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The Actualization of the Adat Basandi Syarak–Syarak Basandi Kitabullah Philosophy in the Business Ethics of Minangkabau Women at the NA Beauty Center Beauty Clinic

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Abstract: This study aims to analyze the actualization of the Adat Basandi Syarak—Syarak Basandi Kitabullah (ABS-SBK) philosophy within the business ethics of a beauty clinic owner, specifically in the case of NA Beauty. The research employs a qualitative approach with a single-case study design. Data were collected through in-depth interviews with four informants the owner, a physician, an employee, and a client in September 2026, and subsequently analyzed using the ABS-SBK framework as a benchmark for coding. The findings indicate that the owner interprets ABS-SBK as both an identity and a moral compass, wherein syarak (Islamic law) serves as the boundary and adat (customary norms) dictates the procedures manifested through practices such as musyawarah (deliberation), raso jo pareso (empathy and discernment), and suko samo suko (mutual consent). ABS-SBK is realized through transparent promotion (avoiding exaggerated claims), upfront pricing,

Abstrak: Penelitian ini bertujuan menganalisis aktualisasi ABS-SBK dalam etika bisnis pemilik klinik kecantikan pada kasus NA Beauty. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus tunggal. Data dikumpulkan melalui wawancara mendalam dengan empat informan (pemilik, dokter, karyawan, dan pelanggan) pada bulan September 2026, kemudian dianalisis dengan ABS-SBK sebagai tolok ukur pengodean. Berdasarkan pernyataan informan, hasil penelitian menunjukkan bahwa pemilik memaknai ABS-SBK sebagai jati diri dan kompas moral yang menempatkan syarak sebagai batas dan adat sebagai tata cara, antara lain melalui musyawarah, *raso jo pareso*, dan *suko samo suko*. Praktik, ABS-SBK diwujudkan melalui promosi tanpa klaim berlebihan, harga yang dijelaskan sejak awal, pemeriksaan izin tenaga medis dan produk, penjelasan tindakan dua tahap oleh petugas dan

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verification of medical personnel credentials and product licenses, a two-stage explanation of procedures (provided by both staff and the physician), and the absence of sales targets. The novelty of this research lies in its conceptualization of ABS-SBK as an ethical framework tested in practice rather than merely a cultural identity within a sector that intersects with healthcare services.

Keywords: Business Ethics; ABS-SBK; Minangkabau Women; Beauty Clinic.

dokter, serta ketiadaan target penjualan. Kebaruan penelitian ini terletak pada pembacaan ABS-SBK sebagai kerangka etika yang diuji dalam praktik, bukan hanya identitas budaya, pada sektor yang bersinggungan dengan layanan Kesehatan.

Kata Kunci: Etika Bisnis;ABS-SBK; Perempuan Minangkabau; Klinik Kecantikan.

A. Introduction

Beauty clinics have become one of the fastest-growing service businesses in many cities, driven by rising public demand for personal care, appearance, and aesthetic services. Women occupy two positions at once: they are both consumers and business owners or managers. A beauty clinic does not merely sell products or treatment procedures; it also manages customer trust, information about benefits and risks, pricing, privacy, and responsibility for service outcomes (Siska et.al, 2020). Unlike ordinary service businesses, it touches customers' bodies and health, so trust becomes the basis of the transaction. At the same time, competition pushes operators to attract customers through social media promotion, which opens the door to claims about treatment results that do not match reality. A study of a MS Glow agent in Jambi illustrates this: a consumer reported that an advertisement differed from the actual product, and the owner acknowledged that employees had not been careful enough in conveying information amid competition and limited man power (Ilham et al., 2025).

Consumers who are careless in choosing a clinic may suffer harm. The National Agency of Drug and Food Control (BPOM) announced the discovery of 14 hazardous cosmetics in the second quarter of 2026, and in July 2026 a member of the House of

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Representatives (DPR) asked BPOM to tighten its oversight of illegal cosmetics on digital platforms. Legal studies show that beauty clinic patients can become victims of fake doctors, a problem linked to weak oversight of medical personnel licensing (Khoiruddin et al., 2025). From a sharia perspective, aesthetic procedures are also regulated: Fatwa No. 41 of 2020 of the Indonesian Ulema Council (MUI) permits fillers on the condition that the materials are halal, harmless, and administered by trustworthy medical personnel (Sam & Putri, 2025).

