



THE CONCEPT OF RECIPROCITY IN ISLAMIC ECONOMICS: AN ANTHROPOLOGICAL APPROACH

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ABSTRACT

This paper aims to find out the concept of reciprocity in Islamic economics through anthropological approach. The method used in this research is qualitative with the approach of library studies. This literature study is considered capable of reviewing the concept of reciprocity in Islamic economics through anthropology. In reciprocity, an individual or group delivers goods or services to another individual or group without specifying a time limit on return. In the Context of Islam, man arofa nafsahu faqod arofa robbahu, if practiced in real time then all human behavior in the economic world becomes very easy to control, and the controller is every human being himself.

Keywords : Anthropology; Islamic Economics; Reciprocity

INTRODUCTION

Islamic economic system with its components can play a role in supporting the realization of sustainable development goals (SDGs) (Trimulato, 2022). Today many economic anthropologists pay attention to the symptoms of reciprocity. At first human productivity began with the livelihood of concocting and hunting, which turned into a devolved farm, then into a sedentary area. This area then developed into an agricultural area using simple equipment. Finally, with the development of irrigation systems and technology in agriculture, develop social life and shape an environment, increase the intensity of life and interact among its people (Budhijana, 2010).

The exchange of virtue is a prerequisite for the exchange of not only goods or services, but also moral self-enabling to demand economic rights and fulfill economic obligations. One of the most important things among the virtues relevant to such moral exchange is reciprocal civil virtue (Beauchamp & Heron, 2019). In the absence of symmetrical relationships between groups or individuals, reciprocity is less likely to take place (Sairin et al., 2016).

Some previous research is presented in this paper. Beauchamp and Heron (2019) state the main contribution of these traditions, which have much in common in terms of fundamental commitment and prejudice, is the articulation of the relevance of civil or social virtues, especially reciprocity, in the economic field of human society. Naturally, the absence of reciprocity encourages ideological strife and division in society, disputes that affect economic analysis (Beauchamp & Heron, 2019).

Sakurai and Sendo (2017) found four conditions that successfully built socially rational management with reciprocity: a more equitable economic measure; relationship-oriented management; markets in which profit-seeking economies and reciprocal exchange economies coexist; autonomous associations independent of the control of state companies and businesses (Sakurai & Sendo, 2017).

Moisseron (2015) supports the theory of reciprocity to analyze economic activity (Moisseron et al., 2015).

Solarz (2017) states reciprocity has a positive impact on household financial resilience and thus reduces their vulnerability to financial exclusion (Solarz, 2017).

Voyce (2018) states that some cultures (e.g., people in the Netherlands) recognize intergenerational contracts in which children and parents have formal intergenerational contracts regarding family farming. This is associated with reciprocal relationships (Voyce, 2018).

Boening (2007) explained his observation that the participants came to understand the significance of cultural reciprocity as a source of mutually beneficial economies, as well as the importance of cultural traditions and civilizations throughout the Mediterranean region, dialogue between these cultures and exchanges at the human level, science, and technology (Boening, 2007).

Based on these descriptions and supported by several previous studies, the authors studied reciprocity to be the point of cultural and economic meeting. Thus, a research question arises namely, what is the concept of reciprocity in the Islamic economics? Surely, this paper aims to find out the concept of reciprocity in the Islamic economics.

LITERATURE REVIEW

Reciprocity Theories

This paper used the approach of Reciprocity theory. According to Robert O. Keohane (1986), reciprocity is an ambiguous term because it appears in many different literatures and each area of thought defines reciprocity according to its theoretical purpose. Reciprocity is also often used in the fields of social psychology, mathematics,

cultural anthropology and sociology. Thus, international relations are not the only disciplines that use the term reciprocal. Reciprocity is latin for the word "reciprocus" composed of the word retro+procus, meaning to give and receive. In other terms, the main meaning is mutual exchange. In the great Dictionary of Indonesian, the adjective form of reciprocal is reciprocal which means mutually reciprocal. This is a hukum of cause and effect. In the Oxford Dictionary, reciprocity is defined as; "the principle that one will treat someone in a particular way if one is so treated by them". While in the legal dictionary written by PH Collin (2004), reciprocal can also mean: "an arrangement which applies from one party to another and vice versa" So, reciprocity is a strategy of retaliation, i.e. good is rewarded with good and evil is reciprocated with evil (tit for tat strategy) (Fachir et al., 2014).

