

Acculturation of Islamic Teachings and Traditional Minang Kabau Locality in Economic Practices

Miswardi¹, Yefri Joni², Nasfi^{3*}

¹ Lecturer in Islamic Banking Study Program, IAIN Bukittinggi
miswardi@iainbukittinggi.ac.id

² Lecturer in Islamic Economics Study Program, IAIN Bukittinggi
yefrijoni@iainbukittinggi.ac.id

³ Lecturer at STES Manna Wa Salwa, Padang Panjang, Indonesia
email ; nasfi.anwar@gmail.com

*Corresponding Author: nasfi.anwar@gmail.com

ABSTRACT - *a society, values that govern life are needed in order to create order in life together. This system of values is needed to ensure that the rights of everyone in that society are maintained. The values held by the community usually come from something that is highly regarded and respected by everyone in the community. In indigenous peoples, the system of values that is believed to be a customary system that originates from reason and mind after the reading process of nature. For religious communities the value system that is believed to be a value system that originates from God's revelation. When the identity of the community is as a customary community and religion, then between religion and custom there is a process of acculturation, although many experts have researched and written about the acculturation between religious and customary teachings, but in this study the researcher saw the acculturation between customary and customary law. as well as religion, especially the customary law and customs of the Minangkabau community which are related to the economic practices of local communities. From the research conducted, it was found that the acculturation of Islamic teachings into the customs of the Minangkabau community because these two values have in common some sources, namely reason and nature.*

Keywords: *Adat or Custom, Religion, Acculturation, Economy*

I. INTRODUCTION

Activities that cannot be separated from the history of human life are economic activities, since the first human being created by Allah on earth, he has been faced with the problem of how to survive in the beginning of the earth (Aji et al., 2017). The dynamics of developing life are driven by interactions between humans or human interactions with nature in meeting the needs of life and making life better (Ismail, 2020). These activities manifest in the form of consumption, production or distribution, this is because human life will not be able to run properly without material support from nature that must be processed so that trade transactions occur, such as the activities of the apostles before, in order to increase economic growth in the long term (Antoni et al., 2018).

As it is generally known that the word "economy" comes from two syllables in Greek, namely oikos and nomos which means "household arrangement or management (Deliarnov, 2015). Economics develops in line with the development of human culture, the more advanced human culture is, the more advanced economics is, because economics is the science of how to solve problems in human life (Antoni, Aimon, H, Nasfi et al., 2019). On the other hand, cultural development is sometimes also influenced by the belief system of society, such as religion, because religion has a great influence on humans in living their lives, because all aspects of human life are regulated and directed towards a goal to be achieved in life (Bauto, 2014). Islam as a religion sent down by Allah who became rahmatan lil 'alamin, provides guidance for humans on how to live a right life in order to get a good life (Sholihuddin, 2019). One of the important aspects of human life that cannot be ignored is the economic aspect which since the beginning of human life has been practiced in daily life in various ways and according to the culture of people's lives in certain environments to reduce poverty. (Nasfi, 2020).

In Islamic teachings, the economic concept is an inseparable part of the concept of religion as a whole, even in several verses in the Qur'an, the command to worship Allah as the only God, is accompanied directly by orders to carry out economic activities honestly and fairly so that there is no wrongdoing other people, because if there is a person who worships God, but on the other hand he is wrongful to fellow humans, his worship may not be seen by God (Fauzia, 2014). Thus being economical in sharia is an obligation for Muslims, so that their diversity is intact. The expected result from the implementation of Islam as a whole is that humans as a society

are given the blessing of life by Allah, which is the highest ideal that humans want to achieve in this world and in the hereafter (Fauzia, 2014). The Islamic economic system is believed to be able to solve economic problems faced by the ummah without causing new problems, the Islamic economic system is derived from universal and complete Islamic values that regulate all aspects of life as a whole. Islamic economics or also popular with the term Islamic economics is feasible as a solution to universal economic problems because it is in accordance with the objectives of Islam itself as *rahmatan li al-alamin* (Budiman, 2014).

One of the areas in Indonesia which is famous for its Islam is West Sumatra which is better known as the Minangkabau community with its traditional and cultural arrangements that are very thick in everyday life, in carrying out a famous life with a motto "*Adat Basandi Syarak, Syarak Basandi Kitabullah*" (Adat is based on syarak (Islam) and syarak is based on the Book of Allah) (Sulastris, Fitria.Y, Syahrizal, 2019). This motto suggests that the basis of Minangkabau customs is Islamic teachings. This also illustrates that Islamic values have become a culture for the Minangkabau people. This is evident in the Minangkabau community when doing economic transactions in halls (markets), in line with Islamic teachings, for example by saying "*bakarelaan*" in "sell / buy", what does it mean to say the sale and purchase contract "*Bakarelaan*" Minangkabau language when translated into Indonesian, is mutually willing, consensual in carrying out economic transactions (Muhamad, 2019), Even in transactions with financial institutions in modern times, the Minangkabau people are more fanatical about Islamic finance, so emotionally and rationally they choose to transact with Islamic financial institutions (Metra, Y, R, Miswardi, Dewi, A, Y, Nasfi, 2020).