For Minangkabau women entrepreneurs, business decisions are made in line with the philosophy of *adat basandi syarak, syarak basandi kitabullah* (ABS-SBK). This philosophy represents the peak of the interaction and integration between Minangkabau *adat* and Islam, and it can serve as a pattern for improving welfare through a local economy grounded in the philosophy of *adat* (Cahya et al., 2025). In the Minangkabau context, ABS-SBK links customary values with Islamic teachings. It functions not only as a cultural identity but also as a moral guide and a form of religious social capital that promotes honesty, trust, solidarity, mutual assistance (*gotong royong*), and responsibility in economic activity. ABS-SBK is therefore both a moral guide and an economic strategy based on local wisdom (Elvita et al., 2026)

The matrilineal kinship system places women in an important position in Minangkabau families and society (Nurman, 2019) and Minangkabau cultural values can be a creative resource for women entrepreneurs (Sari et al., 2024). The beauty industry, including beauty clinics, has become an inseparable part of modern life and has grown rapidly as awareness of the importance of physical appearance has increased. In the contemporary era, both men and women pay growing attention to aesthetics and attractiveness (Kawa et al., 2013). This has encouraged the emergence of clinics that offer a wide range of services, from skin and hair care to cosmetic procedures intended to enhance individual attractiveness. As the industry has grown, challenges have arisen concerning ethical practice, including transparency, honesty, and the impact on customers' health and well-being. One aspect now attracting increasing attention is the

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integration of religious values, particularly Islamic values, into ethical practice in beauty clinics (Izhar et al., 2025)

As the business industry develops, beauty clinics are becoming increasingly widespread, with many brands emerging. NA Beauty is an interesting example in this context. Established in Bukittinggi in 2018, the clinic has obtained an operating permit, medical procedure certification, and professional skills certification. This raises critical questions about the halal status of the products used, the development of human resources, and the systems applied. As a business in the beauty sector, the clinic focuses not only on improving physical appearance but also seeks to apply ethical values grounded in Islamic teachings. In its operations, NA Beauty emphasizes honesty, professionalism, and respect for every individual, employees and customers alike, in line with Islamic teachings. This approach creates a model that can serve as a reference for the beauty industry in adopting firmer moral principles, and it responds to public concern about the lack of clear ethical standards in the industry.(Pradana, 2026)

Existing studies address several adjacent aspects but have not directly examined the actualization of ABS-SBK in the business ethics of Minangkabau women in beauty clinics. Research on ABS-SBK among Minangkabau traders in Medan shows the role of this philosophy in business ethics, trust, solidarity, and kinship networks, but its object is traders, not beauty clinics (Elvita et al., 2026). Research on Minangkabau women in economic activities highlights women's roles in family businesses and the local economy but has not examined the management of beauty clinics (Yuhendri et al., 2025). Research on the determinants of the entrepreneurial spirit of Minangkabau traders shows the influence of matrilineal culture on the desire to become entrepreneurs and on Minangkabau women's participation in business, but it does not discuss business ethics in the beauty industry (Cipta, 2019). Research on the determinants of the entrepreneurial spirit of Minangkabau traders shows the influence of matrilineal culture on the desire to become entrepreneurs and on Minangkabau women's participation in business, but it does not discuss business ethics in the beauty industry (Cipta, 2019).

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These studies reveal several gaps. First, ABS-SBK has been studied at the level of the general economy (Cahya et al., 2025) but not in ethical practice in aesthetic services, so how this philosophy is carried out in clinic business decisions remains unanswered. Second, research on Islamic business ethics in the beauty sector has mostly taken the perspective of customers, salons, or product agents, whereas the perspective of Minangkabau women clinic owners has rarely been the focus. Third, research on Islamic business ethics in general remains dominated by a normative style (Sofyan et al., 2024), so empirical studies on how values are carried out, including their gaps with practice, are still needed. This study fills these gaps with three novelties. First, its subjects are Minangkabau women owners in the beauty clinic sector. Second, ABS-SBK is treated as an ethical framework tested in practice (actualization), not merely as a cultural identity, so that gaps between philosophy and practice can be identified. Third, the sector lies at the border between the beauty business and healthcare services, so the owner's ethics intersect with regulation, sharia provisions, and patient safety.

This study aims to analyse how Minangkabau women who own beauty clinics actualize the ABS-SBK philosophy in the ethics of managing their businesses, using the case of NA Beauty. The aim is elaborated in two questions: How do the owner or manager of NA Beauty understand the ABS-SBK philosophy? How are ABS-SBK values actualized in the business ethics of the beauty clinic? Theoretically, this study enriches understanding of how a local philosophy is carried out as business ethics. Practically, it is expected to serve as material for reflection for beauty clinic managers in building businesses that prioritize not only profit but also honesty, trust, service quality, and responsibility toward customers and society.

