

Analysis of Alfred Scuzt's Motivation Theory in Boyan Muslim Philanthropic Motivation in Malaysia and Singapore for Bawean Community Economy

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ABSTRACT

The focus of this research is the study of the phenomenon of motivation for sending philanthropy from Orang Boyan in Malaysia and Singapore to Bawean Island. This research confirms that the relationship between the Boyan people and the Bawean community is the driving force for philanthropic actions on Bawean Island. This research answers the question of what motivates Boyan Muslims to do philanthropy for the Bawean people. This research is socio-economic based research using descriptive qualitative methods. To find out this, the author uses Schuzt's motivation theory which says that in his actions, humans have causes and goals. In this study it is known that the causes that motivate philanthropic actions are factors of economic difficulties, gratitude, primordial and socio-religious practices, which aim to improve the economy, return favors, advance the area of origin and obtain religious values.

Abstrak: Fokus pada penelitian ini adalah kajian pada fenomena motivasi pengiriman filantropi dari orang Boyan di Malaysia dan Singapura ke Pulau Bawean. penelitian ini menegaskan bahwa relasi antara orang Boyan dan Masyarakat Bawean menjadi penggerak adanya tindakan filantropi ke Pulau Bawean. Penelitian ini menjawab pertanyaan tentang motivasi apa yang menggerakkan muslim Boyan berfilantropi untuk masyarakat Bawean. Penelitian ini adalah penelitian kualitatif deskriptif, dengan menggunakan pendekatan fenomenologi. Fenomena yang terjadi di tengah-tengah kehidupan masyarakat Bawean, berupa realitas sosial dalam hal ini adanya tindakan filantropi, kemudian motivasi yang mendorong tindakan tersebut dikaji untuk mengetahui makna-makna di baliknya. Untuk mengetahui hal tersebut, penulis menggunakan teori motivasi Schuzt yang mengatakan bahwa dalam tindakannya, manusia memiliki sebab dan tujuan. Dalam penelitian ini diketahui bahwa sebab yang memotivasi tindakan filantropi adalah faktor kesulitan ekonomi, rasa terimakasih, primordial dan praktik sosial

keagamaan, yang bertujuan untuk meningkatkan perekonomian, balas budi, memajukan daerah asal dan mendapatkan nilai-nilai keagamaan.

Kata kunci: *motivasi, filantropi, tindakan sosial*

INTRODUCTION

Bawean is a separate tribe called the Bawean tribe. The Bawean tribe is included in the Javanese sub-tribe referring to the 2010 BPS census. There are several sources which explain the origin of the naming of this island with the name Bawean, among them the word Bawean comes from the word Buwun, the name of the place where King Hayam Wuruk visited¹, another opinion said that in an ancient Javanese map made by a Dutch cartographer named Peter Kaurius (1571-1646) the name Bawean was an absorption from the Dutch language, namely Baviaan or Bavian². The Bawean people are people who like to migrate, many of their migration destinations are Malaysia and Singapore. It is estimated that the Bawean immigrants arrived in Singapore before 1883 this was predicted from a paper in the form of poetry written by Ahmad bin Haji Thohir which was published by the Jawi Peranakan association in 1883. There are also those who say that immigrants from Bawean arrived in Singapore around 1824 by Bugis boat.³

Existing migration activities are motivated by several things, including push factors and pull factors. The biggest factor driving migratory activities is economic conditions, where the economic potential that exists in Bawean, both agriculture and fishing, is not very promising, thus encouraging people to try their luck outside the island. It is called gambling because most of the migrants do not have special skills or skills. The second factor is the pull factor towards the migration goals of the Bawean people to Malaysia and Singapore, including information about regions or countries that will become very promising overseas destinations with wide opportunities and employment opportunities, of course also with tempting salaries.⁴

The term Boyan itself is the accent of Europeans who find it difficult to pronounce the word Bawean, so that what is heard is Boyan, even the Malay tongue has difficulty pronouncing Bawean so that Bawean in Jiran is better known or called Boyan, as a result Malay people and even some of the descendants of Bawean themselves do not know Bawean name.

