

Rationality of The Bank Nagari Conversion: Perspective Analysis of "Tigo Tungku Sajarangan "

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Abstrak

Dialektika konversi Bank Nagari menjadi Bank Nagari Syariah perlu mendapat perhatian khusus, terutama dalam sudut pandangan rasionalitas pemikiran dengan analisa serta prinsip dari tokoh adat Minangkabau yaitu Tigo Tungku Sajarangan selaku pemuka adat yang dapat memberikan pengaruh terhadap kebijakan tertentu. Tujuan penelitian ini adalah untuk melakukan perbandingan dikotomi pemikiran dan prinsip dari tokoh adat Tigo Tungku Sajarangan tentang pro atau kontra perubahan status Bank Nagari menjadi Bank Nagari Syariah. Penelitian ini merupakan studi kualitatif dengan pendekatan Event Study. Data digali melalui wawancara secara mendalam kepada Tigo Tungku Sajarangan yang meliputi tokoh adat dari Penghulu, Alim Ulama dan Cadiak Pandai yang berada di Sumatera Barat. Seluruh data dianalisis menggunakan Interactive Qualitative data analisis model Miles dan Huberman. Temuan pada penelitian ini menunjukkan bahwa tokoh penghulu dan alim ulama di Sumatera Barat setuju untuk dilakukan proses konversi Bank Nagari menjadi Bank Nagari Syariah, sementara dari kalangan Cadiak Pandai masih memiliki pertentangan terutama dari kalangan politik yang menduduki jabatan tertentu baik tingkat Kabupaten atau Kota, dan juga dari tokoh-tokoh lainnya yang memiliki peran bidang keilmuan yang menjadi Cadiak Pandai di wilayah Masyarakat Minangkabau.

Kata Kunci: rasionalitas, tigo tungku sajarangan, konversi, bank nagari

Abstract

The dialectic of the conversion of *Bank Nagari* to *Syariah Bank Nagari* needs particular attention, especially from the point of view of rationality of thought with analysis and principles from Minangkabau traditional leaders, namely *Tigo Tungku Sajarangan* as a traditional leader who can influence certain policies. This research aims to compare the dichotomy of thoughts and principles of traditional leader *Tigo Tungku Sajarangan* regarding the pros and cons of changing the status of *Bank Nagari* to *Nagari* Islamic Bank. This research is a qualitative study with an Event Study approach. The data was collected through in-depth interviews with *Tigo Tungku Sajarangan*, who included traditional leaders from Penghulu, Alim Ulama and Cadiak Pandai in West Sumatra. All data were analyzed using Miles and Huberman's Interactive Qualitative data analysis model. The findings in this study indicate that the religious leaders and scholars in West Sumatra agree with the conversion process of *Bank Nagari* to *Nagari* Islamic Bank. Meanwhile, Cadiak Pandai still has disagreements, especially from political circles who occupy certain positions at the Regency or City level, and also from other figures who have roles in the scientific field who become Cadiak Clever in the Minangkabau Community area.

Keywords: rationality, tigo tungku sajarangan, conversion, bank nagari

Introduction

The development of Islamic banking has influenced the culture and economic order in Indonesian society, where most of the population is Muslim.¹ Islamic Banks can compete with Conventional Commercial Banks in terms of quality and consistency, which continues to grow, as evidenced by the development of Islamic banking services with the concept of religious values, product uniqueness, and increased assets, investment, and financing needs for the community.² This quality and consistency become an Opportunity Value, so many Commercial Banks open Sharia Business Unit services and provide sharia product services.

Concerning principles, Banks are divided into two types: Conventional Banks and Islamic Banks. Conventional Banks are commercial banks that carry out conventional business activities in collecting and distributing funds to the public. Meanwhile, Islamic Banks are commercial banks that use principles and values according to Islamic law. One of the differences between Islamic Banks and Conventional Banks lies in the business model and practice of the interest system in Conventional Banks, which contain elements of *riba*.³ It makes Islamic banking an opportunity in Muslim-majority areas.⁴ If Islamic banking literacy is increased in the

urban and rural sectors, it will strengthen the Islamic banking economy.⁵

West Sumatra has a Regional Commercial Bank, an icon of community pride. It was founded in 1962 under the name PT. Bank Pembangunan Daerah, spearheaded by the Regional Government, Community Figures (*Penghulu, Alim Ulama, Cadiak Pandai*) and leaders from private entrepreneurs who run their businesses in West Sumatra. Ratified by the Decree of the Deputy Minister of Finance of the Republic of Indonesia, Bank Pembangunan Daerah of West Sumatra is a regionally owned enterprise with No. BUM/9-44/II/ dated 25 April 1962 at Batang Street Arau No. 54 Padang.⁶

On 28 September 2006, with the approval of Bank Indonesia, *Bank Nagari* Sharia Business Unit (SBU) was established with BI Approval Letter Number 08/1/DPBs/PIA. Along with the development of the SBU business, *Bank Nagari* continues to grow steadily as evidenced by asset growth and growing customer interest in making transactions using *Bank Nagari's* Shariah product services. It is dominated by Hajj savings products, financing products, Sikoci Syariah savings products, Sharia people's business credit (*Indonesian: Kredit Usaha Rakyat: KUR*) products that use contracts or contracts under sharia provisions, and other products.⁷ Below is the asset growth data for *Bank Nagari's*

¹ Hafas Furqani and Ratna Mulyany, 'Does Islamic Banking Contribute to Economic Development? Evidence from Malaysia', *TAZKLA Islamic Finance & Business Review*, 3.2 (2008), 61–71.

² Otoritas Jasa Keuangan, 'Roadmap Perkembangan Perbankan Syariah: Kinerja Industri Perbankan Syariah', *Www.Ojk.Go.Id*, 2020.

³ Yusuf Qordowi, *Bunga Bank Adalah Riba*, 2021.

