

## MORAL PHILOSOPHY OF CAPITALISM IN VIEW OF THE TRADING ETHOS OF JAVANESE ISLAMIC PEOPLE

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### ABSTRACT

The results of this article are based on library research aimed at understanding capitalism in the light of the Javanese Muslim trading ethos. His understanding refers to the opinion of experts that the discrepancy between the capitalist economy and the trading ethos of Javanese Muslims lies in the objectification of Islam as a world view and cultural life in post-colonial conditions. The method of analysis through socio-historical and normative, normative ethics as well as meta-ethics can understand the theoretical construction of the Javanese Muslim trade ethos as the objectification of Islam through three ways of being kind, namely, being kind or respectful and caring about anything, being kind or respectful and getting along and caring for anyone and, according to the culture or religious experience of Javanese Muslims in that condition. These three ways of being kind were practiced during Mangkunegara IV. On the one hand, the practice of his trade ethic is different from the morals of capitalism. However, on the other hand, being able to achieve humane progress, especially in the field of trade, the Mangkunegaran kingdom was always called Kala Sumbaga (as a prosperous era). Because of that, this theoretical construction might be an alternative way of thinking with an ethical vision at the regional or national level.

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### 1. INTRODUCTION

According to Mochtar Pabottinggi, for decades scholars have assumed that the backwardness of the Indonesian nation, especially in the economic field, was caused by its cultural backwardness and the most widely blamed cause was Javanese culture. The core of Javanese culture is often accused or branded as a destroyer for economic activity. For example, the Javanese culture regarding the desire to belong to a community through its pattern of mutual cooperation or feudal attitudes, besides being considered indulgent, is also incompatible with or contrary to the capitalist economic system as a Western way of doing business. The opinion of these scholars indicates that there are negative assumptions about Javanese culture, especially in terms of trade, because it is not in accordance with or contrary to Western capitalism. It is hoped that this assumption as the focus of analysis and understanding in this paper can prove the truth or not of these negative allegations.

Figures of Western capitalism include Adam Smith and Max Weber. Capitalism is an economic system that emphasizes the role of capital (capital) as wealth of all kinds, including goods used in other products. According to Max Weber, there is a connection between the rise of capitalism and Protestantism. Capitalism includes a secular form of Protestantism on individualism and the necessity of seeking one's own salvation. The figure who has examined this opinion is Schrieke for Islam in Indonesia (Java). According to Schrieke in Indonesia Sociological Studies (1955) he said that a capitalist mentality also appeared in Minangkabau and a spirit revolution similar to Weber's capitalism was found in Europe (West). However, Schrieke on the one hand did not give a time limit for when the spirit of capitalism mentality began to exist in Minangkabau and how he understood, especially this mentality as the trading spirit of Javanese Muslims, on the other hand.

According to Kodiran, trade activity as a Javanese culture had actually been intensified earlier in the northern coastal region of Java (long before the emergence of the capitalist system). Trade relations had been going on for centuries in the Javanese area with a stronger Islamic influence producing a distinctive Javanese cultural form. Like the culture of the coast and the interior areas of Java, both are often referred to as *kejawen*. The trading activities of Javanese Muslims were taught in Yogyakarta in 1990. It was concluded that in Javanese culture, there is nothing that opposes or undermines one's

success in life through trade. Another conclusion is that one of the ways to increase successful Javanese entrepreneurs is to review or re-understand the priyayi customs or trade traditions.

It is important to clarify in advance that there are two meanings of the term Javanese Muslims here. First, the meaning of the term according to Kuntowidjo as the objectification of Islam is, in practice, the belief of the Javanese who are Muslims in the trading tradition. This tradition is felt by non-Muslims as a normal or natural thing, not as a religious act so that they can enjoy or accept it without having to agree with its value from the Javanese' Islamic religious beliefs. For example, the mutual cooperation tradition is the objectification of Islam from *ukhuwah*. Therefore the analysis of his understanding of this for the trade ethos of Javanese Muslims uses a socio-historical and normative approach.