Philanthropic actions as socio-economic actions have a very large role for the development and advancement of people's welfare on Bawean Island,

¹ Quoted from the book *Negarakretagama*, or what is also called the *Kakawin Desyawarnana* by Empu Prapanca, this is the most researched book or *kakawin*, written in 1365, first rediscovered by J.L.A Brandes, a Dutch scientist in 1894. (id.m.wikipedia.org)

² Burhanuddin Asnawi, *Ulama Bawean Dan Jejaring Keilmuan Nusantara Abad XIX – XX* (Bawean: LBC Press, 2015), 27.

³ Sundusia Rosdi, *Masyarakat Bawean Singapura La-A-Obe* (Singapura: Persatuan Bawean Singapura, 2015), 23.

⁴ Drajat TRi Kartono, "Migrasi Tenaga Kerja Mancanegara: Sebuah Kasus Dengan Pendekatan Sosiologi Ekonomi," *Jurnal Masyarakat Dan Budaya* VI, no. 1 (2004).

where Bawean is one of the islands in the Gresik archipelago, East Java, which has a community with a character who likes to migrate, so that many residents migrate outside the island. Most of them make Malaysia and Singapore their migration destinations. The Boyan Muslim community in Malaysia and Singapore has quite a large potential for donations. So far, remittances and philanthropy coming from the two countries have been quite significant, especially during religious moments.

METHODS

In this study, researchers used a qualitative descriptive approach with a phenomenological approach. Qualitative research is research in the nature of theory development which is carried out in accordance with non-statistical rules⁵, meaning that the data collected is without displaying numbers, formulas and calculations. Data sources were obtained from data in the field (field research) through interviews and observations. The theoretical data obtained from library research (library research). This research is also a process in which the data reference is the accumulation of raw data which is then described as a whole and thoroughly.⁶

This study uses a phenomenological approach. Research in Phenomenology does not attempt to explore and reveal aspects of cause and effect or causality of an event or event, but rather examines how the subject consciously makes an experience and what is the meaning behind the action, therefore questions in phenomenology study include the subject's experience of an event. / phenomenon, the subject's feelings towards the phenomenon and what meaning is obtained by the subject from the experience.⁷

RESULT AND DISCUSSION

Descriptive Analysis Result

Descriptive Analysis Results As previously explained, the purpose of the migration of the Bawean people to Malaysia and Singapore was originally motivated by economic factors, namely to improve and improve their standard of living and welfare. From this it can be seen that some of the underlying motivations and backgrounds for philanthropic actions are:

Destination Motives (*in order to motives*)

According to Weber, something will not be said to be a social action, if the individual does not have a purpose in carrying out social action. This theory of action is oriented towards the motives and goals of the perpetrator. The best way to express a typical group or community is to understand the forms of action that are characteristic of it, so that the basic reasons and purposes for

⁵ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2002), 75.

⁶ Sumadi Suryabrata, *Metodologi Penelitian* (Jakarta: PT. Raja Grafindo Persada, 2010), 19.

⁷ O.Hasbiansyah, "Pendekatan Fenomenologi: Pengantar Praktik Penelitian Dalam Ilmu Sosial Dan Komunikasi," *Mediator* 9, no. 1 (2008).

why the community or groups of people carry out an action can be understood.⁸

Weber's definition of social action, in terms of behavior and meaning, was sharply criticized by Schutz. Schutz criticized Weber's thinking regarding this social action, according to Schutz, Weber positioned social action as limited to behavior, even though according to him the meaning in social action was deeper than the meaning in behavior. Schutz considers that a person's actions are not only based on "so" motives, as Weber's view, but are also influenced by causal motives, namely "because motives". Schutz tried to combine the concepts of Weber's *verstehen* and Husserl's *lebenswelt*⁹

