

GENEALOGY OF MOHAMMAD HATTA'S ECONOMIC THOUGHT

¹Sofhian, ²Wahyudin Nteu

¹²IAIN Sultan Amai Gorontalo

Email: sofhian@iaingorontalo.ac.id; wahyudinnteu@gmail.com

Article history:		Abstract:
Received:	14 th July 2022	People's economy is a breakthrough that was initiated by Mohammad Hatta to fight the Dutch capitalism system, which is also the third way of the Indonesian economy. One thing that is very fundamental in people's economic activity is common prosperity. gotong royong is a principle that is built in the people's economy to achieve common prosperity, not the prosperity of a few people. Hatta as the founding father of the nation as well as a leading economist has created a form of people's economy in the form of cooperatives as reflected in Article 33 of the 1945 Constitution. The concept of cooperatives is proof of Bung Hatta's concern for the economic conditions of the Indonesian people who were colonized by Dutch capitalism. Hatta's thoughts are related to the concept of sharia economics, namely mutual assistance and justice. Bung Hatta is one of the many prominent economists who devote his ideas to the progress of the nation, through Bung Hatta's people's economic ideas are able to solve economic problems felt by the Indonesian people, so departing from these problems it is necessary to have a comprehensive study of Mohammad Hatta's thoughts. The purpose of this research is to get an overview of the Genealogy of Mohammad Hatta's Economic Thought which is objective, complete and comprehensive. The research method in this thesis is, this type of research is more specific is library research, with the method of preparation in descriptive form. Data collection technique in this research is literature study (Library Research). That is by reading, understanding and analyzing books and exploring various literatures that have relevance to the author's research study for qualitative data. This study concludes, People's economy is a very effective tool for the Indonesian economy, the prosperity achieved is mutual prosperity. People's economy is very accepted by all circles, is not exclusive and very relevant in the modern era.
Accepted:	14 th July 2022	
Published:	28 th September 2022	
Keywords: Genealogy, Thought, Economics		

A. INTRODUCTION

Talking about the people's economy will certainly never be separated from the figure of Mohammad Hatta. a figure known by the familiar name of Bung Hatta who is a proclaimer in this country. he expressed his ideas about the people's economy through speeches, writings to books written by himself. In his speech, Hatta once expressed his thoughts

That the economy is governed by joint effort. This does not aim to kill small companies that can only be done by a group of people and do not offend public needs.¹

Basically, the people's economy which was initiated by Bung Hatta, which was based on the principle of justice, was present as a middle way and a solution in responding to the failure of Communism and Liberalism which was developing at that time. From the start, Bung Hatta had firmly rejected the concepts of Capitalist and Communist economics, because they were considered to be very detrimental to the people. So at that time Bung Hatta then offered the concept of populist economy as a third way in the economy. This is evident, in the conditions of the economic crisis in Indonesia in 1997-1998, where the people's economy played a role in helping small and medium enterprises and cooperatives, especially in the difficulty of producing and distributing basic needs of the community in the agricultural sector, the level of food production was in a safe condition so that the level of rice imports can be suppressed and also the export-oriented plantation sub-sector shows positive growth.²

¹ Hindi Junaidi, Studi Terhadap Konsep Ekonomi Kerakyatan Mohammad Hatta Menurut Presfektif Islam (Skripsi, Universitas Islam Negeri Sultan Syarif Kasim Riau: 2011), hlm.5

² Ibid. hlm. 5

Then another factor behind the birth of Muhammad Hatta's economic concept was the culture or tradition of the Minangkabau people who at that time were in the trading profession. In this trading tradition gave rise to a typical Minang culture which is known today as cooperatives. For every buying and selling activity or entrepreneurship that involves the ability of individuals or families, the term is called *kongsi*, and a number of business partners join the principle of profit sharing, which is now known as profit sharing.³

The Minangkabau trading tradition in it shows the values of cooperation and mutual cooperation, this can be seen in the democratic style of the Minangkabau society which is a collective society, not individualistic or totalitarian.⁴

In addition to the traditions of the Minangkabau people in terms of trading, the Minangkabau people have traditionally had a democratic way of life. This can be seen, for example, in the way decisions are made in the villages, which are always carried out through deliberation, which actively involves the villagers. If there is a king's decision that is not approved by the people, then the people who do not agree can use the *pepe* rights. What is meant by *pepe*'s rights is that if the people object to the regulations made by the king, then the people come to the square to sunbathe as an expression of protest against the king's rules which they feel are unfair. Therefore, Bung Hatta argues that *Pepe*'s rights are evidence of democracy original.⁵

In the economic concept of Mohammad Hatta according to the author, many provide benefits to the people even though Mohammad Hatta himself did not show Islamic symbols in his economic concept. Why is that? The author's analysis that he does not want to corner one of the other religious groups. This is because he does not use any of the symbols of any religion in his economic concept. He is not anti-Islam, but here Hatta puts forward substantially more in the spirit of thought which of course is explored in Islamic values rather than promoting religious symbols that can damage unity and togetherness. So that then arises the desire not to make Islam a mere ritual religion, but to make Islam a religion based on the values of justice, without having to look at any group. Therefore Bung Hatta firmly believed that Islamic values and norms would be accepted by any group as long as they were not conveyed in formalism and Islamic symbols.

Bung Hatta emphasized the importance of implementing a people's economy or economic democracy as a way of realizing social justice in Indonesia. As in his writings, "Political democracy alone cannot carry out equality and brotherhood. Next to political democracy, there must also be economic democracy. Otherwise, humans have not been free, equality and brotherhood have not existed, because that is the ideal of social democracy, covering the entire environment that determines human destiny".⁶

During the Japanese occupation in Indonesia, cooperatives were known as *kumiai*. Where cooperatives at that time were controlled by the Japanese government, all cooperatives functioned as distributors of basic necessities for the benefit of the Japanese war. As a result, this is very detrimental to members and the Indonesian people even when a cooperative established by the Dutch government must get approval from the Japanese side.⁷

By looking at the situation that is so apprehensive, it encourages Bung Hatta to restore the people's economic system which was built from the roots of the Indonesian people's customs. Namely collectivism, which was later replaced by a capitalist economy. So that the results of Bung Hatta's efforts and hard work can be realized after Indonesian independence. Where Bung Hatta builds the people's economy by means of cooperatives, as cooperatives are in accordance with the mandate of the 1945 Constitution Article 33. Bung Hatta trusts cooperatives as the pillars of the national economy or as the main pillars of the economic resilience of an independent nation.⁸

The dynamics of this cooperative continue to go through the twists and turns of life which is so difficult that the cooperatives in Indonesia suffered a considerable loss for the growth of cooperatives in Indonesia until finally in 1945 together with the independence of Indonesia, until finally the cooperative rose again with a new spirit through the presence of Mohammad Hatta with the idea of the economy without changing the slightest what the purpose of the cooperative from the beginning was formed, namely to raise the people's economy through cooperatives. Why cooperative? Because cooperatives, according to Bung Hatta, are a very effective tool to build a people's economy. As he puts it: "the cooperative further educates the spirit of self-confidence and strengthens the will to act. With cooperatives, all of the people can participate in building, gradually progressing from small through medium ones to finally a large economy."⁹

From the description above illustrates that the Indonesian economy in its history has experienced a fairly long journey, starting from an economy based on collectivism or mutual cooperation, as the basis of this economy from the beginning was extracted from the customs of the Indonesian nation. and then over time with the entry of the

³ Mochtar Naim, *Hatta Dan Pembangunan Ekonomi Koperasi Di Indonesia Dalam Pemikiran Pembangunan Bung Hatta*, (Jakarta: pustaka LP3ES Indonesia, 1995), hlm. 133

⁴ Fadli Zon, *Pemikiran Ekonomi Kerakyatan Mohammad Hatta*, (Jakarta: Library, 2016), hlm. 45.