II. LITERATURE REVIEW

Custom or Social Order or Adat

The emergence of the term "*adat basandi syarak, syarak basandi Kitabullah*", because when Islam entered the Minangkabau area, the people in Minangkabau already had a neat social order with a system called "adat" which regulates all aspects of people's lives (Jamil, 2018). The custom that has been formed is the fruit of the interaction and contemplation of the Minangkabau ancestors' minds by reading nature, so that nature has a very decisive position and influence in Minangkabau customs, so that the values contained in the customs are the essence of natural values. Therefore, Minangkabau customary values can be accepted throughout the ages, on the other hand, Minangkabau custom values are not rigid but can adapt to the times as stated in the customary saying: *sakali aie gadang; sakali tapian barubah, namun aie kahilia juwo*; means "every change of time, the rules will change, but the basic customs remain like that too" *Adat basandi syarak, syarak basandi Kitabullah* is the new identity of the Minangkabau community after Islam came which confirms there is no conflict between Minangkabau customs and Islamic teachings (Sulastris et al., 2019).

To know and understand the basic values of Minangkabau custom, it can be seen in various ways, including by studying behavior and words (*kato or said*) which will reveal the basic values and norms that the Minangkabau people think and behave. Starting from the above thoughts, words (*kato or said*) contained and revealed in the basic principles or formulation of truth, petiti quotes, pituah, mamangan and others. Symbolic expression of their relationship with nature, with the socio-cultural environment, is a medium that can be used to know and understand the values that affect their social life. In accordance with the stage of development of the Minangkabau community during their pioneering work, compiling customs, they take the realities that exist in nature as a source of analogy for the values and norms that govern life (Sulastris, Fitria.Y, Syahrizal, 2019).

Cultural Minang Kabau A.A Navis (1986) said, Minangkabau people express something in the formulation that is considered to be the truth "*alam takambang jadi guru*" means in Indonesian "*The vast nature is a source of knowledge*" (Navis, 1986), natural law as a source of inspiration which is used as a guide to formulate basic values for norms that guide them in thinking and (Minang, 2011).

Religion

The Minangkabau people are famous for being religious, according to the teachings of the Islamic religion and being devout to worship. The activities of interacting every day both in the hometown and in the diratantu are still guided by the Al-Quran and the Sunnah of the Prophet (Jamil, 2018). According to Buya Hamka (1985) in his book "*Islam dan Adat Minangkabau*", The fact that all Minangkabau people are Muslim, so that Hamka says "Minang is Islam" and has absorbed Islamic teachings into their custom, there should be no question about the commitment of the Minangkabau people in obeying Minangkabau religious and customary teachings in their daily activities (Muhamad, 2019).

This aspect is also one of the important concerns in Islamic teachings, because this is a muamalah practice carried out by fellow humans in social life carried out by humans to maintain their lives as well as to carry out their obligations as servants to worship God, and this is a culture. the tradition of clan leadership or ninik mamak in Minang Kabau (Nasfi & Ariani, 2020).

Acculturation

Acculturation is a Latin term, namely "acculturate" which means "growing and developing together" which was adopted into the English language, the origin of which is acculturation which in Indonesian is defined in various ways, for example: In the large Indonesian dictionary, acculturation means mixing two or more cultures that meet and influence each other (Indonesia, 2016).

Economic

The people of the Minangkabau tribe are known as Perantau Ulet, in carrying out activities in the land of people, they are also known as tenacious traders, and they are spread all over the world (Minang, 2011). Since economic activities are the activities that consume the most human time and cause the most interactions between humans, it is only natural that the social systems that govern their lives also regulate economic life. Islam and Minangkabau customs both have guidelines in regulating the economic life of the community, but because they both come from different sources (Yulika, D R Febri Hum, 2017), therefore it is necessary to see how the acculturation between the two so that it can be in line in creating an order that makes people's lives good (Qadaruddin, 2016).

Besides learning from nature, life experiences are also used as lessons so that lessons from nature and experience are the dominant thinking goals in Minangkabau society. This is clearly analogous to a customary expression which bases a view on nature with the adage "broken grows lost baganti" and then also expressed "maambiak example is already, *maambiak tuah ka nan manang*" (taking an example from what has happened, taking lessons from the winner.), meaning that the Minangkabau people interpret something by seeing what is in nature has a purpose and meaning in life, work, time and the lives of others. Everything is expressed in the form of the main values that serve as guidelines and guidelines for the Minangkabau community, this is also in accordance with research (Abubakar, 2013).

The basic values in the life of the Minangkabau people are related to; Adat, Religion, Acculturation of Islamic teachings and economics