Reciprocity contains two meanings: contingency and equivalence. Contingency means circumstances that are still shrouded in uncertainty about the possibility, which will be resolved by the occurrence or not occurrence of one or more events in the future. That is, that reciprocity shows action "depends" on the beneficial reactions of others and that stops when the expected reaction does not come. Reciprocal behavior retaliates badly to bad actions or reciprocates good against good actions. People will smile if he is given a smile, instead he will lie if betrayed. While the meaning of equivalence is a comparable and commensurate state. But that doesn't mean it's strictly understood to be worth it or worth it fortunately. Equivalence can occur among parties whose positions are equal and can also occur among unequal parties (Fachir et al., 2014).

Reciprocity is divided into three kinds (Sairin et al., 2016): General reciprocity These receipts, people or organizations provide other people or organizations things or services without putting a time limit on returns. There is no regulation that rigorously regulates a person's ability to give or receive under this type of wide reciprocity. The only thing that can influence people to accept public reciprocity as a rule that shouldn't be broken is morality. The following terms may be used to describe violations: hypocritical, sinful, disobedient, immoral, etc. People who disregard this mutual cooperation may face moral pressure from "society" or "group" in the form of reprimands or rumors that could diminish their standing in the community.

The general reciprocal system usually applies in the fields of people who have close relatives. Based on genetic factors they have an instinct to pass on offspring and protect its members not solely based on expectations of return and entitlement, but as a subjectively justified nature. Although genetic factors should be taken into account against the symptoms of general reciprocity in the environment of relatives, but the occurrence of such symptoms is a cultural event whose existence depends on the socio-cultural processes that occur in society. In addition, the conception of relatives and not relatives is a conception that is cultural, not genetic. In a society that adheres to a broad family kinship system (extended family) for example, general reciprocity becomes an important mechanism to regulate the distribution of goods and services between inner families.

Balance / fair reciprocity. This receipt necessitates that the traded-in products or services be of similar value. Except in such transactions where the dates of the give, take, and return are specified. Two or more people can swap this independently. Each party in this deal needs the other's goods or services, yet neither wants to offer more than they will receive in return. So it differs from general reciprocity, which unites people or groups through a strong sense of solidarity to form a single social unit.

The characteristics of comparable reciprocity are indicated by the existence of norms or rules or social sanctions to control individuals in conducting transactions. If an individual violates a reciprocal agreement, he or she may be punished or morally pressured in society, the decision to cooperate reciprocally is in the hands of each individual. This cooperation arises because there is a sense of solidarity of comparable

Reciprocity is between the general reciprocal and the negative reciprocal. In general, it can be said that the function of comparable reciprocity is to foster social solidarity and ensure economic needs while reducing the risk of interchangeable losses. However, such social functions can be damaged if one party is not consequently in returning.

Negative reciprocity, efforts to comprehend the role of reciprocity in an economy and the universality of the principles of reciprocity were given higher priority in the study of the symptoms of exchange in prehistoric and peasant economies. The process of economic transformation in the area of the exchange system that takes place in the community's economy in developing nations is still ongoing. Two significant patterns are briefly illustrated by this method. The loss of contemporary exchanging methods comes first. The rise of exchange dualism comes in second. Prior to the exchange of markets, reciprocity was a form of exchange in the history of economic development. The introduction of the money economy system gradually caused the reciprocal to disappear and lose its functions. Because money can be used to provide a standard value of objectivity to goods and services exchanged, goods and services lose their broad symbolic value and various meanings with the development of money as a means of exchange.

RESEARCH METHOD

The method used in this research is qualitative with the approach of library studies to the works contained in studies such as scientific articles, books, related information data and so on. This literature study is considered capable of reviewing the concept of reciprocity in Islamic economics anthropology. Literature studies are able to explore related studies quickly, accurately, and clearly.

RESULT AND DISCUSSION

The Relations of Economic, Cultural, and Human

The thing that should not be ruled out when one learns culture or culture is that, in culture there is no part of it that is the carrier from birth (Liliwari, 2003). Culture or culture can be said to be "The deposit of the activities of the human beings as they strive to master the reality of the fulfilling of their desires and or desires." That is, in each generation members receive the cultural heritage of the predecessor generation, and absorb and apply it, which is sometimes accompanied by adjustments to the current state of the climate as well as other aspects of its physical environment or wider than that.

Human beings as members of society, during their lives require culture or culture either for the benefit of interrelationships or for the implementation of all activities in order to maintain their respective lives, life together in the community or the environment. So the main use of culture is as the basis of habits, interests, as well as its own or group's purposes (Kartasapoetra & Kreimers, 1987).