⁵ Chephy Chaeruman Hutabarat, *Pemikiran Mohammad Hatta Tentang Demokrasi dalam Perspektif Islam*, (Skripsi, Institut Agama Islam Negeri Raden Intan Lampung: 2015), Hlm 5.

⁶ Mubyarto, *Ekonomi Kerakyatan* (Jakarta Selatan: Lembaga Suluh Nusantara, Cetakan 1, 2014), hlm. 140.

⁷ Ahmad Zakarsi, Alim Mustofa, *Demokrasi Ekonomi*, (Malang: Averroes Press, 2012), hlm. 7.

⁸ Mubyarto, *"Bung Hatta Dan Perekonomian Rakyat", Dalam Pemikiran Pembangunan Bung Hatta*, (Jakarta: PT Pustaka LP3ES Indonesia, 1995), hlm. 127.

⁹ Hindi Junaidi, *Studi Terhadap Konsep Ekonomi Kerakyatan Mohammad Hatta Menurut Perspektif Islam* (Skripsi, Universitas Islam Negeri Sultan Syarif Kasim Riau: 2011), hlm. 10.

western capitalist economic system which at that time began to colonize the Indonesian economy, until finally the Indonesian economy fell into the hands of the Dutch, the Indonesian economic system was controlled by the Dutch by replacing the collectivism system into a western capitalist system. This became a big challenge and a formidable task for Muhammad Hatta to restore the Indonesian economy which was colonized by the Dutch.

Based on this description, the author focuses and seeks to analyze the above problems with the title: "Mohammad Hatta's Genealogy of Economic Thought".

B. MOHAMMAD HATTA AND FOUNDATIONS

1. Overview of Mohammad Hatta's Biography

Mohammad Hatta was born on August 12, 1902 in Bukit Tinggi, one year after Soekarno who was born on June 6, 1901. Mohammad Hatta was a smart and diligent child, he was categorized as a lucky child because he was born and grew up in an educated and economically well-off family. . Therefore, he can get a good education not only at home but also abroad. For 11 years Hatta spent his time studying in the Netherlands. Hatta's father named Muhammad Djamil and his mother named Siti Saleha who all came from Minangkabau. Hatta's father is a descendant of the tarekat cleric in Batuhampar, near Payakumbuh, West Sumatra. While his mother came from a merchant family in the high hills. Hatta is the second child, after Rafiah who was born in 1900. Since childhood, Hatta has been educated and raised in a family environment that adheres to the teachings of Islam. His paternal grandfather, Abdurahman Batuhampar or who is familiarly called Shaykh Batuhampar, is known as the founder of the surau in Batuhampar, one of the surau that survived after the Padri war. Batuhampar itself is a small village located between a high hill and Payakumbuh.¹⁰

Mohammad Hatta's parents first gave him the name Mohammad Athar. Athar itself means "fragrant". However, because it was difficult for old people and his environment to mention Athar's name, he was called "Atta" everyday which later developed into a new name "Hatta".¹¹

Bung Hatta followed religious studies from childhood. After sunset, Bung Hatta came to the surau to learn more about religion, the first thing to do was to learn to read the Koran. Because, this is an absolute requirement that must be mastered by every Muslim. Bung Hatta followed this Al-Quran learning with full attention and seriousness. As a result, Bung Hatta mastered the learning faster than the other friends.¹²

When Hatta was only 7 years old, his father had died. After the death of his father, his mother Hatta remarried to Agus Haji Ning, a merchant from Palembang. Haji Ning is a trade relation of Hatta's maternal grandfather, Ilyas Bagindo Marah. From her marriage to Haji Ning, Hatta's mother, Siti Saleha, was blessed with one child, all of whom were girls.¹³

Since childhood, Hatta attended a Dutch school. He completed his basic education at Europese lagere school (ELS) in Bukit Tinggi in 1916. Then completed his meer uitgebreid lagere school (MULO) in Padang in 1919. In 1921, he completed the handel middlebare school (trade school) in Batavia. After completing trade school, Hatta studied at the economics high school in Jakarta nederland handelshogeschool, rotterdam, netherlands.¹⁴

When he was 15 years old, Hatta started his career as an organizational activist, as treasurer of the Jong Sumatranen Bond (JSB) Padang branch. In this city, Hatta began to accumulate knowledge about the development of society and politics, one of which was through reading various newspapers, not only newspapers published in Padang but also Batavia. It was through this that Hatta became acquainted with the thoughts of H.O.S Tjokroaminoto in the Indian messenger newspaper, and Agus Salim in the Neratja. At the age of 17, Hatta graduated from MULO. He then left for Batavia to continue his studies at the Prins Hendrik School of Trade. Here, Hatta began to actively write. His essay was published in the magazine Jong Sumatra, Hatta's thoughts became sharper because he was honed with a variety of readings and coupled with his experience as treasurer of the central JSB.¹⁵

If Hatta's father's family came from a clerical environment, then Hatta's mother's family was a merchant family. Ilyas title Bagindo was angry, Hatta's grandfather from his mother's side, or what he usually called Hatta Pak Gaek was a big trader. Her mother's family was involved in various companies, including timber export, the transport business and postal contracts with the government. So it is quite clear that Hatta grew up in a family environment that was very concerned about commercial issues. So it is not surprising that the science chosen to be occupied by Hatta is economics.¹⁶

1. Mohammad Hatta's intellectual works related to economics

Regarding his works related to economics, the author makes the work of mohammad Hatta as part of the primary sources in this research, including:

- a. Our democracy, free and active and future economy is the first work of mohammad Hatta in which it reviews how Indonesia's economic democracy in the future can be free from the shackles of the capitalist and liberalist economy which at that time undermined the Indonesian economy. Hatta realized this with his economic concept called the

¹⁰ Muhammad Muhibbudin, *Bung Hatta Kisah Hidup Dan Pemikiran Sang Arsitek Kemerdekaan*, (Yogyakarta, Araska, 2019), hlm. 13.

¹¹ Meutia Farida Swasono (Penyunting), *Bung Hatta, Pribadinya Dalam Kenangan*, (Jakarta: Sinar Harapan Bekerjasama Dengan Universitas Indonesia, 1980), hlm. 5.

¹² Silvia Hannani, *Bung Hatta dan Pendidikan Karakter*, (Yogyakarta: Depok, 2018), hlm. 18.

¹³ Muhammad Muhibbudin, *Bung Hatta Kisah Hidup dan Pemikiran Sang Arsitek Kemerdekaan*, (Yogyakarta: Araska, 2019), hlm. 16.

¹⁴ Salman Alfarizi, *Mohammad Hatta Biografi Singkat*, (Yogyakarta: Garasi, 2009), hlm. 17.

¹⁵ *Ibid.* hlm. 18

¹⁶ Fadli Zon, *Pemikiran Ekonomi Kerakyatan Mohammad Hatta*, (Jakarta: Library, 2016), hlm. 38

people's economy through cooperative institutions which Hatta considered as a means of developing the people's economy. Therefore, according to Mohammad Hatta, democracy should not give birth to individualism, but must lead to a life framed in collectivism. Democracy must also uphold the sovereignty of the people and hold the highest control over the running of the government.