⁴ Hesi Eka Puteri and Seflidiana Roza, 'Culture-Oriented Credit Management in Rural Bank as the Driving Factor in Creating Financial Inclusion (Survey in Rural Banks in West Sumatera Province)', *Proceeding of*

Community Development, 1.2017 (2018), 93 <<https://doi.org/10.30874/comdev.2017.15>>.

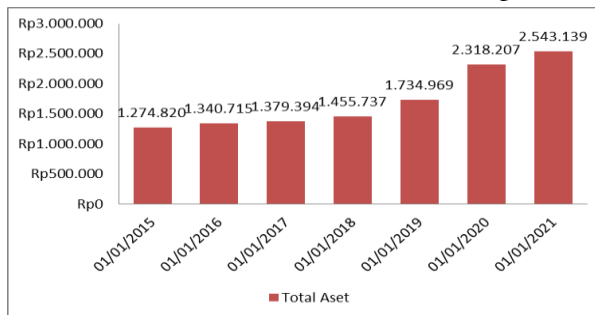
⁵ Achmad Zainul Rozikin and Irmadatus Sholekhah, 'Islamic Financial Literacy, Promotion, and Brand Image Towards Saving Intention in Sharia Bank', *Iqtishadia*, 13.1 (2020), 95 <<https://doi.org/10.21043/iqtishadia.v13i1.6489>>.

⁶ <https://banknagari.co.id>, *Sejarah Bank Nagari Provinsi Sumatera Barat*.

⁷ Laporan Tahunan and Annual Report, 'Tanggung Berkompetensi Di Era Normal Baru', 2021.

Sharia business unit for the period 31 December 2015 to September 2021 <In Millions of Rupiah>.⁸

Table 1. Sharia business unit asset report



Source: SBU Bank Nagari Annual Report <bank/Nagari.co.id>

The data above shows that *Bank Nagari* SBU asset growth had increased significantly, even when Indonesia was facing the Covid-19 pandemic outbreak in 2020, which caused various sectors to experience a decrease in income. The *Bank Nagari* Sharia Business Unit is consistently growing and developing to provide a variety of sharia-based banking product services.⁹

The Innovation for Converting Conventional Bank Nagaris to Nagari Islamic Banks began with a discourse proposed by Bank Nagari Extraordinary Shareholders and support from the Governor of West Sumatra. The Innovation for Converting Conventional Bank Nagaris to Islamic Bank Nagaris began with a discourse proposed by Bank Nagari

Extraordinary Shareholders and support from the Governor of West Sumatra. It was influenced by several factors, including, First, the successful conversion of Aceh Regional Banks and NTB Banks into Islamic Banks.¹⁰ It became the motivation to convert Conventional Bank Nagari into Islamic Bank Nagaris. Second, the potential of the population of West Sumatra, where the majority of the population is Muslim.¹¹ Third, Minangkabau culture supports the establishment of sharia law in community activities. It is stated in the Minangkabau customary cultural philosophy, "*Adat Basandikan Syara', Syara' Basandikan Kitabullah – Syara' Mangato, Adat Mamakai.*" The point is that the Minangkabau people uphold Islamic Sharia to carry out their activities and environment.

In addition to the customary philosophy that serves as a guideline, the Minangkabau people also respect a traditional leader called "*Tigo Tungku Singrang,*" an informal strategic individual institution in Minangkabau society, so their role is not only in custom affairs. Moreover, *Niniak Mamak, Alim Ulama,* and *Cadiak Pandai* can incorporate the customary law rules that apply in society.¹² The role of *Tigo Tungku Sajarang* is also a bridge in various problems that arise so that solutions and

⁸ *Laporan Tahunan Bank Nagari Tahun 2021* (Padang, 2021).

⁹ Sumbar DKP, 'Laporan Pelayanan Publik Set DPRD Prov. Sumbar Tahun 2019 Provinsi Sumatera Barat', *Profil Kesehatan Sumatra Barat*, September, 2020, 101.

¹⁰ Radium Ikono and Putri Reno Kemala Sari, 'Manajemen Proses Konversi Perbankan Konvensional Menjadi Perbankan Syariah Studi Kasus Bank NTB Syariah', 2020.

¹¹ Wellya Fitri and Vanica Sherly, 'Studi Fenomenologi Akuntabilitas Dalam Proses Konversi Bank Nagari Sumatera Barat Menjadi Bank Nagari Syariah Sumatera Barat', *Jurnal Eksplorasi Akuntansi*, 2.1

(2020), 2570–89 <<https://doi.org/10.24036/jea.v2i1.230>>.

¹² Ardiansyah Ardiansyah and others, 'The Role of Tungku Tigo Sajarangan in The Community Development Planning of Minangkabau, Indonesia', *TRANSFORMASI: Jurnal Manajemen Pemerintahan*, 12.2 (2020), 141–55 <<https://doi.org/10.33701/jtp.v12i2.881>>; Hasan Basri, Mahyudin Ritonga, and Mursal Mursal, 'The Role of Tungku Tigo Sajarangan in Educating Adolescent Morality through the Indigenous Values of Sumbang Duo Baleh', *Al-Isblab: Jurnal Pendidikan*, 14.2 (2022), 2225–38.

contributions of thoughts become directions that can be implemented.