a. Economic Prosperity Motivation

1. The socio-economic conditions of the Bawean people in the early days of migration could be said to be very difficult, so many of them migrated and tried their luck outside the area, even to Malaysia and Singapore. Relationships among Bawean residents have given rise to strong ties and relationships as ethnic groups that share the same fate and interests. Therefore mutual help, *gotong royong* and so on are still closely intertwined, especially in the early days of arrival. In overseas, the Bawean people are the type of hard worker and tenacious, all sectors of work that are economically valuable and profitable will be occupied, they don't really consider the type and field of work done, what matters to them is the amount of remittances that can be sent to their hometown for children wife, family or for home renovation. It can be said that residents in Bawean who do not have decent jobs, but have strong relationships with relatives in Malaysia or Singapore, will have a better level of welfare than those who do not have, or have relatives but do not have close family ties. Kinship ties, especially close family, are generally very strong emotionally. The immediate family category here is biological family, cousins and or two cousins, either from the mother's or father's side. This can be seen when there is a big celebration event, such as a wedding, this big family will help each other, work together and share costs for the wedding reception. They will consult together, to form a committee and share tasks. The emergence of this relationship is also based on the driving element in the form of responsibility on behalf of the family. This responsibility arises from individuals who have leadership characteristics, so that the instinct to protect and support emerges and is realized in the form of philanthropic actions in the context of increasing economic welfare. The natural human instinct that tends to prioritize family is accommodated and justified in Islam, where people closest to blood ties (*nasab*) get first

⁸ Pip Jones, *Pengantar Teori-Teori Sosial: Dari Teori Fungsionalisme Hingga Post-Modernisme*, trans. Saifuddin (Jakarta: Pustaka Obor, 2003), 115.

⁹ Junaidin et al., *Tradisi "Pamali Manggodo" Masyarakat Adat Sambori Dalam Perspektif Fenomenologi* (Malang: Media Nusa Creative (MNC), 2015), 33.

priority as objects of receiving kindness before kindness is given to others, therefore philanthropy from Malaysia and Singapore in the form of remittances (grants), zakat, infaq and alms will be directly given to families or relatives who have blood ties, either through bodyguards or by utilizing financial institution service facilities. This is one of the reasons why fundraising institutions are not very popular in Malaysia and Singapore. According to the author's observation, this is due to several reasons:

a) Object

Donors want to ensure that the donations sent are received by certain people from their families, not other people, even though for example there are other parties who are financially more in need and more deserving of help, while fundraising institutions have priority on who takes precedence and who is prioritized, in this case the donor is not can intervene in the policies of the institution. Therefore, the amount of remittances or philanthropy from Malaysia and Singapore is difficult to track and predict, because most of the donations are given directly to their families or parties trusted to represent them.

b) Supervision (control)

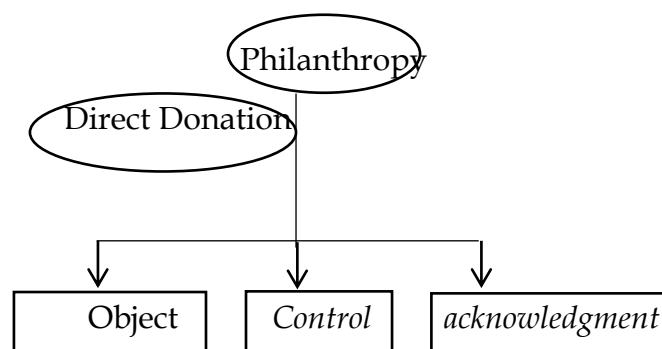
Donors want to get information about the distribution of donations given to the recipients easily and without burden, therefore they prefer to donate directly or through a close relationship, be it a relative or a close friend. This control can be done in several ways, for example by always uploading progress on the use of funds, or sending photo documentation during distribution, or asking directly via social media and so on.

c) *Acknowledgment*

The unwritten rule in the culture of the Bawean people is that someone who migrates abroad is considered successful, regardless of whether he is truly successful or not, so that it becomes a moral burden for migrants not to go home even once in a while, or it becomes a binding obligation to send remittances to his family, so that he gets recognition and appreciation that he is a person who cares for and remembers his family and his area of origin.

If they return home to Bawean, or have their families come from Bawean, it also becomes a moral burden for them to give souvenirs or some money to be distributed to their families in Bawean.

Scheme 1
Relationships between concepts: links between "goal" motives and the philanthropic model



From the relationship between these concepts, a proposition can be formulated, namely: philanthropic actions from the Boyan people in Malaysia and Singapore for the Bawean people are carried out directly, without going through existing official institutions, this is based on several reasons, namely object, control and acknowledgment.

If the remittance is channeled through an existing philanthropic institution, then the donor cannot be sure who the funds will be handed over to and for what purpose, even if the funds go to the donor's family, the recipient does not know and can ensure that the donation he receives is from his existing family.

