



Putting Parsons's AGIL Theory to Work: Analyzing Local Muslim Change of Economic Power and Financial Inclusion in Purwokerto City, Indonesia

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ABSTRACT

This study examines whether urban transformation and increasing economic activity influence the social structure of surrounding communities. The research focuses on the local Muslim community in three major economic centers in Purwokerto City, Banyumas Regency, namely Pasar Wage, Kebon Dalem Market, and the area surrounding the city square (*Alun-alun*). Purwokerto has experienced rapid economic growth and urban expansion, positioning it as a strategic destination for residents from neighboring regions. This transformation raises important questions regarding its impact on local community dynamics, particularly within Muslim society. Data were collected through observation, documentation, and in-depth interviews with selected informants, and analyzed using Talcott Parsons' AGIL framework, which includes Adaptation, Goal Attainment, Integration, and Latent Pattern Maintenance. The findings reveal that urban change in Purwokerto encompasses not only economic transformation but also social and political dimensions. The local Muslim community demonstrates a strong capacity for adaptation to economic shifts while actively pursuing economic opportunities. At the same time, social cohesion remains intact through the reinforcement of religious values, social networks, and national identity. These elements function as latent pattern maintenance mechanisms that sustain community stability amid urban change. This study highlights the resilience of local Muslim communities in balancing economic development with the preservation of social and religious values.

Keywords: talcott parsons, agil, muslim, urban change, financial inclusion.

INTRODUCTION

The AGIL/LIGA (Adaptation, Goal attainment, Integration, and Latency) is a teaching described in "The Structure of Social Action" by Talcott Parsons (1902-

1979).¹ Then, this scheme was developed between 1951 and 1956 to record sociological facts systematically in matrices. However, methodologically, the conception of the four schemes was only partially successful.²

Adaptation is a system that responds to external stimuli, adapts to the environment, and adjusts to its needs. Goal attainment is a system designed to achieve its primary goals. Integration is a system that regulates the relationships among its components. The design must complement, sustain, and renew individual motivation and the cultural patterns that create and sustain it.³

The history of Parsons' thinking of AGIL was formulated with Robert F. Bales and Edward A. Shils, his colleagues at Harvard, in 1953. Then Parsons defined it as a phenomenon within the social system that sustains spending *vis-à-vis* the internal organization and the external environment. Jacek Tittenbrun argues that AGIL is an imperative, functional structure to maintain a plan so that society survives and continues to grow.⁴

A. Javier Trevino said AGIL became the basis of all his theoretical developments, which involves a plan of action that every social system must constantly face and solve two sets—the first set concerns adaptation and goal attainment. Instrumental action concerns the relationship between the social system and its external environment, including the physical environment and its needs, as well as other social systems with which it interacts. The second set is the problem: integration and latency. That is an expressive action related to the internal social system of a human group, with sympathies in interactions *vis-à-vis* the internal organization or the external environment.⁵ Doyle Paul Johnson notes that the AGIL phases are divided into two major areas: the instrumental task area—adaptation and the achievement of goals—and the socio-emotional area—integration and Maintenance of latent patterns.⁶

George Ritzer explains that the AGIL is an adaptation emphasized in the economic field; goal attainment is a form of the social system supported by politics or government policies; and integration is the integration of cultural systems, including general values related to law and social control. At the same

¹ Parsons Talcott, *The Structure of Social Action* (Illinois: The Free Press Glencoe, 1949).

²Uta Gerhardt, "Confrontations and Controversies in the Theory of Talcott Parsons", *Sociologický časopis/Czech Sociological Review*, Vol. 53, No. 3 (2017): 448.

³Rahmat Abd. Fatah & Saiful Deni, "Institutionalisation of Political Parties Perspective of Talcott Parsons in National Prophetic Culture Transformation", *International Journal of Scientific & Technology Research* 8 (9, September), (2019), 1264.

⁴Jacek Tittenbrun, "Talcott Parsons' Economic Sociology", *International Letters of Social and Humanistic Sciences*, Vol. 13, (2014): 20.

⁵A. Javier Trevino, "Parsons's Action-System Requisite Model and Weber's Elective Affinity", *JCS: Journal of Classical Sociology*, Vol. 5, No. 3, (2005), 319-348.

⁶Doyle Paul Johnson, *Contemporary Sociological Theory: An Integrated Multi-Level Approach*, (Texas, USA: Springer Science+Business Media, LLC, 2008), 321. Talcott Parsons, Robert F. Bales, and Edward A. Shils, *Working Papers in the Theory of Action*, (New York: Free Press, 1953), 112.

time, latency is a normative problem, a motivation to fulfill a position in the social system.⁷

The AGIL paradigm is closely linked to Parsons's famous works, which explain that functional schemes are widely applied across various fields of knowledge: social, economic, political, religious, educational, legal, and others. Briefly, Parsons systematically applies AGIL to the organic, human, and socio-cultural domains. He opens with explicit criticism of previous approaches in anthropology and sociology, calling them 'conspicuously anthropocentric'. The systemic character of AGIL is underpinned by an understanding of natural reality that is itself emergent, autonomous, and self-organizing. Among the various works developed by Parsons later in sociology, it is often referred to as structural-functional theory, in which society is a social system composed of interrelated parts or elements that are in balance. Changes in one region will also affect other features. Even George Ritzer called Talcott Parsons the most important structural-functional theorist and placed his thoughts first among other writers in discussing structural functionalism.⁸