In Minangkabau culture, *Tigo Tungku Sajarangan*'s role is "*Tali Tigo Sapilin*," which is intended as a part that is interconnected and synergized with performance to build *Nagari*. *Tigo Tungku Sajarangan* has a philosophical meaning. That is a form of cooperation of three elements: Minangkabau leadership so that the formation of community stability can emulate cultural values, uphold respect for customary rules, as well as a strong and dynamic society towards principles and perspectives in assessing phenomena that occur.¹³

Based on the Regional Regulation of West Sumatra Province No. 7 of 2018 concerning *Nagari* (a derivative of Law Number 6 of 2014) concerning *Nagari* which states that based on Article 109 of Law Number 6 of 2014 regarding Villages, the provincial government has the authority to designate *Nagari* as a government administrator based on customary law, especially the compositional part. Institutional, in this case, regarding the structure of village government in the province of West Sumatra called *Kapalo Nagari*. In article 1, paragraph 15 explained that the meaning of *Tigo Tungku Sajarangan* is Limbago or a representative element of the *Nagari* community who can be chosen to fill a position in a *Nagari* based on community agreement, the density of *Nagari* customs, the *Nagari* administration, and the *Nagari* judiciary consisting of *Niniak Mamak*, *Alim Ulama*, and *Cadiak Pandai*.¹⁴

Niniak Mamak is a person who is appointed as a traditional leader based on a particular tribe or people. *Alim Ulama* is part of

the community members who become role models and understand Islamic Religions called *Kyai*, *Sheikh*, *Buya* and *Ustad*. *Cadiak Pandai* is members of the community who become experts in various fields of science, and their thoughts and words are needed in building *Nagari*, such as legislative officials, leaders in an agency, and/or people who are experts in a field of knowledge.

Indonesian Vice President KH. Ma'ruf Amin assesses that the conversion of *Bank Nagari* to an Islamic Bank is in line with the economic strategy designed by the Central Government. It is the prospect of Indonesia becoming the center of the Islamic Economy, so there is a need for community support that upholds the customary philosophy and the role of the *Tigo Tungku Sajarangan* component.¹⁵

Converting Bank Nagari to an Islamic Bank requires much consideration, so there is still no definite solution when the approval of *Bank Nagari* to become an Islamic Bank takes place, from legal regulations to customer support. All opinions that hinder the conversion process are due to various factors, so it is postponed to 2023. Among these factors because there are dynamics that occur in the field, and several regional governments in 19 regencies and cities in the West Sumatra Region have not agreed to convert Bank Nagari into an Islamic Bank.¹⁶

Research conducted by Talbani Farlian suggests Hacking the Long Road Reaction of Bank Aceh to Sharia Conversion. This research aims to see the market reaction to the conversion of Bank Aceh, formerly known as the Regional Development Bank of Aceh, as a conventional local bank. It is now Bank Aceh

¹³ Ciptro Handrianto, 'Paradigma Kepemimpinan "Tungku Tigo Sajarangan" Di Minangkabau', *Youth Leadership Conference*, September 2012, 2012, 2.

¹⁴ *Peraturan Daerah Provinsi Sumatera Barat Nomor 7 Tahun 2018 Tentang Nagari* (Indonesia, 2018).

¹⁵ Agung Sasongko, 'Konversi Bank Nagari Syariah Dinilai Strategis' (Padang, June 2021).

¹⁶ Heri Faisal, 'RUPS Bank Nagari: Konversi Ditunda Sampai Januari 2023', *Langgam* (Padang, July 2021).

with a Sharia system. This study uses descriptive analysis with a qualitative approach. The results show that only a small number of people disagree with the conversion of Aceh Bank to an Islamic Bank, as evidenced by the increase in customers and asset growth.¹⁷

Research by Ade Yatsya Basuki on "*Juridical Analysis of the Conversion of Conventional Banks into Islamic Banks with Case Studies at Bank Aceh.*" This research is normative and empirical juridical, and the results show that the conversion process of Conventional Aceh Bank to Aceh Islamic Bank is regulated in the Financial Services Authority Regulation (FSAR) Number 64/POJK.03/2016 concerning changes in business activities of Conventional Banks to Islamic Banks. The process of converting Aceh Bank has two stages: applying to the Financial Services Authority and proposing changes to the articles of association to the Ministry of Law and Human Rights. Problems happen during the HR performance patterns and products transition from conventional to sharia, so adjustments and learning are needed.¹⁸

From the explanation above, the researcher wants to develop the views of various traditional leaders who are the most crucial part of society's position in West Sumatra. *Tigo Tungku Sajarangan* is an individual who has an important role. Their perspective or

views will have a good impact on the conversion process of Bank Nagari to become an Islamic Bank. Each of these perspectives is measured by the ability of rationality so that it will provide information on the conversion process of Bank Nagari into Islamic Bank that can be accepted rationally or irrationally (irrational).¹⁹

To measure the importance of rationality in addressing the phenomenon of the conversion of Bank Nagari to an Islamic Bank, according to the research conducted by Hasyim Ibnu Abas in 2020 concerning Rational - Irrationality: Reviewing The Concept Of Rationality In Conventional Economics And Islamic Economics, this research discusses the concept of rationality in human individual in thinking, acting, and responding to an incident. In addition, this research can reveal a rational individual, someone concerned with his desires and also towards social economists with the theory of limited rationality. Based on the research above, it is necessary to have an analysis with a rationality measuring instrument in addressing the phenomenology of the conversion of Bank Nagari to an Islamic Bank from the perspective of *Tigo Tungku Sajarangan*.²⁰

Then the dissertation was conducted by Dedy Novendy with the title Conversion Strategy Analysis of PT. Bank Aceh Syariah in

¹⁷ Talbani Farlian and Nuraidar Nuraidar, 'Meretas Reaksi Jalan Panjang Bank Aceh Konversi Syariah', *Jurnal Perspektif Ekonomi Darussalam*, 3.1 (2017), 39–50; Zulfikar Bagus Pambuko and Diesyana Ajeng Pramesti, 'The Effectiveness of Bank Aceh Syariah Conversion Decisions', *Economica: Jurnal Ekonomi Islam*, 11.1 (2020), 1–23.

¹⁸ Ade Yatsyah Basuki, 'Analisis Yuridis Terhadap Konversi Bank Konvensional Menjadi Bank Syariah (Studi Pada PT. Bank Aceh Syariah Kantor Utama Banda Aceh)', 2019.

