

# How Does Local Wisdom Establish Economic Sustainability in Minangkabau? A Study in the 'Adat Basandi'

**Bayu Tri Cahya**

bayu\_cahya@iainkudus.ac.id

Institut Agama Islam Negeri Kudus, Indonesia

**Indah Dewi Maharany**

indahdewi@iainkudus.ac.id

Institut Agama Islam Negeri Kudus, Indonesia

**Dwi Putri Restuti**

dwiputrir@iainkudus.ac.id

Institut Agama Islam Negeri Kudus, Indonesia

## Abstract

The philosophy of Adat Basandi Syara' - Syara' Basandi Kitabullah is the culmination of the interaction, integration, and affiliation of Minangkabau customs that have existed since the ancestors and Islam that emerged later. At the level of implementation, this concept can be used as a pattern to improve the welfare of the people by focusing on the local economy, which is still based on the philosophy of adat. This research aims to explore practical concepts to enhance the role of *Tungku Tigo Sajarangan* in the sustainability of the local economy based on customary philosophy. This research uses a qualitative and phenomenological approach. The results from this study indicate that the Convergence of *Tungku Tigo Sajarangan* Based on Indigenous Philosophy indicates three points: Emphasizes the common interest based on the Quran and Hadith, the synergy of the three forces of the Minangkabau leadership system, and the Democratic leadership style reflected in deliberation. Further results found that the Foundation of Local Wisdom in Economic Sustainability in West Sumatra by the local government tries to restrict big retailers' domination, Local wisdom brought by the local tribe (minang) human intelligence, and those conditions create a competitive rivalry.

**Keywords:** Traditional Philosophy, Local Wisdom, Economic Sustainability.

## Abstrak

Filsafat Adat Basandi Syara' - Syara' Basandi Kitabullah merupakan puncak dari interaksi, integrasi, dan afiliasi adat Minangkabau yang telah ada sejak nenek moyang dan Islam yang muncul kemudian. Pada tataran implementasi, konsep ini dapat dijadikan pola untuk meningkatkan kesejahteraan masyarakat dengan menitikberatkan pada ekonomi lokal yang masih berlandaskan pada falsafah adat. Penelitian ini bertujuan untuk mengeksplorasi konsep-konsep praktis guna meningkatkan peran *Tungku Tigo Sajarangan* dalam keberlanjutan ekonomi lokal yang berlandaskan falsafah adat. Penelitian ini menggunakan pendekatan kualitatif dan fenomenologi. Hasil dari penelitian ini menunjukkan bahwa Konvergensi *Tungku Tigo Sajarangan* Berbasis Falsafah Adat mengindikasikan pada tiga poin; Menekankan pada kepentingan bersama yang berlandaskan pada Al-Quran dan Hadis, Sinergi tiga kekuatan sistem kepemimpinan Minangkabau, Gaya kepemimpinan yang demokratis yang tercermin dalam musyawarah. Hasil penelitian lebih lanjut menemukan bahwa Landasan Kearifan Lokal dalam Keberlanjutan Ekonomi di Sumatera Barat oleh pemerintah daerah berusaha membatasi dominasi peritel besar, Kearifan lokal yang dibawa oleh kecerdasan manusia suku lokal (minang), dan kondisi tersebut menciptakan persaingan yang kompetitif.

**Kata Kunci:** Filosofi Adat, Kearifan Lokal, Keberlanjutan Ekonomi.

## Introduction

Economic development in Islam is a holistic process of helping people achieve prosperity, peace, and comfort.<sup>1</sup> Economic justice cannot be separated from the socio-political order. This emphasis means placing all values under humans' moral and spiritual needs, even placing economic factors in a proper position in human affairs. The economic dimension occupies a special position in the Islamic social framework because Islam believes that the stability of individual and Islamic social life depends on material and spiritual well-being.<sup>2</sup>

Based on the revival of 'Islamic culture' in Minang, "Adat Basandi Syara' - Syara' Basandi Kitabullah" becomes the spirit of

<sup>1</sup> Al-Quran, Indonesian Ministry of Religion, Directorate General of Islamic Community Guidance, Directorate of Islamic Religious Affairs and Sharia Development (Jakarta: CV Aneka Ilmu, 2013).

<sup>2</sup> Khadduri, *The Islamic Conception of Justice* (Maryland: The John Hopkins University Press, 1984).

economic sustainability. It can be seen that a sustainable economy is related to sustainable tourism in Nagari Tarantang.<sup>3</sup> Nagari Tarantang is a nagari located in Harau District, Lima Pulu Kota Regency, West Sumatra, Indonesia. Sustainable tourism strengthens the socio-cultural community in Nagari Tarantang. This aims to implement the philosophy of “Adat Basandi Syara’ - Syara’ Basandi Kitabullah,” which contains norms, values, traditions, and habits in implementing sustainable tourism. In addition, “Adat Basandi Syara’ - Syara’ Basandi Kitabullah” can also help strengthen the community’s commitment to healthy democracy and reduce tolerance for money politics practices.<sup>4</sup> Minangkabau, as one of the tribes rich in traditions and customs, has a social system that is deeply rooted in the concept of “Adat Basandi Syara’ - Syara’ Basandi Kitabullah”, where customs and religion support each other.<sup>5</sup> Local people start it in their social life in the community.<sup>6</sup>

A previous study discussed how Minangkabau’s socio-cultural character plays an important role in strengthening the practice of Islamic philanthropy.<sup>7</sup> In Minangkabau, philanthropy is seen as a religious obligation and as part of local cultural values that prioritize social solidarity and togetherness. Minangkabau customs emphasize the importance of cooperation and assistance, which align with Islamic philanthropy principles such as zakat, infaq, and sedekah. Evidence from several studies<sup>8</sup> Shows that community involvement in philanthropy in Minangkabau is driven not only by religious obligations but also by a sense of social responsibility formed from

---

<sup>3</sup> Hanifah, Rahma Dhiya, and Kushandajani, “Pemaknaan Sosial Budaya Kawasan Geopark Sebagai Kawasan Wisata Berkelanjutan,” *Journal of Politic and Government Studies* 12, no. 4 (2023).

<sup>4</sup> Eka Vidya Putra et al., “Politik Uang Dalam Dinamika Sosial Di Sumatera Barat Dan Implikasinya Terhadap Ketahanan Wilayah,” *Jurnal Ketahanan Nasional* 30, no. 3 (2024): 361.

<sup>5</sup> Muhammad Deni Putra et al., “Filantropi Islam Di Minangkabau: Membentuk Solidaritas Sosial Melalui Adat Dan Agama,” *IJIEB: Indonesian Journal of Islamic Economics and Business* 9, no. 2 (2024): 356–68.

<sup>6</sup> Ainul Mardia and Ria Edlina, “Strategi Komunikasi Pariwisata Pada Objek Wisata Puncak Pato Dalam Meningkatkan Kunjungan Wisatawan,” *Jurnal Ilmu Ekonomi Dan Sosial Politik* 2, no. 3 (2025): 825.

<sup>7</sup> Syamsuddin, Mutia Azizah Nuriana, and Ngatmin Abbas, “UMKM Berbasis Ekonomi Hijau Syariah: Menuju Pembangunan Berkelanjutan Dengan Dukungan Lembaga FilantropiIslam,” *Alkasb: Journal of Islamic Economics* 3, no. 1 (2024): 4.

