

## Research Article

## The Influence of MuktaZilah Understanding Pattern to Entrepreneurial Behavior of Muslim Businesses in Watampone

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**Abstract:** This research refers to Max Weber's social theory of Protestant ethics which says that the teachings of the Calvinist Protestant Christianity raise the spirit of capitalism in Protestant Christians. In this connection, this study aims to provide an overview of the application of the MuktaZilah understanding pattern to the entrepreneurial behavior of Muslim entrepreneurs in Watampone. Another aim is to describe the concepts and ideas in running a business by integrating the patterns of understanding of al MuktaZilah. The research method used is quantitative with an approach following research disciplines. The scientific approach used is theological normative, juridical, philosophical, managerial, and sociological. Judging from the core problems studied, the main approach used is based on management science, individual behavior, and natural or theological science, accompanied by a multidisciplinary approach including sociological, psychological, philosophical and normative approaches. The results of the study found that al MuktaZilah's understanding patterns had a direct positive significant effect on entrepreneurial behavior.

**Keywords:** Max Weber, MuktaZilah, Entrepreneur.

### INTRODUCTION

Unemployment is an empirical phenomenon that still occurs in Indonesia. Even according to Sumahamijaya Suparman *et al.*, the unemployment rate in Indonesia is not decreasing, but every day the number is increasing and has even exploded. This is a very serious threat or danger to be immediately addressed, and solutions must be sought (Sumahawijaya, Suparman, 2003).

Bone Regency of South Sulawesi province as one part of the territory of Indonesia where the open unemployment rate in 2013 was 3.80 percent increased to 4.55 percent in 2017. This figure shows that there has been an increase in the number of open unemployment in Bone Regency (BPS, 2019a).

The number of registered Job Seekers in Bone Regency in the Bone Regency Manpower Office in 2017 was 3,803 workers with an increase of 88.73 percent compared to 2016. The working-age population is a population aged 15 years and over. While the Workforce is a population of working age 15 years and

over who works, has a job but does not work and is unemployed.

Meanwhile, according to the business sector, the Trade sector is the sector that has the highest number of businesses in 2017, amounting to 1,807 businesses with the total workforce absorbed in this field of 4,900 workers (Bone Regency Government, 2019).

The data shows that the business sector is still the hope of most people in effort to reduce the unemployment rate. On the other hand, the contribution of the business sector to the Gross Regional Domestic Product (PDRB) of Bone Regency is still very small. Based on BPS data in Bone regency, the contribution of the trade sector in 2016 amounted to 11.58 percent but in 2017 it dropped dramatically to 2.21 percent (BPS, 2019b).

The most effective pattern of job creation in order to increase employment is certainly by increasing the number of entrepreneurs. More and more

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entrepreneurs who grow and develop naturally will increase the number of jobs for the people of Bone district who are still unemployed who are yearning for jobs to earn income to sustain their lives and also their families.

Talking about entrepreneurship or entrepreneurship if it is associated with the Muslim community will usually immediately emerge stereotypical public judgments. From an empirical perspective, namely the real economic situation of countries where the majority of the population is Muslim, both in Africa and Asia show the weak economic mastery of the Islamic community. The abundance of natural resources in the region, as well as how the local community applies or utilizes the natural resources they have, increasingly shows the weakness of the entrepreneurial or entrepreneurial ethos among Muslim communities (Effendy, 2001).

According to Horton and Hunt (1993) there are two functions of religion, namely the manifest and latent functions. One of the latent functions of the last religion is to develop a set of economic values (Bertens, 2007). Max Weber in his thesis *The Protestant Ethics and The Spirit of Capitalism* said that the teachings of the Calvinist Protestant Christianity gave rise to the spirit of capitalism in Protestant Christians. Weber discovered the fact that *Wirtschaftsethik* from Protestant Christianity had a great influence on the daily economic behavior of its adherents. Protestant Christians choose to live frugally and accumulate as much wealth as possible by working hard, because for the Calvinist Protestant Christians, working hard is a holy calling from God (Bertens, 2007).

In connection with Weber's thesis, in Islam there are also known theological schools which have considerable influence on Islamic society. In general, these theological understandings are divided into two poles, namely the *Muktazilah* and *Ash'ariyah*.

