



## IMPLEMENTATION OF ABS SBK VALUE IN LIFE OF MINANGKABAU PEOPLE

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### Abstract:

This research is based on the value of purification of Protestant religious reforms that are closely related to the purification of the purification of Minangkabau patterns of behaviour that are far from Islamic values and Minangkabau cultural customs. The purpose of this study is to explain the clearing of behaviour patterns and minimize conflict through the application of ABS SBK in Minangkabau people's lives. The study used literature studies by finding facts based on the results of research from several journals and articles. The results showed that (1) To purify the pattern of behaviour of ABS SBK in the form of the existence of religious and customary leadership in the efforts to apply the value of ABS SBK in the life of Minangkabau people; and (2) To purify the minimize conflicts in the lives of Minangkabau people in the form of muscular religious and indigenous stakeholders who support each other in realizing the value of ABS SBK in Minangkabau people's lives.

**Keywords:** purification, ABS SBK, Minangkabau

### 1. Introduction

The problem discussed in this study is purification and the meaning of purification. According to Hornby et al. (1995), in the classic English dictionary, purification comes from the basic word to purify which means clear. The term is widely used in the fields of chemistry and biology. In the field of chemistry and biology is defined as the process of clearing elements or compounds. Therefore, this term can be interpreted as an effort to

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clear something up and this term then entered into the Indonesian dictionary into purification. The derived form of this term is Puritanism and Puritanism which have a connection with each other.

This term is interesting to study because it penetrates the field of religion. The term was adapted from English Protestants to interpret the Movement and its followers which came to be known as puritans. The term can be interpreted as a Movement to follow the Protestant Reformation Movement to abolish all forms of religious ceremonies related to pleasures considered sinful.

According to Erickson and Murohy (2010, 623) it is mentioned that Puritan refers to a protestant group in the 16th and 17th centuries that sought to simplicity religion in its running. Puritanisma is an ideology owned by puritans. The term refers to a set of teachings, practices and belief systems performed by puritans.

The Protestant Reformation movement began and was spearheaded by Martin Luther in 1517 during the reign of Henry VIII (1509-1547), which severed royal ties with the Roman Catholic church and established a national Church of England known as the Anglican church of 1534. The term puritan actually originated from followers of the Anglican church as a form of ridicule to Calvinists in England who sought to radically restore all aspects of the life of pure faith. These people in worship believe that purifying the Christian life through simplification of the system of worship is sustainable by reforming all aspects of church life (Rozi, 2015).

This Protestant reform movement gained a place in the British empire. In this context, Thomas Cranmer (1556 AD) and 269 puritanical activists were victims of the ruler's impartiality. The events of Queen Mary Tudor (1553-1558 AD) could restore the influence of the Roman Catholic Pope at the expense of the lives of opponents, especially puritanical groups.

Based on the explanation above, it can be concluded that the term purification can be interpreted and related to:

- a) The Reformation of Protestantism in 16th and 17th century Europe,
- b) The basis of the term is interpreted as a religious movement or religious ceremony based on non-Islamic religion,
- c) Understanding of ideology based on religious context in Western European society.

Then, the problem related to the topic of this paper is the term purification that is appropriately used in a religious ceremony, especially the Paderi Movement that occurred several centuries ago. In accordance with the definition of the term purification above, the common thread that belongs between the isitiah purification and the war of Imam Bonjol Priest, Priest is the similarity of the movement of purification in Protestant religion that occurred in the 5th-6th century. The priestly war took place in 1803-1838 after the Reformation of Protestantism in Europe (Asnan, 2009). In other words, there is a connection between the Movement for Religious Reform in Europe and the Paderi Movement in West Sumatra is a series of waves of religious purification (Abdullah, 1970). The influence gained from the clergy movement occurred during the colonization period which was derived from colonial information through certain media. The Padre War was

inspired by the Wahabi Movement in Arab lands. While the Movement in the Middle East was obtained from the Movement for the purification of Protestant religion in Europe. In the context of the Paderi Movement was formed from Dutch colonial as a reflection of the Movement for Religious Reform in the context of colonialism in the Dutch East Indies. Other evidence is obtained from the historical field that the Paderi had the meaning of purification, as referred to by the Protestant religious purification reform movement. It can be said that the Islamic religious purification movement during the Paderi war was a pure idea created by Imam Bonjol. The relationship between the Wahami Movement from the Arab land and the European Puritanism Movement is a purification term used by Imam Bonjol in the Padre war in 1803-1838.