In Bawean there are several official and legal fundraising institutions such as LAZISNU (Amil Zakat, Infak, Sedekah Nahdlatul Ulama Institute), LAZISMU ((Amil Zakat, Infak, Alms Muhammadiyah Institution), Bawean Foundation, YDSF (AL-Falah Social Fund Foundation)), and UPZ BAZNAS (National Amil Zkaat Agency Zakat Collection Unit). However, donors from Malaysia and Singapore prefer to send their remittances or philanthropy to parties who are still related to the family to be distributed to objects or parties in need.

Lack of trust and lack of information about the institutions and people active in these organizations are the main reasons why donors prefer to channel their donations through family intermediaries they know well. In addition, donations made through family or well-known people make it easier to monitor.

2. Reciprocal Motivation

Islam places the position of a teacher like a parent for students who are being educated. The teacher here is not only someone who has knowledge and then the knowledge is transferred to students in the form of rigid theories, more than that a teacher is someone who pays

attention to the understanding and intelligence of a student both scientifically, emotionally and spiritually, even in terms of student growth and development physically. The term for a person who has these criteria in Indonesia is better known as Kiai. A kiai, apart from being a pious person, is a person who is a role model and is modest, his actions and speech become a role model for his students. In general, a kiai with this definition has an Islamic educational institution that has a pesantren style. Pesantren is a term for dormitories for students studying Islamic Studies. As far as a hostel, it will not be called a pesantren if there is no yellow book base in the curriculum and there is no kiai as a figure in the wheels of their daily activities.

It is said, if the parents who give birth are called biological fathers, then a teacher or kiai is called *abū al-rūh*, even a kiai sometimes pays attention to the physiological needs of a student, so that a student if he wants to get useful knowledge and blessings, he must be devoted to teacher as a filial piety to parents. If a student hopes for blessings and blessings in the afterlife, then he should be devoted to his teacher, if he wants to get spacious sustenance, then he should be devoted to his parents¹⁰.

This doctrine is still instilled in the minds of the santri, so that even though they are no longer a santri, it will be imprinted in their hearts that a good santri is a santri who still binds his knowledge and success to a teacher, or better known as the chain of *sanad*. The famous expression attributed to Al-Imam Abdullah bin Mubarak is *إِنَّ الْإِسْنَادَ مِنْ الدِّينِ، وَلَوْ لَا الْإِسْنَادُ لَقَالَ مَنْ شَاءَ مَا شَاءَ* (rantai *sanad*¹¹ itu bagian dari agama, kalau bukan karena *sanad*, maka siapapun bisa berbicara sesuka hatinya)¹²

According to Abdul¹³, he was able to provide dozens of scholarships for underprivileged students and excelled at the support and assistance of alumni in Singapore, in fact, according to him, one alumni did not only donate from his personal money, but he invited colleagues and relations to join in donating to his alma mater. where he studied religion. When there is construction of educational facilities that he manages, alumni participate in various forms, including by donating, raising funds, and at least taking part in socializing the development programs that are being implemented.

¹⁰ Al-Zarnuji, *Ta'limu Al-Muta'allim* (Semarang: Usaha Keluarga, 2008), 18.

¹¹ The genealogy of the relay of history and dirayah in Islamic scholarship

¹² Mahmud At-Tohhan, *Ushul At-Takhrij Wa Dirasat Al-Asanid*, 3rd ed. (Riyad: Maktabah al-Ma'arif li an-Nashri wa at-Tauzi', 1996), 139.

¹³ One of the directors of a philanthropic institution, under the auspices of one of the foundations engaged in social and educational fields, and one of the boarding school caretakers.

According to Najah¹⁴, the development of the pesantren-based educational institutions that he manages cannot be separated from the contributions of alumni who have spread to Malaysia and Singapore, they even have alumni organizations there that are ready to support the needs of pesantren, such as construction costs and others. This potential is quite large if the relationship between kiai and santri is built and maintained properly.

Funds or donations sent from abroad will usually be sent directly to the account of the foundation or cottage or to the personal account of the caregiver, this is not surprising because this relationship requires a high attitude of trust from the donor to the foundation or institution, however, the foundation still maintaining that trust either by establishing intense communication or by documentation and reports stating that the donations given have been properly and properly distributed.