The view of the age of enlightenment about man, is the view that man is the whole of a small part of nature and take part in the general uniformity of the compositions that have been found there by natural sciences. In addition, human beings are the order of "levels", each layering the levels below and underlying the levels above it. When one analyzes a human being, one peels off layer by layer, each layer is perfect and indialable to him. By peeling through various forms of culture, people find the structural and functional advantages of social organizations.

To see if man really is, an anthropologist must base the discoveries of various relevant sciences; anthropology, sociology, psychology, biology. At the level of concrete research and specialized analysis, this basic strategy is intended to: hunt for things that are universal in culture, because of the empirical uniformity that can be found

anywhere in roughly the same form in the face of the diversity of customs around the world and throughout the ages.

When culture is defined as a unit of interpretation, memory and meaning that exists in humans and not just in words. Beliefs, values and norms, all these are the first steps in which a group of human beings feel differently in a discourse. Culture affects human behavior because every human being will display his culture when they act. Culture involves the characteristics of a human group and not just individuals (Liliweri, 2003).

A business activity is one that is anticipated to benefit individuals, groups, and even the entire country. All parties must communicate and negotiate in order to reach a mutually beneficial agreement on the goods and services required, the appropriate rates, the best delivery and receipt methods, and other issues. Business freedom now shifts away from traditional intracultural markets and toward intercultural marketplaces (Liliweri, 2003).

Given this backdrop, it is evident that language serves as a key interactional symbol in economic activity. In other words, when negotiating his desires and expectations, economic man always advocates symbolic interactionism. Understanding the intersection of cultural and economic anthropology can be done, for instance, by looking at the example of meeting demands. Cultural studies are not a component of human needs, but how people can meet those wants is a part of culture. In other words, how do cultural and economic or commercial studies of human behavior in addressing needs intersect.

In this cultural and economic meeting, the integration of various symbols that economic actors interact with as part of society is clear. The integration in question is because in the cultural interaction of economic actors do not rarely have conflict / opposite for example between producers and consumers, at the time before interacting the two want maximum satisfaction; maximum profit and minimal production cost for producers / sellers and maximum benefits / quality and minimal expenditure for consumers / buyers.

The role of culture represented by the symbolic interaction of the two businesses is the negotiation process of both parties to adapt each other. It is at this stage that there is actually a process of cultural integration. The most prominent trait of the integration process is the adaptive nature of a culture. The adaptive nature essentially indicates the process of changing an orientation of each party's culture, where both orientations can be conflicting. The result is at least two possibilities, namely a new cultural orientation that indicates an agreement or no new cultural orientation in which each party does not agree to adapt. The results of cultural adaptation contain a combination / unification / integration orientation that is certainly mutually beneficial for both parties, and therefore agreed. Conversely, if the adaptation process fails then there will be no change in orientation which means there will be no favorable orientation integration for both parties, and therefore not agreed.

Cultural integration between the two parties of different orientations is certainly not an easy process. There is a process of awareness in the individual's person that he needs another individual to realize his expectations. In addition is a high awareness of property rights. Because, without that property they can not trade / do business. The implications of property rights in the economic process are very decisive, where when a businessman realizes that the resources he/she has are not private and will not provide more benefits if only enjoyed by himself. That's what he communicates with others, in a business context. This awareness certainly does not appear immediately, there is a transformation of knowledge that has been received by humans before, religion for example. Knowledge always has access to the Holy One and sacred knowledge marks the highest path of unification with Reality, where knowledge, form and happiness are united (Nasr, 1997).

Social relationships that bring social & spiritual influences give a certain influence to human behavior. Psychic traits of social relationships; as an internal factor, leading to a deeper understanding of social life, because those factors will form a real relationship between humans as a mechanism of self-recognition with each other (Mannheim, 1986). This relationship has the potential to influence the success of negotiations between the two parties, to reach an agreement or not.

The Concept of Reciprocity in Islamic Economics through Anthropological Approach

The author uses the theory of reciprocity which means reciprocal exchange between individuals or between groups. Based on symmetrical relationships (social relationships with each party place themselves in the same position and role during the exchange process). In these activities they do not place themselves in different social positions, they are equally as citizens of religious groups, although as villagers they have varying degrees of wealth and social prestige. Polanyi reveals: "reciprocity is enormously facilitated by the institutional pattern of symmetry, a frequent feature of organization among non literate peoples." (Sairin et al., 2016).

In reciprocity, an individual or group delivers goods or services to another individual or group without specifying a time limit on return. In exchange each side believes that they will give each other and believe that the goods or services provided will be reciprocated sometime.