<sup>8</sup> A. Azzahra et al., “Islamic Education and Concept of Gender Using a Culture Approach in Minangkabau,” *Khalifa: Journal of Islamic Education* 5, no. 2 (2021).

customary values.<sup>9</sup> Good philanthropic practices can support a sustainable economy.<sup>10</sup>

In the Islamic economic system, the spirit of achieving common welfare should motivate all forms of economic activity between individuals and be organized through certain institutions. This concept is in line with the religiosity of the local wisdom of the Minangkabau people, which is represented in the philosophy of *adat basandi syarak, syarak basandi kitabullah* (custom based on law, law based on the Koran). According to Nursyirwan Efendi, the term *adat basandi syarak, syarak basandi kitabullah* with its various institutions is the identity of the Minangkabau people.<sup>11</sup> The philosophy of the cultural basis of the Minangkabau community is evidence that the Minangkabau community is very serious about anticipating poverty.<sup>12</sup>

Based on its history, the Minangkabau philosophy has shifted from "*adaik basandi alua, alua basandi patuik jo may*" to "*adaik basandi syarak, syarak basandi Kitabullah*". This shift results from using *ushul fiqh*, which is related to understanding and resolving customary and religious cases in Minangkabau. The changes in the *adat* philosophy are illustrated below: "*adat*" is still used to describe the lives of people who already had a concept of life before Islam. The word "*syarak*" is used as a substitute for "*alua*", previously the basis or foundation for the birth of a customary order. The word "*Kitabullah*" is used as a substitute for the word "*patuik jo may*", previously the basis for the birth of the customary order. This shift is the reason for an effort by scholars who make *ijtihad* to harmonize between *adat* and *syarak* in Minangkabau.<sup>13</sup>

Minangkabau customs have an order of life for individuals and society. In addition, Islam, which emerged later, brings order to all

---

<sup>9</sup> F. Maideja et al., "Integration of Local Cultural Values in Forming Student Morale in Learning Islamic Religious Education in Junior High Schools," *International Journal of Multidisciplinary Research Of Higher Education* 6, no. 2 (2023): 97–105, <https://doi.org/https://doi.org/10.24036/ijmurhica.v6i2.108>.

<sup>10</sup> Syamsuddin, Nuriana, and Abbas, "UMKM Berbasis Ekonomi Hijau Syariah: Menuju Pembangunan Berkelanjutan Dengan Dukungan Lembaga Filantropi Islam."

<sup>11</sup> Nursyirwan Efendi, *Pencarian Identitas Orang Minangkabau: Antara Surau Dan Tungku Tigo Sajarangan* (Yogyakarta: Gre Publishing, 2016).

<sup>12</sup> Addiarrahman, *Mengindonesiakan Ekonomi Islam: Formulasi Kearifan Lokal Untuk Pengembangan Ekonomi Umat* (Yogyakarta: Ombak, 2013).

<sup>13</sup> Zulkifli, "Ijtihad Dalam Masail Al-Fiqhiyah Ala Minangkabau (Studi Atas Pemikiran Dan Praksis Hukum Islam Syekh Sulaiman Arrasuli)," *Turāst: Jurnal Penelitian & Pengabdian* 5, no. 1 (2017).

aspects of life and requires its followers to obey. With the introduction of Islam, the two orders of life in the Minangkabau world met, each requiring the obedience of its followers/supporters. Thus, the mutual attraction between adat and religion began.<sup>14</sup>

Furthermore, in the realm of political leadership, Minangkabau society also has the local wisdom of *Tungku Tigo Sajarangan*, which is a unity of the leadership of *ninik mamak* (traditional leaders), *alim ulama* (religious leaders), and *cadiak pandai* (community leaders, government, intellectuals).<sup>15</sup> *Local Wisdom Tungku Tigo Sajarangan* functionally plays a role in shaping the pattern and behavior of society.<sup>16</sup> *Ninik Mamak*, as a traditional leader (tribe or clan). *Alim Ulama* acts as *suluah bendang* (enlightener) for the people in the field of sharia. *Cadiak Pandai* is a strategist who carries out development agendas according to customary guidance. So, it can be concluded that *Tungku Tigo Sajarangan* also symbolizes the elements of leadership, namely *Ninik Mamak Leadership*, *Ulama Leadership*, and *Cadiak Pandai Leadership*. The leadership term *Tigo tungku Sajarangan tigo tali sapilin* is likened to a vessel on a furnace. If the vessel is balanced on the furnace, it will not fall into the fire. Coupled with wood is a symbol of ideas and opinions, the flame is a medium of discussion, and the pot, whose contents have been cooked, results from a consensus decision.<sup>17</sup>

Furthermore, the Minangkabau political sphere is explicitly contained in the Types of Legitimate Domination concept. Weber analyzes three bases of a leader's legitimacy: rational, traditional, and charismatic.<sup>18</sup> Explicitly, rational legitimacy refers to an agreed set of legal rules, such as the electoral law that regulates the election of presidents, governors, and council members. Traditional legitimacy bases refer to the belief in tradition, such as the tradition of electing

---

<sup>14</sup> Ramayulis, "Traktat Marapalam: Adat Basandi Syara' - Syara' Basandi Kitabullah' (Diktum Kramat Konsensus Pemuka Adat Dengan Pemuka Agama Dalam Memadukan Adat Dan Islam Di Minangkabau Sumatera Barat," *Theologia* 5, no. 1 (2011).

<sup>15</sup> Salmadanis and Duski Samad, *Adat Basandi Syarak: Nilai Dan Aplikasinya Menuju Kembali Ke Nagari Dan Surau* (Jakarta: Kartika Insan Lestari Press, 2003).

<sup>16</sup> Erizal Gani, *Pantun Minangkabau Dalam Perspektif Budaya Dan Pendidikan* (Padang: UNP Press, 2010).

<sup>17</sup> Salmadanis and Samad, *Adat Basandi Syarak: Nilai Dan Aplikasinya Menuju Kembali Ke Nagari Dan Surau*.

<sup>18</sup> Robert J Holton and Bryan S Turner, *Max Webber On Economy and Society* (London: Routledge, 2010).

tribal chiefs based on lineage. The last legitimacy base, charismatic, refers to sanctity, heroism, or other characteristics that make an individual a leader, for example, prophets and religious leaders.

On the other hand, the Minangkabau people are socially committed to the leader in the *Tungku Tigo Sajaringan* custom (Hanani, 2002).<sup>19</sup> Thus, the local wisdom of *Tungku Tigo Sajaringan* actually has great potential to act as a carrier of change in the community towards a more advanced direction, especially transformative Islamic-based economic progress. The strength of the local wisdom of the Minangkabau people is also seen in the success of this region in maintaining trade centers in all cities despite the dominance of other ethnicities, such as China, including in terms of retail business. In West Sumatra, there are no Indomaret Minimarket Supermarkets and the like. In fact, in almost every city in Indonesia, this supermarket has shown a phenomenon as a business force, not only as a threat to small traders in the vicinity.<sup>20</sup> but have been transformed into a killer monster.<sup>21</sup>

The socio-cultural background of the Minangkabau people, combined with the variants of cultural phenomena mentioned above, gives hope that the Sharia-based economy finds its world in West Sumatra. One of Weber's monumental works that originated from religious action is *The Protestant Ethic and the Spirit of Capitalism*, which inspired research on the relationship between religion and capitalism.<sup>22</sup> Weber explained the emergence of capitalism and how capitalism successfully developed in certain societies.<sup>23</sup> Interestingly, not only Islam but also the concept of business morality in Protestantism has a similar theological concept. Thus, Islam and Protestantism offer ways that are morally in the same direction regarding the crisis of

---

<sup>19</sup> Silfia Hanani, *Suarau: Aset Lokal Yang Tervecer* (Bandung: Humaniora Utama Press, 2002).

<sup>20</sup> Laksemana Lutfi, "Dampak Keberadaan Indomaret Terhadap Kondisi Sosial Ekonomi Pedagang Pasar Tradisional Di Kelurahan Terjun Kecamatan Medan Marelan," n.d.

<sup>21</sup> Rusno, "Dampak Pesatnya Mini Market Waralaba Terhadap Usaha Kecil (Jenis Ritel)," *Jurnal Ekonomi Modernisasi* 4, no. 3 (2013).

<sup>22</sup> Ahmad Puta, "Konsep Agama Dalam Perspektif Max Weber," *Journal Of Religious Studies* 1, no. 1 (2020).