This understanding can be reached in conclusion that purification is (a) a meaning associated with the Religious Movement that gave birth to an ideology of puritanism with their followers; (b) the purification process of the basic ideology; (3) The purification movement is unrelated to the birth of the puritans with their tradition with the context of the Padre war in 1803-1838. It can be assumed that the movement for improvement in Islamic practice in Minangkabau occurred 200 years ago which existed in the Paderi war of 1803-1838. This priest's war was a small part of the Minangkabau people's religious purification movement and local customs. Beliefs outside non-Islamic religion are assumed to be tainted. Tend to be interpreted at that time the original religion of the Minangkabau people is not Islam, namely animism and dynamism (Bukhori, 2009).

Based on the explanation above the problems discussed in this study are how the clearing of behaviour patterns can be applied through ABS SBK and whether purification can minimize conflicts in the lives of Minangkabau people. The purpose of this study is to describe the clarity of behavior patterns applied through ABS SBK and know the clearing can minimize conflicts in the lives of Minangkabau people.

## 2. Literature Review

The explanation of relevant research related to the topic of this research is as follows. Rozi (2012) discussed the Negotiation of Cultural Islam in the Rao Priests Movement in Central Sumatra (1820-1833). The priestly war was caused by social jealousy for teachers who caused conflict and the Minangkabau Community Crisis (Abdullah, 1966; Dobbin, 1974). The priestly movement is an attempt to eliminate the practice of worship that tends to be bid'ah and khufarat contrary to the indigenous people. These customs have cultural authority passed down from generation to generation. The results showed that it was not the war of the priests that made Minangkabau people convert to Islam, but Islam had entered before the war of the priests occurred. The occurrence of negotiations between religious people and Muslims so as to create harmony, religion does not bind customs and customs, they walk in parallel so that reciprocal relations cannot be separated from each other, and the position of Islam gets the highest place above the custom.

Kosasih (2013) analyses the Efforts to Implement Indigenous values and Syarak in the Implementation of Nagari Government. The results of this study show that the application of customary values and syarak in the implementation of the nigari

government, especially the Nagari guardians can run smoothly if each device supports each other and cooperates in creating a prosperous, safe, and peaceful community life. Implementation efforts are made through (a) leadership; (b) marriage; (c) ethics; (d) togetherness; (e) respect; (f) the position of the Woman in Minangkabau; (g) community structure; (h) alim ulama; (i) *cadiak pandai*; (j) *bundo kanduang*.

Arsa (2018) discusses the uncovered and the indented: The Padri War and its Implications on the Daily Clothing of Muslim Minang Women in the early XIX century. The results showed that the form of clothing after Padri in the 20th century in Minangkabau is a traditional identity in Islamic teachings seen in the dress of Minangkabau life. This depends on economic conditions, especially in women who move dynamically. The Padri imposed their way of dressing, causing conflict. After the War padri finished, women's clothes were not forced in accordance with Islamic teachings and the Understanding of the Padri only remained closed awrah.

Ashadi (2019) researched negotiation of tradition, Islam, and Modernity in the Movement of the Mudo Islamic Reform in Minangkabau. In the Islamic reform movement, you Mudo engage polemic with the elderly on the other hand with the indigenous people, especially the intellectuals educated and schooled in the Netherlands. There are parts of customs and traditions that are not in line and hinder the progress that comes from the Islamic reform movement. young people who are inseparable from the social structure of Minangkabau are given social and intellectual advantages because it puts on the highest social hierarchy in Minangkabau culture. Among the young and young people, negotiations are expected, especially mixed Minang and non-mind families. The reform model of Thawalib University and Diniyah Puteri combines the progressive elements of the Education system between Dutch traditional and surau, and provides schooling opportunities for boys and girls to attend school. Support the basic character of Minangkabau tradition that negotiates with Islam so that modernity issues can be managed well.

### **3. Material and Methods**

The research method used in this article is the study of literature, such as describing the religious and customary values formed in the life of Minangkabau people. All values described to describe religious and customary values can represent the mindset of Minangkabau people influenced by the development of science and technology. This method of research with literature study is a problem solving religious and customary values that are influenced by economic aspects, especially about trade. The results of the review of a number of journals obtained dominance by economic aspects that can change the mindset and values of religion and customs contained in ABS SBK. The results of the journal review analysis are secondary data and compared with each other so that the right religious and customary values are applied in Minangkabau people's lives. The data obtained is processed, analyzed, and interpreted so that valid results are obtained.