Then the social context and changes outlined in Parsons's theory are used as a framework for analyzing the local Muslim community "as an actor" in responding to urban changes in Purwokerto City, which is developing into an economic center. Weiss & Neto explained that in social change or modernity, two major problems emerged, namely the problem of social action and the problem of social order.⁹ This description can be achieved through model adaptation, goal attainment, integration, and latency, as developed by Parsons.

Purwokerto City is an administrative city of Banyumas Regency. Since the 2000s, it has become the center of community economic activity and a reflection of the city's most prominent financial center in the former region of Banyumas Resident,¹⁰ and Central Java. There are four traditional market centers: *Pasar Wage*, *Kebon Dalem*, *Sri Ratu-Moro Area*, and *City Square*.

The acceleration of economic development marks Purwokerto City's changes as an economic and business center, education quality, especially at universities, distribution of the upper-middle-class population, which is starting to be controlled in several housing estates, as well as the development of economic centers, which are the goals of the community of economic actors from various cities in Central Java.

Empirical data from Purwokerto City, as the town center, have implications for changes in the activities of local Muslim communities living around the research site, which is the focus of this article and explained using the AGIL paradigm.

⁷George Ritzer, *Sociological Theory*, (New York, USA: McGraw-Hill, Eighth Edition, 2011), 241-242.

⁸ Ritzer, *Sociological Theory*, 240-252.

⁹ Raquel Weiss & Jayme Gomes Neto, "Talcott Parsons and the Sociology of Morality", *The American Sociologist* (2021) 52:107-130.

¹⁰Nooryono, Expert Staff for Economics and Finance in Banyumas Regency, *interview*, March 12, 2016.

The focus of the study, which takes the subject or social actor as the local Muslim population, is a criticism of research that concludes that the social integration of the poor is realized as a result of paradoxes of social and economic status, making it increasingly challenging to build special programs for poverty alleviation in urban areas in Indonesia. Meanwhile, this research will discuss how the local Muslim population, including the poor, has a role in integrating as a social structure amid changes in the city's economic activity.

METHODS

This article was generated from field research in August 2016, but some field data and interviewees were updated in December 2024. The object of his research is the local Muslim community living around three market centers in Purwokerto City, namely *Pasar Wage*, *Kebon Dalem*, and City Square. People who live in the market center around the Arepatan Isola area on Jalan Jenderal Soedirman were excluded from the research object because they were far from Muslim residents.

The Wage Market is divided into two floors, accommodating 1200 traders on the lower floor and 500 on the upper floor. Around it are shopping blocks A, B, and C. *Kebon Dalem* is a market center with traditional markets, 2 supermarkets, dozens of grocery stores for various needs, and stalls for small traders. While the surrounding City Square is the market center, the most prominent changes in Purwokerto City include 1 Supermarket, 1 Super Mall, dozens of stores for various needs, and Micro, Small & Medium Enterprises (MSMEs) centers. In 2022, the Culinary and Tourism Center, developed on Jalan Bung Karno, was recently opened near City Square.

The data collection method uses observation, documentation, and interviews. Interviews were conducted with stakeholders (government) related to the development of economic centers, religious leaders, or heads of small merchant groups, as well as several traders in each location. Informants were randomly selected and easy to work with, and interviews were conducted openly using an unstructured question model.

The analysis uses the AGIL (General Action System Structure) paradigm developed by Talcott Parsons. This analysis method holds that the AGIL paradigm provides an initial hypothesis: adaptation will occur in response to societal change, especially economic changes.¹¹ The AGIL formulation conceptualizes society as resting on the interaction of four subsystems: the economy, politics, integration, and the Maintenance of values.¹² AGIL formulation conceptualized society as resting on the

¹¹ J. Dwi Narwoko & Bagong Suyanto, *Sociology: Introductory and Applied Texts* (Jakarta: Prenada Media, 2004), 350.

¹² J. Dwi Narwoko & Bagong Suyanto, *Sosiologi: Teks Pengantar dan Terapan* (Jakarta: Prenada Media, 2004), 350.

interaction of four subsystems: economics, politics, integration, and value maintenance.¹³ Also, it produces four subsystems: the member's behavior system (A), the member's personality system (G), the society-as-social-organization system (I), and the culture of that society (L).