¹⁹ R Sitompul and others, 'Revitalization Model The Role of Tigo Tungku Sajarangan in Fostering Character of Children in Minangkabau Family and Its

Socialization Through Website', *International Journal of Engineering & Technology*, 7.2.5 (2018), 53–57; Restu Fahdiansyah, 'Kinerja Keuangan Bank Sebelum Dan Sesudah Konversi Ke Bank Syariah (Studi Pada Bank NTB Syariah)', *Jurnal Akuntansi Dan Audit Syariah (JAAiS)*, 2.1 (2021), 32–42.

²⁰ Muhammad Hasyim Ibnu Abbas, 'A Rational Irrationality: Reviewing the Concept of Rationality in Conventional Economics and Islamic Economics', *Al-Amwal: Jurnal Ekonomi Dan Perbankan Syari'ah*, 12.1 (2020), 77
<<https://doi.org/10.24235/amwal.v1i1.6202>>.

2020. Converting a conventional Aceh Bank into an Islamic Bank is not easy. This research successfully explains the problematic facts if the conversion process is applied to Bank Aceh. This problem is based on stakeholders who doubt if the conversion of Bank Aceh will be carried out, including political circles, customers and traditional leaders of the local community. Then the core management can ensure that this conversion process will build the image of Aceh Islamic Bank, ready to face the initial conditions of conversion problems. This strategy is believed to be a successful Sustainability of Islamic banking conversion to provide positive energy for all management parties. This research on the Rationality of *Tigo Tungku Sajarangan* towards the Conversion of *Bank Nagari* will motivate stakeholders to provide constructive perceptions and have positive energy so that in the future, the problems faced will be well controlled.²¹

Furthermore, research compiled by Abdelrahman Abudirbala entitled *Shifting from Conventional to Islamic Banking: Challenges and Barriers (a case study on Libya)* in 2019 explains that since entering the 21st century, conversion to Islamic banking in states has been relatively developed. However, there are obstacles and challenges in building the conversion transformation in various circles, such as the Bank's Internal and External Management. The main obstacle is that groups of people do not agree with the conversion of Islamic banks in the State of Libya, thus

hampering the conversion process. Likewise, the research on the Conversion of Conventional *Bank Nagaris* into Islamic Banks also faces obstacles, especially from political circles. Differences in principle became the main problem from the slow birth of legal regulations to becoming Nagari Islamic Bank.²²

Ahmad Al-Harbi explained in his research entitled *The Effect Of Conversion Of Conventional Banks To Islamic Banks: Evidence From GCC Countries in 2019*. An interesting finding from the conversion of Islamic Banks to GCC countries is that there are two forms of obstacles that are the main problem for converting Islamic Banks: management errors in establishing strategic control methods and the dichotomy of external factors that could damage the system. It can also be a consideration if the conversion of Bank Nagari to an Islamic Bank is not considered carefully by all parties, especially from the perspective of *Tigo Tungku Sajarangan*, Management, and Political circles. It will have an adverse impact, such as slowing employee performance, profitability, liquidity, management efficiency, and declining asset quality.²³

Research Aims

From the above information, several things can be stated: 1) The conversion process of *Bank Nagari* to Islamic Bank raises various problems from different views, from political elites to business prospects. 2) The problem of

²¹ Dedy Novendy, *Analisis Strategi Konversi PT. Bank Aceh Syariah*, Disertasi (UIN Sumatera Utara, 2020); Syamsul Idul Adha and Universitas Islam Negeri Ar-raniry, 'Konversi Bank Konvensional Menjadi Bank Syariah: Pada Praktiknya Struktur Tata Kelola Perusahaan Pada Perbankan Syariah Pasca Konversi Tidak Memberikan Kewenangan Pengawasan Kepada IAH (Investment Account Holders)', *Journal of Sharia Economics* |, Vol.1.1 (2020).

²² Abdelrahman M Abudirbala and Mohamed M Mukhtar, 'Shifting from Conventional to Islamic Banking : Challenges and Barriers (a Case Study on Libya)', *Journal of Pure & Applied Sciences*, November, 2019, 101–13.

²³ Ahmad Al-Harbi, 'The Effect of Conversion of Conventional Banks To Islamic Banks: Evidence From Gcc Countries', *International Journal of Islamic Business*, 15.1 (2020), 1–35
<<https://doi.org/10.32890/ijib2020.5.1.1>>.

this view gave rise to conflicting opinions between cultural, religious, and business values. 3) The process of converting *Bank Nagari* into an Islamic Bank still has not received a good solution from regulations to prospects. 4) *Tigo Tungku Sajarangan* is an influential individual in the West Sumatra region. Hence, the perspective of rationality from the conversion process of *Bank Nagari* to Islamic Bank influences the public and management.

Based on the four categories above, it is necessary to research to discuss, develop and analyze the perspective of *Tigo Tungku Sajarangan* in assessing the rationality of the conversion of Bank Nagari to an Islamic Bank based on business aspects, legal regulations, religion, and culture.

Literature review

Bank Nagari Conversion Process Regulations PT. The Regional Development Bank of West Sumatra Province was established on 12 March 1962 with the Vision (1) To become a leading and trusted Regional Development Bank in Indonesia. Mission (1) Contributing to encouraging economic growth and social welfare (2) Fulfilling and maintaining stakeholders' interests in a consistent and balanced manner.²⁴

The legal basis for establishing *Bank Nagari* (1) Regional Regulation No. 4 of 1973 regional company Regional Development Bank of West Sumatra Province. (2) Regional Regulation Number 3 of 2006 (3) Decree of the Minister of Law and Human Rights Number W3-00074.ht.01.01-TH.2007 PT Bank Pembangunan Daerah Province of West Sumatra. Deed of Establishment of Company Number 9, dated 16 March 1962, made before Hasan Qolby, deputy chairman of the notary in Padang and Deed Number 1, dated 1 February

2007, made before H. Hendri Final S.H., and the last deed on Deed Number 30 dated 26 December 2018 made before Helsi Yasin S.H., M.Kn.