B. Research Method

This study uses a qualitative approach with a single-case study design. NA Beauty was purposively selected because it is owned and managed by a Minangkabau woman, operates as a beauty clinic, and the owner was willing to serve as an informant. The

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research was conducted in Bukittinggi in September 2026. The informants consisted of the owner as the key informant, a physician or medical personnel member, and a clinic employee also include a client.

Data were collected using three techniques. First, semi-structured interviews explored the informants' understanding of ABS-SBK, their experience in making decisions, and management practices. Second, observation examined service delivery, price communication, privacy protection, and complaint handling. Third, documentation consisted of reviewing promotional materials, price lists, standard operating procedures (SOPs), consent forms, and other documents approved by the clinic.

C. Result and Discussion

The Owner's Interpretation of ABS-SBK at NA Beauty

NA Beauty has operated in Bukittinggi since 2018. The business began with the owner's interest in aesthetic treatment and an opportunity, because there were still few beauty clinics in the city at the time. The owner's father, a physician, suggested aesthetic training outside the city, and the initial capital was provided by her parents and later repaid in install men. The initial challenge mentioned was promoting the clinic and its treatments. The clinic grew from having no employees to having several employees and increasingly more equipment. Its main services include acne treatment, facials, peeling, and vitamin injections, for female customers aged roughly 14 to 50. The owner interprets ABS-SBK as an identity and a moral compass that sets *syarak* as the boundary of all business activity. She stated that whatever is done in the beauty business "must not go beyond Islamic teachings," and that ABS-SBK enables Minangkabau women to "stand firm, hold high dignity, and play a strategic role without losing their feminine nature." She learned of this philosophy at school and from her Qur'an teachers. *Adat* and Islam are understood as "very closely connected and united," with Islam as the priority.

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The owner of NA Beauty interprets ABS-SBK as a guideline that connects Minangkabau cultural identity with Islamic teachings. She acquired this understanding through religious education and instruction from her school days and while learning to recite the Qur'an. For the owner, ABS-SBK is not only part of cultural identity but also a consideration in deciding which actions may or may not be taken in the business. She explained that beauty business activities must remain within the limits of Islamic teachings. This is reflected in her statement that she refuses customer requests for certain beauty procedures that, in her belief, are not in line with sharia, even though those procedures could generate greater financial profit. The owner said: "If a patient requests a treatment that is truly not in line with Islamic values, I will firmly refuse it, even though I know the profit would be large."

This statement shows that the owner's business decisions are not based solely on market demand and profit but also on the moral and religious boundaries she believes in. ABS-SBK thus functions as a normative framework that the owner uses to determine the acceptable limits of business practice. This finding is reinforced by the physician's statement that procedures contrary to religious values and the principles applied by the clinic will not be performed. The statement indicates consistency between the principles conveyed by the owner and the medical personnel's understanding of the procedures permitted at the clinic.

Actualization of the *Raso jo Pareso* Value in Customer Service

The value of *raso jo pareso* emerged as an important finding in NA Beauty's business ethics practice. In the informants' explanations, the value relates to the ability to consider customers' feelings, needs, and conditions while also using rational judgment before making a decision. This value was actualized when the owner gave the example of a customer who wanted a more expensive skin booster treatment while, in her assessment, the customer's needs could be met with a more affordable peeling treatment. The owner chose to recommend the treatment she considered appropriate to the customer's needs even though the profit from that service was smaller.

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The owner explained that a clinic must not pursue profit alone but must consider the treatment that customers truly need. An employee confirmed a similar experience: when a customer wanted a treatment costing millions of rupiah, the owner still prioritized the customer's skin needs, which were judged to be adequately handled with a cheaper treatment. From the customer's side, the informant stated that the clinic does not prioritize profit alone but also considers patients' needs and interests. The customer mentioned that information about services can be asked via WhatsApp and is explained again by employees or the physician when the customer visits the clinic. This finding shows that *raso jo pareso* does not stop at cultural understanding but is translated into service considerations, the choice of treatment, and communication with customers. In this context, concern for customers' needs becomes one form of business ethics experienced by those who receive the service.