<sup>23</sup> M Stoicescu, "The Protestant Ethic and Capitalism," *RAIS: Research Association for Interdisciplinary Studies*, 2021.

the global economic system.<sup>24</sup> This is relevant to Islamic business ethics, which is analogous to the Prophet's business morals, where transactions are oriented to selling products for financial gain and more on the convenience of transactions.<sup>25</sup>

The business view in Islam is related to the ethos of economic development, which can be seen in the role of Islamic institutions and organizations that support a sustainable economy. Islamic boarding schools, the oldest Islamic educational institutions in the archipelago, have a role in encouraging economic empowerment.<sup>26</sup> The economic potential of Islamic boarding schools can be optimized by establishing a cooperative or Baitul Maal Wattamwil (BMT). A high work ethic can also elevate the status of Islam without neglecting worldly affairs, although the most important thing is, of course, the afterlife. Both will be perfect if implemented simultaneously, because Islam also positively influences the work ethic. A high work ethic can affect the progress of the Islamic economy.<sup>27</sup>

Islamic business ethics view that business practices must reflect religious values, including fairness, which is the basis for building a fair and sustainable economic system.<sup>28</sup> In the context of Islamic business, fairness is not just a theoretical concept, but also has significant practical implications.<sup>29</sup> Fairness in economic transactions is a principle that emphasizes the importance of ensuring equality, honesty, and mutual benefit in all forms of value exchange.<sup>30</sup> In addition, fairness in economic transactions also includes the company's social responsibility in considering its impact on society and the environment.<sup>31</sup> Islamic

---

<sup>24</sup> S. C. Ummah, "Melacak Etika Protestan Dalam Masyarakat Muslim Indonesia," *Jurnal Humanika* 17, no. 2 (2017).

<sup>25</sup> M Machfudz, *Dekonstruksi Model Ekonomi Islam Yang Tertukar* (Malang: UIN Malang Press, 2015).

<sup>26</sup> Fredly Alfarraby, Khansa Hasna Nurhaliza, and Najuwa Aurel Annisa, "Pembangunan Ekonomi Islam Berbasis Komunitas," *Jurnal Ekonomi Syariah Pelita Bangsa* 7, no. 1 (2022): 28.

<sup>27</sup> Putri Rahyu and Muhammad Zia Ulhaq, "Etos Kerja Dalam Pandangan Agama Dan Pengaruhnya Terhadap Pembangunan Ekonomi Islam," *J-ESA: Jurnal EKonomi Syariah* 6, no. 2 (2023): 87.

<sup>28</sup> S. Amsari and S. Nasution, "Enefits Of Productive Zakat In Increasing Mustahik Revenue In Lazismu Center," *Proceeding International Seminar Of Islamic*, 2020.

<sup>29</sup> M. Hanif, "Developing a Fair Currency System," *SRA International Journal of Islamic Finance*, 2020.

<sup>30</sup> A. Marina and S. I. Wahjono, "Islamic Accounting Information System in Hospital, an Urgent Desire," *Humanities & Social*, 2019.

<sup>31</sup> M. Sodikin, "Ompetitive Advantages of Sharia Banks: Role of Ihsan Behavior and



business ethics reject practices that involve exploitation and fraud in economic transactions. The concept of fairness in Islamic business ethics encourages business practitioners to carry out transactions with integrity, honesty, and justice.<sup>32</sup>

Webber's work provides an understanding of religion by creating the preconditions that allow capitalism to flourish. Islamic teachings believe that work is worship and is an integral part of the duties and responsibilities of a servant of God to have a good work ethic.<sup>33</sup> Although Weber's analysis has been criticized by many, Weber made it clear that there is a work ethic in religion that is relevant to economic development. Through *The Protestant Ethic*, Weber stated that in addition to the desire to be rich and technological development, internal motivation derived from specific values (in this case, religion) also plays a role in developing the spirit of capitalism (Ritzer, 2003).<sup>34</sup> Work traditions include professionalism, hard work, and avoiding laziness, which can encourage positive economic development.

Some previous studies<sup>35</sup> This study showed that empowering local wisdom is an effective alternative to economic development efforts and the development of Islamic financial institutions, following the beliefs of Tungku Tigo Sajarangan and the qualitative research model.<sup>36</sup> Phenomenology was chosen as the starting point by extracting and exploring the key information from the key informants in this research study. *Key informants* in this research are *ninik mamak* (traditional leaders), *alim ulama* (religious leaders), and *cadiak pandai* (community leaders, government, and intellectuals).

So, scientific work is expected as capital and models in economic development efforts based on the philosophy of adat Basandi syarak,

---

Digital Marketing in New Normal," *Journal of Digital Marketing and Halal Industry*, 2020.

<sup>32</sup> Muhammad Syahrul Hidayat and Qomarul Huda, "Konsep Fairness dalam Etika Bisnis Islam: Kajian Literatur Terhadap Praktik Distribusi Dan Keadilan Ekonomi," *JEKIS: Jurnal Ekonomi Islam* 1, no. 2 (2023): 17–31.

<sup>33</sup> Munafaroh and Masyhuri, "Analisis Kritis Terhadap Pemikiran Max Weber (Perspektif Islam)," *Jurnal Pemikiran Dan Ilmu Keislaman* 2, no. 2 (2019).

<sup>34</sup> George Ritzer, *The Wiley-Blackwell Companion to Sociology* (Oxford: Wiley-Blackwell, 2003).

<sup>35</sup> Zukriman and M. Sholeh Lubis, "Persepsi Kelompok Rujukan Tungku Tigo Sajarangan Tentang Produk Bank Syariah Di Pasaman Barat," *E-Jurnal Apresiasi Ekonomi* 2, no. 1 (2014); Rita Gani, "Tungku Tigo Sajarangan: Analisis Analisis Pola Komunikasi Kelompok Dalam Interaksi Pemimpin Pemerintahan Di Sumatera Barat," *MEDIATOR* 7, no. 2 (n.d.).

<sup>36</sup> Sonny Leksono, *Penelitian Kualitatif Ekonomi Dari Metodologi Ke Metode* (Jakarta: PT. Raja Grafindo Persada, 2013).



syarak Basandi kitabullah in West Sumatra, with a framework in the form of potential and urgency of local wisdom values *Tungku Tigo Sajarangan*. Specifically, the research aims to find an applicable concept for the development of economic sustainability based on the value of local wisdom *Tungku Tigo Sajarangan*, based on the philosophy of *adat basandi syarak, syarak basandi kitabullah* of the Minangkabau community in West Sumatra. So it is expected to appear as “turning knowledge into benefit,” which makes knowledge into real benefits. The concrete expectation is positive changes per the objectives of the activities described, namely the harmony of customary philosophy, local wisdom, and economic sustainability in the realm of Minangkabau.

## Method

This research is qualitative.<sup>37</sup> It seeks to reveal the convergence and development concept of local wisdom *Tungku Tigo Sajarangan* in economic empowerment based on customary philosophy in the Minangkabau community. With this proof, this research is expected to find and formulate the concept behind *Tungku Tigo Sajarangan* in economic empowerment based on customary philosophy in the Minangkabau community. At the implementation level, economic development is truly expected and relied upon to improve the welfare of the people.<sup>38</sup> The scientific approach used to arrive at the research target is sociology.<sup>39</sup>

The object of this research is the phenomenon of *Tigo Tungku Sajarangan* in Padang City’s economic development. The reasons for determining this location are: First, it is easily accessible by people from outside the area, which will facilitate the researchers’ data collection process.<sup>40</sup> Second, it is the place and address of the Lembaga Kerapatan Adat Alam Minangkabau (LKAM), the provincial customary institution, and several Kerapatan Adat Nagari (KAN), the district/sub-district/city

---

<sup>37</sup> Kavita Dehalwar and Shashikant Nishant Shara, “Exploring the Distinctions Between Quantitative and Qualitative Research Methods,” *Think India Journal* 27, no. 1 (2024): 7–15.