Table 1. Structure of the General Action System¹⁴

Adaption	Goal attainment	Integration	Latency
Behavioural organism (Economy)	Personality system (Polity)	Social System (Law enforcement and social control; Religion, Families)	Cultural System (Latent Pattern Maintenance; Religion, Education, Families)

The analysis description model refers to secondary sources from George Ritzer, Doyle Paul Johnson, and Jacek Tittenbrun:

1. Adaptation, emphasizing the economic society's adaptation to the environmental system of action and non-action.
2. Goal-attainment, focus on policy-achievement of community goals.
3. Integration, development in the community -- the integration of its various social components.
4. Latency, the establishment of fiduciary systems -- processes and units that reproduce the culture of society (also known as pattern maintenance and tension management).¹⁵

The analysis may use AGIL theory to describe the social system as an entity that explains its parameters, norms, and opportunities for changing those norms.¹⁶ Subsequent Maintenance is needed because the social system is resistant to change, as is the case in this research location.

Finding and Discussion

After conducting in-depth field data collection and interviews with sources on social changes in Muslim communities in Purwokerto, the economic center, it was found that various social, economic, and religious factors influence people's behavior. The research results will be described according to Talcott Parsons' AGIL paradigm as follows;

1. Adaptation

The adaptation was interpreted in many ways. George Ritzer said it is an organism of behavior. These people behave by following a system to overcome external situations, adapting to the environment, and adjusting to their economic

¹³Jeffrey C. Alexander, "Formal and Substantive Voluntarism in the Work of Talcott Parsons: A Theoretical and Ideological Reinterpretation", *American Sociological Review*, Vol. 43, No. 2 (Apr., 1978): 177-198.

¹⁴The table is based on Ritzer, *Sociological Theory*, 242, 247, and Johnson, *Contemporary Sociological Theory*, 324.

¹⁵ Ritzer, *Sociological Theory*, 242. Tittenbrun, "Talcott Parsons' Economic Sociology", 21-22.

¹⁶ John E. Tropman and Emily Nicklett, "Talcott Parsons: A Voice from the Past, an Opportunity Missed, and a Road Not Taken", *Reflections*, Vol. 20, No. 1 (1979): 79-85.

needs.¹⁷ Jacek Tittenbrun sees it as a consequence of social heterogeneity, and it must be made due to changing conditions and the environment.¹⁸ Adaptation includes efforts to save resources in the environment and then distribute them through existing systems. Every community must be able to mobilize all the resources in its environment so the system can run well.¹⁹ In the 1950s, Parsons incorporated the term "adaptation" into his theory of action. He develops the function of adaptation in the context of action systems represented by social actors in the organization of social, cultural, psychic, and other systems, where these systems are interdependent with living systems and their environments.²⁰

The striking change in the behavioral organization of the local Muslim population in overcoming the situational differences in Purwokerto City to become an economic center is their behavior, which has to adapt from a social system of market simplicity to a social system with an urban culture that tends to be hedonistic, striking socio-economic gaps, and religious values have decreased.

a. Around Pasar Wage

The city's shift of *Pasar Wage* into an economic center has positively affected the local Muslim community, enabling it to carry out productive activities, with 60% agreeing. It means that 60% of the local Muslim community in *Pasar Wage* is adaptive to the economic activities developing around them. Adaptation is achieved by improving self-esteem and creativity to increase personal economic level, with answers reaching 80%. Improving the economy by working around the *Pasar Wage* market was 90% of the work. This is an initial response to the existence of a system that addresses situational needs from the outside and adapts to them.²¹

However, if we describe in more detail the reality in the community around *Pasar Wage*, economic improvement is more about sporadic activities than the exploration of natural resources. It can be seen that most urbanites and ethnic Chinese own the shops at *Pasar Wage*. At the same time, the local Muslim population is more likely to engage in productive activities in the primary market, both inside and outside the market, as vegetable, snack, fruit, and household equipment traders, or to work in shops in the market sector.²²

The interview results with Samad (50 years), an iced tea seller at the door of a wholesale shop that retails household clothing. He is from Kauman *Pasar Wage*, so he witnessed the era of *Pasar Wage* before it was renovated in 2002. The

¹⁷ Ritzer, *Sociological Theory*, 242. S. Megawati et al., "A-G-I-L scheme as social system to build characters caring for the environment through the Adiwiyata program", *IOP Conf. Series: Earth and Environmental Science*, No. 950 (2022).

¹⁸ Tittenbrun, "Talcott Parsons' Economic Sociology", 21

¹⁹ Fatah and Deni, "Institutionalisation...": 1265.

²⁰ Guillaume Simonet, "The concept of adaptation: interdisciplinary scope and involvement in climate change", *SAPIENS (Surveys and Perspectives Integrating Environment and Society)*, Vol. 3, No. 1 (2010): 5.

²¹ Meaning adaptation in Fatah & Deni (2019).

²² Field data in August 2017 and re-investigated in December 2022.

pressure on the city's changing is being a seller of iced tea and fried foods from 08.30 AM to 04.30 PM. The customers are visitors to *Pasar Wage* and predominantly transport drivers who stop at the venue, with an average daily gross income of IDR 200,000.