- b. The following work is entitled Introduction to the path of sociological economics, which is the 4th printed book of Mohammad Hatta regarding the progress of humans or society in achieving prosperity. Human goals in achieving prosperity generally cause various kinds of problems related to scientific information. In this connection, two schools of economics emerged. One seeks to investigate and explain the persistent problem with the laws of statics which place the center of attention on the problem of value and value. While the other school is more on the explanation of the journey of economic life in history which is called the law of dynamics. It is more important for them to seek the historical laws that govern growth.¹⁷
- c. Mohammad Hatta's next book is Guided Economics, the substance of this book is as in his idea. Hatta wants that the application of democracy is not only in the political field as applied by western countries, but must also include economic democracy such as the wealth of a country which concerns the lives of many people. Such as electricity, water, mining are not controlled by certain individuals or groups, but in this matter the people also have the right to participate in enjoying the natural resources that exist in this country.¹⁸ Therefore, a guided economy requires government intervention in the people's economy and makes various regulations in order to achieve social justice.
- d. Several articles on the economics of Mohammad Hatta volume 1 concerning the way of the economy and cooperatives, first, Bung Hatta explained that at first the consumption cooperative was established, because at that time the Indonesian people saw the problem that the majority of Indonesians experienced regarding the need for consumer goods at the lowest possible prices, especially for the small people. Then the workers take on a role by trying to advance the cooperative, by buying the goods produced with the wages they receive. Small wages along with the need to buy goods for daily needs make workers attracted to consumption cooperatives. Then the second, credit cooperatives that were established to assist the needs of its members for credit. The majority of members in credit cooperatives are small traders and small farmers. Third, there are many production cooperatives in agrarian or agricultural countries such as Denmark. Indonesia, which is also an agrarian country, is expected to be able to advance this production cooperative, because production cooperatives are a high goal, said Bung Hatta.¹⁹
- e. The next book entitled the issue of economic development assistance for Indonesia, was written by Hatta in 1968, in the context of this book, Hatta really aspires for Indonesia to be independent, independent in all fields including independence in the economy, Mohammad Hatta wants a prosperous and prosperous people's economy, no poverty. This is based on the interest of Muhammad Hatta after seeing the development of cooperatives in Europe which is so advanced and beneficial for the people's economy. So that the struggle of Hatta in improving the people's economy has brought results with the ideals of cooperatives.

The idea of a cooperative is then stated by Hatta in an article, namely Article 33 of the 1945 Constitution, its contents read:

1. The economy is structured as a joint effort based on the principle of kinship
2. Production branches that are important to the state and which control the lives of the people are controlled by the state
3. The earth, water and natural resources contained therein shall be controlled by the state and used for the greatest prosperity of the people.²⁰
- f. In the context of this book, Hatta stated that in the development of the national economy, Hatta strongly supports the existence of interest in each bank to support the progress of the Indonesian economy. but on the other hand, a devout Muslim has different views regarding the issue of interest and usury. For Hatta, interest and usury are not the same, the spirit they have is different. The spirit of interest according to Hatta is a productive spirit, in which the money is used to create a company or promote a company which ultimately leads to economic progress. In contrast to usury which in nature leads to a consumptive spirit, in a sense, people will not lend money with interest not for business but to meet urgent needs for themselves. Therefore, Hatta cannot imagine if there is a bank without interest, but it is a different story if the management and employees are all rich people who work not getting paid but only hoping for Allah's pleasure, but unfortunately that person does not exist (or maybe rather there isn't any yet).²¹
- g. Bung Hatta's next work on nationality and democracy volume 1, in the context of this book, Mohammad Hatta explains that the application of democracy is not only in the political field, as is applied by western countries. But also economic democracy, where the wealth of a country that concerns the livelihood of many people such as electricity, water, mining is not controlled by certain individuals or groups, but in this case the people also have the right to participate in enjoying the natural resources that exist in this country.²²

¹⁷ Mohammad Hatta, *Pengantar ke Jalan Ekonomi Sosiologi*, (Jakarta: Gunung Agung, Cet 4 2002), hlm. 9

¹⁸ Mohammad Hatta, *Ekonomi Terpimpin*, (Jakarta: Djambatan, 1967), hlm. 46.

¹⁹ Mohammad Hatta, *Beberapa Fasal Ekonomi 1*, (Jakarta: Balai Pustaka, 1960), hlm. 127

²⁰ Mohammad Hatta, *Masalah Bantuan Perkembangan Ekonomi Bagi Indonesia*, (Jakarta: Djambatan, 1968), hlm. 12.

²¹ Mohammad Hatta, *Beberapa Fasal Ekonomi Jilid Ke II Jalan Ke Ekonomi Dan Bank*, (Jakarta: Dinas Penerbitan Balai Pustaka Djakarta, 1958), Cetakan Ke III, hlm. 206.

²² Mohammad Hatta Emil Salim, Penyunting), *Karya Lengkap Bung Hatta Jilid I Kebangsaan Dan Kerakyatan*, (Jakarta: LP3ES, 1998),

Seeing the picture of Mohammad Hatta's thoughts that gave birth to many works further proves his contribution to the country, to the development of the national economy.

2. Works of Supporting Figures of Thought Mohammad Hatta

As for the supporting works of the thought figure of Muhammad Hatta in the field of economics, the authors make this as part of the secondary sources in the research, including:

- a. In Muhammad Muhibbuddin's book, Bung Hatta, The Story of the Life and Thought of the Architect of Independence.
- b. Furthermore, in his book Salman Alfarizi entitled Mohammad Hatta A Brief Biography.
- c. The next book written by Silvia Hannani is entitled Bung Hatta and character education.
- d. Furthermore, in Adhe Firmansyah's book entitled hatta si bung who is honest and simple.
- e. In his book Fadli Zon with the title People's Economic Thoughts Mohammad Hatta.
- f. In his book Mochtar Naim with the title Hatta and the Economic Development of Cooperatives in Indonesia in the Thought of Bung Hatta's Development
- g. In his book, Mubyarto, entitled People's Economy.
- h. In his book, Mubyanto, entitled "Bung Hatta and the People's Economy", In the Thought of Bung Hatta Development.
- i. In his book Sritua Arief with the title Indonesian People's Economy: Memories of Bung Hatta.
- j. In Itang's book, Mohammad Hatta's Cooperative Economic Thought: Its Relevance to Islamic Economic Ethics.
- k. In his book Achmad Solihin entitled Cooperative Economy
- l. In his book Rozalinda entitled Islamic Economics.
- m. In his book Munandar Soelaeman entitled Basic Social Sciences, Theory and Concepts of Social Sciences.
- n. In his book Pandji Anaroga Dan Ninik Widyanti entitled Cooperative Management-Theory and Practice.
- o. In his book Ahmad Zakarsi and Alim Mustofa entitled Economic Democracy.
- p. In his book, Muhar Mardjono, entitled "Memories of Bung Hatta's Personal Doctor." In Bung Hatta, His Personality in Memories.

Furthermore, the supporting works in this research, which are written in the thesis, include:

- a. In Hindi Junaidi's thesis entitled The Study of Mohammad Hatta's Populist Economic Concepts According to Islamic Perspectives
- b. Furthermore, in Sitti Muallimah's thesis entitled The Concept of People's Economy Mohammad Hatta in the Review of Maqasid Syariah.
- c. In Chepry Chaeruman Hutabarat's thesis entitled Mohammad Hatta's Thoughts on Democracy in an Islamic Perspective.
- d. In his thesis, Aan Nur Hasim Ashari with the title Muhammad Hatta's Thoughts on People's Economy from the Islamic Economic Perspective, Mohammad Abdul Mannan.
- e. Furthermore, in Panji Patra Angaredho's thesis entitled Economic thought of mohammad hatta in terms of Islamic economics perspective.
- f. In his thesis, Yoka Roza, entitled Perspective of Islamic Economics Against People's Economic Thoughts, Mohammad Hatta.
- g. Furthermore, in the thesis written by Camelia Fanny Sitepu about
- h. Cooperative Economic Development in Indonesia
- i. Furthermore, in a journal written by Herlina Setiyarini entitled Mohammad Hatta's Thoughts on Cooperative Economics in 1925-1953
- j. Furthermore, in a journal written by Sofia Rida entitled Philosophy of Economics according to the Islamic View.