<sup>38</sup> Congxian He, Can Zhou, and Huwei Wen, “Improving The Customer Welfare of Rural Residents Through Public Support Policies: A Study on Old Revolutionary Areas in China,” *Socio-Economic Planning Sciences* 91, no. 101767 (2024).

<sup>39</sup> Silje Maria Tellmann and Reetta Muhonen, “Sociology in The Impact Agenda: Is There Room for Public Sociology?,” *Handbook of Meta-Research*, 2024, 73–87.

<sup>40</sup> Indunil Karunaratna et al., “The Crucial Role of Data Collection in Research: Techniques, Challenges, and Best Practices,” *Uva Clinical Research*, 2024, 1–24.

customary institutions. Sampling was conducted using the snowball sampling method.<sup>41</sup> About this research, the research subjects are informants or resource persons involved in this research with the following criteria:

- a. As a Figure in Tigo Tungku Sajarangan.
- b. Have knowledge and competence related to Tigo Tungku Sajarangan.
- c. Understand the concept of economic development, Tigo Tungku Sajarangan, and customary philosophy. Willing to be used as an informant.

Based on several predetermined criteria, there were six informants in the study, namely Dr. Aguswan Rasyid, Lc, Dr. Al Busyra Fuadi, ST, M.Sc. (Sutan Panduko Marajo), Dr. Desmal Fajri, S.H., M.Ag., Dr. Havid Ardi, S.Pd., M.Hum. (Datuak Rangkyo Mulia-Guci), Prof. Niki Lukviarman (Sutan Mangkuto) and Syuhendri, S.Pd., M.Sn. (Datuak Siri Marajo). To obtain all research data, whether secondary or primary data, several approaches are used in the form of literature study, observation, and in-depth interviews. In addition, it also uses documentation such as photo cameras and recording devices. The analysis method used in this research is triangulation.<sup>42</sup>

## Result and Discussion

### Convergence of Tungku Tigo Sajarangan Based on Indigenous Philosophy

The leadership system in West Sumatra is unique. In the realm of Minangkabau, not only one type of leadership is known, but three types are known as the *Tungku Tigo Sajarangan* leadership concept (tungku tiga sejarangan), which is a unity of the leadership of *ninik mamak* (customs), *alim ulama* (religion), and *cadiak pandai* (science/government). These three forms of leadership were born and existed, inseparable from the historical journey of Minangkabau society itself.<sup>43</sup>

<sup>41</sup> Friday Nyimbili and Leah Nyimbili, "Types of Purposive Sampling Techniques With Their Examples and Application in Qualitative Research Studies," *British Journal of Multidisciplinary and Advanced Studies* 5, no. 1 (2024): 90–99.

<sup>42</sup> Emmanouil F Papavasileiou and Irini Dimou, "Evidence of Construct Validity for Work Values Using Triangulation Analysis," *EuroMed Journal of Business*, 2024.

<sup>43</sup> Fery Kurniawan, M. Fachri Adnan, and Zikri Alhadi, "Efektivitas Kepemimpinan Tungku Tigo Sajarangan Dalam Pembangunan Nagari Di Kenagarian Lingkuang Aua," *Journal of Multidisciplinary Research and Development* 2, no. 2 (2020).

*Tungku Tigo Sajarangan* is a Minangkabau traditional concept that represents three main pillars in the social order: *Ninik Mamak* (traditional leaders), *Alim Ulama* (religious leaders), and *Cadiak Pandai* (intellectuals/clever people).<sup>44</sup> In the context of sustainable economics, this concept has the potential for a huge impact, especially because its values align with the sustainability principles: social, environmental, and economic.<sup>45</sup> Some of the major impacts of *Tungku Tigo Sajarangan* on sustainable economics include strengthening social institutions, economic ethics based on local values, strengthening the local economy and local wisdom, education and knowledge transfer, and environmental protection. If raised to the context of regional policy or sustainable development, *Tungku Tigo Sajarangan* could be a very effective model of governance based on local wisdom, because its approach touches on three important aspects at once, namely culture, spirituality, and science.<sup>46</sup>

a. Emphasizes the common interest based on the Quran and Hadith

The government in Minangkabau emphasizes the common interest based on the Quran and Hadith that protects the community, the people, the tribe, and the Nagari community. This system does not emphasize the interests of those who are considered to protect the so-called big people. In connection with *Tungku Tigo Sajarangan*, Dr. Havid Ardi, S.Pd., and M.Hum have provided several explanations. (Datuak Rangkyo Mulia-Guci), Syuhendri, S.Pd., M.Sn. (Datuak Siri Marajo) Moreover, Prof. Niki Lukviarman, as follows:

“Here, there is something called *Tungku Tigo Sajarangan*, which is *cadiak pandai*, *ninik mamak*, and *alim ulama* that have a very, very vital role, where when we study the absence of one of these elements, it will produce something less than optimal, like that, which emphasizes that the Minang people are Muslims or that Islam is absolute. From there, we do not see the economic phenomenon built here in the retail business. In this case, the owner is a foreigner, not a Mining person, and not much, if anything, runs

<sup>44</sup> Edhi Prasetya, Wahyu Dewanto, and Kiki Kunthi Lestari, “Makna Dan Filosofi Ragam Hias Rumah Tradisional Minangkabau Di Nagari Sumpur Batipuh Selatan Tanah Datar,” *RUSTIC: Jurnal Arsitektur* 3, no. 2 (2023).

<sup>45</sup> Mursal Mursal, “Pengembangan Lembaga Keuangan Mikro Syariah Di Sumatera Barat Berbasis Kearifan Lokal “*Tungku Tigo Sajarangan*,” *Journal Analytica Islamica* 5, no. 1 (2016).

<sup>46</sup> Ferdy Putra and Falikhathun Falikhathun, “Penerapan Kearifan Lokal Minangkabau Dalam Mewujudkan Tata Kelola Usaha Yang Baik,” *Jurnal Akuntansi Dan Ekonomika* 14, no. 1 (2024): 16.

here from small retail that is small, but here it does not apply. Furthermore, with cigarette advertisements, these things are avoided".<sup>47</sup>

"It is not *incidental*. The people of West Sumatra culturally understand the proper function of the three. So, that understanding in society has sat philosophically, right? Now, the community understands how to formulate something; if only one component of these three is missing, much work will not be completed. So even if it is attended by one person, two people, or three people from each component, it is considered to have represented the furnace. So, for example, you do not have to have all the *ninik mamak* present at one event. For example, the government does not have to present the entire government at one event. For example, in *Mamak*, of course, what is taken is a good decision from them and the government, which is also expected to be a good decision from the government. Likewise, among the *alim ulama*, what is expected is also a good decision. That is why what we want to achieve works well. So formally, such meetings do not exist. It is understood that the three components are necessary for the sustainability of various aspects of Minangkabau. There will be designed events, and then there will be meetings. For example, in one village, there will be development. In Minangkabau, the land is customary, so it is difficult for investors to enter the West Sumatra region. That is one of the reasons the government created the Nagari adat density. In the Nagari customary density."<sup>48</sup>

"So in the Minang language, "Ndak ado just nan dak salasai." No tangle will not be resolved, which means that once again, the Minang people uphold deliberation and consensus."<sup>49</sup>

"The three of them almost always meet, for example, Musreimbang. Musreimbang is where all three meet."<sup>50</sup>

---

<sup>47</sup> Interview with Dr. Havid Ardi, S.Pd., M.Hum. (Datuak Rangkyo Mulia-Guci) Vice Dean of the Faculty of Language and Literature (FBS), Padang State University. The interview was conducted on July 5, 2022 at 13.06 WIB-complete.

<sup>48</sup> Interview with Syuhendri, S.Pd., M.Sn. (Datuak Siri Marajo) as an Intermediate Cultural Pamong of the West Sumatra Provincial Cultural Office, Datuk Nagari Balingka, Agam Regency, West Sumatra. The interview was conducted on July 2, 2022 at 21.27 WIB-complete.