Samad's style is part of the process of adapting to economic opportunities, and due to the pressure of the necessities of life to survive in *Pasar Wage*, which has shifted from a common market area to the business center of the Purwokerto City.²³ When *Pasar Wage* was less busy than it is now, Samad worked as a casual worker, not focusing on selling drinking water like now. Samad's adaptation is an example of someone who can take advantage of opportunities by exploring positive resources to adapt to social changes in *Pasar Wage*. However, Samad feels that he cannot adapt socially to the many urbanites from different backgrounds (Javanese, Muslim, or Chinese), so social plurality is created.²⁴

The results of interviews with Sulistyono (45 years) and Yono (50 years) show that the two are still trying to live in *Pasar Wage* without considering leaving for a more comfortable place. Their dynamics take into account changes around their residence, which has become the center of the city's business. Even if these changing conditions do not significantly affect their standard of living, access to fulfilling household needs that are easy to reach makes it easy for them to adapt and feel comfortable.²⁵

b. Around Kebon Dalem

Adapting local communities to the developing economic center in *Kebon Dalem* has no significant implications for encouraging productive activities; only 40% can do so. It shows that 60% of the local Muslim community in *Kebon Dalem* is less adaptable to changes in the economic center, leading them to increase their economic activities to meet their daily needs. Therefore, this condition has a linear impact on the local Muslim community's opinion on the establishment of a business center in *Kebon Dalem*, with only 30% agreeing that it would raise individuals' economic levels.

According to researchers' observations, there appear to be fundamental differences between the economic centers of *Pasar Wage* and *Kebon Dalem*. In *Pasar Wage*, many shophouses owned by urban Muslims empower local Muslim residents and the surrounding community to engage in productive activities at the primary market. Meanwhile, in *Kebon Dalem*, economic activities tend to take place in large shophouses with expensive asset values, and migrants and ethnic Chinese own the majority. Two supermarkets dominate economic activity.

Kebon Dalem has many small shops and street small traders with huts on the sidewalks, which means "*Pedagang Kali Lima* (PKL), which is located in the former Purwokerto Terminal area to the north, but is also majority owned by migrants, while the local Muslim population is active in the small traditional market to the south. From 2016 to December 2022, the shops were located in a

²³ Samad, ice trader at *Pasar Wage*, interviewed on August 20 2017. The language was edited.

²⁴ *Ibid.*

²⁵ Sulistyono and Yono, interview on July 20 2017. The language was processed.

former terminal on land owned by the Regency Government. Banyumas has been emptied and destroyed, creating no productive resources.

c. Around City Square

Adapting to the emerging economic centers in City Square does not have significant implications for the local Muslim population, as only 40% can engage in productive activities. This shows that 60% of the local Muslim population around City Square is not responsive to the growing economic activity in the area.

The local Muslim population around City Square is predominantly office workers, so changes in the city as an economic center do not require them to adapt.²⁶

According to researchers' observations, the local Muslim community is unique in its adaptability to changes around City Square, unlike *Kebon Dalem* and *Pasar Wage*, namely in its creativity in providing services and in economic activities that can last until midnight. Therefore, "creative economy" activities around City Square include *odong-odong* rental services, children's cars, ride-hailing services, and snacks sold from carts.

However, these activities have stopped entirely since the Covid 19 virus spread in March 2019 until early 2022. The early 2022 situation has returned to normal, and creative services are getting excited again, including Micro, Small, and Medium Enterprises (MSMEs) traders who are busily trading around City Square.²⁷

The above phenomenon is evidence of the local Muslim community's adaptation around City Square to behavior that creates economic value in the form of services to meet the needs of the community and visitors, especially Supermall visitors around the Square, which has been operating since December 2016.

2. Goal Attainment

Goal attainment is a system that achieves its core objectives and completes according to its plan.²⁸ Achievement goal theory distinguishes between mastery and performance goals. Both goals concern pursuing competence and assessing one's skill level, but in different ways. Some theorists, such as Elliot (1999) and Pintrich (2000), add a goal valence dimension to the theory, allowing each goal to be framed in various ways to outperform others or avoid doing worse than others.²⁹

²⁶ H. Umar, community leaders and administrators of Islamic community organizations who live around City Square, *were interviewed* on Monday, June 6, 2017.

²⁷ Sugianto, Chairman of "Association of the Kali Lima Merchant (PKL) Sehati" of City Square, *interviewed* on December 15, 2022.

²⁸ Icel Ajzen and Arie W. Kruglanski, "Reasoned action in the service of goal pursuit", *Psychological Review*, Vol. 126, No. 5 (2019): 774; Endah Ratnawati Chotim, "Talcott Parsons' Sociological Perspective in Viewing Social Change In Society In The New Normal Era", *International Journal of Demos*, Vol. 4, No. 1: 607-617.

²⁹ Corwin Senko and Chris Hulleman. "The Role of Goal Attainment Expectancies in Achievement Goal Pursuit", *Journal of Educational Psychology*, Vol. 105, No. 2 (2013): 3.

"the Banyumas Regency Association of Traditional Market Traders" and "the Banyumas Traditional Market Traders Association (KBPPB)", two associations that rejected the policy of enforcing community activity completion (PPKM) in June 2021, when Covid-19 was deemed not acceptable.³⁴ The two associations have been used to mobilize traders for a specific purpose: opposing the local government's Covid-19 policies.