## LITERATURE REVIEW

### The Style and Points Of The *Muktazilah* Thought

The *Muktazilah* school has a rationalist mindset. This is due in part to being influenced by Greek philosophy which brought worship to the mind into Islamic thought. The *Muktazilah* are heavily influenced by this matter and it is not surprising that in theological thinking they are much influenced by the power of reason and their theology has a liberal style (Nasution, 1982).

Diatara doctrine of *Muktazilah* that was raised by them is about *Kalam Muktazilah*, which is formulated in five main principles or commonly called "*al-Usul al-Khamsah*". which is mentioned in sequence by al-Qadhi Abdul Jabbar; *Tawhid*, *al-'Adl*, *al-Wa'du wa al-Wa'id*, *al-Manzilah baina al-Manzilatain* and *Amar Ma'ruf Nahi Mungkar*. But this sequence has not

become a consensus and when referring to historical chronology, then *al-Manzilah baina al-Manzilatain* was placed first, these five principles were then refined by *Muktazilah* scholars such as Abu Huzail al-'Allaf, Ja'far bin Harb, Qadhi Abdul Jabbar and others (al-Hifzi, 2000).

### These Five Principles Were Also Developed By Abu Al Hudhail, As Mentioned By Usman Ghani That;

"there is an agreement that Abū al-Hudhayl (d.235AH/849CE) developed the main early doctrines of the school. He was probably the originator of the *al-Usul al-Khamsa* (five principles) of *Mu'tazilism*: 1. *Tawhid* (Gods unity and uniqueness); *Adl* 2. (His justice); 3. *al-Wa'd wa al-Wa'id* (The promise and the threat); 4. *al-Manzila bayn al-Manzilatayn* (The intermediate state of the Muslim sinner, between belief and disbelief); 5. *al-'Amr bi al-Ma'ruf wa al-Nahy'an il Munkar* (the command to enjoin goodness and to forbid wrong) (Ghani, 2015; Khan, 2017).

However, all *Muktazilah* figures agree that anyone who does not believe in one of the principles, or subtracts or adds to the five principles above, is not fit to be classified as a *Muktazilah* (Jabbar, 1996).

### Entrepreneurial Behavior

The important thing to consider when defining behavior according to Alberto & Troutman (2009) is *Observable* (*Measurable*), *Measurable*, *Described* in concrete terms (can be explained concretely). Understanding behavior can be limited as a state of the soul to think, think, behave, and so forth which is a reflection of various aspects, both physical and non-physical. Behavior is also interpreted as a person's psychological reaction to their environment, the reaction in question is classified into two, namely in the form of *passive* (without concrete or concrete actions), and the *active* form (with concrete actions). While in the general sense of behavior are all actions or actions carried out by living things.

The *Multidimensional Personal Characteristics* model which includes effect, personality and work ethic can function to answer many unanswered questions about employers. The lack of a previous *Multidimensional* model might explain why the literature, which began in the late 1980s, often concludes that there is no consistent predictable relationship between personal characteristics and entrepreneurial tendencies. This is as mentioned by (Van Ness & Seifert, 2016).

### METHODOLOGY

This research according to the method is classified into *Ex-Post Facto* research. *Ex-Post Facto* research is a study that initially observes the effect and then tries to determine the cause. This study uses a

quantitative approach. Quantitative research is a systematic scientific study of parts and phenomena and their relationships. The purpose of quantitative research is to develop and use mathematical models, theories and/or hypotheses related to phenomena.

## RESULTS AND DISCUSSION

The results showed that the Muktazilah understanding pattern had a significant positive effect on entrepreneurial behavior. This shows that the better the Muktazilah understanding pattern, the more entrepreneurial behavior will improve.

Proving this hypothesis reinforces the theory of entrepreneurial behavior which, according to many researchers and writers, is influenced by various factors. Among them, Max Weber, one of the sociologists, examined the Protestant Ethics and the spirit of capitalism. Max Weber proposed a causal relationship between the Protestant Ethic and the development of capitalism in Western society (Mirels & Garrett, 1971).