<sup>49</sup> Interview with Prof. Niki Lukviarman (Sutan Mangkuto) as Professor of Accounting, Faculty of Economics, Andalas University, Padang. The interview was conducted on July 4, 2022 at 10.06 WIB-complete.

<sup>50</sup> Interview with Prof. Niki Lukviarman (Sutan Mangkuto) as Professor of Accounting, Faculty of Economics, Andalas University, Padang. The interview was conducted on July 4, 2022 at 10.06 WIB-complete.

Minangkabau people practice their religion in the field of belief and worship. However, in social life, old customs still apply, as the saying goes, as a customary philosophy “Adat Basandi Alur and Patut-Syara’ Basandi Dalil, meaning it is based on customs and manners, and shara is based on the arguments in the Qur’an and the hadith of the Prophet, and claiming each other’s rights without changing each other’s position. This is where “Adat Basandi Syara’-Syara’ Basandi Adat” (adat is based on syara’ and syara’ is based on adat) comes in. This traditional saying means that adat and shara’ are interrelated and cannot be separated.<sup>51</sup>

b. The synergy of the three forces of the Minangkabau leadership system

In connection with the traditional philosophy in Minangkabau, there are many tasks and functions of *Tungku Tigo Sajarangan*, namely the synergy of the three forces of the Minangkabau leadership system, each of which must have the ability to teach Nagari children *bajalan luruih, bakato bana, tahu jo raso pareso* based on the Al-Quran and Hadith. They must be *agents of change* and be able to reinforce their habit of being role models in the community. With a sound leadership system in Minangkabau, the changing times and globalization cannot be separated from such a rapid approach that also impacts society. Rapid changes in social norms that are directly realized or not provide new results for the community in this era. The customs and culture practiced by the Minangkabau people have given rise to traits or characters that are very close to equality, democratic leadership, and centrifugal. These principles are part of justice, which is the origin of power, as seen in some of the following verses of the Quran:

“And when you lay down the law among men, you shall lay it down justly.” (Q.S. An-Nisa: 58).

“And do not let your hatred of any people lead you to be unjust. Be just. For that is closer to piety.” (Q.S. Al-Maidah:8).

Some of these verses show that the people once felt justice when their government was based on it. Justice must be defended because it is the solid foundation of the government: “Even if everything

---

<sup>51</sup> Kurniawan, Adnan, and Alhadi, “Efektivitas Kepemimpinan Tungku Tigo Sajarangan Dalam Pembangunan Nagari Di Kenagarian Lingkuang Aua.”

*collapses, justice remains upright.*"<sup>52</sup> The meeting of Islam and local culture is accommodated as a new social and cultural dynamic. The interaction between Islam and local culture forms acculturation, accommodation, conflict, and interaction. The process of acculturation and accommodation shows that Islam has succeeded in obtaining symbols that are in harmony with the ability to capture local cultural values and culture.<sup>53</sup> In Minangkabau.

#### c. Democratic leadership style reflected in deliberation

This is also reflected in the Minangkabau democratic leadership style, which is reflected in deliberation as a common guideline. This also applies in West Sumatra, where *Tungku Tigo Sajarangan* prioritizes deliberation when deciding a problem. This is according to the description of Dr. Desmal Fajri, S.H., M.Ag., and Syuhendri, S.Pd., M.Sn. (Datuak Siri Marajo) as follows:

"The existence of Musrembang is based on what a government program is. Because Musrembang is a government program, when implementing the program, the three elements must be discussed."<sup>54</sup>

"The government still considers the aspects of *ninik mamak* and *alim ulama*. Because the people themselves tend to entrust their thoughts to *Tungku Tigo Sajarangan*."<sup>55</sup>

The interview results imply that to create development in the realm of Minangkabau; economic development must be implemented from the synergy between *Tungku Tigo Sajarangan* leaders and the community. This is because the community better understands the needs of their nagar. For this reason, it is hoped that community participation in development must be broader and more equitable, bear the burden of development, and be responsible for its implementation and maintenance. This situation requires the driving elements at

<sup>52</sup> Hamka, *Keadilan Sosial Dalam Islam* (Jakarta: Gema Insani Press, 2015).

<sup>53</sup> Yanti Mulia Roza, *Konflik Dan Akomodasi Antara Adat Dan Agama Dengan Pemerintah Di Sumatera Barat Tahun 1999 Hingga 2015 (Studi Kasus Kabupaten Tanah Datar)* (Jakarta: UIN Syarif Hidayatullah, n.d.).

<sup>54</sup> Interview with Dr. Desmal Fajri, S.H., M.Ag. Lecturer at the Faculty of Law, Bung Hatta University, Padang. The interview was conducted on July 5, 2022 at 08.48 WIB-complete.

<sup>55</sup> Interview with Syuhendri, S.Pd., M.Sn. (Datuak Siri Marajo) as an Intermediate Cultural Pamong of the West Sumatra Provincial Cultural Office, Datuk Nagari Balingka, Agam Regency, West Sumatra. The interview was conducted on July 2, 2022 at 21.27 WIB-complete.

the lowest levels of society who not only have the ability of existing resources but are also expected to have the ability to mobilize the community itself; namely, they are considered leaders because they have influence, thrust in the framework of motivation for renewal.<sup>56</sup>

The existence of a combined *Tungku Tigo Sajarangan*, as described above, works hand in hand, cooperating to improve the standard of living and welfare of the community so that the community is guaranteed security and problems will be resolved. Each puts themselves in their position, namely, *penghulu* in the field of custom, *alim ulama* in the field of religion/sharia, and *cerdik pandai* in the field of rules and regulations.<sup>57</sup>

#### The Foundation of Local Wisdom in Economic Sustainability

Economic sustainability depends on Islamic Economics. Islamic business ethics emphasize that business practices must reflect religious values, including justice, which is the basis for building a just and sustainable economic system.<sup>58</sup> In the context of Islam, equity is not only a theoretical concept but also has important practical implications<sup>59</sup> Justice in economic transactions is a principle that emphasizes the importance of ensuring equality, honesty, and mutual benefit in all forms of value exchange.<sup>60</sup>

One of the interesting things in this research is the power of local wisdom in ensuring economic sustainability in Minangkabau. Almost all areas in Minangkabau (West Sumatra) do not have modern retailers like those in big cities in Indonesia. Business retail in Indonesia is categorized into modern retail and traditional retail. Modern retail is the development of traditional retail, which applies modern concepts in practice, uses technology, and adapts to changes in the community's lifestyle (consumers).

---

<sup>56</sup> Tjokroamidjojo, *Pengantar Pemikiran Tentang Teori Dan Strategi Pembangunan Nasional* (Jakarta: PT Gunung Agung, 1986).

<sup>57</sup> Amir M.S, *Masyarakat Adat Minangkabau Terancam Punah* (Jakarta: PT. Mutiara Sumber Widya, 2007).

<sup>58</sup> Amsari and Nasution, "Enefits Of Productive Zakat In Increasing Mustahik Revenue In Lazismu Center."

<sup>59</sup> Hanif, "Developing a Fair Currency System."

<sup>60</sup> Marina and Wahjono, "Islamic Accounting Information System in Hospital, an Urgent Desire."



a. West Sumatra government restricts big retailers.