#### 4. Results and Discussion

Minangkabau people are identical to the city of Padang. Padang city presents many billboards scattered on the left and right of the road, roadworkers, intersections, and in front of government buildings, and so on. Some interesting writings are seen on the billboard, such as:

*"Jauhi Narkoba dan Maksiat" ...*  
*"Mari kita berantas Judi dan Togel.."*  
*"Kebersihan sebagian dari iman..."*  
*"Hargailah Perempuan karena surga di bawah telapak kaki ibu..."*  
*"jauhi diri dari Narkoba, sayangi hidup.*  
*Iman dan Taqwa yes...! Narkoba No....!"*  
*"Takut bencana alam...jauhi segala perilaku yang berhubungan dengan MAKSIAT"*  
*"Hidup kita semakin cemerlang dan gemilang tanpa NARKOBA..!" dsb.*

The slogan contained in the billboard image contains morals and religion. Living conditions in Minangkabau people at this time tend to be contrary to the contents of billboards. Many heard the source of the story in the daily west Sumatra as if to change the moral picture. Nightlife is also contradictory with reflections on religious and moral values based on Basandi Syarak Custom, Basandi Kitabullah (ABS, SBK) on the beach, prostitution in blue taxis.

*"Mari kita berantas Judi dan Togel.."*  
*"Kebersihan sebagian dari iman..."*  
*"Hargailah Perempuan karena surga di bawah telapak kaki ibu..."*  
*"jauhi diri dari Narkoba, sayangi hidup.*  
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*"Takut bencana alam...jauhi segala perilaku yang berhubungan dengan MAKSIAT"*  
*"Hidup kita semakin cemerlang dan gemilang tanpa NARKOBA..!" dsb.*

The issue of this gap is clearly seen and understood in the context of religious and indigenous values of Minangkabau people. The gap reflects the gap and lifestyle of 'silogism' in Minangkabau people's lives. This gap is seen excessively on the value and level of practice to be a threat to the existence of Islam and Culture in Minangkabau society. If the gap widens, then the representation of Minangkabau community life is formed deliberately. This conflict is a historical description of Minangkabau people who experienced diversity. This gap is at odds with ABS SBK Minangkabau culture.

##### 4.1 The Status of ABS SBK

Reformulation of ABS SBK needed to form ideology. Discussion on the application of values and philosophies in Minangkabau culture. The existence of religious principles is inversely proportional to the reality of Minangkabau people's lives. This is due to

consumptive technology products (Effendi, 2002). It can be said that Minangkabau people play a role in the dynamics progressive of modern society. Here are some of the causes are (1) the reality of society that is principled in material, traditional, and modern life; (2) Minangkabau people who tend to be diverse in aspects of economics, education, political behavior and outlook on life; (3) the powerlessness of religious institutions in society to control religious orientation. In this context the status of ABK, ABS suffered a setback caused by the weakening of the authority of indigenous and religious leaders (Dobbin, 2008).

The implementation of ABS SBK character needs to be supported by the behavior of the money community where its Islamic value is integrated into Minangkabau culture. The practice and application of this community behavior is not relevant to the cultural idealism of Minangkabau people. Minangkabau community talks contain observations and thoughts about all aspects of community change that occur. Based on historical aspects, the pattern of changes in the social life of Minangkabau people was influenced by the Dutch Colonial in West Sumatra. Not only does it spread to political politics, but it touches on class relations in society (Young, 1994; Hadler, 2008). The dominance of the people was dominated by the peasant community into the colonization of the capitalist hegemony of the Dutch colonialists. This is seen in the intervention of the invaders in the changing life patterns of Minangkabau people.

These changes form a pattern of behavior that changes over time. Such behavior cannot rely on religious and cultural values. ABS SBK contains sacred and standard values. This value is logicalized and realized through cognitive and affective created through human and human relationships, human beings with the environment and humans with God. Thus, the value and understanding of Minangkabau culture in each person is different so that the product of understanding the custom is also different.