This is in accordance with data from several philanthropic institutions in Bawean where the biggest source of cash for official fundraising or philanthropic institutions in Bawean is not from the Boyan community in Malaysia or Singapore. According to Maskur¹⁵ this could be caused by several things, including not a few muzakki who want to distribute it themselves. donate, because there is satisfaction in being able to establish a direct relationship with mustahiq or relatives. Another reason is that some of the donors do not want their wealth to be known by other people, either for the reason that tawadhu' is not cool to be considered rich people or because they avoid fundraising proposals that often come to or ask them directly. In addition to these two factors, the lack of participation of Boyan residents in utilizing fundraising institutions is due to the low level of public understanding of the obligation of zakat, or ignorance or even a lack of interest in the magnitude of the rewards and benefits of giving alms to people in need, which is the selling point of the institution. social in general. In addition, the non-implementation of social capital in the form of trust or public trust in philanthropic institutions is one of the reasons for the lack of interest from donors in making their donations.

3. Motivasi Primordial

Primordialism is a feeling that has been built since birth because of social ties in the form of values, norms, and habits originating from

¹⁴ One of the caretakers of a pesantren-based educational institution foundation on the island of Bawean.

¹⁵ Head of UPZ Sangkapura District, Interview, Bawean. November 29, 2020.

ethnicity, race, culture, tradition, and region.¹⁶ This feeling will give rise to pride and high loyalty to culture, ethnicity, region or traditions from customs that he knows and experiences from birth.

From this primordial attitude, identities and groups emerge in society in the social order¹⁷. According to the Big Indonesian Dictionary (KBBI), primordialism is an excessive feeling of ethnicity. A person with a strong sense of primordial will have social and political vocations for their region, ethnicity and culture.

Almost all villages in Bawean have been touched by the contributions of migrants in Malaysia or Singapore, be it educational facilities, public facilities, houses of worship, religious activities and educational scholarships. In the Tanjung Anyar hamlet, Lebak Village, for example, there is a tahfidz educational foundation under the As-Sahmawiya foundation, where the founder and donor is a Malaysian from the hamlet, namely Sahmawi. Sahmawi not only founded this institution, but also paid for all accommodation costs from the institution, including full scholarships for students who memorized the Koran there.

In Kebun Teluk Dalam Village, according to Suni, they also often receive direct assistance from Singaporeans and Malaysians, be it for the construction of places of worship, road construction and educational expenses for underprivileged families, among those who often help are Fatimah¹⁸ and Kulsum¹⁹ who are both is a Singaporean originally from the village.

According to Fathu²⁰, before Ramadhan, usually the residents of Kebun Teluk Dalam village will receive remittances from Singapore in the form of groceries. The staple foods were distributed to all villagers, even neighboring villages also got their share. The funds, according to information he knows, were sent by one of Boyan's people in Singapore from Kebun Teluk Dalam village, which was obtained by raising donations there from his relations and network.

Remittances or remittances from Malaysia and Singapore will be quite a lot on religious holidays such as holidays, the birthday of the Prophet Muhammad, sacrifices and so on, even according to Suni in Teluk Dalam Village last year they received 20 sacrificial cows. Actually more than that, but the villagers refused. After confirming with

¹⁶ Prayitno, Berchah Pitoewas, and Hermi Yanzi, "Pengaruh Sikap Primordialisme Terhadap Upaya Pembentukan Proses Harmonisasi Masyarakat Multikultur," *Jurnal Kultur Demokrasi* 6, no. 3 (2017).

¹⁷ Sandra Fullerton and Joireman, *Primordialism in Nationalism and Political Identity* (Cornwall: MPG Books Ltd, 2003), 20.

¹⁸ Singaporean citizen of Bawean descent, domiciled in Jurong Singapore

¹⁹ Singaporean citizen of Bawean descent, domiciled in Tampines, Singapore

²⁰ Resident of Kebun Teluk Dalam Village, Interview, Bawean. March 7, 2022.

Kulsum, the remaining sacrificial funds that were rejected by the people of Kebun Teluk Dalam Village were sent to the Muslims in Vietnam. The funds were obtained from donations from his colleagues, relations and students of the Koran.