This finding is following the results of descriptive statistics which show that the pattern of understanding of the Muktazilah by looking at the dimensions and indicators that shape it include; *tawhid*, *al adl* (fair), *al wa'du wal waid* (promises and threats), *manzilah baina manzilatain* (position between two positions), and *amar ma'ruf nahi mungkar*. Descriptive statistical results show that the most dominant perception of respondents is *amar ma'ruf nahi mungkar*.

The fact that the respondents' perception is in line with the facts in the business world and businesses that require the ability to understand the things that are permitted and prohibited. This is in line with the opinion of Takdir Ali Mukti *et al.*, that *Amar ma'ruf nahi munkar* is a statement without exception, both men and women, poor or rich, a leader or subordinate, black or white, laborers or entrepreneurs, etc (Mukti, 1998).

Other facts are found in Bone district, especially in Watampone which is the place or location of the study. The rise of corruption and fraud cases committed by entrepreneurs. As an example, a travel company fraud against a member of the Bone district legislature. This fact shows how *amar ma'ruf nahi mungkar* becomes an important thing for an entrepreneur to have. Knowledge about good and bad is an inseparable condition for an entrepreneur. This knowledge will deliver him to entrepreneurs who have entrepreneurial behavior as expected.

Another finding from the convergent validity variable test results is that the dimension that best represents the Muktazilah understanding pattern variable is *al adl* (God's justice). And the most encouraging indicator is that goodness comes from God, while badness comes from creatures and outside of God's will. This shows that the concept of God's

justice is able to shape the pattern of understanding of the Muktazilah entrepreneurs or respondents. This finding also shows that belief in God's goodness and badness that comes from beings can influence patterns of understanding and entrepreneurial behavior patterns.

Based on the explanation above, it can be said that there is a tendency for Muslim entrepreneurs in Watampone to have a Muktazilah understanding pattern. This is indicated by the coefficient value of the Muktazilah understanding pattern of 0.647. The *Amar ma'ruf nahi mungkar* and justice indicators are indicators that are perceived and considered as forming patterns of understanding of the Muktazilah among entrepreneurs.

This fact illustrates that Muslim entrepreneurs in Watampone tend to use logic rather than the beliefs they have. This refers to the statement that considers good comes from God and badness comes from humans. The implication of this statement is the belief that success is God's desire and failure is the result of themselves. Thus, they will always maximize their efforts to succeed. In addition, this fact also illustrates that there are still many Muslim entrepreneurs in Watampone who do not understand the current understanding of theology.

The results of the hypothesis which states that Muktazilah understanding patterns affect entrepreneurial behavior are strengthened by the contribution of each dimension of Muktazilah understanding patterns to entrepreneurial behavior. Furthermore, an explanation of the contribution of each dimension will be carried out thoroughly.

**First**, The monotheistic dimension in the Muktazilah understanding pattern provides a description of belief in Allah SWT to be purified. This purification is in the form of perfecting Allah SWT. Respondents' perceptions of this monotheistic dimension indicate that entrepreneurial behavior is an implementation of a belief in God. The belief that Allah SWT only commands each servant to purify worship to Him. This is as the word of Allah SWT in QS al Bayyinah / 98: 5, that is:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا  
الزَّكَاةَ ۚ وَذَلِكَ دِينُ الْقَيِّمَةِ

### Translation:

Even though they were only ordered to worship Allah willingly to obey Him solely because of (practicing) religion, and also to perform prayers and pay zakat; and that is the true religion.

**Second**, The dimension of Justice (*al adl*) in the Muktazilah understanding pattern shows that all forms of goodness carried out by each individual are sourced from Allah SWT and all forms of evil that

occur are caused by humans themselves. This is as stated in QS Ali Imran / 3: 182:

ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ

**Translation:**

This is due to the deeds of your own hands, and surely Allah does not wrong His servants. Next, the **third** dimension is promise and threat. This dimension is similar to the term reward and punishment in motivation theory. Everyone will get a reward in accordance with their goals in charity. This is as the word of Allah SWT in QS Ali Imran / 3: 145:

وَمَن يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَن يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا

**Translation:**

Whoever wants the reward of the world, surely we give him the reward (world), and whoever wants the reward of the hereafter, We give (also) to the reward (the afterlife) ...