Based on these restrictions, it can be concluded that without symmetrical relationships between groups or between individuals, the reciprocity is less likely to take place. This symmetrical relationship is a social relationship, with each party placing themselves in the same position and role as the exchange process.

Another characteristic that a group of individuals or groups can carry out reciprocal activities is the relationship of personnel between them. This pattern of relationships mainly occurs within small communities where its members occupy the same field of life. In that small community social control is very strong and intensive social relationships encourage people to do to adhere to custom habits. On the contrary, impersonal relationships cannot guarantee the validity of reciprocity because interactions between reciprocity cooperation are so low that it is easier to emerge.

It is possible to apply to Islamic financial transactions, assumptions commonly used in economic analysis: rationality of agents, optimization of contracts, asymmetric information, reciprocity in exchange (Moisseron et al., 2015). Like when someone lends money to a relative it turns out that it is possible to determine how important reciprocity is in providing financial support to family members (Solarz, 2017).

In relation, the development of a country's economic system, as part of the development of its national identity, is inseparable from efforts to develop various systems in non-economic fields, such as its political system, its legal system, and its socio-cultural system. Although it will develop at a matched rate, the development of each of these systems will generally run in one direction, where one system will affect the other system. Generally, the more advanced a country's economy will evolve its economic system from etatism to liberalism and at the same time the political system will tend to move from an authoritarian system to a more democratic one (Nihayatul, 2020).

Thus, the birth of "Islamic economics" as the truth, needs to be sought to guide the wisdom of economic development in order to regenerate culture from homo-economicus to homo-Islamicus. Furthermore, the successful process of natural regeneration in the sense of economic Islamization depends on the accuracy of the strategy to begin a long journey in changing the oppressive and unjust social structures that have existed so far (Nihayatul, 2020).

Islamic values contained in reciprocal activities include:

Deliberating, the values contained in the deliberating are the value of respecting people, respecting the opinions given and getting the opportunity to express opinions. In Islam deliberation is strongly recommended because to break everything so that there is no contradiction as described in the word of Allah SWT as follows:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٨﴾

And those who answer the call of their Lord and establish prayer, and whose affairs are by deliberation between them; And they spent out of what We have given them. (Q.S. Asy-Syura: 38)

Mutual cooperation has the value of togetherness, strengthening the relationship between citizens. Mutual cooperation is also in accordance with the teachings of Islam because Islam wants its people to help each other, and share, it is very in accordance with the principle of mutual cooperation, the spirit in mutual cooperation in Islam can also be used as a measure of faith, in this case as described as follows:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ

شَدِيدُ الْعِقَابِ ﴿٢﴾

... and help you in righteousness and piety, and do not help in sin and transgression. And fear Allah. (Q.S. Al-Maidah: 2)

Silaturahmi. Here is the word of Allah SWT that reads:

يَتَأْتِيهَا النَّاسُ آتِفُوا رَبِّكُمْ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ ۖ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ

رَقِيبًا ﴿١﴾

O mankind, fear your Lord, who created you from a soul, and from it created its own soul, and from it he made from it a number of other people. He created you from a male and a female, and from them created the male and the female. And fear Allah, in whose name you ask one another, and the relationship of kinity. God is watchful over you. (Q.S. An-Nisaa': 1)

In the Islamic world, people have been able to exercise their autonomy while being strongly protected by God. It is a fortified sanctuary that is safe from government, corporate, or other authority attacks. The present Western case regarding private asylum is the exact opposite of this. It is evident that the first perspective emphasizes on modern types of development based solely on economic rationality, and the second emphasizes on inclusive development based on social rationality. It is necessary to further investigate how the waqf system has contributed to maintaining the autonomy of other non-national sectors of people in Islam that are supported by waqf assets and institutions (Sakurai & Sendo, 2017). It follows that the social justification for Islamic ethics and business practices, which achieves a balance between short-term and long-term gains through gift economy, is comparable to the business practices of the Edo period in Japan mentioned above (Sakurai & Sendo, 2017).

CONCLUSION

If every member of society wants to learn the cultural process in him that further connects him with other members of society, continues to be so to the wider circle, then in fact the culture has introduced someone to himself. In reciprocity, an individual or group delivers goods or services to another individual or group without specifying a time limit on return. In the Islamic context, this is a very remarkable result, because spiritually, *man arofa nafsahu faqod arofa robbahu*, if practiced in real time then all human behavior in the economic world becomes very easy to control, and the controller is every human being himself. In other words since human culture has produced awareness both psychologically and spiritually, then the Islamic economics has actually existed.

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