Based on the results of the Extraordinary General Meeting of Shareholders and Management of *Bank Nagari* on 30 November 2019, it was stated that the conversion process of *Bank Nagari* into an Islamic Bank had fulfilled the requirements. The governor of West Sumatra Province and various other figures supported the process. However, in the course of the process, some obstacles prevented the conversion of Bank Nagari to become an Islamic Bank.

In carrying out business operations, Bank Nagari is a Regional Development Bank with capital sourced from capital participation from the Provincial and Regency and City Governments in the West Sumatra region. The legal regulations for equity participation are based on the Regulation of the Governor of West Sumatra Province Number 13 of 2011. Currently, the composition of Bank Nagari ownership by the Provincial Government of West Sumatra is 32.38%, then 12 Regional Governments in 12 Regencies are 40.8%, 7 City Governments are 24.91%, and *Bank Nagari* Large Family Business Cooperatives are 1.87%. *Bank Nagari* is a type of Regional Public Company that runs its business in West Sumatra Province. Based on Presidential Regulation Number 54 of 2017.

Rationality Concept

Frank Lovett revealed that rationality could understand the role of developing the views and perspectives of an object of social phenomena so that, in theory, rationality explains individuals and groups in understanding the conditions of a

²⁴ <https://banknagari.co.id>.

phenomenon that occurs in the social environment.²⁵ Furthermore, Charafeddine Krouchi explained that rationality is an attitude or behavior that comes from principles and ways of thinking, a form of good rationality towards a phenomenon that reflects the character of Muslim society, which is Hasanah (Good).²⁶ The decision of rationality in responding to the conversion process of *Bank Nagari* is a priority that must be analyzed and developed as a strategy to build the philosophy of "*Basandi Syarak Adat, Syarak Basandi Kitabullah*," which means that the Minangkabau people uphold Adat and Syariat as a way of life.

Economic activity with a rational approach is something that must be implemented. All decisions and choices regarding a case must be acceptable based on logical common sense. Rationality arises from the principle of thought, which is realized by reason and can be generally accepted, so that if a matter cannot be accepted by common sense, then it cannot be accepted rationally. Rationality influences human expressions and actions toward a decision. An explanation of the concept of rationality from The SAGE Dictionary of Cultural Studies explains that rationality concept refers to the basis of one's beliefs and originates from actions that are logical and compatible with one's experience. Beliefs and rational actions arise from rational and valid reasoning based on truth.²⁷

Then in the Big Indonesian Dictionary, the concept of rationality has roots and word formations broken into several parts, including

the word ratio (Latin), which means reason and common sense, and ration, which means offering something with conditions. Rational is reasonable behavior from humans based on reasoning thinking, and rationality (rationality) is the notion of reason which has the connotation of a thought process report or tranquillity.²⁸

Rationality can be associated with converting conventional *Bank Nagaris* into Islamic Banks. It is motivated by problems that arise in the running process. Problems impeding this conversion arise from differences of opinion between those who support the change of status from Conventional banks to Islamic banks and those who do not. The process occurs during the transformation preparation and evaluation of all happening. Currently, the transformation process of Bank Nagari to become an Islamic bank using the traditional system is based on measurable rational reasons and the culture of the Minangkabau. Acceptance can be concluded through three sources of professional occupation. It can be described as *Penghulu, Alim Ulama* and *Cadiak Pandai*.

Methods

This research is a qualitative study using the Event Study approach. It aims to observe and analyze the impact of information on the conversion of Bank Nagari to an Islamic Bank on the reaction of the *Tigo Tungku Sajarangan* Traditional Leader. Researchers also conduct field or field studies through in-depth interviews and compare perspectives to obtain

²⁵ Frank Lovett, 'Rational Choice Theory and Explanation', *Rationality and Society*, 18.2 (2006), 237-72 <<https://doi.org/10.1177/1043463106060155>>.

²⁶ Dimas Bagus Wiranata Kusuma and others, 'The Rational Behavior Concept in Islam and Policy Framework Perspectives', *Global Review of Islamic Economics and Business*, 1.2 (2015), 099 <<https://doi.org/10.14421/grieb.2013.012-02>>.

²⁷ Chris Barker, *The SAGE Dictionary of Cultural Studies: Dictionary*, SAGE Publication, ed. by Chris Baker (London: SAGE Publications Ltd, 2004).

²⁸ John M. Echols and Hassan Shadily, *Kamus Inggris Indonesia: An English-Indonesian Dictionary* (Jakarta: Gramedia Putaka, 2009).

accurate information. The research period was carried out from 2021 to 2022. The purpose of the comparison is to get information on a particular phenomenon experienced by research subjects on the editorial issues raised. Qualitative research involves multi-methods that involve interpretive, naturalistic and learning approaches through a natural phenomenon or a process of human activity involving scientific sources from case studies that draw on research information.²⁹

Based on the problems found, this study took sources from primary data obtained from observations and interviews. The data analysis technique uses the Miles and Huberman method, namely collecting data from observation, interviews and triangulation. The triangulation process was carried out by combining the results of interviews from three sources, *Niniak Mamak figures* or people who understand Minangkabau customs and culture. *Alim Ulama* figures are people who understand religious issues. *Cadiak Pandai* figures understand scientific issues from various aspects, especially from economic experts and Political Figures of West Sumatra who can provide information on the rationality of the conversion of Bank Nagari to an Islamic Bank, both from the legal, business and social aspects.

The measurement of this research is based on Nonprobability Sampling. Nayeem Showkat defines that this Nonprobability Sampling method provides unequal chances and opportunities for each member of the selected population. Each sample element is selected based on the researcher's policy.³⁰ The type of Nonprobability Sampling used was Accidental Sampling. According to Sugyono, this sampling technique was based on chance

or incidental and was suitable as a data source, meaning that *Tigo Tungku Sajarangan*, *Penghulu*, *Alim Ulama*, and *Cadiak Pandai* were the professions of traditional leaders who were sampled.