Whereas paguyuban are local, their movement within the social system is evident, especially in the defense of local people involved in the economic system, particularly in the *Pasar Wage*. When a fire occurred at Pasar Wage, floor 1, Block B, there were 37 and 9 counters on Monday, September 21, 2020. Then, the association's role was to coordinate as many as 130 *Pasar Wage* traders who were victims of the fire accident to receive IDR 15 million in assistance from the Governor of Central Java, Ganjar Pranowo.³⁵

b. Making policies and rules

It is an attainment process that involves politics or the political system. The overall goals of society must be distinguished within this framework from individual and social goals. Individual plans can be carried out on a small scale, in line with citizens' rights and interests. However, in large and complex societies, significant decisions about societal goals are often influenced by powerful collectivities, such as political parties, various interest groups, and individual citizens. Private large-scale organizations (corporate actors) can also exert influence for special ends – sometimes in inappropriate ways that benefit them more than society's welfare. The ultimate authority and power to mobilize resources to achieve societal goals is the primary responsibility of various levels of government. In a modified community, goal prioritization involves strategic political struggles and conflicts, negotiations, and compromises.³⁶

The study shows that the process of goal-setting in the economic center of Purwokerto City is strongly influenced by the success of the social system and by internal factors within the local Muslim population in each location.

The existence of politics and rules is beneficial for creating objective appeals to traders, including local Muslim residents engaged in economic activities.

Pasar Wage is a traditional market sample, strengthened by numerous regulations. The head of Traditional Market Unit (*UPTD Pasar*) Purwokerto Region I, Arief Budiman, and the Head of Industry and Trade Service (*Disperindag*) of Banyumas Regency, Titik Pudji A., are always active and play a role in structuring the trading system at *Pasar Wage* so that it is always organized and creates a conducive social system and economic activities run according to DED (Detail Engineering Design) or the detailed *Pasar Wage* existence.

³⁴ *JawaPos.com*, "Pedagang Pasar di Banyumas Tolak Ajakan Demo Protes PPKM Darurat, 19 July 2021, <https://www.jawapos.com/jpg-today/19/07/2021/pedagang-pasar-di-banyumas-tolak-ajakan-demo-protos-ppkm-darurat/>

³⁵ Eko Widiyatno, "130 Pedagang *Pasar Wage* Dapat Bantuan Rp 15 Juta", *repjogja* (online), Kamis, 10 June 2021. <https://repjogja.republika.co.id/berita/quhfa8368/130-pedagang-pasar-wage-dapat-bantuan-rp-15-juta>

³⁶ Johnson, *Contemporary Sociological Theory*: 323

Existing regulations have led to the involvement of the local Muslim community in most economic centers in *Pasar Wage*, in addition to being a primary regulatory market that is easily accessible and provides greater space for achieving economic and social goals.

Whereas in *Kebon Dalem* and around City Square, many external factors have emerged, namely large corporations pursuing economic goals, thereby narrowing the local Muslim population's ability to achieve personal or communal goals.

Regulations have encouraged the local Muslim community to participate in the economic life of *Pasar Wage*. This primary market is easily accessible and offers greater space to achieve economic and social goals.

Meanwhile, in *Kebon Dalem* and around City Square, many external factors, namely large corporations pursuing economic goals, have narrowed the local Muslim population's ability to achieve personal or communal goals.

As of December 2022, shophouses in *Kebon Dalem* remain abandoned, and the local government is pushing to exploit these resources. The City Square sector is one of the most popular areas for its purpose, especially for small local Muslim traders. Changing places, sometimes you can open sales, sometimes you have to close them. Policymakers' opinions could be more responsive. Deputy Chairperson of the Regional People's Representative Assembly (DPRD) of Banyumas, namely Supangkat, hopes that the square area will be free from street vendors because it will become dirty.³⁷

However, there is a progressive policy towards the local Muslim population around City Square in achieving its goals, namely that the Regional Government has built the "Pratistha Harsa Culinary & SMEs Center" in 2013, and Jalan Bung Karno has created an economic center, namely "Madhang Maning Purwokerto," since 2020. In both locations, local Muslim residents around City Square can carry out activities to achieve economic and social goals.

Thus, the role of policy towards all market and economic activities of the local Muslim population in the vicinity is always controlled and monitored by the Head of the Market Department of the Industry and Trade Service (*Dinperindag*) of the Banyumas Regency, who, in December 2022, will be held by Sarikin.

3. Integration

Integration is a social system consisting of a plurality of individual actors who interact with each other in situations that at least have physical or environmental aspects. Those actors who are motivated by tendencies toward "satisfaction optimization" associated with their position are defined and mediated within a structured, shared system of cultural symbols.³⁸

To function effectively, social systems must have solidarity, and their activities must be coordinated to maintain social order and achieve other desired

³⁷ Supangkat, *Interview*, November 2022.