Honesty, Trustworthiness (*Amanah*), and Responsibility in Business Practice

The interviews show that the owner emphasizes the importance of giving honest information about services, prices, and treatment results. The owner stated that clinic promotion must not make exaggerated claims about the results customers can obtain. In setting prices, the owner explained that costs are calculated from components such as cost of goods, capital, and the labour of the personnel involved. Information about procedures and costs is also conveyed before treatment is carried out. According to the informants, customers first receive an initial explanation from the administrative staff, after which the physician explains again the procedure to be performed.

This practice is consistent with efforts to build trust through openness of information. The customer confirmed that information about services, prices, benefits, and risks was explained clearly enough. The customer also stated that staff were informative and offered solutions to complaints raised. Responsibility toward customers is also seen in efforts to protect privacy. The owner stated that customers' personal information and skin conditions are not disclosed, while treatment areas use partition curtains to maintain privacy. These statements show that service is understood not only

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as an economic transaction but also as a relationship that requires trust and respect for the customer.

Deliberation and Respect for Employees

Deliberation and consensus (*musyawarah dan mufakat*) emerged as a principle used in managing working relationships at NA Beauty. The owner stated that the division of tasks and the setting of days off are discussed together. Employees also explained that differences of opinion and work problems are resolved by sitting together to find a solution considered fair. One employee explained that tasks are divided through deliberation and consensus so that no one feels disadvantaged. The employee also noted that communication in the workplace prioritizes politeness, while problems that arise are resolved with a cool head. Besides deliberation, the owner treats the performance of prayer as important in the workplace. She stated that attention to prayer is one of her considerations in recruiting employees and that employees continue to be reminded of it throughout the employment relationship. An employee confirmed that the owner consistently reminds them not to neglect prayer. This finding shows that religious values and communication ethics are directed not only at customers but are also applied in the relationship between owner and employees. Deliberation becomes a mechanism for managing operational problems, while politeness and attention to worship become part of the work culture built by the owner.

Blessing (*Barakah*) as the Meaning of Business Success

The interviews show that the owner of NA Beauty does not define success solely by the size of profit. The owner emphasizes the blessing of the business (*keberkahan*), gradual growth, and the wish for the business to keep growing without exceeding the religious principles she believes in.

In the interview, the owner stated that what matters most is running the business with blessing and not pursuing worldly profit too much. She also expressed the hope that NA Beauty will continue to grow, meet patients' needs, and provide benefit by

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creating jobs. This success has a relational dimension. Customer trust is considered important because the clinic operates in the service sector and its sustainability depends on its relationship with customers. The customer interviewed said she has continued to use NA Beauty's services since the clinic began operating because she is satisfied with the treatment, the prices, the friendliness of the owner and employees, and the information provided without exaggeration.

Based on these findings, NA Beauty's success can be understood through several dimensions that emerged in the interviews: business sustainability, customer trust, the development of skills and facilities, job opportunities, and the owner's belief in the blessing of the business. These dimensions are interpretations of the research data, not measures of success that have been tested quantitatively.

ABS-SBK as a Benchmark Carried Out in Practice

The findings show that *syarak* functions as the final boundary, while *adat* provides the language, the procedures, and the mechanisms of decision-making. This is in line with the understanding that *adat* in everyday life must be consistent with Islamic teachings (Fajria & Fitrisia, 2024) and with the view of ABS-SBK as an integration of *adat* and Islam in the local economy (Fardius, 2021). The owner maps customary expressions, namely *raso jo pareso*, *suko samo suko*, and *musyawarah*, onto Islamic values of justice, *muamalah* (commercial transactions), and *amanah*. This pattern reinforces the finding that *petatah-petitih* (customary sayings) can internalize the values of Islamic economic law (Warman et al., 2023). The values the owner refers to also overlap with the cultural values of Minangkabau women identified (Sari et al., 2024), The values the owner refers to also overlap with the cultural values of Minangkabau women identified by Sari et al. (2024), namely religiosity, honesty, perseverance, and creativity, which appear in her emphasis on worship, honesty, persistence, and innovation in treatments. The statement that ABS-SBK enables Minangkabau women to hold a strategic role without losing their feminine nature is consistent with the important position of women in the matrilineal system (Wulan Puspita Sari, 2026).

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Islamic Business Ethics in Practice.