Second, it means that Javanese Islam is also not like the Javanese religion (The Religion of Java). According to Clifford Geertz's thinking, it divides into three streams: *santri*, *priyayi* and *abangan*. Because Marshal G.S. Hodgson from the University of Chicago called Geertz's interpretation of Javanese Islam highly misleading, because dividing the three streams meant that he had haphazardly labeled the religious life of Muslims as "Hindu" Javanese. He has also confused the horizontal division (relationship among people) with the vertical (relationship with God). A *priyayi* might be a mixed Muslim: both a pious Muslim and a statistical Muslim (*santri* and *abangan*) at the same time.

Referring to the first and second explanations, both Javanese Muslims and Javanese Muslims have the same depth of meaning as the objectification of Islam in Javanese tradition or culture. According to Hans Antlov, Javanese culture is a collection of ideas, norms, beliefs and values that cannot possibly be put together as a "solid whole" that is shared by the Javanese. Understanding Javanese culture therefore means analyzing the distribution and reproduction of the wide variety of knowledge appropriate to the Javanese world of life. On the one hand, this definition indicates that there are characteristics of Javanese culture that are in accordance with the world view and as an objectification of Islam which is practiced especially in trade matters so that it becomes a tradition for the world of life that is appropriate to its time, on the other hand.

Tradition contains morals *litas*, often called "ethos". The source of the distribution and reproduction of Javanese culture as the objectification of Islam in accordance with the morality or trade ethos of Javanese Muslims is summarized in *kejawen* or *Jawi* religion and *kejawen* Islamic literature. Based on this explanation, it implies the theoretical construction of the Javanese Muslim trade ethos with its success which is suitable for the world view and Javanese cultural life of its time. Daryono has studied the trading ethos of the Javanese Muslims in his thesis *The Commercial Ethics of the Javanese in the Experience of King Mangkunegara IV* but has not explained his views especially on the ethics (moral philosophy) of capitalism. Although Pegeaud has explained that King Mangkunegara IV was known as the founder of the modern economy of his time. However, he has not yet explained what "modern" means, on the one hand as the trade ethos of Mangkunegara IV and as one of the Javanese Muslims of his time, on the other hand.

Therefore, according to Magnis Suseno, the Javanese (Indonesian) trade ethos does not mean that it has to be a hybrid (marriage) between traditional Javanese ethics and modern Western ethics. However, the trade ethos of the Javanese must be one hundred percent modern in the sense that it must be determined based on the characteristics of the background, civilization, values, religious characteristics, worldview and life of the Javanese. Observing this explanation, the term "trade" here means not only as a buying and selling transaction but more broadly, namely as an economic system that is in accordance with the characteristics of Javanese or Indonesian culture.

Referring to this explanation, the word trade in the trade ethos of Javanese Muslims is here understood according to Mubyarto. He explained, Indonesia's economic system is an economic system as a joint venture based on kinship and national mutual cooperation, which is imbued with the ideology of Pancasila. The system has a core of moral values as a basic reference for the spirit of its supporters. That value governs the mindset and actions of economic actors. Pancasila's economic system was not the same nor completely different from modern capitalism, in that the colonial economy contained aspects of modern capitalism imported from Western Europe. Therefore, Indonesia has a dualistic economy (two side-by-side economic systems), namely the capitalistic system and the traditional feudal system.

It is possible for the two adjoining economic systems to have been practiced in the trading ethos of Javanese Muslims with the success of King Mangkunegara IV (1853-1881) when he ruled Mangkunegaran. The proof is, even though the government at that time was in a post-colonial condition, it was able to make progress, especially in the economic field, as explained earlier. Magnis Suseno explained, if this Javanese trade ethos had ever been practiced with evidence of the results, then it would

have a normative meaning as an attitude of will that was required to be developed. Considering that ethos is a responsible moral attitude, the demand for an increase in ethos contains accusations that the prevailing moral values have bad intentions. Therefore those who demand ethos know how other people should behave in order to be human, especially to be good traders.