3. Influential characters

From the previous background review, the author has described that the people's economy campaigned by Mohammad Hatta was nothing but against the capitalist and liberalist economic system that was developing in Indonesia at that time. Mohammad Hatta's anxiety could not be separated from the figures who influenced the thoughts and character of Mohammad Hatta. So here the author will suggest who the figures who influenced Mohammad Hatta's thoughts were:

- a. Prophet Muhammad SAW. Every human being, especially Muslims, must idolize the Prophet in his life. Because every word and behavior of the Messenger of Allah deserves to be imitated. moreover, the teachings brought by him are a blessing for the whole world. This is for Mohammad Hatta, the Prophet is a very idolized figure, because for Mohammad Hatta, Islam brought by the Prophet Muhammad is a good teaching that always advocates for upholding justice and peace. This can be seen in the behavior of Mohammad Hatta when he saw there was evil and injustice in the country, his conscience was called to change it. Moreover, there is injustice in the economy. So it is appropriate for Bung Hatta who instilled the values of justice under the Prophet Muhammad, always shown that justice through the concept of people's economy by Mohammad Hatta.
- b. The family environment became the initial environment for the formation of the behavior patterns and personality traits of Mohammad Hatta. Therefore, for me, Mohamad Hatta's family is also a figure for him because they have influenced thoughts and have a large portion for the figure of Mohammad Hatta.
- i. Mohammad Hatta's parents certainly had a big role in influencing the thoughts and behavior of Mohammad Hatta. Since childhood, Mohammad Hatta was raised in a religious environment. His father was named Haji Mohammad

Jamil and his mother was named Siti Saleha, both of whom had an extraordinary role in educating Bung Hatta. Starting from religious matters to education, the role of both parents is always tucked away. Thanks to the intervention of his parents, Hatta grew up to be a smart and brave person. Therefore, for the author, both of them are figures from the figure of Mohammad Hatta because they have a very extraordinary role in educating Mohammad Hatta

- ii. Mr. Ilyas, is a postal expedition entrepreneur who delivers shipments to various parts of Sumatra. Ilyas is known by his grandchildren as Pak Gaek. One thing that has become a concern for Mohammad Hatta from Pak Gaek is that he always cares for others and is tolerant. It can be seen how Pak Gaek always treats his employees humanely, he never once scolded and rebuked his employees. Even Pak Gaek once told Mohammad Hatta that employees should be treated with kindness and human beings because employees are the ones who help the business run smoothly. From his grandfather, Bung Hatta learned a lot about how to build concern for others by treating others with a sense of kinship. That feeling then became an example which manifested itself in Bung Hatta
- iii. Bung Hatta's grandmother was also the main character for him who provided Bung Hatta with honesty. This woman who was admired by Bung Hatta did not hesitate to punish her favorite granddaughter if she was not honest in her life. The values of honesty grew and developed in Bung Hatta so that it became a character that was difficult to separate from him. This looks like it happened when Bung Hatta, who was punished by his grandmother at that time, stood in a circle for violating the promise that had been agreed upon, so Bung Hatta accepted the punishment by standing in a circle, so when the day was getting late. Bung Hatta was picked up by his uncle, but Bung Hatta immediately refused because Bung Hatta only wanted his grandmother to pick him up as a form of responsibility rather than his actions.

Bung Hatta's honesty brought him to attitude and action in carrying out the mandate given. For example, when he was trusted to be a treasurer in various organizations until he finally became a vice president, where honesty really took care of him in using state facilities for his family and personal interests. It can be seen from the firmness of Muhammad Hatta when he refused his nephew Hasyim Ning's offer to pick up Bung Hatta's mother to West Java with his driver and official car. If you want to live in luxury, Bung Hatta could actually, especially with his capacity as vice president in this country, Hatta could do that. However, Bung Hatta understands very well that everything will be accounted for before God, therefore Bung Hatta does not want to blame the rules and continues to prioritize the aspect of honesty in his life.

- c. Revonholt. Revonholt's thinking in cooperatives is the basis of Muhammad Hata's thinking in initiating cooperatives in Indonesia. this can be seen when Mohammad Hatta was studying in the Netherlands, Hatta was interested in Revonholt's view of the basics of economic democracy which was carried out in the form of cooperative associations. What did mohammad Hatta see at that time? What is seen is that cooperatives foster a sense of responsibility towards the people. Therefore, it is not surprising that Bung Hatta chose cooperatives as a tool to build and improve the economy of the Indonesian people. So it is clear that Revonholt's thoughts became Mohammad Hatta's initial reference in initiating cooperatives in Indonesia.

C. MOHAMMAD HATTA'S ECONOMY REVIEWED IN SOCOCULTURAL GLASSES

a. Bung Hatta's Initial Thoughts

Mohammad Hatta was known as a figure who always adhered to the principles he believed in. Even in fighting for the status of an independent Indonesia, Bung Hatta wanted to make Indonesia a country that accommodates the interests of all groups, not just for a few people or certain groups. Even Bung Hatta was willing to give up his position in order to maintain the unity of the Indonesian nation.²³

Hatta was the first character to introduce the name "Indonesia" in an article published by De Socialist in December 1928. In his various writings we will find that Bung Hatta is the figure closest to the people, in fact he always upholds democracy, and also very concerned about human rights (HAM) in national life. Not only that, Bung Hatta also saw that education also played an important role in building national character. According to him, "Knowledge can be learned by anyone who is intelligent and sharp-minded, but human beings with character are not obtained just like that. Hatta is arguably a multi-dimensional thinker, because the scope of his thoughts is very diverse, ranging from issues of nationality, education, economics, philosophy to matters of constitutional law."²⁴

In this chapter, the author wants to present some of Bung Hatta's thoughts which have become symbols of the struggle so far. We know that Mohammad Hatta's thoughts were very broad, even though Bung Hatta was formally an economist, but his thoughts were not limited to economic issues, but also politics, law, religion and philosophy. This can be seen from his collection of books and his works.

1. Nationality

Bung Hatta apart from being an educated person from a young age, he was also famous as a political activist who never gave up in the struggle. Since the mid-1920s, Hatta began to witness unfavorable phenomena in the leadership of the national movement. At that time Hatta was disappointed with the Nationalist movement. Although he himself did not doubt their Nationalism. However, disappointment could not be hidden when Hatta saw that the people were

²³ Salman Alfarizi, *Mohammad Hatta Biografi Singkat*, (Yogyakarta: Garasi, 2009), hlm. 97.

²⁴ *Ibid*. hlm. 98

conditioned to parrot the leader in the interests of the leader so that all decisions of the leader had to be accepted voluntarily. That way, "if Indonesia is independent, then the people will still be oppressed by those in power."²⁵

In Bung Hatta's observation, there were three types of "nationality" that developed at that time which were universal phenomena. The three types of nationality, in their own language, are the "noble stamp" nationality, the "intellectual stamp" nationality and the "people's stamp" nationality. Hatta lays out the characteristics of each.