³⁸ Ritzer, *Sociological Theory*, 244. Talcott Parsons, *The Social System* (Glencoe, Ill: Free Press, 1951), 5–6.

results. Integrative is the need for socio-emotional attachment in coordinating interdependent and mutually supportive lines of action. Socio-emotional ties should not be for personal interest but as social solidarity and a willingness to work together, especially to overcome conflicts.³⁹

Integration is essential in Purwokerto City, which is evolving to become an economic center. The evolution of a city into a business center has created more heterogeneous social structures, with a greater number of elements. It has also created more complex social situations, with the potential for social tensions and conflicts.

It was found that local Muslim residents in Purwokerto City are facing urban changes, even though they have different numbers of representatives; most of them have integrated with other systems of shared values and still believe that norms serve as a regulatory system and control for social change. Integrating the local Muslim population into cultural norms and systems amid urban change is a significant factor that helps maintain social stability and sustainability and promotes social harmony.

a. integration of personality system

The integration of the personality system into the social system's structure is fundamental. According to Parsons, achieving social order is challenging because various personality systems compete within society. To maintain social order, at least two main mechanisms are needed: social control through norms and socialization. These two mechanisms regulate normatively against competitive individual desires and personalities to reach a consensus.⁴⁰ Soerjono Soekanto summarized these two aspects through socialization and social control mechanisms.⁴¹

The local Muslim residents of *Pasar Wage* demonstrate a strong commitment to integrating into urban communities with diverse ethnic, racial, and religious backgrounds. The average answer shows that they are trying to get to know each other and sell to each other, reaching 70%, meaning that only 30% are passive in integrating with the flow of social change.

The interview results with one of the community leaders who lives on Jalan Wakafiyah, Mr. Ahmad (54 years), said that the community around *Pasar Wage* is open to urban society because their daily lives have long been integrated with people of different ethnicities, beliefs, and even Chinese people.⁴²

The people who live in *Kebon Dalem* provide very significant responses to urban flows. The average answer shows that those who try to get to know reach 70%, while those who don't try to get to know are only 30%.

³⁹ Johnson, *Contemporary Sociological Theory*: 322.

⁴⁰ Marlian Arif Nasution, "Agama dan Masalah Makna Dalam Teori Sosiologis Talcott Parsons", *Al-Hikmah: Jurnal Theosofi dan Peradaban Islam*, Vol. 4, No. 1 (2022): 136.

⁴¹ Soerjono Soekanto, *Sosiologi: Ruang lingkup dan Aplikasinya*, (Bandung: Remaja Karya, 1985): 113.

⁴² Ahmad, *interview* on Monday, August 7, 2022.

Communities around City Square show less significant responses to urban change. The average answer shows that only 40% of people try to get to know and interact with each other. We then confirmed the questionnaire results with H. Umar (67 years), an influential community figure around City Square, who stated that the local Muslim residents in the area have a strong sense of Social unity. However, the condition and profession of the local Muslim population with a background in office workers make the symbol and status seem unembedded in their personality.⁴³

b. Integration of Social and Cultural system

Talcott Parsons explained that the social system consists of individual actors who interact in situations with at least environmental (physical) aspects, actors who have the motivation and tendency to optimize satisfaction defined within the system, and culturally structured shared symbols.⁴⁴ The change of Purwokerto city to an economic center has changed its social structure, symbolically and culturally, and the motivations of individuals or actors, especially migrant residents, as well as environmental changes, so that the function of integration is essential as a controller for every part or component of the social system that is in the city's economic center.

The main aspects of integrating social and cultural systems are controlled through national ties and events with Indonesian themes, which unite local and urban communities through various civic activities. They are structured in a relationship called *Rukun Tetangga* (RT) or Neighbor Association, *Rukun Warga* (RW) or Resident Association, *Pembinaan Kesejahteraan Keluarga* (PKK) or Family Empowerment and Welfare, and *Dasa Wisma* for Local Mothers Association. The peak moment of social system integration, encompassing all social elements, occurs during Indonesia's Independence Day celebration on August 17. Various community activities, community service, health walks, national parades, and competitions show togetherness and social integration, reducing tension and resistance between elements of the local Muslim population and immigrants.

The village-level government officials play a role in successfully integrating the social system through socialization and control in the three economic centers, ensuring it remains intact and usually runs without intimidation, factional confrontation, or friction. Village officials have carried out the function of pattern maintenance by providing a set of norms and values that motivate them to act. Social and cultural integration is part of the solution for the local Muslim population, which tends to integrate personalities less attached to the functions of the social structure.

⁴³ H. Umar, Board of Baznas Banyumas Regency, and community leaders. *Interview* on Friday, December 2, 2022.

⁴⁴ Ritzer, *Sociological Theory*, 244.