The researcher conducted a sampling determination of 21 informants in the area of West Sumatra Province with the first criterion of Having customary titles and *Nagari*-level positions such as chairman of the *Adat Density*, then gradually to a reasonably high position, Chair of the People's Representative Council (Indonesian: DPR), Chair or Deputy Chair of the Minangkabau Traditional Density Institution (MTDI), and so on. Both are elements of the *Penghulu*: with the title *Datuk*, *Alim Ulama* with the titles *Buya*, *Sheikh*, and *Cadiak Pandai*, all elements with political backgrounds, regional officials, intellectuals, practitioners, and academics in the Province of West Sumatra. The following describes the flow of research development :

Table 2. Research Development Flow

| Code | Explanation |
|----------|--|
| A | Start from information based on the discourse of the shareholders about the Conversion of <i>Bank Nagari</i> . |
| B | Informants came from representatives of <i>Sutan</i> , <i>Katik</i> , and <i>Malin</i> at the village or <i>Nagari</i> level. From here, the researcher develops discourse from shareholders about the pros and cons of <i>Bank Nagari</i> conversion. |
| C | The informants came from the <i>Nagari</i> Traditional Density representatives at the City/Regency level. |
| D | Informants came from representatives of <i>Datuk</i> , <i>Penghulu</i> , <i>Alim Ulama</i> (<i>Buya</i> / <i>Sheikh</i>), and <i>Cadiak Pandai</i> |

²⁹ Patrick Aspers and Ugo Corte, 'What Is Qualitative Sociology in Qualitative Research', *Published By Cross Mark Media*, Vol.1 (2019), 142.

³⁰ Nayeem Showkat and Huma Parveen, 'Non-Probability and Probability Sampling', *Aligarh Muslim University*, 01.29 (2017), 22.

| Code | Explanation |
|------|--|
| | (Business Practitioners from the Minang people). |
| E | Informants came from regional officials such as the Governor of West Sumatra Province, Board Members, Envoy Bundo Kandung, as well as from Practitioners from <i>Bank Nagari</i> |

Perspective activities or views from among traditional leaders starting from Malin, Katik, Sutan Niniak Mamak, Alim Ulama and Cadiak Pandai, including the viewpoint of Bundo Kandung in assessing and analyzing the conversion of *Bank Nagari* to Islamic Bank from a rational or irrational viewpoint of the process which is aligned with Minangkabau customs, needs to be done. Considering this conversion is still being opposed, especially among the political elite who occupy certain government positions and act as people who become *cadiak pandai*. The difference in perspective is a problem that still has no clarity between the *Penghulu, Alim Ulama, and cadiak pandai*.

Discussion

The phenomenology of the conversion process of *Bank Nagari* into an Islamic Bank, seen from the perspective of cultural and social customs by *Tigo Tungku Sajarangan*, is a very important study or discussion since *Bank Nagari* is a bank that carries out business operations among the people of West Sumatra

with a majority of Minangkabau tribes who uphold high tradition as a philosophy of life.³¹

Many young traditional leaders such as Ardiles *Sutan Paduko Majolelo, Fajri Katik Sutan, Wasri Johan Malin Marajo Sulaiman, Bagindo Malin Sean Ansari*, and other young *Minang* cultural figures agree that they agree if *Bank Nagari* becomes an Islamic Bank.³² Johan Malin Marajo Sulaiman conveyed: “*Dima Bumi Dipijak, Disitu Langik Di Junjuang*”³³. It means that wherever we go through life, it is necessary to uphold all the rules that have been established. Whether it is a law that comes from Allah (God) or a law that comes from nature, including in the conversion of *Bank Nagari* to an Islamic Bank, should have been present first, using sharia principles,³⁴ instead of coming up with concepts that are prohibited by religion such as the use of interest in granting credit to the public.³⁵

Another point that needs to be emphasized is the view of Adel Wahidi Marin Parmaat, Deputy Ombudsman of West Sumatra, on the current issue of *Bank Nagari*. Not only from conflicting statuses but the fears of a handful of elements who think that if *Bank Nagari* becomes an Islamic Bank, it will bring losses in terms of business. The suggestion that must be built is that the Provincial Government of West Sumatra as a preferred shareholder, must provide the right solution so that *Bank Nagari* minimizes the risk of the impact of the conversion process.³⁶

³¹ Daryusti, ‘Falsafah Adat Minangkabau Sumatera Barat: Kajian Estetika Tari’, *MENARA Ilmu*, XII.80 (2018), 143–51.

³² KAN (Kerapatan Adat Nagari), *Wawancara* (Padang, 2022).

³³ Asyari Asyari, ‘Konversi Bank Nagari Ke Syariah: Alam Takambang Jadi Guru’, 2021.

³⁴ Saifullah Bombang, ‘Ethics and The Principles of Islamic Banking in The Perspektif Islamic Economics Law’, *Journal of Humanity*, 4.1 (2016), 22–34; Suci

Romadhonia and Sri Lestari Kurniawati, ‘The Effect of Islamic Corporate Governance, Sharia Compliance, Islamic Social Responsibility on the Profitability of Sharia Banks’, *EKONOMIKA SYARIAH: Journal of Economic Studies*, 6.1 (2022), 90–104.

³⁵ Wasri Johan (Malin Marajo Sulaiman), *Wawancara* (Tanah Datar, 2022).

³⁶ Adel Wahidi Malin Parmato, *Personal Interview* (Padang, 2022).