- a. In view of life, the goal of life for the Minangkabau people is to make merit, as is the philosophy "*hiduik bajaso mati bapusako*" (live meritorious to humans, die leaving heirlooms (treasures) for descendants). This treasure means that the Minangkabau people give meaning and high value to life, for the analogy to nature is expressed "*gajah mati meninggalkan gading, harimau mati meninggalkan belang, manusia mati meninggalkan jaso (jasa)*" with the meaning that the Minangkabau people really think about the next generation with everything they leave behind after death, because of that the Minangkabau people work hard so that they can leave property for their children and the community. Destruction in the sense of custom is not only leaving behind property, but also customary values. Therefore, the property left by the Minangkabau to their children is clear in terms of both the substance and the process of obtaining it (Isjoni & Ibrahim, 2014).
- b. The arrival of the Islamic religion which teaches humans as creatures and is made a caliph on earth to first give meaning and high value to life, in other words Islam has strengthened the view of life that the Minangkabau people had before (Yulika, D R Febri Hum, 2017). This better and higher value of life has become an impetus for Minangkabau people to always try economically, to achieve and be creative, including being moved by people to carry out economic activities, also known as the motto of life "*dima bumi dipijak disitu langik dijunjuang*" Meaning: A person must be able to adapt to the community or place where he is by respecting local customs and culture without losing his identity (philosophy of survival of Minangkabau migrants) (Deska, 2019).
- c. The view of working and hardworking, is in line with the meaning of life for the Minangkabau people, namely giving services to relatives and the community, work is a part that is highly valued, especially trading / trading, because according to beliefs in Minangkabau culture, the market is the most appropriate place to try to build the economy, by having economic strength will be able to leave inheritance for the children, and avoid it "*hilang rano dek panyakik, hilang bangso dek tak berameh*" (loss of color due to disease, loss of spirit because of not possessing wealth "means that one's self-respect will be lost due to poverty, in line with hadis Rasulullah saw, "*Poverty brings oneself closer to kufr*" therefore working hard and never giving up is one way to avoid poverty and kufr (Ilmi, 2014). Another principle states "*ameh pandindiang malu, kain pandindiang miang*" (Gold / shame wall cloth, miang wall cloth) means that with the wealth of property everything can be carried out, so as not to cause shame for himself or his family. In Minangkabau custom, everyone is told to work hard to improve the economy, as the customary saying goes:
 - Forest wood not andaleh (*forest wood not andalas*)
 - Elegant baked kalamari (*great for cupboards*)
 - Resist the rain dare to bapaneh (*resistant to rain dare to heat*)
 - Baitu urang looking for rasaki (*once people seek sustenance*)
- d. From this work ethic, the Minangkabau people are known to be migrated as economic people who are resilient and in an Islamic way, namely "use youth before old age comes, use the rich period before the poor

comes" this is contained in the customary philosophy "*wakatu ado jan dimakan, alah habih baru dimakan*" (waktu ada jangan dimakan, sudah habis baru dimakan) meaning that while there is still the ability to work and collect as much assets as possible, but don't forget to leave for old age, this philosophy requires that Minangkabau people not be destitute in their old age or in other words this philosophy also teaches Minangkabau people to live frugally (Prasetyo & Mustafid, 2019). This is in line with what was later taught in Islam, as contained in the Al quran chapter 62 verse 10 which means "*When the prayers have been carried out, then you will be scattered on the earth, seek God's grace as much as possible so that you are lucky*" in another verse of chapter 17 verse 29 Allah commands mankind "*Do not make your hands shackled around your neck, nor do you stretch it out too much (very generously) later you will become despicable and regretful*" which is strengthened by the hadith of the Prophet Muhammad. "*In another hadith, Rasullah saw also said*" *use your riches before your poverty*" from the two verses and hadiths mentioned above are in line with the customary values of Minangkabau. Every human being must work hard to fulfill his life in the world and should be thrifty as it is said in customary values. "*Don't eat it when it's there, don't eat it, just eat it*" (Zukriman & Lubis, 2014), including in managing businesses in dealing with financial institutions, Minangkabau people are fanatical about Islamic economic institutions or based on the Koran and Rasullullah hadiths (Nasfi et al., 2019).

III. METHOD

The research was conducted using the empirical normative method, by examining the concept and actual behavior, which shows social symptoms that are neither real nor written, experienced by society or individuals in social relationships in social life (Sabri & Nasfi, 2020). Where the research method is in the form of sociological or empirical legal research, which includes research on law enforcement officials themselves and legal identity, as well as research on the effectiveness of law application (Fajar & Yulianto, 2010). Where is the source of research data by reviewing the literature and literature as well as legislation related to research and references in accordance with research studies.

IV. RESULT AND DISCUSSION

Acculturation

Romli considers acculturation as a form of cultural change caused by the contact of cultural groups that emphasize the acceptance of new patterns and culture and characteristics of indigenous people by minority groups (Romli, 2015). According to Nardy, acculturation as part of a social process that arises from a group of people with their culture and meeting other community groups of course with their (foreign) culture and mingles which creates social interaction so that it is gradually accepted by and united into a shared culture without losing that cultural identity alone (Nardy, 2012). According to Puji Astugi, acculturation is more of a process of cultural change from the results of contact between groups of people with certain and foreign cultures in stages gradually and continuously without eliminating the cultural elements themselves or the personality of the culture (Astuti, 2014). Of the many definitions put forward by experts as mentioned above, in essence acculturation is a process where all differences can be unified without losing their respective identities and can go hand in hand or in other words that acculturation is a social process that arises when a group humans with a certain culture are faced with the elements of a foreign culture in such a way that the elements of the foreign culture are gradually accepted and processed into their own culture without causing the loss of the cultural personality itself. In acculturation as an interaction of two cultural values that accept each other without leaving their respective values, therefore in general the acculturation process always brings positive values to the two cultures which in turn will increase the level of the culture to a better level.

The initial process of acculturation is marked by the acceptance of an outside culture in the form of assimilation without eliminating the values of the original culture. In the sociological context, the occurrence of the acculturation process is marked by the acceptance of an external culture which is transformed into its own culture without eliminating the identity of the original culture. The acculturation process generally takes place over a relatively long period of time, this is because there are elements of foreign culture that are absorbed or accepted selectively and there are elements that are not accepted so that the process of cultural change through the mixing mechanism still shows the existence of personality elements that are not accepted. original.