4. Latency

Robert H. Lauer explained that latency is a pattern-maintenance function, a tool to motivate staying in integration.⁴⁵ Doyle Paul Johnson explains that latency means members of a social system are subject to saturation and the demands of other social systems. Therefore, all social systems must provide for periods during which members are temporarily relieved of their obligations within that system. However, their commitment to the structure and functional design must be maintained and sometimes strengthened during this latency period. In some cases, specific mechanisms can be developed to help restore motivational energy and renew or enhance the commitment to shared cultural values and norms. In large-scale systems, such as communities, this can take the form of ritualistic celebrations, including holidays, Thanksgiving, and other observances. Other rituals may be observed for smaller systems, such as birthday celebrations. Such practices also help strengthen members' socio-emotional bonds and shared moral values, thus reinforcing the underlying commitment.⁴⁶ George Ritzer stressed that, for the cultural system to carry out its latency function, actors must have norms and values, motivation, and cultural patterns that prompt them to act.⁴⁷

Meanwhile, Doyle Paul Johnson emphasizes the need to strengthen emotions toward moral values, especially regarding the meaning and ultimate purpose of life. Religious institutions are especially relevant because they promote and reinforce higher values, moral codes, and systems of meaning. The education system also makes a significant contribution to maintaining latent patterns by socializing recruits of each new generation, transmitting the basic cultural patterns necessary for participation in social life, and preparing them to contribute to society. Families are also involved when they socialize their children in rules and patterns of social life that are implicitly understood and generally accepted.⁴⁸

From several explanations, it can be shortened that latency or latency-pattern maintenance measures how far the local Muslim community maintains a pattern, in this case, social values such as culture and traditions, which are usually carried out as mutually agreed norms and become a motivation to take action.

a. Maintenance of religious patterns

The pattern of religious Maintenance, as the tradition of the local Muslim population in each research location, reflects social identity amid the hustle and bustle of Purwokerto City, which is becoming an economic center.

The Maintenance of religious practices at *Pasar Wage* is evident in the Al-Ishlah mosque on the 2nd floor, established in 1999. During Friday prayers at the

⁴⁵ Robert H. Lauer, *Perspectives on Social Change*, Transl.: Alimandan (Jakarta: Rineka Cipta, 1993), 110. Eny Lestari, "Kelompok Tani Sebagai Media Interaksi Sosial (Kajian Analisis Fungsional Struktural Talcott Parsons)", *Agritexs*, 16 December (2004): 59-73.

⁴⁶ Johnson, *Contemporary Sociological Theory*: 322.

⁴⁷ Ritzer, *Sociological Theory*, 244.

⁴⁸ Johnson, *Contemporary Sociological Theory*: 333-4.

Al-Ishlah mosque, many traders attend. The *ta'mir* (management) of the mosque is also active, especially in the scheduling of *rawâtib* and Friday prayers. Still, there are more prayer activities at noon, *Asar*, and *Maghrib* (after sunset). As for the *Isha'* (nighttime), there is only *azan* (call to prayer), *iqamat*, and prayer. At *Subuh* time, the dawn prayer is rather crowded because many traders are already selling at 2.00 AM and join the congregation.

The tradition of hospitality at *Pasar Wage* is also unique and exciting; inclusivity is very evident in the harmonious community that celebrates religious values. There is the Hok Tek Bio Temple, founded around 1831 and led by Oey Yoe Wan in 2016. Meanwhile, according to the Head of the Hok Tek Bio Temple, Suryana Erawan, the tradition is usually the lion dance performance, or *Barangsai*, at every Chinese New Year. However, since 2020, due to COVID-19, performances were suspended until January 2022 and will resume in 2023.⁴⁹ Then, a tented food stall on the left side of the Hok Tek Bio Temple entrance, with traders from China and Java.

The local Muslim population in *Kebon Dalem* is still developing various religious activities, which are very strong as a social pattern amid the community's dense economic activities. In addition to obligatory prayer activities, such as at *Pasar Wage*, the local Muslim community in *Kebon Dalem* often holds recitations on Islamic holidays at the At-Taqwa Mosque on Jalan M. Syafi'i without disrupting the economic activity around two supermarkets.

The At-Taqwa Mosque is always crowded with worshippers. Ustadz Faris Abdurrahman, who always looks after the mosque, explained that in 1 week, 4 days are set aside for routine recitation, namely Monday, Wednesday, Friday, and Saturday. The participants include residents, immigrants, and economic actors in the area around the mosque, as well as the general public.⁵⁰ It shows that the economic center's latency is embedded in structured social patterns within Muslims' internal religious activities.

However, there is also latency in general social-religious patterns, with the main drivers or actors being elements of the local Muslim population. As in the Joint Prayer event on Sunday, March 26, 2017, with the North Police Chief, located in front of the Pasar Sari Mulyo Office, *Kebon Dalem* area, members of the East Purwokerto Police and the Banyumas Police Parsonsil carried out recitation and prayer jamaah (together).⁵¹

While the religious pattern of the local community around City Square is in the Baitussalam Great Mosque, next to the main Square and next to the Supermall, supermarkets, shops and street vendors, the existence of this mosque is not only a center for religious Maintenance but also a facility for economic

⁴⁹ Suryana Erawan, Head of the Hok Tek Bio Temple, Purwokerto, *interview* on Monday, December 12, 2022. The language has been edited.

⁵⁰ KPMI Purwokerto, "Jadwal Kajian Rutin di Masjid At-Taqwa Purwokerto", <https://kotapurwokerto.com/jadwal-kajian-rutin-di-masjid-at-taqwa-purwokerto/>.

