) there are other benefits gained such as tranquility and happiness (Shihab, 2003). The attainment of *maslahah* and *blah* consumption in Islam has restrictions: (1) meeting the needs of goods and services should not be exaggerated (QS.2: 168, 169, QS.7:31) (2) consumption of goods and services permitted (*halal*) substances, ways of obtaining and use it (QS.2: 173, QS.5: 4, 90).

In the face of Islam life consists of time dimension; Life here and hereafter. This view has an effect on the consumption decision for today and after this life. As well as the effects on spending on self (E1), such as food and drink (QS.7: 31-32) and expenditures to the way of Allah (E2), such as *infaq* and *sadaqah* (QS.2: 261). A Moslem who is obedient to God's rule will allocate income into two baskets (*X* and *Y*). Cart *X* for your own needs and *Y* basket for *infaq/sadaqah*. How many allocations for both baskets (*X* and *Y*) are not found to be exact. However, normatively, there is a balance between the two needs (QS.25: 67) (Khan, 1992).

Islam commands to consume permitted (*halal*) and good goods. So consuming liquor (QS.2: 210, QS.5:91) is strictly prohibited by Islam. This prohibition relates to the internal and external effects that arise from drinking the liquor. Damage to the nervous system and thought is an internal effect whereas the disruption of security and social comfort is the external impact of drinking.

In addition, Islam also commands to consume the good (*thayyib*). In the Qur'an the word *thayyib* has the best and most beneficial meaning (QS.23: 51). The opponent is a *khabaais* that has a bad and dangerous meaning (QS.7: 157). Smoking is a form of consumption that causes adverse health effects for the culprit and the environment. Negative effects of cigarettes arise due to cigarettes contain. Among the toxins contained by cigarettes are Nicotine, Tar, Lead Black (Pb), Eugenol (clove oil) (Mangku, 2001). In addition smoking also causes respiratory problems as a result of obstruction of the respiratory pathway (Sumairy, 2016) and coronary heart disease, coronary thrombosis, cancer, bronchitis or inflammation of the throat. For the environment or others around, the smoke that is released into the air and inhaled by people around can increase the risk of heart problems (Nurahman, 2014). Thus in the view of health, smoking poses a danger not only for smokers but also for the people around or the environment. Given the dangers posed this is the lowest law of smoking is *makruh* with reasons danger posed.

The Islamic provisions on goods to be consumed, the allocation of expenditures on spending and consumption that endanger oneself and others should be kept away should be the basis of consumption behavior for a Moslem. As economic actors, decisions in consumption must be based on the above provisions. The rational consumption behavior for a Moslem is the appropriate consumption behavior according to Islamic rules.

In economic theory, rational is defined as the cornerstone of economic activity undertaken to gain profit or satisfaction. This rationale becomes energy that drives economic behavior. The rationale of Islam is built on the Islamic teachings as follows: (1) devotion and worship to Allah become the main foundation, (2) every economic actor aims to achieve *maslahah*, (3) every economic actor does not waste, (4) every perpetrator Economics always minimize risk, (5) a consumer in maximizing satisfaction pay attention to moral and ethical aspects, (6) satisfaction is divided for the satisfaction of world life and satisfaction for life after life in the world. It has an effect on the choice of consumption that is the consumption decision for today and after this life, (7)

consumption in Islam avoids damage to itself and to society, (8) pay attention explicitly permitted (*halal*) and forbidden (*haram*). (Misanan, 2007).

2 METHODOLOGY

The data of this study are primary data collected through surveys using structured questionnaires. The questionnaire contains questions relating to consumption behavior. In this study, consumption behavior referred to is the behavior of Islamic consumption which includes; what are the main considerations in determining the goods to be consumed and how the allocation of expenditure and the choice of consumer goods that endanger themselves and others.

This research was conducted in Minangkabau ethnic area which was represented by two locations of The Inner Highland (*Darek*) and The Outer Areas or Frontiers along the western coast of central Sumatera (*Rantau/Pasisia*). *Darek* is the cradle land and cultural heartland of the Minangkabau. *Rantau* were frontiers settlements later established by people from the *Darek*. *Darek* was culturally and ethnically homogeneous and pristine, the *Rantau* was heterogeneous (Kato, 1977)

Pasisia region is an area that has an important role in the history of the spread of Islamic teachings in Minangkabau, precisely in Ulakan, Pariaman (Azra, 1998). From Ulakan, the spreading of Islamic teachings continued intensively to the *Darek* regions (Susanto, 1989). The picture of the spread of Islam from the *Pasisia* Region to the *Darek* Region is illustrated in the adat adage, "*syara 'mandakiadatmanurun*". This proverb has the meaning that the early Islamic religion developed on the coast then extends to the *Darek* (Syarifuddin, 1984).

These two locations are, first, *NagariPariangan* as *nagarituo*" which is seen as a place of origin for the ancestors of the Minangkabau who represent *Darek*. Secondly, Ulakan was chosen as the starting area and center of Islamic Spread in Minangkabau representing *Pasisia*. The sample size in this study was determined by using the Slovin formula and with $e^2 = 0.05$. Obtained sample size (n) for each location: *Pariangan*, 197 and *Ulakan*, 193. Total number of sample households is 390. Target sample is head of household.

3 RESULT AND DISCUSSIONS

As described in the previous description, a consumer must place the permitted (*halal*) status of the goods to be consumed as a primary consideration. This means that the decision to consume goods in order to meet the needs of life should be based on the first consideration that is kosher or not. If kosher is consumed and vice versa. All respondents in the study asked, what are the main considerations in choosing something to consume?