First, the "noble stamp" nationality measures nationality according to its own group. from the days of the former kingdom to the Dutch colonial era, the aristocrats (nobles) belonged to the government group. The Dutch rulers understood very well that the Indonesian people were easier and willing to be ruled by the native heads who ruled before.²⁶

So that, what is embedded in the skull of the aristocrats is that they feel in power, do as they please and as they wish to the Indonesian people. by doing all kinds of oppression. with such nationalism, the people are not counted, except to serve the ruler.

Second, the national understanding of "intelligent stamp" which holds that power must be in the hands of the intellectuals or the educated. If independence is achieved, because they have high abilities, they will lead the nation and state.²⁷

The aristocratic nationality and the intellectual brand are not in accordance with Hatta's wishes, because both look down on the people, and both do not involve the people in government and decision-making.²⁸

Therefore, Mohammad Hatta chose the third nationalism, namely the nationality of the "people's stamp" which always puts the interests of the people and the nation above the interests of others. According to Bung Hatta, that is what must be built. Why? Because the people are the body and the soul is the nation. The people are the measure of the high and low degree of a nation. With the people we will go up and with the people we will go down.²⁹

Of the three national concepts above, Bung Hatta was more inclined to use the national concept of the people's stamp. Because "nationality" according to Bung Hatta cannot be separated from "populist". Because, the two words are items from Bung Hatta's thoughts to unite all Indonesian people.

1. Mohammad Hatta's People's Economy in the 1945 Constitution

People's economy is an economic system based on economic power in the hands of the people. This populist economy places a position on the 4th precept which reads "people led by wisdom in deliberation/representation. From this it means that the prosperity of the community that must be prioritized is not the prosperity of the person/individual. Because in principle the economy is structured as a joint effort based on the principle of kinship. That way prosperity will be felt by everyone. And that was built by Mohammad Hatta through his cooperative institution to control the lives of many people. So many opinions say that the cooperative idea is still relevant today, although it needs to be reinterpreted according to the existing changes. But the substance is that the cooperative has the principle of collectivism, not the principle of individualism.

During Hatta's time, there were two small successful economic projects, namely the batik cooperative and the Gresik cement. At that time, the cooperatives were united into a union of Indonesian batik cooperatives, which we know as GBKI. As a result of Bung Hatta's guidance, GBKI eventually grew into a "conglomerate" with its own factories.³⁰

Mohammad Hatta's thoughts became one of the benchmarks for the formulation of the 1945 Constitution article 33, namely:

a. Verse 1

The economy is structured as a joint effort based on the principle of kinship.³¹

Article 33 of the 1945 Constitution paragraph 1 explains the Indonesian economy which is based on the principle of kinship.

This means that the Indonesian economy cannot be based on liberal or socialist principles, but must be based on the principle of kinship to realize the lives of many people.

b. Verse 2

Production branches which are important to the state and which affect the livelihood of the people are controlled by the state.³²

This means that the state here has the right to control and maintain production branches such as oil and other mining goods, controlled for the livelihood of many people.

c. Verse 3

²⁵ Ibid. hlm. 99

²⁶ Ibid. hlm. 99

²⁷ Aman, *Pemikiran Hatta Tentang Demokrasi, Kebangsaan dan Hak Azasi Manusia*, (Tesis, Universitas Negeri Yogyakarta: 2002), hlm.

11.

²⁸ Ibid. hlm. 11.

²⁹ Salman Alfarizi, *Mohammad Hatta Biografi Singkat*, (Yogyakarta: Garasi, 2009), hlm. 100

³⁰ Salman Alfarizi, *Mohammad Hatta Biografi Singkat*, (Yogyakarta: Garasi, 2009), hlm. 118

³¹ YokaRoza, *Perspektif Ekonomi Islam terhadap Pemikiran Ekonomi Kerakyatan Mohammad Hatta*, (Skripsi, Institut Agama Negri (IAIN) Bengkulu: 2017), hlm. 56

³² YokaRoza, *Perspektif Ekonomi Islam terhadap Pemikiran Ekonomi Kerakyatan Mohammad Hatta*, (Skripsi, Institut Agama Negri (IAIN) Bengkulu: 2017), hlm. 56.

The earth, water and natural resources contained therein are controlled by the state and used for the greatest prosperity of the people.³³

This means that the natural wealth controlled by the state, whether it is natural wealth on earth or on earth, must be used for the welfare of the Indonesian people as a whole.

d. Verse 4

The National Economy is organized based on economic democracy with the principles of togetherness, efficiency, justice, sustainability, environmental insight, independence, and by maintaining balance.³⁴

This means that the Indonesian economy must prioritize the principles of togetherness, efficiency, justice, and create an independent nation in advancing the national economy.

b. Thinking Factor

1. Religious and academic factors

In childhood, Mohammad Hatta studied religion seriously and diligently, studied religion and the Koran at the age of 5 years from a well-known cleric in Minangkabau. The cleric was Sheikh Muhammad Djamil Djambek (1860-1947) whose place was not far from Mohammad Hatta. After sunset, Bung Hatta studied religion with other friends to gain further understanding and religious learning. Bung Hatta was very lucky to get religious education from a young age from a cleric. The religious education of Sheikh Mohammad Jamil Djambek helped build Bung Hatta's character so that in his life Bung Hatta was not easily influenced by actions that were contrary to religious teachings. For example, Bung Hatta was very anti-corruption, collusion and nepotism.³⁵ As in the religious teachings that he believes strictly forbid the act. Like corruption, Bung Hatta always maintains his attitude and actions so as not to approach the act. This can be seen from Bung Hatta's actions when he returned the remaining money for treatment that the government had given him. Even though the money was given to Bung Hatta for medical purposes. However, because the money was left over, he ordered to return the money to the state.³⁶

From here we can describe how the figure of Muhammad Hatta, let alone committing acts of corruption, he returned the remaining money to the state and did not hide or silence it as his own. because Bung Hatta is well aware which are his rights and which are the property of the state. Therefore, Bung Hatta did not want to use state facilities for his personal interests outside of state duties.

Even on the other hand, Hatta was once offered by an Indonesian businessman with a Mercedes as a gift, so Bung Hatta immediately rejected the offer by saying, "Just give the car to Wangsa Widjaya (Bung Hatta's personal secretary) if he wants to."³⁷

It is very clear that Bung Hatta was so afraid of receiving gifts or gifts related to the existence of his position. Mohammad Hatta's religious character was manifested in his daily life, Mohammad Hatta not only made religion a symbol in worship, but made religion a representation of consciousness that builds life. Because in fact, if religion is only used as a religious symbol, it will certainly be easily manipulated by groups that are not in accordance with their religious teachings for their own interests. Therefore, religious character must be measured and seen from one's behavior, actions and achievements. So, it is not only measured by the worship of prayers or by certain religious symbols. But also on the matter where a person must be able to understand every teaching and prayer that is said, which is then manifested in attitudes, behavior and behavior, so that it becomes a sign of a person's individual and social piety, whose piety is practiced in his daily life. day.

According to Wangsa Widjaya, Hatta was a devout Muslim, he never left prayer and fasting. So obedient in carrying out religious orders. Even on foreign trips, Hatta never left his prayers. Hatta believes in and understands the teachings of the religion he believes in. So it's no wonder when Hatta while holding the position of vice president he never used his power for his personal interests, accumulated wealth or provided facilities to his family and friends. Hatta never did that at all. This can be seen when Hatta with his wife and two sisters when they were about to perform the pilgrimage, President Soekarno offered to use an airplane whose costs were borne by the state. But Hatta refused because he wanted to go on Hajj as a commoner, not as vice president.³⁸

This shows that the Islamic religion has led his behavior and fostered his views on the life of society and the state. There are 2 things that greatly influenced Hatta in seeing and understanding Islam, the two questions concerning the relationship to Allah (*hablum minannallah*) and the relationship to humans (*hablum minannas*). For Hatta, the two relationships are a unity that cannot be separated in human beings. As Islam is an absolute belief, but trust in Allah must be nurtured and followed up with deeds. So according to the letter Al Mudatsir verses 1-7 which tells humans to get up from sleep to clean clothes. For Hatta, in general, this verse is a command to humans to cleanse their hearts and minds as well as their feelings and souls that are still tied to worldly life.³⁹ Always selfish without involving others. then actually the verse gives us a picture and invites us to always do good to fellow humans because of Allah.