**Fourth**, the dimension of position between the two positions is perceived by respondents as a belief that believers, infidels and the wicked have a different place later in the day. This belief provides motivation to behave correctly according to Allah's guidance. This is as the word of Allah SWT in QS al Isra / 17: 15:

مَّنْ أُهِنْدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

**Translation:**

Whoever acts according to (Allah's) guidance, then surely it is for his (salvation); and whoever is lost, the truth (loss) is for himself. And a sinner cannot bear the sins of others, but We will not torture before We send an apostle.

**Fifth**, the dimension of Amar ma'ruf nahi mungkar as one of the dimensions in the MuktaZilah understanding pattern is an important aspect that must be present in the behavior of every entrepreneur. Amar ma'ruf nahi mungkar for entrepreneurs is that they are able to understand the halal and the forbidden, which may or may not be related to the business they are in. This is as the word of Allah SWT in QS al A'raf / 7: 158 viz:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ

**Translation:**

(Namely) those who followed the Apostle, the Prophet who was ummi (unable to read and write) whose (name) they found written in the Torah and the Gospel that was upon them, who told them to do what was right and prevented from being disobedient, and who justifies everything that is good for them and

forbids everything that is bad for them, and frees the burdens and fetters that are on them. As for those who believe in him, glorify him, help him and follow the bright light sent down to him (the Qur'an), they are the lucky people:

Descriptive statistical results show that entrepreneurial behavior by looking at the dimensions and indicators that shape it namely; positive affect, personality and work ethic with very good or very important answer categories. Respondents' perceptions on the dimensions of work ethics which show the highest number on entrepreneurial behavior variables illustrate that Muslim work ethic behavior has an impact on the performance of employers.

Convergent validity test results also show that the dimensions that best represent the variable entrepreneurial behavior is personality. This dimension is reflected by five indicators namely (1) extraversion; (2) agreeableness; (3) conscientiousness; (4) Neurotism or emotional stability; and (5) openness to experience. These five indicators are perceived by respondents as very important indicators in describing entrepreneurial behavior.

In general it can be said that all dimensions in the entrepreneurial variable have a very important role in shaping entrepreneurial behavior. Positive affects are conceptualized as a combination of influencing circumstances and influencing traits. This is as the Word of Allah SWT in QS as Shams / 91: 10

فَاللَّهُمَّهَا فُجُورَهَا وَتَقْوَاهَا

**Translataion:**

So He inspired him (the way) of his evil and piety.

The verse explains that in humans there is already an innate trait that is bad nature and good nature. Positive affect is identical with the good nature in every human being. This trait is considered to be able to make entrepreneurial behavior able to improve the performance of entrepreneurs.

The Personality dimension is defined as the organization of attitudes (predispositions) that a person has as a background to behavior. Personality is an organization of biological, psychological and sociological factors that underlie individual behavior. Personality includes habits, attitudes and other characteristics that are typical of someone who develops when the person is related to other people.

The attitude and personality traits that should be possessed by everyone is the most important factor in dealing with others. This is as the word of Allah SWT in QS Ali Imran / 3: 109

... وَلَوْ كُنْتَ فَطْرًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ...

**Translation:**

If you are being hard and hard-hearted, surely they will distance themselves from your surroundings ...

The verse explains that good attitude is a determining factor in dealing with humans.

Furthermore, the work ethic dimension is conceptualized as a commitment to the value and importance of hard work and is a collection of attitudes and beliefs about work behavior. This is in line with the word of Allah SWT in QS al Isra / 17: 7.

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا

**Translation:**

If you do good (mean) you do good for yourself. And if you do evil, then (loss of evil) is for yourself ...

The verse illustrates that good or bad behavior will affect the person.

**CONCLUSION**

There is a tendency for Muslim entrepreneurs in Watampone to have a MuktaZilah understanding pattern. This is indicated by the coefficient value of the MuktaZilah understanding pattern of 0.647. Amar ma'rif nahi mungkar and justice indicators are indicators that are perceived and considered as forming patterns of understanding of the MuktaZilah among entrepreneurs. Empirical facts show that entrepreneurs in Watampone embrace ahlusunnah wal jamaah who have the same understanding in understanding Ash'ariyah understanding. This fact illustrates that there are other factors that contribute besides understanding patterns. There is a tendency of the entrepreneur's behavior in carrying out his business prioritizing logic rather than understanding and beliefs.

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