These various explanations imply the notion that the Pancasila economic system, which refers to the trading ethos of Javanese Muslims, has two views. First, as a critical attitude towards the ethics or moral philosophy of capitalism. What is meant by critical here is not to determine moral norms, but what is determined in terms of what is not as an appropriate or legitimate way of trading for Javanese Muslims. Second, the view as a theoretical construction of the Javanese Muslim trade ethos with appropriate success both in understanding the Javanese worldview and in its time and in the future.

## 2. METHOD

The five characteristics and Asta Gina's trading ethos of Javanese Muslims are the objectification of Islam which is practiced as a way of behaving well with its moral values according to the worldview and living in its time in post-colonial conditions. There are three compatibility of Islamic objectification with good behavior, namely 1) how to be kind or respectful and caring about anything, 2) being kind or respectful and harmonious and caring for fellow human beings and, 3) in harmony with the culture or religious experience of Javanese Muslims. The objectification of moral values of the three ways of being kind is that each stakeholder behaves naturally (aware) (prasojo) in the dialogic process of participation in transcendental awareness, is a process of communication between all interested parties so that they are intertwined in a dialogic communication that is free from power for the realization of transcendental interests. As when various parties involved in trade think together about solving a problem, they feel the same as fellow human beings. Through this dialogic process, each party is able to refrain from just *mitunani wong liya* (don't harm other people) and when it does have to act, it lives up to two expressions: *ngono yo ngono, ning ojo ngono* means, if possible you are right, but don't use in that way because *becik* is very visible (whoever is good will be seen and whoever is bad will be seen).

Magnis Suseno explained that in this process, apart from being self-aware and self-aware, you are also embracing, the same is true of integration, the ethos is lonely ing self-interest, which means that we should be willing not to prioritize our individual interests without caring about others. Our interests are recognized, but not exclusively pursued. Acting in the ethos of lonely ing selfless and *aja mitunani wong liya* implies the awareness that we should not think of ourselves as the center of the world, as the only thing that matters. That is why the trade ethos of Javanese Muslims as the objectification of Islam is that they are able to behave well with nature and with each other for the sake of environmental balance, as expressed in a series of sentences: *timun wungkuk jogo imbuh* and *tuno saktak bathi relatives*.

According to Bertens, *aja mitunani wong liya* (don't harm others) includes the basic good attitude in the world of commerce, namely not to become a dirty job so that you are willing to pay attention to moral guidelines as in the due care theory. The meaning of "attention" is willing to take action as necessary. The basic norm of not harming others is compatible with the ethical theories of deontology and utilitarianism, the theory of rights and the theory of justice. Therefore the theoretical construction of the trading ethos of Javanese Muslims has a comprehensive basis of trade ethics.

Observing this explanation, in the world of life, the trading ethic of Javanese Muslims is required to control various passions. The Javanese abbreviate it as "molimo" playing (gambling), *madon* (adultery), *madat*, drinking (drugs) and thief (stealing). The Javanese also try not to have self-interest (selfishness) which can be seen in three passions: *nepsu wone dewe, bere dewe* and *nepsu need dewe*. The core meaning of the three passions is that people who are selfish with the characteristics of their behavior tend to be *adigang, adigung, adiguna* meaning, like to show off their power, wealth and strength or supernatural powers. Such behavior tends to easily give rise to various traits that the Javanese hate very much, namely, *dahwen* and *open means*, likes to interfere in other people's affairs. *Drengki* likes to be jealous, *srei*: likes to be jealous, *jail*: plays intrigue and *methakil*, has a rough attitude.