Acculturation of Islamic teachings with Minangkabau customary values in the Economic Sector

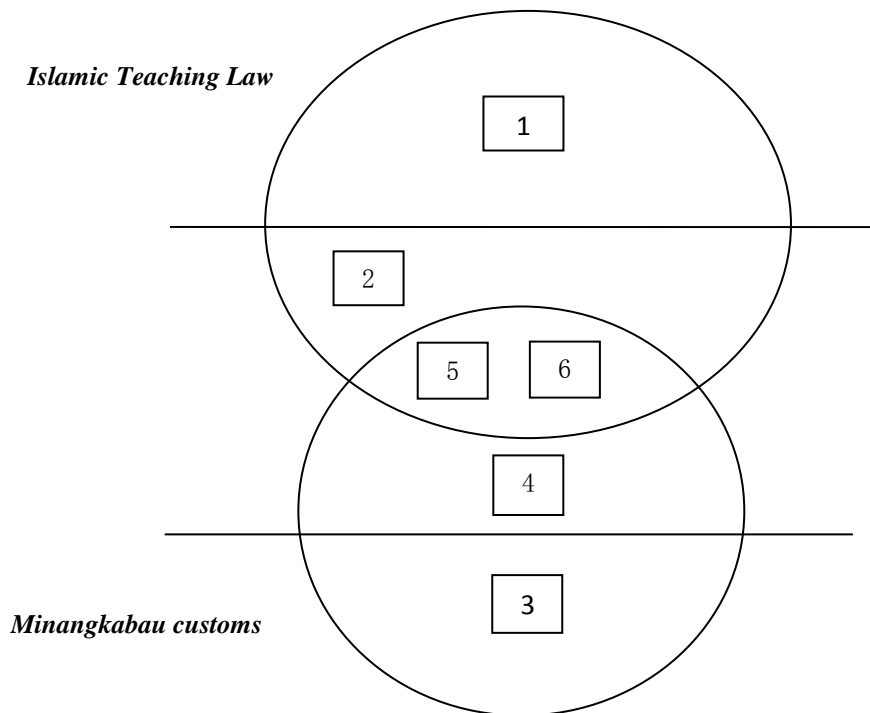
Philosophy *Adat Basandi Syara', Syara' Basandi Kitabullah* is an expression that *acculturation* of islamic techings with Minangkabau customary. Islamic teachings that have kamaliyah and syumuliyah characteristics, meet the Minangkabau traditional teachings which have a locality style as a characteristic of the Minangkabau community (Ramayulis, 2011). The difference between Islamic teachings and traditional

Minangkabau values is in terms of their source (Riyadi, 2020). Islamic teaching is a teaching that comes from God's revelation. The Koran contains teachings on how to live with belief in God (aqidah), what to do and what not to do as a form of obedience to God (Shari'ah) and how to live a good life as a servant of God and as an interacting human between fellow humans and also interact with nature (morals) (Riyadi, 2020). The teachings of Islam that were sent down to humans through the Prophet Muhammad SAW have the aim of realizing God's love for the entire universe and also as a complement to the glory of morals so that humans can really get a good life (Setiyawan, 2012).

There are commands and prohibitions in Islamic teachings that are clear and firm (*qath'iy*), where there is no opportunity for humans to choose and innovate and develop it with their minds, such as forms of worship. Besides that, there are also those that are not strict and the rules are not detailed (*zhanniy*) like most muamalah, where the implementation is left to human reason how best according to reason. Against Islamic teachings in nature *qath'iy*, human duty is only to carry out according to the rules as a form of obedience to Tuhan (Haika, 2016). Adat Minangkabau is a set of social life systems formed from the process of interaction between humans who have reason and mind, whose values are formulated based on the thoughts of previous traditional leaders, namely Datuk Katumangungan and Datuk Parpatiah nan Sabatang. The customary values formulated by them are based on a high goal, namely how human life can be higher and more dignified (Munir & Pandin, 2018). The formulation of customary values, especially those regulating interactions in society, is "*alua jo patuik*", "*anggo tanggo*" serta "*raso jo pareso*." (Azmi et al., 2019), These values form the customary order that governs the life of the Minangkabau people, which is popular with the customary proverb: *Rumah basandi batu, adat basandi alua jo patuik, mamakai anggo jo tanggo sarato raso jo pareso* (Yulika, D R Febri Hum, 2017).

"Alua" can be interpreted as a procedure or procedure agreed upon in custom, whereas patuik is a value of appropriateness or appropriateness of something whose judgment is left to human reason. Obedience is simply understood as putting something in its place. Alua jo patuik is then translated into everyday behavior and forms many values in the Minangkabau custom. *Anggo jo tanggo* is a rule of law, or also a legal system, which in legal language can be interpreted as basic rules and rules of implementation. *Anggo jo tanggo* are rules made by the community in a customary environment or nagari. With a philosophy *anggo jo tanggo* This then created a variety of cultural patterns in each village in Minangkabau which became known as the saying "*lain lubuk lain ikan, lain padang lain belalang*" but the customary principle remains the same which differs only in the muamalah order, this is in line with Islamic teachings which teach mankind about the implementation of muamalah affairs left to each, "as the hadith of Rasullah saw narrated by Buchari -Muslim which means "*in fact you know more about the affairs of your world*".