³³ Mubyarto, *Ekonomi Kerakyatan* (Jakarta Selatan: Lembaga Suluh Nusantara, Cetakan 1, 2014), hlm. 46

³⁴ *Ibid.* hlm. 57

³⁵ Silvia Hannani, *Bung Hatta dan pendidikan karakter*, (Yogyakarta: Depok, 2018), hlm. 21

³⁶ Muhar Mardjono, "Kenang-Kenangan Sebagai Dokter Pribadi Bung Hatta." Dalam *Bung Hatta Pribadinya Dalam Kenangan*, (Jakarta: Sinar Harapan, 1980), hlm. 686.

³⁷ *Ibid.* hlm. 686.

³⁸ Adhe Firmansyah, *Hatta Si Bung yang Jujur dan Sederhana*, (Yogyakarta: Depok, 2017), hlm. 139.

³⁹ Mohammad Hatta, *Ilmu dan Agama*, (Jakarta: Yayasan Idayu, 1980), hlm. 9

In connection with the life of the world, it concerns the task of humans in society and the state. Hatta now takes an incident that the Prophet had done when he was in the city of Medina, at that time several verses of the Koran were revealed to the Prophet as a guide for how the Islamic leader was in the struggle, so while in Medina, the Prophet was not only a leader of Muslims, but also as a leader of Muslims. as well as head of government. This then made Bung Hatta eager to fight to defend his homeland, nation and society, because this matter concerns the life duties of a leader. Because besides that, Bung Hatta understands very well that every leader will be held accountable. Therefore, Hatta always reminded that the life of this world is temporary, therefore, the earth and its natural resources must be preserved, left in a better condition and used for the prosperity of the people.⁴⁰

Then in terms of education, Hatta took it with serious intentions. For 2 years Hatta studied at the Bukit Tinggi public school, then moved to the Dutch ELS School (Europeesche Lagere School). from 1913 to 1916. After that, Hatta continued his education at MULO (Meer uitgebreid lager onderwijs) due to the desire of the mother's family for Hatta to receive French lessons in addition to the French language which was taught in grade 5. Since studying at MULO Hatta began to be interested in youth association and joined Jong Sumatranen Bond to become treasurer⁴¹

At the age of 17, Hatta graduated from MULO and then continued his studies at the Prince Hendrik School of Trade. Here, Hatta began to actively write. His essay was published in the magazine Jong Sumatra. Hatta's thoughts became sharper because he was honed with a variety of readings, experiences as treasurer of the Central JSB. On January 17, 1926, Hatta became the leader of the Indonesian association, through this organization, Hatta actively introduced the ideals of independence in the Netherlands and put them forward in various countries in Europe, including Belgium, France and Germany.⁴²

Because of his busy schedule, Hatta had to extend his studies so that Hatta only finished his studies in the middle of 1932. Prefix Hatta was determined to complete his doctoral examination at the end of 1926 or early 1927. From the responsibilities of Hatta had to complete the tasks and responsibilities then Hatta completed his studies in mid-1932.⁴³

2. Factors of analysis of cultural democracy

Hatta is a Minangkabau child who always holds the Minangkabau tradition, which is always prioritizing togetherness rather than individualism or totalitarianism. As is the tradition of the Minangkabau community in trading, Hatta was inspired by the economic system of the Minangkabau community at that time, giving rise to a distinctive Minang culture known as cooperatives. This principle of togetherness is the basis for Hatta's thinking to develop cooperatives.⁴⁴ This can be seen in the democratic style of the Minangkabau society, not an individualist or totalitarian society. As in the idea of Individualism which occupies the main position is the individual, while the idea of Totalitarianism which applies the provisions puts the community as the main position in the sense that "what is best for the individual is determined by society."⁴⁵

Therefore, Minangkabau democracy always gives or seeks a balance between individualism and totalitarianism, where a person's personal rights get honor and respect, but behind that also every person or individual realizes the importance of society itself. With the cooperation between the government and the community, a balance will be achieved. This is in accordance with Minangkabau democratic customs

We can also see this pattern of democracy from the Minang proverb: "it hurts in the crew, it hurts in urang, it hurts in the crew, it hurts in urang." (Indonesia is sick for us, sick for others; what is good for us is good for others)⁴⁶

D. THE RELEVANCE OF MOHAMMAD HATTA'S ECONOMIC THINKING WITH ISLAMIC ECONOMIC CONCEPTS

a. The Historical Framework of the People's Economy

The populist economy is the third way for the Indonesian economy to respond to the failures of the capitalist and liberal economies. As in the historical journey that the Indonesian economy experienced such a long downturn, due to the Indonesian economy being monopolized by the Dutch capitalist system. So that the economy that used to rely on the people with the principle of collectivism is now destroyed and replaced by a capitalist system based on individualism. So at this event prompted Hatta to create an economic concept with the desire to free the Indonesian economy from the shackles of Dutch capitalism. So the populist economy was initiated as part of Bung Hatta's efforts to restore the Indonesian economy to a better direction. mohammad Hatta wanted that all economic activities should be based on the people, not monopolized by a few people, like the economy run by Dutch capitalism.

People's economy is the third path of the capitalist and liberal economy. In the economic field, where a country that concerns the livelihood of many people such as electricity, water, mining is not controlled by certain individuals or

⁴⁰ Adhe Firmansyah, *Hatta Si Bung yang Jujur dan Sederhana*, (Yogyakarta: Depok, 2017), hlm. 143.

⁴¹ Aan Nur Hasim Ashari, *Pemikiran mohammad Hatta Tentang Ekonomi KerakyatanPrespektif Ekonomi Islam Mohammad Abdul Mannan*, (Skripsi, Institut Agama Islam Negeri Ponorogo: 2020), hlm 25.

⁴² Salman Alfarizi, *Mohammad Hatta Biografi Singkat*, (Yogyakarta: Garasi, 2009), hlm. 20.

⁴³ Panji Patra Anggaredho, *Pemikiran ekonomi mohammad hatta ditinjau dari prespektif ekonomi islam* (Skripsi, Universitas Islam Negeri Syarif Hidayatullah Jakarta: 2008), hlm. 66.

⁴⁴ Herlina Setiyarini, *Pemikiran Mohammad Hatta Tentang Ekonomi Koperasi Tahun 1925-1953* (Jurnal pendidikan sejarah, Universitas Negeri Surabaya: 2014), hlm. 218.

⁴⁵ Fadli Zon, *Pemikiran Ekonomi Kerakyatan Mohammad Hatta*, (Jakarta: Library, 2016), hlm. 45.