To protect micro and medium enterprises (MSMEs), the government of West Sumatra also does not allow franchise retail networks in the form of minimarkets such as Indomaret and Alfamart, which have spread to various cities in Indonesia.<sup>61</sup> Dr. Havid Ardi, S.Pd., M.Hum explains this. (Datuak Rangkayo Mulia-Guci) and Syuhendri, S.Pd., M.Sn. (Datuak Siri Marajo) as follows:

“If you observe it, it is a little bit similar to the position in Jogja. They can still do their activities, contribute to the economy, and do business; it is free. However, Mas Havid says they cannot dominate economically here because they compete with the Minang people. Because Minang people are traders by character. So, if a Chinese person can do an A, he can also do an A+. So they will compete together, and then they will not defeat the Minang people because the Minang people can compete too. So it is not crushed not to develop. However, there, indeed, in the Sijunjung area, there is no ethnic Chinese; Padang is, and Pariaman is also not. Nevertheless, in Padang, they can develop.”<sup>62</sup>

“Yes, the awareness of the consequences of Alfamart and Indomart has indeed been realized by the Minangkabau people. Moreover, it has become a collective consciousness. That is why there was rejection and resistance. The impact on the community itself. Although these things have little impact, the fact is like that. Jusuf Kalla said that the Minang people are one step ahead of the Chinese. China has the shop; we have the pavement in front of it.”<sup>63</sup>

Based on this explanation, the main reason modern retail businesses (such as Alfamart, etc.) are not allowed to operate is the strong customs prevailing in the community. In West Sumatra, *Tungku Tigo Sajarangan* is not new because the Minangkabau region has long been accustomed to representation and deliberation. *Tungku Tigo Sajarangan* contains three main elements that do not have absolute power. According to some people, Minangkabau is just a customary

---

<sup>61</sup> Maria Amarillistia, “Larangan Perizinan Bisnis Ritel Modern Di Sumatera Barat,” 2019.

<sup>62</sup> Interview with Dr. Havid Ardi, S.Pd., M.Hum. (Datuak Rangkayo Mulia-Guci) Vice Dean of the Faculty of Language and Literature (FBS), Padang State University. The interview was conducted on July 5, 2022 at 13.06 WIB-complete.

<sup>63</sup> Interview with Syuhendri, S.Pd., M.Sn. (Datuak Siri Marajo) as an Intermediate Cultural Pamong of the West Sumatra Provincial Cultural Office, Datuk Nagari Balingka, Agam Regency, West Sumatra. The interview was conducted on July 2, 2022 at 21.27 WIB-complete.

and cultural unit unrelated to the territorial kingdom.<sup>64</sup>

b. Local wisdom is human intelligence

By the terminology, local wisdom is defined as “human intelligence possessed by a particular ethnic group that is acquired through the experience of its people.”<sup>65</sup> Therefore, local wisdom should be integral to economic policy (Maarif, 2013).<sup>66</sup> Each region has embedded in its society a collective knowledge system that believes in creating a better life together (Fajriani, 2014).<sup>67</sup> Therefore, a system known as *local wisdom* or local wisdom is often observed.<sup>68</sup> Various regulatory systems suitable for the welfare of its community are created by the leaders of the leaders and the leader elements in *Tungku Tigo Sajarangan*. The figures and leaders enacted arrangements based on family ties with *Tungku Tigo Sajarangan* and then practiced with various variations from ancient times in the realm and overseas.<sup>69</sup>

One of the reasons for the absence of modern retail businesses (such as Alfamart, etc.) is that if they enter West Sumatra, local businesses will be eliminated. If they are already established, the local community will carry out demonstrations. Another reason was also explained by Dr. Aguswan Rasyid, Lc. and Prof. Niki Lukviarman SE, Akt, MBA, DBA, as follows:

“Because looking at the habit, if one has entered, it will kill the others. The competition is not healthy. He can set the price; for example, if the rice in other places is already 3 thousand, then he can be 2 thousand. It will kill. That’s what we see from observations and what was conveyed by friends.”<sup>70</sup>

“The reason is because the Minang people are people who have the character or character of selling. If someone who sells is given a large capital, our children and grandchildren will run out.”<sup>71</sup>

<sup>64</sup> Musril Zahari, *Kekeliruan Pemahaman Hubungan Adat Dengan Syara Di Minangkabau* (Jakarta: Gria Media, 2015).

<sup>65</sup> RX. Rahyono, *Kearifan Budha Dalam Kata* (Jakarta: Wedatama Widyasastra, 2009).

<sup>66</sup> Samsul Maarif, “Kearifan Lokal Sebagai Sarana Dan Target Community Building Untuk Komunitas Ammatoa,” *Jurnal Sekolah Pascasarjana UGM: Masyarakat, Kebudayaan Dan Politik* 26, no. 3 (2013).

<sup>67</sup> Ulfah Fajriani, “Peranan Kearifan Lokal Dalam Pendidikan Karakter,” *Jurnal Sosio Didaktika* 1, no. 2 (2014).

<sup>68</sup> Koentjaraningrat, *Pengantar Ilmu Antropologi* (Jakarta: Aksara Baru, 2009).

<sup>69</sup> Zahari, *Kekeliruan Pemahaman Hubungan Adat Dengan Syara Di Minangkabau*.

<sup>70</sup> Interview with Dr. Aguswan Rasyid, Lc. as a Lecturer of Muhammadiyah University of West Sumatra (UMSB), Baznas and MUI Management, Payakumbuh. The interview was conducted on July 2, 2022 at 13.26 WIB-complete.

<sup>71</sup> Interview with Prof. Niki Lukviarman (Sutan Mangkuto) as Professor of

The interview results show that there is a principle of fair business competition. This principle means that there is a condition in the market where micro, small, medium, and large businesses maintain reasonable price competition and do not kill each other.

These sizable price differences arise during certain promotional periods by large retailers. This explanation has shown the negative side of the opening of modern retail businesses in West Sumatra. However, the provision of not allowing modern retail businesses (such as Alfamart, etc.) to operate in West Sumatra is not written in the regulation as explained by Dr. Aguswan Rasyid, Lc. as follows:

"We don't refuse. We have many friends from Java. In the past, Minang people were allowed to eat catfish pecel. It was still foreign. Now, from the north of Payakumbuh, there are many catfish species because the competition is healthy. It's different from retail, which ruined the business. In writing, there is no such thing as alfamart not being allowed to enter, no (written regulation). But that's the custom. If the writing is found, it is also dangerous."<sup>72</sup>

One of the reasons there is no written regulation regarding the non-permission of modern retail businesses (such as alfamart etc.) to operate in West Sumatra is because if there is a local regulation or its equivalent that regulates this, it will be dangerous. For this reason, there is an intense discussion and study in assessing an event related to wisdom to the local community.

### c. Competitive rivalry

For this reason, there is an intense discussion and study in assessing an event related to wisdom to the local community. Behind the strong customs in West Sumatra that do not give operating permits for modern retail businesses (such as Alfamart, etc.), there are other retail businesses whose competition is considered healthier. This is as stated by Dr. Al Busyra Fuadi, ST, M.Sc. (Sutan Panduko Marajo) as follows:

"Yes, *retail business*. But behind that, there is a retail business whose name is outside of that. Minang Mart and X-Mart also exist in West Sumatra.

---

Accounting, Faculty of Economics, Andalas University, Padang. The interview was conducted on July 4, 2022 at 10.06 WIB-complete.

<sup>72</sup> Interview with Dr. Aguswan Rasyid, Lc. as a Lecturer of Muhammadiyah University of West Sumatra (UMSB), Baznas and MUI Management, Payakumbuh. The interview was conducted on July 2, 2022 at 13.26 WIB-complete.