Meanwhile, *raso jo pareso* is a view of life based on the highest potential in humans. *Raso* is a feeling or feeling that is in the heart, it can be in the form of pleasure, happiness, hate, anger and others. *Raso* is Minangkabau language which means the feeling or feeling that is in the heart, it can be in the form of joy, happiness, hate, anger and others. Meanwhile, *pareso* is the "*rasio*" or human reason that is used as a tool for thinking and weighing the good and the bad. In modern terms, *raso jo pareso* can be defined as emotional intelligence and intellectual intelligence. When viewed from the principles used by the Minangkabau custom, it can be seen that there is a strong belief in the values that will be used in life, namely values that come from something high and something that is highest within the reach of humans is reason and mind. which Allah gave him. Therefore, when Minangkabau tradition meets Islamic teachings, it is not difficult to accept Islamic teachings as the basis of custom because Islamic teachings are based on something higher than human reason. Meanwhile, the teachings of Islam which are based on revelation, provide opportunities for reason to play a role in filling the space that revelation only regulates in principle, namely most muamalah problems. So, *the acculturation between Islamic Teaching and Costum or Adat Minangkabau* is complementary to the possible space between the two, as illustrated in the diagram below.



Information:

- (1) It is a normative Islamic teaching which is regulated by *qathiy* arguments. The human task is only to submit and obey what has been arranged as can be understood from the argument.
- (2) It is Islamic teachings that are regulated by *Zhanniy* arguments or not regulated by arguments at all, then the human task is to practice as far as is regulated by the arguments and provide an explanation of what is regulated by Zhanniy's argument with reasoning (*rakyyu*). insofar as the action contains kemashlahatan which is seen as the goal of establishing the law (*maqashid Syari'ah*).
- (3) It is a Minangkabau custom that regulates daily life which is fulfilled only by human interaction.
- (4) Minangkabau traditional teachings that require higher values, in order to achieve a higher quality of life.
- (5) Islamic teachings whose implementation is based on the traditions (*customs*) of the community, because there are no arguments to regulate them.
- (6) Minangkabau customary teaching which is subject to the command of *syara'* law, because human reason does not go there to regulate it.

With the above description, it can be seen how the interaction between Islamic teachings and Minangkabau customs is giving and receiving. In a space that is regulated by religion with *qath'iy* arguments, such as worship, there is no room to enforce customs in it. Whereas what is regulated by the *zhanniy* argument or there is no regulation that regulates, then it is left up to the human community in which there is also a role for community traditions or customs.

The habits of the Minangkabau people in the Economic Sector are formed from the acculturation of Islamic teachings and the Minangkabau traditional locality

As stated above, that the Minangkabau tribe is known as a resilient merchant community both in the village and in the region, so that every village in the Minangkabau region has a traditional market which belongs to the nagari whose management is under the supervision of ninik mamak, this shows that the traditions adhered to by the Minangkabau people it is in line with Islamic teachings that fair transactions should be carried out in the market. In addition, in the Minangkabau community, there is a tradition of transactions in the market which are carried out at dawn, known as "*subuah-subuah*" transactions in traditional markets (Nasrul et al., 2017).

For the Minangkabau, this is done with the awareness that sustenance must be sought from the morning. This is also in line with Islamic teachings which encourage Muslims to seek sustenance from the morning, as a

hadith which tells about a companion of the Prophet, namely from Shakhr bin Wada'ah r.a., he said that Rasulullah Saw. has said:

Bagi orang Minangkabau hal ini dilakukan dengan kesadaran bahwa rezeki itu harus dicari dari pagi hari. Hal ini juga sejalan dengan ajaran islam yang menganjurkan umat islam untuk mencari rezeki sejak pagi hari, sebagaimana sebuah hadis yang menceritakan tentang seorang sahabat Nabi, yakni dari Shakhr bin Wada'ah r.a., ia berkata bahwa Rasulullah Saw. telah bersabda:

"O Allah, bless my people in the morning." (Narrated by Abu Daud and Tirmidhi)

Minangkabau community habits in the fields of economy, acculturation, Islamic teachings and Minangkabau customs;