⁴⁶ *Ibid.* hlm. 46.

groups, but in this case the people also have the right to participate in enjoying the natural resources that exist in this country.⁴⁷ Then what prompted Bung Hatta to choose the concept of populist economy, why not Islamic economics? Here the author sees that in the spirit of thought and substantially Islamic values Mohammad Hatta put forward more than religious symbols which later could damage unity and togetherness. Because indeed the position of Mohammad Hatta at that time served as vice president of Indonesia which of course he did not want to campaign as well as showing Islamic symbols in the economic concept, because later it will reap controversial and discrediting of other religious groups. Therefore, it is not surprising that Muhammad Hatta prefers the economic concept of a people's economy because the people's economy is considered a middle way to unite the people in his economic concept regardless of any religious group. As here it can be seen that Muhammad Hatta did not make Islam a mere ritual religion, but made Islam a religion that holds the principle of justice in the midst of diversity without having to look at any religious group.

There are three factors that influenced the birth of the populist economic concept of Muhammad Hatta

1. Gotong royong as the original culture of Indonesian society.
2. Islamic teachings that emphasize justice and brotherhood as well as position the human individual as the highest creature of Allah.
3. The ideals of socialism that put forward the basics of humanism by implementing economic democracy as a complement to political democracy.⁴⁸

So from here the author can conclude that the democratic economy of Muhammad Hatta has historically experienced a fairly long journey, starting from the Indonesian economic process which was then built on the principle of collectivism, because it is still attached to the original Indonesian cultural values, namely mutual cooperation and mutual assistance, then over time with the presence of the Dutch colonial in Indonesia with the steps and goals to colonize the Indonesian state by carrying the spirit of individualism, capitalism. Then there was a change in the Indonesian economic system, which used to be based on collectivism, replaced with the spirit of individualism. Dutch capitalism continues to monopolize the Indonesian economy on the basis of individualism, with the strength of its capital, the Indonesian people continue to be colonized by a capitalist system built on the Indonesian economy by the Dutch colonials. So seeing the people's misery is a big challenge for Bung Hatta to return the economy to the people with the spirit of collectivism which was once built from Indonesian cultural values based on mutual cooperation. He realized this by building cooperatives based on the spirit of collectivism

With the basis of collectivism, Hatta argues that cooperatives are an ideal form to move the people's economy.⁴⁹

The development of the cooperative itself does not start with a professor, a doctor, a wealthy person and other intelligent people who already have the basis of a happy life for themselves and their families. According to Hatta, the development of cooperatives was started by poor workers, poor farmers and artisans. So it is hoped that the ideals of this cooperative will bring prosperity to them.⁵⁰

The picture above shows that ideologically, Bung Hatta wants to build an economic system that is in accordance with the character of the Indonesian nation which is religious and has noble values and upholds the principles and ideals of helping (socialism) not selfish (individualism).⁵¹

b. Correlation Between Populist Economy and Islamic Economy

After we know how the historical thinking of Mohammad Hatta is related to the economic concept that he initiated.⁵² then this problem the author brings to the concept of Islamic Economics. Is the economic concept initiated by Mohammad Hatta through the populist economy in accordance with Islamic economics and how relevant is it? But long before that, the author will first review how the terms of understanding Islamic economics are etymologically and terminology.

Etymologically, Islamic economics is termed in Arabic, namely al-iqtishad al-islami. Al-iqtishad literally means al-qashdu, which is middle and just. This understanding of middle and justice is found in the Qur'an, among them, Surah Al Maidah verse 66 which means: "among them there is a middle class". That is, iqtishad is regulating the matter of human life by being honest, straight, and not deviating from the truth. Economics in general can be defined as the study of human behavior in relation to the use of scarce production resources to be produced and consumed.⁵³

⁴⁷ Yoka Roza, *Perspektif Ekonomi Islam Terhadap Pemikiran Ekonomi Kerakyatan Mohammad Hatta*, (Skripsi, Institut Agama Negri (IAIN) Bengkulu: 2017), hlm. 31.

⁴⁸ Muhammad Muhibbudin, *Bung Hatta Kisah Hidup dan Pemikiran Sang Arsitek Kemerdekaan*, (Yogyakarta, Araska, 2019), hlm. 254.

⁴⁹ Mohammad Hatta, Edi Swasono dan Fauzie Ridjal. Penyunting, *Demokrasi Kita Bebas Aktif Masa Depan*, (Jakarta UI Press: 1992), hlm. 229.

⁵⁰ Yoka Roza, *Perspektif Ekonomi Islam Terhadap Pemikiran Ekonomi Kerakyatan Mohammad Hatta*, (Skripsi, Institut Agama Negri (IAIN) Bengkulu: 2017), hlm. 43.

⁵¹ Mohammad Hatta, *Beberapa Fasal Ekonomi Djalan Ke Ekonomi Dan Koperasi*, (Djakarta, Usaha Baroe: 1942), hlm. 29.

⁵² Mohammad Hatta mengaggas ekonomi yang berbasis ekonomi kerakyatan, karena kepedulianya yang besar terhadap rakyat dan bangsanya menjdikanya memperoleh predikat sebagai bapak ekonomi kerakyatan indonesia. lihat dalam buku *Bung Hatta Bapak Ekonomi Kerakyatan*.

⁵³ Rozalinda, *Ekonomi Islam*, (Jakarta, Rajawali Pers: 2015), hlm. 2.

As for the terminology according to Adam Smith that economics is a science that studies the means of wealth of a nation by focusing specifically on the material causes of prosperity, such as industrial, agricultural and other products.⁵⁴

From the above definition, the author can illustrate that the economy in general has a close relationship between human behavior and the use of productive resources, thus that economy is one of the sectors of human behavior related to production, distribution and consumption.

Not only economists who are able to define the economy in various ways. But also Islamic economists also define it. Among them is Muhammad Abdul Mannan, an expert in Islamic economics, according to him what is meant by Islamic economics is social knowledge that studies people's economic problems inspired by Islamic values.

Meanwhile, Abdullah Al-Arabi argues, Islamic Economics is a set of general economic principles that are concluded from the Qur'an and As-Sunnah and is an economic building that is founded on basics in accordance with the environment and society.⁵⁵

Meanwhile, according to Dr. Yusuf Qardhawi Islamic economics is an economy based on divinity, this system is based on Allah, the ultimate goal is to Allah and uses facilities that cannot be separated from Allah's Shari'a, economic activities such as production, distribution, consumption, import and export cannot be separated from the point of departure from divinity and ultimate aim for god.⁵⁶

From the description above, it can be concluded that what is meant by Islamic economics is the study of the order of people's lives in meeting their needs to achieve the pleasure of Allah. Seeing this, Islamic economics is very appropriate to be used to analyze every problem of economic activity in the community that is shaded by Islamic teachings and which is sourced from the Al-Quran and As-Sunnah.

Mohammad Hatta or Bung Hatta is known as the father of the proclaimer of Indonesian independence. he is also the father of economic development in Indonesia, this is an identity that cannot be separated from the figure of Bung Hatta, even several economic concepts were born from his thoughts, namely the people's economy, political economic sovereignty, and the cooperative movement. Mohammad Hatta's thoughts in the economic field cannot be separated from the goal of democratic sovereignty itself. where a sense of togetherness and a sense of kinship are the most important principles and must be prioritized, unlike the case with popular sovereignty that prevails in the west which understands individualism.⁵⁷

As Hatta stated in his idea that the application of democracy is not only in the political field as applied by western countries, but also must include economic democracy such as the wealth of a country that concerns the livelihood of many people such as electricity, water, mining not controlled by individuals. or certain groups, but in this matter the people have the right to participate in enjoying the natural resources that exist in this country.⁵⁸

This means that Hatta's view in economic democracy is different from what is prevailing in the west. Hatta is more concerned with the rights and prosperity of the people while in western countries what is seen is a capitalist system where political power is used as a tool to reap all profits for the prosperity of a few people or certain groups without regard to the rights and prosperity of the people themselves.