4. Motivation to Achieve Religious Values

The Bawean people are known as a religious society, the majority of the population adheres to the *ahlusunnah wal jama'ah* ideology, so many religious traditions are carried out and preserved, such as celebrations on religious holidays, building mosques and prayer rooms, as well as sending zakat and fasting *fidyah*.

Passion in religion is influenced by the level of spirituality of each individual. Someone with faith and belief in the teachings of their religion, will try as hard and as well as possible in carrying out religious obligations or recommendations. Among the goals of Muslim Boyan's philanthropy is to obtain religious values in the form of many rewards, blessings of life, easy sustenance, safety and so on. In addition, an altruistic attitude or in religious language is known as (إيثار) which characterizes the Boyan people as well as being a driving force in this action apart from religious motives, where a person does good not to be praised, appreciated and acknowledged but all to get the pleasure of Allah SWT. As explained in the Qur'an²¹ when praising the *ansar* who put the needs of the emigrants ahead of themselves:

وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ

And they prioritize (*muhajireen*) over themselves, even though they also need it.

This verse describes the condition of Muslims around the Prophet, who are known as the companions of the Prophet, where among them are willing to endure thirst and hunger in order to put their other Muslim brothers first. The description in this verse is in accordance with the philanthropic actions carried out by the Boyan people for their families in Bawean. Not a few who are willing to live in hardship, eat as they can, the main thing is how they can send their families in Bawean.

Religion is one of the motives that encourages a person to do or leave an action, even religious motivation is a very strong driver and is deeply rooted in individuals or groups, because religion is a belief that influences a person's way of thinking which has implications for how to choose an action.

Many of the Boyan people also send their zakat *fitrah* or zakat wealth to Bawean, usually the zakat is handed over to their less fortunate relatives, as well as fasting *fidyah* for people who are indeed unable to fast in the month of Ramadan due to age, illness or delays making up prayers. abandoned fasting of Ramadan.

²¹ al-Qur'an, 59:9

Basically zakat must be issued at the place where the muzakki is meaning that it is not permissible to transfer zakat from the place where the muzakki is to another place, what is permissible are kaffarah, wills and vows, this is as explained by Ibn Ruslan in *al-Kaf*²²:

وَالنَّقْلُ مِنْ مَوْضِعِ رَبِّ الْمَالِ # فِي فِطْرَةٍ وَالْمَالُ مِمَّا زَكِيَ
لَا يُسْقِطُ الْفَرْضَ وَفِي التَّكْفِيرِ # يَسْقِطُ كَالْإِيصَاءِ وَالْمَنْذُورِ

The transfer of zakat fitrah and zakat property from the place of domicile of the owner does not abort the obligation, while the transfer of *kaffara* can abort it, just like wills and vows.

Despite the well-known opinion in the Shafi'i school, zakat cannot be transferred, but according to Imam Ibnu 'Ujail there are three things that are fatwaed regarding zakat that differ from the well-known opinion in the Shafi'i school, namely: 1) it is permissible to distribute zakat to one group who entitled; 2) the permissibility of distributing zakat to one person from one group; 3) the permissibility of transferring zakat from the muzakki's place to another place.

Because Motives

According to Schutz, a person's actions are not only based on "so" motives, but are also influenced by the "cause" motives behind them. This is different from Weber's view which assumes that individual actions are only based on the goals to be obtained (in order to motives). In the context of Muslim Boyan's philanthropic actions for the Bawean people, the "so" motive is based on the "cause" motive behind the action, namely:

a. Economy crisis

Economic difficulties are the main cause of the diaspora of the Bawean people to Malaysia and Singapore, as well as being a reason for their philanthropic actions towards the families left behind, in order to improve the economic welfare of the family, in the form of meeting daily living expenses, education, health and others.

b. Gratitude

There are many ways to express gratitude, including by simply saying thank you accompanied by strings of prayers being said, repaying kindness by giving gifts as a form of gratitude and gratitude, and other forms of non-material assistance, such as support, energy and ideas. -idea, as a form of reciprocity.