- 1) Teachings to live frugally and to allocate income. This can be seen in the tradition that each Rumah Gadang has 4 granaries in its yard. The four rice barns have different functions, one is for future seeds or one seed for consumption reserves the other is for social purposes, while the other is for guarding purposes. In the philosophy of daily life related to the value of simplicity found in "customary *mamangan*", "*balabiah anca-ancak, bakurang sio-sio, diagak mangko diagiah, dibaliak mangko dibalah, bayang-bayang sapanjang badan*" the meaning of this philosophy teaches to place this simplicity proportionately so as not to overload yourself, or in other terms buy according to what is needed, not what is desired. Or *mamagan* meal "*Bahimat sabalun habih, sadiokan payuang sabalun hujan*" (save before it runs out, provide an umbrella before it rains). This means that a thrifty attitude of life for the Minangkabau is an attempt to avoid future destitution or in old age. This principle is further strengthened by *mamangan* "*waktu ado jan dimakan, alah habih baru dimakan*" (when there is no eating, when it is finished, then it is eaten). This is meaningful while you still have the strength to try your best, but the results should not be spent, kept for backup if one day you are no longer able to try.
- 2) Economic practice in Minangkabau custom also recognizes the principle of social justice and fair distribution of income as stated in *mamangan* "*gadang jan malendo, panjang jan manindih, cadiak jan manjua kawan, nan tuo dihormati, nan ketek disayangi, samo gadang baik bakawan* (Big do not run over, long do not oppress, smart do not sell friends, the old is respected, the little ones are loved, just as big take friends). This Mamangan means that in social life there is mutual respect and consideration for each other. Meanwhile, the practice of economic justice in Minangkabau society is contained in the *mamangan* "*mandapek samo balabo, kehilangan samo marugi, maukua samo panjang, mambilai samo laweh, baragiah samo banyak, manimbang samo barek*" (get as lucky, lose equal lose, measure the same length, connect equally wide, share as much, weigh equal weight) "*gadang kayu, gadang bahnyo, ketek kayu ketek bahannyo*" (the size of the wood is big, the wood is small, the material is small) which means that the size of the profit of a business is very much determined by the size of the contribution of capital included, this is very contrary to the principle of capitalist economy with the smallest amount of capital to get the maximum profit
- 3) *Batabek Gadang* (in Minangkabau large pond). This tradition is found in many areas where water supply is adequate, meaning that each house has its own fish pond which is used as a reserve to meet needs.
- 4) Doing a price agreement in the sale and purchase of livestock with finger signals hidden in a sarong, known as "*basirosok*" meaning in Indonesian *transact in a sarong*. Where only sellers and buyers know the price they agreed on. The philosophy of this activity according to the community is that the sale and purchase agreement occurs between two parties, and the price is only known by them so that it is not easy for others to find out the price and bid again at a higher price. This is done in order to prevent mutually overcoming prices and bidding on top of other people's bids which result in chaos in the market. When this activity is seen from the perspective of Islamic law, it turns out that this activity is in line with the hadisth of the Prophet:

Meaning of Hadith: Don't one of you propose to (woman) on the proposal of his brother. And do not also buy over the purchase of his brother unless with his permission.

- a) The philosophy of buying and selling. According to the narrative of Minangkabau customary experts, the term buying and selling means that selling takes precedence over buying, meaning that before buying something, something must be sold first. The lesson learned from this term is that in order to be able to buy, it is necessary to make an effort so that something is sold. So the implied meaning is to first try so that there are items to sell, then think about buying something first.
- b) Regarding the law of inheritance. In Minangkabau traditional teaching, there is a unique inheritance system, namely inheritance is only inherited by nephews according to the female line and there is no inheritance from men. At first glance this seems inconsistent with Islamic teachings on faraidh (inheritance law), but customary experts have their own answers and ways of thinking about this.

Heirlooms that are inherited to nephews in Minangkabau are called high heirlooms, namely assets that were previously cultivated (*ditaruko; reclaimed*) by the ancestors or what is known as the property obtained by "*tambilang basi*" (*The hard work of the sweat of the ancestors*) aimed at the benefit of the people and the socio-

economic resilience of the village (Afadarma, 2012). This land is not an individual property, but a collective right of tribal members, so that the status of this high heritage property has a term in Minangkabau custom, namely; *dijua indak dimakan bali, digadai indak dimakan sando* (if you want to sell it, no one can assess the price, likewise if you are pawned, you cannot estimate the value of the mortgage). Whereas assets that are sought after by parents which are not obtained by means of inheritance, then it may be shared with heirs according to Islamic inheritance law (*faraidh*). When viewed from the high status of inheritance ownership, it is not difficult to understand the status of the inheritance, because in inheritance law, the assets to be shared by the heirs are assets which are the personal property of the deceased heir. Whereas high heirloom property never becomes private property, therefore it will always be the ulayat right of the people.

From the peculiarities of the Minangkabau adat locality, it is sometimes seen that what constitutes customary rules is not in line with what is the stipulation of syarak (religion). However, when investigated further, it turns out that according to the Minangkabau adat expert, it is not against religious teachings, but there is a logical explanation and a way of thinking that brings the two together. By looking at the facts found in the Minangkabau community, both the facts in the daily practice of the community in carrying out their lives, or their mindset about economics, it is illustrated how the process of acculturation occurs between Islamic teachings and Minangkabau traditional teachings.

Islamic teaching which is based on God's revelation, puts forward the "regulating" or normative nature in the economic field, namely in the form of orders and prohibitions. Orders and prohibitions in the economic field that result in muamalah law or fiqh aim to ensure the realization of benefit for mankind in the economic field. Benefit in the economic field is applied by prioritizing benefits and preventing damage. To ensure the creation of benefit, usually in law it is supported by an order to do something, such as an order to do business, an order to pay zakat and an order to eat halal and good sustenance (*Thayib*). Meanwhile, prohibitions such as the prohibition of destroying the structure of property by committing distribution crimes by stealing, robbing, cheating, usury and destruction of property and others.

However, the normative nature of Islamic economics does not make it static and undeveloped, because behind the norms conveyed by God's revelation, there is a dynamic character inherent in Islamic economics, namely a rule (theory) that applies in the field of muamalah:

"The basic law in the field of muamalah is permissible, until there are arguments against it found"

This principle allows economic activity to develop in accordance with the development of human culture, even the norms or laws stipulated by the Koran in the economic field are mostly in the form of general principles, so the implementation can be according to the way humans want.