But that's not what's important. Incidentally, My dissertation is about traditional markets. She wants to see what traditional space looks like. Traditional Minangkabau space in the middle of a space that is currently very modern. That's what she saw. One of the elements that took from the space was the traditional market. The traditional market, if we call it in the Minang language, is *pakan*. So *pakan* means a week. *Pakan* in Minang means week, so it's a weekly market. In Java, *pakan* is a week. *Pekan legi*, *kliwon*. That's what saw in his dissertation. Incidentally, Al saw that there is *tigo tungku sajarangan* from the government system in the region, there is something called *Luhak Nan Tigo*. *Luhak Nan Tigo* is flat land, *luhak* *agam*, *luhak* 50 kota. I researched in *Luhak* 50 cities about feed. I found that the feed market in West Sumatra rotates in one week in one *luhak*. So in one *luhak*, for example, in the area of 50 cities, some are on Monday, Tuesday, Wednesday, Thursday, Friday, and some are on Sunday."<sup>73</sup>

Based on this description, it is explained that in West Sumatra, there are other retail businesses besides Alfamart. This is because it is a healthier competition, allowing it to operate in the region. Modern shopping centers in West Sumatra include Plaza Andalas, Basko Grand Mall, Rocky Plaza, and SPR Plaza. To protect small, micro, and medium enterprises (MSMEs), the West Sumatra government does not allow franchised retail chains in the form of minimarkets such as Indomaret and Alfamart, which have spread to various cities in Indonesia. Instead, the Minang Mart chain of stores was established by a regionally-owned enterprise (BUMD), PT Grafika Jaya West Sumatra, in collaboration with PT Sentra Distribusi Nusantara. Padang's economy is also supported by the tourism sector and the MICE (*Meeting, Incentive, Convention, and Exhibition*) industry. Several hotels and conference rooms in the city support this. So far, Padang City has dozens of five- and four-star hotels. The *Minangkabau International Convention Center* (MICC) is also the largest conference center in Padang.<sup>74</sup>

West Sumatra's Regional Regulation No. 3/2016 restricts modern retailers like Alfamart and Indomaret to protect local MSMEs and traditional traders, a policy supported by national laws and leading to the establishment of Minang Mart. Padang's economy also relies on tourism and MICE.

---

<sup>73</sup> Interview with Dr. Al Busyra Fuadi, ST, M.Sc. (Sutan Panduko Marajo) as Vice Dean of the Faculty of Civil Engineering and Planning (FTSP) Bung Hatta University, Padang. The interview was conducted on July 4, 2022 at 14.38 WIB-complete.

<sup>74</sup> Amarillistia, "Larangan Perizinan Bisnis Ritel Modern Di Sumatera Barat."

## Conclusion

Based on the analysis and discussion of the convergence of Tungku Tigo Sajarangan local wisdom in the sustainability of the customary philosophy-based economy, it can be concluded that the existing leadership system in West Sumatra is known as Tungku Tigo Sajarangan, namely *ninik mamak* (customs), *alim ulama* (religion), and *cadiak pandai* (science/government) with a democratic leadership style reflected in deliberation as a common guideline (*musrembang*).

Joint deliberation in the leadership of Tungku Tigo Sajarangan is considered effective in maintaining the religious and socio-cultural resilience of the Minangkabau people based on the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah*. This has an impact on the government system that can create a democratic, acceptable and legitimate government system in society.

Local wisdom that grows in the realm of Minangkabau takes its place as norms, rules, and how to create social values that are balanced between the carrying capacity of the natural environment with the way of life and human needs. Local wisdom in Minangkabau creates a collective knowledge system that has an impact on economic sustainability.

In relation to the foundation of local wisdom in economic sustainability, Tungku Tigo Sajarangan tries to create various regulatory systems that are suitable for its community groups so as to impact the welfare of local communities. The optimization of local economic sustainability is reflected in the retention of modern retail businesses (such as Alfamart, etc.) not operating in the Minangkabau realm. The strength of the prevailing customs is the foundation for the sustainability of the local economy to be maintained and as an effort so that local businesses are not eliminated.

The regulations developed are very diverse. One of them is the prohibition of retail businesses to operate. The Regional Regulation (*Perda*) that limits modern networked retailers (Alfamart and Indomaret) in West Sumatra is the Regional Regulation of West Sumatra Province Number 3 of 2016 concerning the Development and Empowerment of People's Markets. This *Perda*, which also regulates the standards for opening retail markets, aims to protect local MSMEs and traditional traders. This policy is supported by Law 23/2014 and Regulation of the Minister of Trade Number 23 of 2021. This *Perda* aims

to protect local MSMEs and traditional traders from unfair competition with modern retailers. One of the implementations of this Perda is the establishment of Minang Mart, as an alternative to local modern retailers. Padang's economy is also supported by the tourism sector and the MICE (Meeting, Incentive, Convention, and Exhibition) industry.

## References

- Addiarrahman. *Mengindonesiakan Ekonomi Islam: Formulasi Kearifan Lokal Untuk Pengembangan Ekonomi Umat*. Yogyakarta: Ombak, 2013.
- Al-Quran, Indonesian Ministry of Religion, Directorate General of Islamic Community Guidance, Directorate of Islamic Religious Affairs and Sharia Development. Jakarta: CV Aneka Ilmu, 2013.
- Alfarraby, Fredly, Khansa Hasna Nurhaliza, and Najuwa Aurel Annisa. "Pembangunan Ekonomi Islam Berbasis Komunitas." *Jurnal Ekonomi Syariah Pelita Bangsa* 7, no. 1 (2022): 28.
- Amarillistia, Maria. "Larangan Perizinan Bisnis Ritel Modern Di Sumatera Barat," 2019.
- Amsari, S., and S. Nasution. "Enefits Of Productive Zakat In Increasing Mustahik Revenue In Lazismu Center." *Proceeding International Seminar Of Islamic*, 2020.
- Azzahra, A., S. Shadrina, G. A. Wardana, D. Yandrizal, and R. Hasim. "Islamic Education and Concept of Gender Using a Culture Approach in Minangkabau." *Khalifa: Journal of Islamic Education* 5, no. 2 (2021).
- Dehalwar, Kavita, and Shashikant Nishant Shara. "Exploring the Distinctions Between Quantitative and Qualitative Research Methods." *Think India Journal* 27, no. 1 (2024): 7–15.
- Efendi, Nursyirwan. *Pencarian Identitas Orang Minangkabau: Antara Surau Dan Tungku Tigo Sajarangan*. Yogyakarta: Gre Publishing, 2016.
- Fajriani, Ulfah. "Peranan Kearifan Lokal Dalam Pendidikan Karakter." *Jurnal Sosio Didaktika* 1, no. 2 (2014).
- Gani, Erizal. *Pantun Minangkabau Dalam Perspektif Budaya Dan Pendidikan*. Padang: UNP Press, 2010.
- Gani, Rita. "Tungku Tigo Sajarangan: Analisis Analisis Pola Komunikasi Kelompok Dalam Interaksi Pemimpin Pemerintahan Di Sumatera Barat." *MEDIATOR* 7, no. 2 (n.d.).

- Hamka. *Keadilan Sosial Dalam Islam*. Jakarta: Gema Insani Press, 2015.
- Hanani, Silfia. *Suarau: Aset Lokal Yang Tercecer*. Bandung: Humaniora Utama Press, 2002.
- Hanif, M. "Developing a Fair Currency System." *SRA International Journal of Islamic Finance*, 2020.
- Hanifah, Rahma Dhiya, and Kushandajani. "Pemaknaan Sosial Budaya Kawasan Geopark Sebagai Kawasan Wisata Berkelanjutan." *Journal of Politic and Government Studies* 12, no. 4 (2023).
- He, Congxian, Can Zhou, and Huwei Wen. "Improving The Customer Welfare of Rural Residents Through Public Support Policies: A Styudy on Old Revolutionary Areas in China." *Socio-Economic Planning Sciences* 91, no. 101767 (2024).
- Hidayat, Muhammad Syahrul, and Qomarul Huda. "Konsep Fairnessdalam Etika Bisnis Islam: Kajian Literatur Terhadap Praktik Distribusi Dan Keadilan Ekonomi." *JEKIS: Jurnal Ekonomi Islam* 1, no. 2 (2023): 17–31.
- Holton, Robert J, and Bryan S Turner. *Max Webber On Economi and Society*. London: Routledge, 2010.
- Karunarathna, Indunil, P Gnasena, T Hapuarachchi, and S Gunathilake. "The Crucial Role of Data Collection in Research: Techniques, Challenges, and Best Practices." *Uva Clinical Research*, 2024, 1–24.
- Khadduri. *The Islamic Conception of Justice*. Maryland: The John Hopkins University Press, 1984.
- Koentjaraningrat. *Pengantar Ilmu Antropologi*. Jakarta: Aksara Baru, 2009.
- Kurniawan, Fery, M. Fachri Adnan, and Zikri Alhadi. "Efektivitas Kepemimpinan Tungku Tigo Sajarangan Dalam Pembangunan Nagari Di Kenagarian Lingkuang Aua." *Journal of Multidisciplinary Research and Development* 2, no. 2 (2020).
- Leksono, Sonny. *Penelitian Kualitatif Ekonomi Dari Metodologi Ke Metode*. Jakarta: PT. Raja Grafindo Persada, 2013.
- Lutfi, Laksemana. "Dampak Keberadaan Indomaret Terhadap Kondisi Sosial Ekonomi Pedagang Pasar Tradisional Di Kelurahan Terjun Kecamatan Medan Marelan," n.d.
- M.S, Amir. *Masyarakat Adat Minangkabau Terancam Punah*. Jakarta: PT. Mutiara Sumber Widya, 2007.
- Maarif, Samsul. "Kearifan Lokal Sebagai Sarana Dan Target Community Building Untuk Komunitas Ammatoa." *Jurnal*