Datuk Rajo Lelo or *Datuak Rang Melayu*, Datuk and chairman of the *Kerapatan Adat Nagari* (KAN) of Bayang Pesisir Selatan Subdistrict, said that *Bank Nagari* is the pride of *Minang* people. Its business operations are likened to *Rangkiang*, which is manifested by the function of fulfilling the basic needs of *Rumah Gadang*.³⁷ He added that if *Bank Nagari* develops with the Conventional system. When doing activities using *Minang* expressions, this is contrary to the *Basandi Syarak Adat, Syarak Basandi Kitabullah* because the Bank is far from Islamic law with the Interest system, the law is *Riba*, and *Ribawi Business* is unlawful (Prohibited).³⁸

In line with this view, *Datuak Rajo Dubalang Nan Hitam*, Feby Rifli *Datuak Nan Batuah*, Zommi *Datuak Nan Labiah*, and Safrudin Halimy *Datuak Batuah* agree that if a conventional *Bank Nagari* becomes an Islamic Bank. Feby Rifli *Datuak Nan Batuah* revealed that the conversion of *Bank Nagari* to an Islamic Bank was in line with Law no. 17 of 2022 in article 5, paragraph C. It states that West Sumatra Province has the characteristics of *Minangkabau* customs and cultural characteristics based on the philosophical value "*Adat Basandi Syarak, Syarak Basandi Kitabullah*." It means that if you use Islamic law, you will get worldly (World) and *Ukhrawi* benefits (Hereafter).³⁹ However, implementing the values contained in "*Adat Basandi Syarak, Syarak Basandi Kitabullah*" has not been optimally

applied to the generation of modern *Minangkabau* society, including in the economic-social system.⁴⁰

This view is contrary to the views of Musra Dahrizal Katik Rajo Mangkuto or known as Mak Katik, a *Minangkabau* cultural figure who revealed that it is better that the conversion process of *Bank Nagari* into Islamic Banks should not be carried out. He reasoned that conventional and Islamic Banks are the same in seeking profit. "*Diagiah utang ka Urang, ditambah labiah-labiahnyo*" means the Bank's income, providing loans to customers. From loans, there are advantages as income with various terms, meaning it is the same.⁴¹ Comparative Studies tested on Islamic Banks and Conventional Banks in the Eastern States in Asma Salman's 2018 research revealed that the general public trusts the quality of Islamic Banks more than Conventional Banks.⁴² In this case, the complexity of Islamic Banks prioritizes the interests of Islamic law rather than worldly elements, which are different from conventional banks. It is necessary to be emphasized to parties interested in providing understanding or literacy of Islamic Banks and regarding the differentiating status between Conventional Banks and Islamic Banks to Traditional Leaders. Thus, there is no wrong opinion regarding the conversion status of *Bank Nagari* to Islamic Bank.⁴³ Concerning Islamic banking literacy among community leaders, according to research by Mehmet

³⁷ S Indah Sari, 'Rangkiang Dan Surau Dalam Penciptaan Selendang Batik', 2022.

³⁸ KAN (Kerapatan Adat Nagari), *Wawancara KAN Pesisir Selatan* (Pesisir Selatan, 2022).

³⁹ Feby Rifli *Datuak Tan Batuah*, *Wawancara* (Padang, 2022).

⁴⁰ Asrinaldi Asrinaldi and Yoserizal Yoserizal, 'Problems with the Implementation of Adat Basandi Syarak Syarak Basandi Kitabullah Philosophy', *Masyarakat, Kebudayaan Dan Politik*, 33.2 (2020), 162 <<https://doi.org/10.20473/mkp.v33i22020.162-173>>;

Zelfeni Wimra, 'Reintegrasi Konsep Maqashid Syari'Ah Dalam Adat Basandi Syara', *Syara'Basandi Kitabullah*, *JURIS (Jurnal Ilmiah Syariah)*, 15.2 (2017), 191–200.

⁴¹ Musra Dahrizal Katik Rajo Mangkuto, *Wawancara* (Tanah Datar, 2022).

⁴² Asma Salman and Huma Nawaz, 'Islamic Financial System and Conventional Banking: A Comparison', *Arab Economic and Business Journal*, 13.2 (2018), 155–67 <<https://doi.org/10.1016/j.aebj.2018.09.003>>.

⁴³ Rozikin and Sholekhah.

Bulut, who examined the understanding of village communities about Islamic banking, the results showed that 59% of Muslim communities in 10 large villages in Turkey still did not understand Islamic banking.⁴⁴ From this explanation, it is hoped that it can become a consideration regarding Islamic banking literacy in the Traditional Leaders of West Sumatra Province.

Syamsurizal Datuak Rajo Dubalang from Sijunjung Regency argues that Kato Papatah Caro Rang Minang, Patitiah Luhak Nan Tigo, nan Turun dari Parpatiah nan Sabatang, Nak Jadi Kato Pusako. It means *Bank Nagari* carries out business activities in the Minang community and has acted as a Bank with Minangkabau characteristics, as evidenced by the symbol with Minangkabau distinctive values and the work culture provided.⁴⁵ Regardless of the change in business status, Bank Nagari and the people interested in it need to consider it very carefully. Such proverb said, "*Kalau Tasungkuik Pado Nan Tinggi, Jikok Basanda Pado Nan Gadang*," which means if *Bank Nagari* becomes an Islamic Bank, it needs to be based on solid and appropriate reasons, without any specific interests and must be in line with applicable law.

Buya Akhirman Malin Rajo Ameh of Padang Municipality said Bank Nagari should prioritize Sharia principles. Because it aligns with the motto that resonates with the business: "*Building Image Together and Building the Nation*." It can inspire desire and enthusiasm and encourage individuals to work for the common good with good growth and development goals.⁴⁶ Furthermore, the Semotika Analysis of

the Bank Nagari Logo is synonymous with the values of the Minangkabau people, one of which is the color that unites the Minangkabau people, namely black means patience and unity, red means courage, focus, and synergy, and yellow means wealth and honor.