V. CONCLUSION

From the explanation regarding how the struggle between custom and religion, the meeting of the two has been formulated in the form of acculturation which is manifested in the form of statements "adat basandi syara", syara "basandi Kitabullah". If there are things that are customary and localities that appear contradictory or do not coalesce, after tracing it turns out that there are logical reasons that can be accepted by adat as well as religion. Because each of the customary and religious systems has a gap to place each as a solution to differences. The meeting points that can bring together traditional thoughts and Islamic legal thoughts so that the acculturation between Islam and the Minangkabau custom becomes easy are:

1. The religion of Islam was revealed by Allah to perfect moral glory. While the Minangkabau custom also upholds moral values, as in the customary saying:
Nan kuriak kundi
Nan merah sago
Nan baiak budi
Nan indah baso
2. Islam prioritizes rationality in understanding law, Minangkabau customs also prioritizes rationality and philosophical values in solving social cases.
3. Islam has an elastic and dynamic character and adat also has a principle called adat babuhua syntax, meaning that both provide opportunities and space to give each other and fill in any possible gaps in both systems.

REFERENCES

- [1] Abubakar, L. (2013). Revitalisasi hukum adat sebagai sumber hukum dalam membangun sistem hukum Indonesia. *Jurnal Dinamika Hukum*, 13(2), 319–331.
- [2] Afadarma, R. (2012). *Peranan Ketua Adat Dan Kerapatan Adat Nagari Dalam Penyelesaian Sengketa Harta Pusaka Tinggi Di Nagari Sungai Tarab Kabupaten Tanah Datar Provinsi Sumatera Barat*. UNIVERSITAS DIPONEGORO.
- [3] Aji, C. B., Yafiz, M., & Sukiati, M. A. (2017). Pemikiran Ekonomi Islam Indonesia. *Al-Muamalat Jurnal*

- Hukum Dan Ekonomi Syari' Ah*, 3(2).
- [4] Antoni, Aimon, H, Nasfi, N., Ramadonna, Y., & Subhan, M. (2019). The Effect of Internal and External Factors on Bank Investment Credit's Demands (Kesan Faktor Dalaman dan Luaran ke atas Permintaan Pelaburan Kredit Perbankan). *Jurnal Ekonomi Malaysia*, 53, 2. <https://doi.org/http://dx.doi.org/10.17576/JEM-2019-5302-18>
 - [5] Antoni, A., Anton, R. A. R., & Nasfi, N. (2018). The interrelationship structure of the composition of exports and trade liberalization Against economic growth: the application of fixed effect GLS Model. *Menara Ekonomi*, 4(3). <https://doi.org/https://doi.org/10.31869/me.v4i3.971>
 - [6] Astuti, P. (2014). Komunikasi Sebagai Sarana Akulturasi Antara Kaum Urban Dengan Masyarakat Lokal di Pasar Segiri Samarinda. *EJournal Lmu Komunikasi*, 2(1), 305–320.
 - [7] Azmi, U., Dwita, S., & Afriyenti, M. (2019). Memaknai Sistem Pengendalian Manajemen, Kepemimpinan Dan Ideologi Gender Pemimpin Pada Salah Satu UMKM Minangkabau. *JURNAL EKSPLORASI AKUNTANSI*, 1(2), 727–739.
 - [8] Bauto, L. M. (2014). Perspektif Agama Dan Kebudayaan Dalam Kehidupan Masyarakat Indonesia. *Jurnal Pendidikan Ilmu Sosia*, 23.
 - [9] Budiman, A. (2014). Kapitalisme Ekonomi Syariah. *IAIN Tulungagung Research Collections*, 1(1), 47–71.
 - [10] Deliarnov. (2015). *Perkembangan Pemikiran Ekonomi*. RajaGrafindo Persada.
 - [11] Deska, Y. (2019). *Dima Bumi Dipijak Disitu Langik Dijunjuang: Proses Adaptasi Keluarga-Keluarga Minang Di Bandar Lampung*.
 - [12] Fauzia, I. Y. (2014). *Prinsip Dasar Ekonomi Islam Perspektif Maqashid al-Syariah*. Kencana.
 - [13] Haika, R. (2016). Konsep Qath'i dan Zhanni dalam Hukum Kewarisan Islam. *Mazahib*, 15(2), 182–195.
 - [14] Ilmi, D. (2014). Pendidikan Karakter Berbasis Nilai-nilai Kearifan Lokal Melalui Ungkapan Bijak Minangkabau. *ISLAM REALITAS: Journal of Islamic & Social Studies*, 1(1).
 - [15] Indonesia, K. B. B. (2016). *Badan Pengembangan Dan Pembinaan Bahasa, Kementerian Pendidikan Dan Kebudayaan Republik Indonesia*.
 - [16] Isjoni, I., & Ibrahim, B. (2014). *Tradisi Pemberian Gelar Kepada Sumando dalam Upacara Pernikahan Adat Minangkabau di Kota Bukittinggi*. Riau University.
 - [17] Ismail, F. (2020). Interaksi Sosial Masyarakat Lawe Sigala-Gala Kabupaten Aceh Tenggara: Suatu Kajian Tentang Toleransi Antar Umat Beragama. *Jurnal Adabiya*, 19(2), 81–100.
 - [18] Jamil, M. (2018). *Sumpah Satie Marapalam : Pondasi ABS SBK di Minang Kabau* (M. Lestari (ed.)).
 - [19] Metra, Y, R, Miswardi, Dewi, A, Y, Nasfi, N. (2020). Pengaruh Emosional, Rasional Keputusan Memilih Bertransaksi Dengan Bank Muamalat. *E-Jurnal Apresiasi Ekonomi*, 8(3), 357–364. <https://doi.org/https://doi.org/10.31846/jae.v8i3>
 - [20] Minang, G. (2011). *Pedoman Pengamalan Adat Basandi Syarak, Syarak Basandi Kitabullah Syarak Mangato Adat Mamakai, Alam Takambang Jadi Guru*. Jakarta: Penerbit Gebu Minang.
 - [21] Muhamad, B. D. (2019). *Nilai-nilai karakter pada buku pribadi hebat karya Buya Hamka*. Universitas Islam Negeri Maulana Malik Ibrahim.
 - [22] Munir, M., & Pandin, M. G. R. (2018). The Local Genius Values of Minangkabau Society. *International Conference of Communication Science Research (ICCSR 2018)*.
 - [23] Nardy, H. (2012). *Persatuan Dua Budaya*. Jakarta: *Permana Offset*.
 - [24] Nasfi, N. (2020). Pengembangan Ekonomi Pedesaan Dalam Rangka Mengentas Kemiskinan di Pedesaan. *Jurnal EL-RIYASAH*, 11(1), 54–66. <https://doi.org/http://dx.doi.org/10.24014/jel.v11i1.8818>
 - [25] Nasfi, N., & Ariani, D. (2020). Komunikasi Persuasif Pemerintah Nagari Sungai Pua Kepada Ninik Mamak Untuk Mencapai Pembangunan Sosial dan Ekonomi. *JUSIE (Jurnal Sosial Dan Ilmu Ekonomi)*, 5(01), 122–135. <https://doi.org/https://doi.org/10.36665/jusie.v5i01>
 - [26] Nasfi, N., Iska, S., Nofrivul, N., & Antoni, A. (2019). Financial Sustainability In The Assessent of The Financial Pemormance of West Sumatera Sharia Financing Bank (BPRS). *Jurnal Menara Ekonomi: Penelitian Dan Kajian Ilmiah Bidang Ekonomi*, 5(1), 51–62. <https://doi.org/https://doi.org/10.31869/me.v5i1.1272>
 - [27] Nasrul, W., Ichwan, M., & Punawati, Y. (2017). *Dukungan Modal Sosial Dari Kelembagaan Loka Untuk Melindungi Pasar Tradisional Gambil (Uncaria gambir Roxb)*. Balai Besar Pengkajian dan Pengembangan Teknologi Pertanian Lampung.
 - [28] Navis, A. A. (1986). *Alam Takambang Jadi Guru, Adat dan Kebudayaan Minangkau*. Jakarta (ID): *Pustaka Grafitipers*.
 - [29] Prasetyo, K. B., & Mustafid, I. Z. (2019). Nilai Kearifan Lokal dan Etos Kerja Diaspora Minangkabau di Kota Semarang. *Solidarity: Journal of Education, Society and Culture*, 8(1), 557–571.
 - [30] Qadaruddin, M. (2016). *Fenomenologi Akulturasi Budaya dan Agama*. Lumbung Informasi Pendidikan.
 - [31] Ramayulis, T. M. (2011). *Adat Basandi Syara'-Syara'Basandi Kitabullah. Diktum Karamat Konsensus Pemuka Adat Dengan Pemuka Agama Dalam Memadukan Adat Dan Islam Di Minangkabau-Sumatera Barat*. *Teologia*, 5(1).