Table 1: Consumption Consideration.

Question	Ulakan	Pariangan	Total	%
Needs	62	115	177	45
Budget	22	33	55	14
Halal/haram	109	49	158	41

Respondents' answers can be seen in Table 1. There are 41% of Minangkabau Moslem respondents in West Sumatra who make the primary consideration of the legal status of goods when consuming a good. The largest number of respondents considering the legal status is in Ulakan. This provides information that for Minangkabau Moslems the legal status of a good is not an important consideration. Important to them is consideration of needs.

Table 2: Consumption of Cigarettes.

Pack	Ulakan	Pariangan	Total	%
<1 Pack	94	94	188	61
1-2 Pack	61	46	107	35
>2 Pak	12	-	12	4
Total	167	140	307	100
Public Place	158	138	296	97
Private Place	9	2	11	3

A Moslem in doing the consumption of course in line and in accordance with rational behavior according to Islam is to distance themselves from the forbidden (*haram*) and the harmful. As *homo Islamicus*, rational behavior is to place the highest consumption choices on the *masalah* for both yourself and others.

Cigarettes as described previously have danger for the health of the perpetrator and the people around. Smoking is a form of wealth allocation for the unbeneficial (*Fatwa Ijtima Ulama* in Padang Panjang, Thursday, 2009).

This study asked respondents about cigarette consumption. Based on the data in Table 2. Obtained information that of 390 respondents as much as 307 (78.7%) smoked. The most widely used smoking

place as much as 296 (97%) is a public place. That is, many people who will come to enjoy the negative effects that arise from smoking activities through cigarette smoke.

Table 3: Comparison Cost of Cigarettes and Social Consumption*.

Rp **	Ulk	Prg	Rp***	Ulk	Prg
20 –100	14	2	5–25	31	5
108 – 210	63	98	30-70	30	2
203 – 350	63	36	80-200	15	2
360- 1.000	27	4	300-500	2	-

*in thousand per month

** spending on cigarettes

*** spending on social consumption

Ulk= Ulakan

Prg= Pariangan

The costs incurred for smoking amount vary. From the data in Table 3, obtained in the field, the researchers classified the amount of spending into 4 groups. This grouping is based on household expenditure data for monthly cigarette purchases. The most expenditure group is in the range of Rp.108.000, - Rp.210.000, that is as much as 41% of households.

In addition the data in Table 3 above also describes the allocation of expenditures for *infaq/ sadaqah* which is a category of social consumption. Obtained information that of 390 respondents studied there are 87 (22.30%) who allocate their income for social consumption. The lowest comparison of household expenditure on cigarettes is Rp 20,000. per month and the highest Rp.1.000.000, - per month while spending on social consumption is lowest Rp.5.000- and Rp.500.000, - per-month highest. That is, spending on cigarettes is far more than spending on *infaq* or *sadaqah*. Expenditures for harm or self-harm and others are greater than expenditures that benefit the future (hereafter).

The descriptions of the above findings make it clear that the religious provisions that should serve as the basis for making consumption decisions for Minangkabau Moslems have not been fully implemented. Not all provisions concerning consumption practices by Minangkabau Moslems in West Sumatra. The consumption behavior of Minangkabau Moslems in West Sumatra has not been rational in terms of the religion adopted.

Many experts say that the Minangkabau people are the owners of a strong Islamic identity (Abdullah, 1972, Navis, 1984. Diradjo, 2009). The findings of this study clarify the form of Minangkabau Moslem identity that is known to hold strong religious teachings, especially in economic behaviour, has not yet revealed previous researchers. The rationality of

consumption behavior of Minangkabau Moslem has not been in accordance with the beliefs. Minangkabau Moslems do not incorporate the religious values into economic behavior. Islam is only as a belief and is not as way of life.

Although the Minangkabau community declares the Islamic identity with the expression, the local customs are based on Islam and Islam is based on the Quran but it is not fully implemented specifically in consumption behavior. This identity is always voiced aloud but the contrary evidence in behavior does not seem real. As founded by Salim (2012), strong association between Islam and regional identity is ubiquitous, appearing as justification for almost every political decision made at the provincial level and below. In contemporary West Sumatera, regional government has been utilising claim that the local customs are based on Islam and Islam is based on the Quran.

4 CONCLUSION

This paper has revealed the Islamic identity and rationality of Moslem Minangkabau in West Sumatera in the economic behavior, especially consumption behavior. The strong relationship of Islam with Minangkabau society does not fully create the behavior of Minangkabau society in line with the Islamic believed. The provision of religious teachings is believed but not yet fully practiced. Belief does not penetrate into behavior.

The findings of this study made information about the Minangkabau community because its uniqueness has been researched by many previous researchers. The claim of the local customs are based on Islam and Islam is based on Quran as identity but not in reality, especially in economic behavior.

The rationality of the behavior of Minangkabau Moslems who should be based on the rationale of Islamic teachings does not appear clearly in their live. Rational behavior of Moslem consumption that has the purpose *masalah* not fully become the basis in making decisions in consumption. This may be due to the rationality of conventional economic behavior that teaches rational behavior is aimed at obtaining profit and maximum satisfaction materially and without limit is more logic and profitable than Islamic rational ethical and moral. This issue becomes the task of the following researchers to prove.

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