The reported practices can be read through the principles of Islamic business ethics. *Syarak* as the boundary reflects unity (*tawhid*); pricing and recommendations based on need reflect justice and balance; *suko samo suko* reflects free will and willingness; the division of responsibility between the owner and the physician reflects accountability; and concern for patients' needs reflects benevolence (*ihsan*) (Beekun, 1997). Compared with the MS Glow agent in Jambi, where the principle of truthful information was hampered by competition and employees' lack of carefulness (Ilham et al., 2025), the NA Beauty informants reported no exaggerated claims and repeated explanations. This difference should be read cautiously because the sector and scale of the businesses differ and because the reports here come from within the clinic itself. The customer assessed ethics mainly through friendliness, clarity of information, responsibility, and discounts, and did not mention ABS-SBK. This pattern is in line with the finding that service quality is more dominant than Islamic business ethics in the satisfaction of a Muslimah salon's customers (Putri & Pradesyah, 2025) customers experience ethics as service quality. The owner's framing of lawful (*halal*) and blessed sustenance also supports the idea that Islam can be a source of inspiration and resilience for women entrepreneurs (Tlaiss & McAdam, 2021).

Regulation and Patient Safety

Natalia dan Andryawan (Natalia & Andryawan, 2025) emphasize that informed consent for aesthetic procedures must be substantive, that facilities share responsibility through licensing, credentials, and SOPs, and that pressure to meet daily procedure targets can be a root of problems. The division of responsibility reported by the owner and the physician is in line with this facility responsibility. The two-stage explanation lasting about 20 minutes indicates an effort toward meaningful consent, and the absence of sales targets, mentioned by three informants, removes one of the pressures noted in

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that study. However, the physician did not answer how consent is recorded, so the meaningfulness of consent is so far supported by the reported process but not yet by documents. The reported checking of registration certificates (STR) and practice licenses (SIP) is in line with the need for credential verification shown by the case of fake doctors (Gopalan, 2024), but document verification is still required.

Sharia Boundaries on Services.

Menurut Masyitoh (Masyitoh et al, 2025), According to Masyitoh et al. (2025), MUI Fatwa No. 41 of 2020 permits fillers on the condition that the materials are halal, harmless, and administered by trustworthy medical personnel. The owner refuses fillers that alter facial shape, as well as thread insertion (*tanam benang*) and blood-based treatments, so the boundary she sets appears stricter than the conditional permissibility. This study does not assess whether this view is right or wrong; rather, it notes that the owner translates *syarak* through her own reading and sets that boundary on services, including toward physicians who are able to perform the procedures and patients who request them. In this respect the owner acts as a gatekeeper of values who extends the facility's responsibility into the normative realm. The cost is clear: procedures that are trending and profitable are not offered

The Gap Between Philosophy and Practice.

The implementation of ABS-SBK has been reported to face problems (Asrinaldi & Yoserizal, 2020) but all informants here reported alignment, and the owner stated that there is no difference between her personal values and clinic practice. Two explanations can be examined. First, the alignment may be produced by screening from the outset: conflicts rarely arise because services that might conflict with the values are not offered, so the gap is managed through limitation rather than compromise. Second, the alignment may be influenced by idealized answers, because all informants are part of the clinic environment. This study therefore cannot conclude that no gap exists, only that gaps were not reported and are managed by limiting services

Contribution and Implications.

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Theoretically, the data show three mechanisms of ABS-SBK actualization: *syarak* as the boundary of services; *adat* as the procedures and decision-making mechanism (*musyawarah*, *kato nan ampek*, the four modes of speech); and customer needs as the measure (*raso jo pareso*). This study also responds to the dominance of the normative approach in Islamic business ethics research (Sofyan et al., 2024) with empirical evidence from a single case. Practically, for regulators and those who guide clinics, the results show the need for verifiable documentation of consent and licensing, and for clear guidelines so that Muslim owners who set sharia boundaries on their own can refer to agreed provisions. Recruitment practices that make worship a primary requirement show the internalization of *syarak* in human resource management, and their implications for equal employment opportunity need further examination

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D. Conclusion

This study concludes that the owner interprets ABS-SBK as an identity and a moral compass that sets *syarak* as the boundary of all business activity and *adat* as the procedures and decision-making mechanisms, including deliberation and consensus, *raso jo pareso*, and *suko samo suko*. Furthermore, across five areas of practice, according to the informants, ABS-SBK is realized through promotion without exaggerated claims, prices explained from the outset, verification of STR, SIP, and product permits, a two-stage explanation of procedures by staff and the physician, the absence of sales targets, and limits on services judged contrary to *syarak*. Finally, tensions between business interests and values arise around trends in aesthetic procedures and the choice of more profitable treatments. The owner manages them by declining such procedures, offering alternatives, and recommending treatments according to patients' needs. A gap between philosophy and practice was not reported and appears to be managed by limiting services from the outset rather than through compromise

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