- [32] Riyadi, S. (2020). Wirid Remaja di Kota Padang dan Dampaknya Terhadap Karakter Anak (Studi Analisis Muncul Kembali Karakter Remaja Beradat dalam tatanan Adat Minangkabau). *Jurnal Ilmiah Ekotrans & Erudisi*, 1(1), 25–32.
- [33] Romli, K. (2015). Akulturasi dan asimilasi dalam konteks interaksi antar etnik. *Ijtimaiyya: Jurnal Pengembangan Masyarakat Islam*, 8(1), 1–13.
- [34] Setiyawan, A. (2012). Budaya Lokal dalam Perspektif Agama: Legitimasi Hukum Adat (‘Urf) dalam Islam. *Esensia: Jurnal Ilmu-Ilmu Ushuluddin*, 13(2), 203–222.
- [35] Sholihuddin, S. (2019). *Konsep Rahmatan Lil Alamin perspektif tafsir al Misbah dan implementasinya dalam kehidupan sosial di Indonesia: studi penafsiran surat al Anbiyā’ ayat 107*. UIN Sunan Ampel Surabaya.
- [36] Sulastrri, Fitria.Y, Syahrizal, Z. A. . (2019). *Kepemimpinan Minangkabau Universal Implementasi pada Masyarakat Plural (Pertama)*. Sukabina Press.
- [37] Sulastrri, S., Syahrizal, S., Fitria, Y., Andriani, C., & Zona, M. A. (2019). Disemination Of Minangkabau Universal Leadership Values For Leaders And Prospective Leaders In Padang City. *2nd Padang International Conference on Education, Economics, Business and Accounting (PICEEBA-2 2018)*.
- [38] Yulika, D R Febri Hum, M. (2017). *Epistemologi minangkabau: Makna pengetahuan dalam filsafat adat Minangkabau*. ISI Padangpanjang.
- [39] Zukriman, Z., & Lubis, M. S. (2014). Persepsi Kelompok Rujukan Tigo Tungku Sajarangan Tentang Produk Bank Syariah di Pasaman Barat. *Jurnal Apresiasi Ekonomi*, 2(1), 1–14.