⁵¹ Andi (Humas Polsek Purwokerto Timur), "Polsek Purwokerto Timur Banyumas Amankan Do'a Bersama dan Pengajian", *Tribatanew* (online), March 27 2017. (<http://tribatanews.polri.go.id/>)

actors to rest, due to the large area and mosque organizations that support this. This condition differs from the Al-Ishlah mosque in *Pasar Wage* and the At-Taqwa mosque in *Kebon Dalem* in that, from the perspective of the building and its location, it is impossible to accommodate facilities outside the pattern of religious Maintenance.

b. Maintenance of National Values

The Maintenance pattern based on national education is a mandatory structure disseminated to all social structures across all regions of Indonesia, as well as to the local Muslim community in 3 economic centers in Purwokerto City.

Everyone involved in any activity, including the economy, in every region must still take the time to maintain the national function. What is obligatory without disclosure is involvement in the August 17 Indonesian Independence Day Celebration, understanding historical moments such as the youth oath and the sanctity of *Pancasila*, and supporting the continuity of government, namely, general elections held every five years. So, maintaining national values can be preserved through social, economic, and cultural changes, including in Purwokerto City.

c. Islamic Financial Integration and Inclusion

Financial inclusion is a set of financial services for commercial and retail customers who are marginalized from the system, delivered at affordable, accessible costs to mobilize savings, channel credit, and facilitate payments, as well as to increase economic growth and reduce poverty.⁵² In Indonesia, inclusive financial inclusion has been recognized since the 2008 financial crisis, which impacted low-income groups. Financial Services Authority Regulation No. 76/2016 explains that financial inclusion aims to eliminate all barriers to obtaining or using banking services, thereby improving people's welfare.⁵³

In this regard, the local Muslim community in Purwokerto has been integrated into economic activities that capitalize on financial exclusion, particularly in savings and financing. The results of interviews with all resource persons in *Kebon Dalem* and around the Square indicate that they understand financial inclusion. Especially those around the Square, because they are geographically close to banking institutions and BAZNAS. However, the local Muslim community in the Wage Market actually feels that there are obstacles due to the offer of illegal credit, which comes to the market every day, providing financing with easier, faster access. This challenge is integrating financial inclusion with local Muslim communities operating in traditional markets.

⁵² Ramananda Singh and Sankharaj Roy, "Financial Inclusion: A Critical Assessment of Its Concepts and Measurement," *Asian Research Consortium* 5, no. 1 (2015): 12-18.

⁵³ Della Ayu Az Zahra and Shochrul Rohmatul Ajija, "The Effect of Financial Inclusion on Inclusive Economic Growth in Indonesia," *JJET (Journal of Applied Economics)* 8, no. 1 (2023): 55-67.

CONCLUSION

Some conclusions rest on discussions about adaptation, goal attainment, integration, and latency of the local Muslim community in dealing with urban changes in the economic center in Purwokerto:

The local Muslim community has adapted to changes in the situation and economic activities in the Purwokerto market centers by increasing income to meet economic needs, with an average rate above 60 percent. Even so, this adaptation remains within the lower middle class, which does not play a significant role in shaping social networks.

Goal attainment for the local Muslim community, which is adapting to the city's shift toward becoming an economic center, is not from the upper middle class, so the goal is not to spend a lot of financial resources to become more competitive. They only use "paguyuban" (association) to achieve goals. There are differences between *Pasar Wage* and *Kebon Dalem*; political and regulatory support is heavily involved in the existence of the local Muslim community. At the same time, in City Square, there is still a conflict of perceptions between economic actors from the local Muslim community and policymakers.

Integration with the development of the local Muslim community to achieve conducive, constructive integration in economic centers, grounded in personality, social, and cultural systems. *Pasar Wage* is a category that is very conducive to social integration, given the very heterogeneous backgrounds of its residents. The structure of *Kebon Dalem*, where large shops are squeezed together, needs to be integrated with active economic activities, but integration in the socio-cultural field has already been established. In City Square, it doesn't seem to integrate the local Muslim community because of its environment, which has a community of office workers and government backgrounds.

Latten-Pattern Maintenance of the social structure amid economic activity in the location, that is, the care of religion, is strategic in sustaining the social and cultural system. Meanwhile, maintaining national values is also a structured part of social functions in the third location, as it is an obligation for all Indonesians. This Maintenance, especially Islamic financial inclusion for the local community, across all research locations, aims to increase economic activity.

Author's Contribution

Hastin Tri Utami, Akhmad Faozan: Contribute to formulating research ideas, collecting data, processing data, and interpreting data

Hastin Tri Utami and Parno: Contributing to writing systematics and research methods

Hastin Tri Utami and Naerul Edwin Kiky Aprianto: Contributing to collecting data and analyzing interpretation results

Ahmad Dahlan and Muhammad Sirajuddin Qahtan Hamdan: Contribute to compiling a literature review and to language proofreading.

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The author declares that there is no conflict of interest.

Ethical Approval

Ethical approval No patient-identifying parts in this paper were used or known to the authors. Therefore, no ethical approval was requested.

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