Muslim Boyan, who used to be a santri, would thank his kiai, including by sending philanthropy to the kiai for the person of the kiai or the kindness of the pesantren managed by the kiai. There are many ways to express gratitude, including by simply saying thank you accompanied by strings of prayers being said, repaying kindness by

²² Hasan bin Ahmad Al-Kaf, *At Taqiratu As Sadidatu Fi Al Masail Al Mufidah*, 4th ed. (Surabaya: Dar al Ulum al Islamiyah, 2006), 426.

giving gifts as a form of gratitude and gratitude, and other forms of non-material assistance, such as support, energy and ideas. -idea, as a form of reciprocity.

c. Primordial

Primordial is an attitude that arises from the mindset of primordialism, in which a person has an attachment to his region, ethnicity, tradition and culture. Primordial attitude, even though it has a negative impact, also has a positive impact. The negative impact will be felt and can surface if this primordial attitude is applied in a multi-cultural society, but the positive impact is being able to strengthen one's loyalty to one's region, ethnicity, nation and culture.²³

This primordial positive impact can be seen in Boyan Muslims in Malaysia and Singapore, not the least of whom send remittances, social philanthropy for their hometowns, which are usually allocated for public facilities, such as roads, public baths and so on.

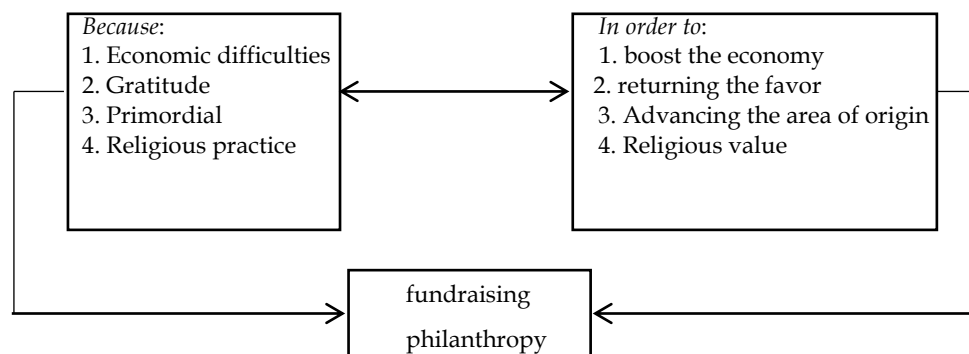
d. Religious Practices

Adherents of a devout or religious religion will display an attitude that does not contrast with the status of the religious background they bear. A good Muslim will be an individual who is consistent in practicing the teachings of the religion he adheres to.

Religious suggestions and even the obligation of Muslims in socio-economic terms is to set aside part of their assets to the as}na>f who are entitled to receive assistance. In the context of Boyan Muslims in Malaysia and Singapore it is known that not a few of them sent their zakat, waqf, alms infaq, and fidyah funds t Bawaen, to then donate these funds to the asnaf.

Scheme 2

Relationship between concepts: Because motives and in order to deep motives



²³ Asep Nurjaman, "Tantangan Primordialisme Dalam Upaya Membangun Budaya Politik Nasional," *Satwika: Kajian Ilmu Budaya Dan Perubahan Sosial* 5, no. 2 (2021).

From scheme 2 the proposition can be formulated, namely: a social action does not just happen, but is influenced by "cause" motives and "purpose/so" motives. Because of financial difficulties, it motivates fundraising and philanthropic actions so that or in the context of increasing economic welfare, because gratitude motivates actions in the framework of reciprocation, because primordial motives motivate actions to advance the region of origin, and because religious values motivate religious practices.

CONCLUSION

The philanthropy of the Boyan Community in Malaysia and Singapore plays a very important role in improving the welfare of the people on Bawean Island, so that Bawean residents can access education, health, and are able to celebrate religious ceremonies properly. The philanthropic motivation of the Boyan people in Malaysia and Singapore for the Bawean people is based on two motives, namely the "because" motive and the "in order" motive (in order to motives). The first is the causal motive, the philanthropic act is caused by family economic difficulties, as a form of gratitude, pride on the basis of ethnicity or regionalism and because of religious practices. The second is the "so" motive, that is so that the economy will prosper, in the framework of reciprocation, so that the area of origin is developed, and to acquire values in religion.

Author's Contribution

Ainun Barakah: Contribute to formulating research ideas, collecting data, processing data, and interpreting data.

Abdul Halim: Contributing to writing systematics, research methods, analyzing interpretation results, the language proofread.

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Declaration of Competing Interest

The author declares that there is no conflict of interest.

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