## 3. RESULTS AND DISCUSSION

Merchants who continue to try and succeed in controlling these various passions in addition to their trading ethos are appropriate (modern) for their time in post-colonial conditions also in accordance with the three characteristics of Javanese culture: harmonious, structural-functional and transcendental. The trading ethos of Muslims was as practiced by King Mangkunegara IV with the moral values expressed in his various literary works. Therefore, the most important core objective of the Javanese Muslim trading ethos is *aja mitunani wong liya*, so he is required to be aware (self-aware) and *ngemong* (integrated). According to

Bertens, sepi ing selfless is a Javanese ethos that was not yet known at the time of Aristotle and included the basic ethos of faith or trust, hope and love or tresno. The ethos of sepi ing selfless as a unitary unit is rame ing gawe, which means that each party should fulfill obligations according to their respective places and roles, whether as servants, employees, kings (state officials) or as farmers, especially as traders. Based on these various explanations, the trading ethos of Muslims in particular is always oriented or used to be morally selfless, rame ing gawe is always calm and humble (andhapasor) in fulfilling various obligations. Besides being unselfish, he also always places himself according to his structural-functional purpose in the Javanese world of life. Therefore profit (profit) for him is not considered as a need to fulfill his own satisfaction. Instead, profit is a need that can support humane progress, that is, what pleases or makes happy and saves all parties (HR and SDA) in various areas of life.

Therefore, the aim of the efficiency of the Javanese Muslim trade ethos is, on the one hand, as an ideal, it wants to create a state of economic harmony with efficiency engineers, and on the other hand, it creates an atmosphere of humane progress in accordance with its time in post-colonial conditions. Economic harmony is the various forces that lead to the prosperity of society as a whole if each individual pursues his own interests. Efficiency engineer is a person who is skilled in the field of production and control methods, tries to avoid waste and determines effective procedures. Humane progress is progress that can make people feel at ease, prosperous and free to realize their aspirations without being enslaved, as explained earlier.

The most important identification of the objectification of the forces that lead to social prosperity for the Javanese Muslim trade ethos is, through a participatory dialogical process on transcendental awareness. Because it is not to be "led" by the "invisible hand" (invisible hand) in the capitalist economy at the beginning. That's why Bertens explained, Adam Smith's meaning with the invisible hand is the mechanism of the free market, David Gauthier calls it, the perfect market. According to Bertens, this thought lacks practical meaning because in reality competition in the market is never perfect for various reasons. For example, due to the factor of natural resources, and not everyone occupies the same level both in terms of their role in the market and their moral quality.

This explanation implies an understanding of the depth of the moral meaning of the invisible hand in the capitalist economy, there is a lack of emphasis on moral attitudes holding back various passions such as the theoretical construction of the Javanese Muslim trade ethos with evidence of its success because it has two hopes as a perspective. First, it can become a basic reference for the theoretical construction of the next trade ethos at the Java Regional or National level. The moral values of the Javanese Muslim trade ethos and the success of Mangkunegara IV are a source of hope for a second perspective, as an alternative ethical vision that is considered to contribute to improving the economy at the Central Java Regional or National level.

#### **4. CONCLUSION**

The economic system of capitalism, both the thoughts of Adam Smith and Max Weber, implies an understanding that is contradictory or not in accordance with two things. First, it is contrary to the meaning of ethos in its moral attitude because its economic goal is only for the sake of increasing one's own profit in the form of money. Therefore, secondly, the basic moral attitude of the capitalist economy on the one hand tends to be selfish, which contradicts both the theory of proper attention and the reference to humane progress, on the other hand. The theoretical construction of the Javanese Muslim trade ethos offers an alternative solution to these two things. The success of this theoretical construction was demonstrated during the reign of Mangkunegara IV (1853-1881) in Mangkunegaran, which was elaborated in various Javanese literary works as the objectification of Islam according to both the world view and the life of Javanese culture as well as in its time in post-colonial conditions. Evidence of its suitability is, on the one hand, understanding the expression *timun wungkuk jogo imbuh dan tuna saktak bathi kin* and on the other hand can create humane progress, among others, the establishment of the Colomadu and Tasikmadu sugar factories so that the era was known as Kalasumbaga (prosperous era).

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