In conditions found in the field tend to involve such values in the logical state of the Minangkabau people. The application of ABS SBK value in Minangkabau society which in practice, especially the economic aspect plays a role to grow competitors and market value Minangkabau. The competition resulted in indigenous and religious values can compete in the national arena. Thus, the status of ABS SBK depends on the capabilities of values that develop and come from other values.

#### **4.2 Problem Solving efforts involve the value of knowledge and technology development in ABS SBK**

ABS SBK philosophy comes from three groups of socio-political actors in Minangkabau, such as scholars, scholars, and indigenous peoples known as *Tungku Tigo Sajarangan, tali tigo sapilin*. The mindset of socio-political actors comes from the application of ABS SBK character in Minangkabau society.

Facts in the field found that Minangkabau community leaders based on their customs and behaviour. In its application, Minangkabau society is constrained by development patterns such as those in other societies including global economic interests, markets, and consumerism. This pattern of behaviour tends to be far from their religious and customary teachings and values.

Kinship in the family (*paruik*), the people, the tribe tends to cling to the traditional and religious values of the Minangkabau people. People tend to no longer follow the meaning of *syara' mangato, adaik mamakai*; ABS, SBK (Hamka, 1984). Another fact was found that Minangkabau people are assumed to be a business society where a group of small children from the household depend on trading activities. Trade jobs are related to the social community of work, e.g. the profession of trader (Rffendi, 1999). Minangkabau people aim to improve economic and educational standards (Radjab, 1969; Naim, 1973; Width, 1976).

The involvement of this economic aspect plays an important role in defending Minangkabau cultural life, such as the expression *dek pitih sagalo jadi, dek ameh sagalo kameh, adaik* debt must be *dibaia jo adaik*. The economic principle in Minangkanau culture can be referred to as "homo economicus" (Kahn, 1993). The weakness of this economic principle breeds an attitude of individuality. In line with the opinion of Hamka (1984) Formerly the stemmed *rabab*, now the song flowering it used to be the custom that people used to use, now it's useful money. In this opinion reflects the nature of individualism that is contrary to the moral and social concepts in Minangkabau culture (Giddens, 1995). To defend religious and customary values in ABS SBK. Here's a strategic step built in context.

- 1) Strengthening the authority of indigenous and religious institutions, including sanctions given so that the implementation of ABS SBK can be implemented properly.
- 2) Make a commitment of cooperation between religion and customs in Minangkabau community.
- 3) Develop the empowerment of ABS SBK Coaches to apply the values of religion and custom to the community.
- 4) Creating models and practices of ABS SBK cultural teaching that can be applied different spaces and times to diverse societies.
- 5) Create standard values and practices of ABS SBK that can be understood by parents, adolescents, and children.
- 6) Interpret the value of ABS SBK to be able to follow the development of science and technology.

Based on point no. 6, Minangkabau community involvement in economic aspects can improve the global market (Oki, 1977). Oki's research shows that it was proven in the 18th century Minangkabau people developed coffee cultivation for the global market thus increasing the demand for coffee in the European market. Coffee plantations expanded and caused upheaval in the priestly war in 1803-1838. At that time, coffee making was found in Rao, Maninjau, and Solok areas. This type of arabica coffee is in great demand by the global market. Traders in the area are Minangkabau people.

Efforts to clear religious values and customary practices are created through the philosophy of ABS SBK through the efforts below.

- 1) Develop the mindset of Minangkabau people through existing religious and customary values,
- 2) Efforts of religious and indigenous leaders to clear up the long struggle,

- 3) Assuming the high social value contained in ABS SBK in Minangkabau society,
- 4) The existence of motivators from religious and customary institutions related to purification as the struggle of the Movement contained in the war Paderi and philosophy ABS SBK,
- 5) The existence of authorization of indigenous stakeholders and religious leaders until an indefinable time.

## 5. Conclusion

The philosophy value of Minangkabau people is ABS SBK to form a pattern of cultural character in Minangkabau people's lives. The commitment of all Minangkabau indigenous stakeholders is needed to make ABS SBK as the authority of Minangkabau identity principle. The pattern of behaviour to form a character turns into a process of purification of Islamic religious teachings in order to clear the behaviour and mindset of people who have not previously converted to Islam, such as animism and dynamism. Purification is a reflection of the values and philosophies of ABS BSK in changing people's behaviour by going through a long and continuous process.

## Conflict of Interest Statement

The authors declare no conflicts of interests.

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