According to Gusti Candra, the Director of Islamic Financial Services, KDEKS revealed that the problem with the conversion process of Bank Nagari to an Islamic Bank was beyond the authority of the Management of *Bank Nagari*. This problem happened because there were still certain parties who had not agreed to authorize the conversion of *Bank Nagari* to an Islamic Bank.⁴⁷ However, Muhammad Sobri, Deputy Executive Director of KDEKS, added that there are no problems that are so complicated and need not be disputed regarding the process of *Bank Nagari* becoming an Islamic Bank. This slowdown occurred due to mobility problems from hampered activities due to the Covid-19 Pandemic. At this time, it will only be restarting the ratification stage of *Bank Nagari* to become Islamic Bank.⁴⁸

Drs. H. Marlis, MM, a member of Commission III DPRD of West Sumatra Province, has communicated his desire to oppose the conversion of traditional *Bank Nagaris* to Islamic *Bank Nagaris*. It is because *Bank Nagari* has consistently performed as a profitable BUMD (Regionally-Owned Enterprise) that contributes to local revenues (PAD) in developing regions, and the process of converting *Bank Nagari* to an Islamic bank has been discontinued. The government of West Sumatra requested Bank Nagari. His Sharia business unit to develop is to become an

⁴⁴ Harun Celik Mehmet Mehmet Bulut, Harun Celik, 'Farmers' Perception and Preference of Islamic Banking in Turkey', *Agricultural Finance Review*, Vol. 82 No. <https://doi.org/10.1108/AFR-02-2021-0022> (2022), 212.

⁴⁵ Syamsurizal, *Wawancara* (Tanah Datar, 2022).

⁴⁶ Buya Akhirman Malin Rajo Ameh, *Wawancara* (Padang, 2022).

⁴⁷ Gusti Chandra, *Wawancara Director of Islamic Financial Services* (Padang, 2022).

⁴⁸ Muhammad Sobri, *Wawancara Deputy Executive Director of KDEKS*, 2022.

autonomous Islamic bank. The opinion of HM also supports this. Nurnas, a member of the DPRD of West Sumatra Province, stated that he did not agree to convert *Bank Nagaris* into Islamic Banks. He asked the Provincial Government not to interfere with the performance of Conventional *Bank Nagaris*. It was enough to create a new Regional Bank with the Sharia concept. If *Bank Nagari* becomes an Islamic Bank, there will be many problems, especially for customers who disagree and withdraw all their savings at *Bank Nagari*. This conversion will have an impact on *Bank Nagari's* performance.⁴⁹

Ali Tanjung, Deputy Chairperson of Commission III DPRD West Sumatra Province, said there was a lot of pressure from political circles to convert *Bank Nagari* into an Islamic Bank. Mainly for groups that disagreed, a Concerned Community Group (CCG) emerged for Bank Nagari, which stated that they did not agree to convert Bank Nagari into an Islamic Bank.⁵⁰ The problems that arise are motivated by the fact that if there is a conversion, it will pose a management governance risk that can interfere with the current success of Bank Nagari. Political holders in West Sumatra who are part of *Cadiak Pandai* must review and find solutions so that the process of converting Bank Nagari into an Islamic Bank gets a precise spot.⁵¹

Guspari Gaus, a Member of the Indonesian Parliament and the Association of Indonesian Muslim Intellectuals (Indonesian: Ikatan Cendekiawan Muslim Indonesia ICMI), stated that they agreed to convert *Bank Nagari* into an Islamic Bank because West Sumatra is a religious area and has the potential to develop

various sharia-based banking products. ICMI's form of support for the conversion is by holding various seminars inviting experts from law, cultural, religious, and economic experts.⁵²

The Governor of West Sumatra Province, H. Mahyeldi, assessed that the conversion of *Bank Nagari* was the best step to advance the economy of West Sumatra which upholds religion and culture so that it becomes Opportunity Values that can be developed. Mahyeldi invited all groups, especially elements of Traditional Leaders, leaders of the Ulema Council, and other institutions, to increase their joint role and socialize support for the conversion of *Bank Nagari* to an Islamic Bank. The potential for the development of Islamic banks amid a Muslim majority is an excellent opportunity to be developed; data from the Central Statistics Agency, it is stated that the number of Muslim communities in West Sumatra Province is 5.5 million people, of which 1.6 million are *Bank Nagari* customers. The number of civil servants dominates this figure, and temporary and private employees use *Bank Nagari's* services for payment transactions.

Conclusion

Based on the research above, it can be concluded that *Tigo Tungku Sajarangan* is a figure who influences the Minangkabau people, including in providing perspective on a phenomenon that occurs. The dichotomy in the thinking of the traditional leader *Tigo Tungku Sajarangan* is the problem of slowing down the conversion process, so it is necessary to find the right solution so that the regulation on the conversion of *Bank Nagari* to an Islamic Bank can be realized. Many people who

⁴⁹ H. Marlis, *Wawancara Anggota DPRD Sumbar* (Padang, 2022).

⁵⁰ Ali Tanjung, *Wawancara Anggota DPRD Sumbar* (Padang, 2022).

⁵¹ Adha and Ar-raniry.

⁵² Guspari Gaus, *Wawancara Anggota DPR RI* (Padang, 2022).

consider *Bank Nagari* not to be converted into an Islamic Bank are from Cadiak Pandai or intellectual figures who lead in various regions of West Sumatra. As a result, the legal and regulatory process is not yet strong. This difference makes the parties managing this conversion process need to review things such as from a business perspective, legal strength, and readiness of human resources to the customer aspect.

Further research hopes to discuss the need for Islamic Financial Literacy, especially understanding the forms, functions, and duties of Islamic Banks and the difference between Islamic Banks and Conventional Banks in the traditional figure *Tigo Tungku Sajarangan*. Then it can discuss risk prediction and the potential development of various elements of management so that it can map the future of Bank Islam *Nagari*.

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