- Sekolah Pascasarjana UGM: Masyarakat, Kebudayaan Dan Politik* 26, no. 3 (2013).
- Machfudz, M. *Dekonstruksi Model Ekonomi Islam Yang Tertukar*. Malang: UIN Malang Press, 2015.
- Maideja, F., A. Sukri, I. R. Sari, F. Maideja, and T. F. N. W. Illahi. "Integration of Local Cultural Values in Forming Student Morale in Learning Islamic Religious Education in Junior High Schools." *International Journal of Multidisciplinary Research Of Higher Education* 6, no. 2 (2023): 97–105. <https://doi.org/https://doi.org/10.24036/ijmurhica.v6i2.108>.
- Mardia, Ainul, and Ria Edlina. "Strategi Komunikasi Pariwisata Pada Objek Wisata Puncak Pato Dalam Meningkatkan Kunjungan Wisatawan." *Jurnal Ilmu Ekonomi Dan Sosial Politik* 2, no. 3 (2025): 825.
- Marina, A., and S. I. Wahjono. "Islamic Accounting Information System in Hospital, an Urgent Desire." *Humanities & Social*, 2019.
- Munafaroh, and Masyhuri. "Analisis Kritis Terhadap Pemikiran Max Weber (Perspektif Islam)." *Jurnal Pemikiran Dan Ilmu Keislaman* 2, no. 2 (2019).
- Mursal, Mursal. "Pengembangan Lembaga Keuangan Mikro Syariah Di Sumatera Barat Berbasis Kearifan Lokal "Tungku Tigo Sajarangan." *Journal Analytica Islamica* 5, no. 1 (2016).
- Nyimbili, Friday, and Leah Nyimbili. "Types of Purposive Sampling Techniques With Their Examples and Application in Qualitative Research Studies." *British Journal of Multidisciplinary and Advanced Studies* 5, no. 1 (2024): 90–99.
- Papavasileiou, Emmanouil F, and Irini Dimou. "Evidence of Construct Validity for Work Values Using Triangulation Analysis." *EuroMed Journal of Business*, 2024.
- Prasetya, Edhi, Wahyu Dewanto, and Kiki Kunthi Lestari. "Makna Dan Filosofi Ragam Hias Rumah Tradisional Minangkabau Di Nagari Sumpur Batipuh Selatan Tanah Datar." *RUSTIC: Jurnal Arsitektur* 3, no. 2 (2023).
- Putra, Ahmad. "Konsep Agama Dalam Perspektif Max Weber." *Journal Of Religious Studies* 1, no. 1 (2020).
- Putra, Eka Vidya, Reno Fernandes, Haldi Putra, and Abrar. "Politik Uang Dalam Dinamika Sosial Di Sumatera Barat Dan Implikasinya Terhadap Ketahanan Wilayah." *Jurnal Ketahanan Nasional* 30, no. 3 (2024): 361.

- Putra, Ferdy, and Falikhatun Falikhatun. "Penerapan Kearifan Lokal Minangkabau Dalam Mewujudkan Tata Kelola Usaha Yang Baik." *Jurnal Akuntansi Dan Ekonomika* 14, no. 1 (2024): 16.
- Putra, Muhammad Deni, Siti Fadilla, Arifki Budia Warman, Mohammad Aliman Shahmi, and Muhammad Mansur. "Filantropi Islam Di Minangkabau: Membentuk Solidaritas Sosial Melalui Adat Dan Agama." *IJIEB: Indonesian Journal of Islamic Economics and Business* 9, no. 2 (2024): 356–68.
- Rahyono, RX. *Kearifan Budha Dalam Kata*. Jakarta: Wedatama Widyastra, 2009.
- Rahyu, Putri, and Muhammad Zia Ulhaq. "Etos Kerja Dalam Pandangan Agama Dan Pengaruhnya Terhadap Pembangunan Ekonomi Islam." *J-ESA: Jurnal EKonomi Syariah* 6, no. 2 (2023): 87.
- Ramayulis. "Traktat Marapalam: Adat Basandi Syara'- Syara' Basandi Kitabullah' (Diktum Kramat Konsensus Pemuka Adat Dengan Pemuka Agama Dalam Memadukan Adat Dan Islam Di Minangkabau Sumatera Barat." *Theologia* 5, no. 1 (2011).
- Ritzer, George. *The Wiley-Blackwell Companion to Sociology*. Oxford: Wiley-Blackwell, 2003.
- Roza, Yanti Mulia. *Konflik Dan Akomodasi Antara Adat Dan Agama Dengan Pemerintah Di Sumatera Barat Tahun 1999 Hingga 2015 (Studi Kasus Kabupaten Tanah Datar)*. Jakarta: UIN Syarif Hidayatullah, n.d.
- Rusno. "Dampak Pesatnya Mini Market Waralaba Terhadap Usaha Kecil (Jenis Ritel)." *Jurnal Ekonomi Modernisasi* 4, no. 3 (2013).
- Salmadani, and Duski Samad. *Adat Basandi Syarak: Nilai Dan Aplikasinya Menuju Kembali Ke Nagari Dan Surau*. Jakarta: Kartika Insan Lestari Press, 2003.
- Sodikin, M. "Ompetitive Advantages of Sharia Banks: Role of Ihsan Behavior and Digital Marketing in New Normal." *Journal of Digital Marketing and Halal Industry*, 2020.
- Stoicescu, M. "The Protestant Ethic and Capitalism." *RAIS: Research Association for Interdisciplinary Studies*, 2021.
- Syamsuddin, Mutia Azizah Nuriana, and Ngatmin Abbas. "UMKM Berbasis Ekonomi Hijau Syariah: Menuju Pembangunan Berkelanjutan Dengan Dukungan Lembaga FilantropiIslam." *Alkasb: Journal of Islamic Economics* 3, no. 1 (2024): 4.

- Tellmann, Silje Maria, and Reetta Muhonen. "Sociology in The Impact Agenda: Is There Room for Public Sociology?" *Handbook of Meta-Research*, 2024, 73–87.
- Tjokroamidjojo. *Pengantar Pemikiran Tentang Teori Dan Strategi Pembangunan Nasional*. Jakarta: PT Gunung Agung, 1986.
- Ummah, S. C. "Melacak Etika Protestan Dalam Masyarakat Muslim Indonesia." *Jurnal Humanika* 17, no. 2 (2017).
- Zahari, Musril. *Kekeliruan Pemahaman Hubungan Adat Dengan Syara Di Minangkabau*. Jakarta: Gria Media, 2015.
- Zukriman, and M. Sholeh Lubis. "Persepsi Kelompok Rujukan Tungku Tigo Sajarangan Tentang Produk Bank Syariah Di Pasaman Barat." *E-Jurnal Apresiasi Ekonomi* 2, no. 1 (2014).
- Zulkifli. "Ijtihad Dalam Masail Al-Fiqhiyah Ala Minangkabau (Studi Atas Pemikiran Dan Praksis Hukum Islam Syekh Sulaiman Arrasuli)." *Turāst: Jurnal Penelitian & Pengabdian* 5, no. 1 (2017).