History records that the economic concept initiated by Mohammad Hatta through the people's economy is the third way in the economy, and not a middle way for the capitalist and communist economy where this concept ultimately harms the people. Meanwhile, Mohammad Hatta's economic concept prioritizes the prosperity of the people, not the prosperity of a few people, because the substance of a populist economy is an economic practice based on the spirit of collectivism, not on the spirit of individualism such as an economy under capitalist and liberalism. As in the explanation that the author described above.

The prosperity that is aspired to is prosperity for everyone, this idea later became the concept of populist economy, because it contains Pancasila values and is broadly a concept of Islamic economics.⁵⁹

One of the important points in Pancasila as stated in the fifth principle of Pancasila is social justice for all Indonesian people. Social justice is the goal of economic democracy and is a style of thinking, this is no different from the spirit of justice brought by Islamic economics. even in Islamic economics, justice is one of the basic values that must be possessed. Because with the value of justice instilled in the economy, a person will be spared from unjust acts, such as prohibitions from committing usury, doing bondage systems and cheating on the scales.

This issue of justice is also shared by Muslim economist, Ibn Khaldun who states that justice is one of the main requirements for achieving prosperity and development in addition to society and government.⁶⁰

⁵⁴ Panji Patra Anggaredho, *Pemikiran Ekonomi Mohammad Hatta Ditinjau Dari Prespektif Ekonomi Islam* (Skripsi, Universitas Islam Negeri Syarif Hidayatullah Jakarta: 2008), hlm. 28.

⁵⁵ Hindi Junaidi, *Studi Terhadap Konsep Ekonomi Kerakyatan Mohammad Hatta Menurut Prespektif Islam* (Skripsi, Universitas Islam Negeri Sultan Syarif Kasim Riau: 2011), hlm. 40

⁵⁶ Yusuf Qordhawi, *Norma Dan Etika Ekonomi Islam*, (Jakarta: Gema Insani Press: 1997), hlm 31.

⁵⁷ Aan Nur Hasim Ashari, *Pemikiran Mohammad Hatta Tentang Ekonomi Kerakyatan Prespektif Ekonomi Islam Mohammad Abdul Mannan*, (Skripsi, Institut Agama Islam Negeri Ponorogo: 2020), hlm 32.

⁵⁸ Mohammad Hatta, *Ekonomi Terpimpin*, (Jakarta: Djambatan, 1967), hlm. 46.

⁵⁹ Aan Nur Hasim Ashari, *Pemikiran Mohammad Hatta Tentang Ekonomi Kerakyatan Prespektif Ekonomi Islam Mohammad Abdul Mannan*(Skripsi, Institut Agama Islam Negeri Ponorogo: 2020), hlm 33.

⁶⁰ Panji Patra Anggaredho, *Pemikiran Ekonomi Mohammad Hatta Ditinjau dari Prespektif Ekonomi Islam*, (Skripsi, Universitas Islam Negeri Syarif Hidayatullah Jakarta: 2008), Hlm. 132.

In addition to the value of justice, Hatta also inserts several other values in his thoughts. These values are the values of kinship, brotherhood, solidarity and mutual cooperation. Where these values are manifested in the form of cooperatives. Besides that, Islamic economics also emphasizes cooperation and mutual cooperation, as these values have become a universal part of Islamic economic teachings. Mutual cooperation and cooperation are highly recommended in Islamic economics, because a person cannot do many things in his life if there are no other people around him. where humans are social creatures that are closely related to interactions in their daily lives, we often encounter our relatives or colleagues who need our help. This awareness is the seed in creating a spirit of mutual help between one human being and another.

Ibn Khaldun, an Islamic economics tool, also said that in a society solidarity is needed to increase cooperation, so that solidarity will increase productivity in society itself.⁶¹

This means that if the economy is run with the spirit of solidarity and kinship, the economy will not be controlled by a group of people, but there will be intercropping (equality) in the economy, for example, one with a strong economy must help people whose economy is weak, like a family helping brother, so don't let wealth be monopolized while others suffer from poverty. This kinship principle is applied to the cooperative built by Mohammad Hatta.

On the other hand, Islam itself considers that economic progress is not measured by growth indicators. Rather, it provides economic opportunities to the people as much as possible.⁶² This means that the target of Islamic economics is actually the people who must be prioritized, not the economy. In other words, the real sector must be prioritized over the monetary sector which only creates money circulation among certain groups. Because Islam views that no matter how developed the economy is if it does not bring prosperity to the people, then it is meaningless. Therefore, in Islamic economics all forms of production activity must be evenly distributed so that eventually the circulation of money in a country is smooth and balanced.

Then the following is about the economic thought of Muhammad Hatta which is highlighted in the concept of people's sovereignty, namely with regard to the control of production branches which are related to the livelihood of the people by the state and managed for the people as a whole.⁶³

In the view of Islam we know that the basis of deliberation is not only carried out in terms of politics, but also includes economic and social matters. , because the concept of people's sovereignty with regard to the control of production branches that concern the livelihood of the people is managed by the state and the profits are distributed for the prosperity of the people as a whole. a branch of production that concerns the livelihood of many people. So Bung Hatta tried to prove this through his economic concept.

In addition to Hatta's thoughts in politics, there are also his thoughts on Islam. Although not much. Hatta revealed that Muslims who do worship, read Surah Al Fatihah no less than 17 times a day, who understands the contents and interprets Surah Al Fatihah as deeply as possible, there gets leadership about what the purpose of his life should be and how he should fight in the way of Allah and where did he get the strength to fight.⁶⁴

Worship and deeds must be in harmony with the attributes of God who is all-loving and merciful. The incarnation of the nature of love and compassion is always reflected in all actions and actions that are just and always stand on the right path. In this way, the brotherhood of all nations will be realized in international relations.

From the analysis above, it is very fitting that Mohammad Hatta's economic thinking is truly in accordance with Islamic economics. Because the substance of the economic concept of Muhammad Hatta always emphasizes the principle of justice, the principle of togetherness, kinship, mutual cooperation. These values are then manifested in cooperative institutions, so that cooperatives are not at all contrary to Islamic economics. Because the values taught in Islamic economics are run by the cooperative itself.

E. WEST COOPERATIVE SOCIALISM IN MOHAMMAD HATTA'S PERSPECTIVE

a. Mohammad Hatta's Political Economy and Cooperatives

Even though Bung Hatta was not a Communism follower, that didn't necessarily make him support Capitalism-Liberalism. On the other hand, his critique of Capitalism is very harsh. Bung Hatta saw capitalism whose main principle was laissez-faire and free enterprise as the source of inequality in the economic sector. The Capitalism system which is free to compete and accumulate as much capital as possible for each individual without state intervention, for Bung Hatta, only makes the rich get richer and the poor get poorer.⁶⁵

This was what became Bung Hatta's anxiety at that time when he saw economic development in Indonesia which was not fair and equitable. Due to the development of capitalism economy. Then what then became Bung Hatta's offer between the two paths and ideologies above? Is there a way beyond Communism and Capitalism for just and equitable economic development?

We can see in several of his writings and statements that he implicitly affirms that there is a middle way system between Capitalism and Communism, which Bung Hatta later called the cooperative socialist economic system or what we know as cooperatives.⁶⁶

⁶¹ YokaRoza, *Perspektif Ekonomi Islam Terhadap Pemikiran Ekonomi Kerakyatan Mohammad Hatta*, (Skripsi, Institut Agama Negri (IAIN) Bengkulu: 2017), hlm. 64

⁶² *Ibid.* hlm. 66

⁶³ Mohammad Hatta, *Pikiran-Pikiran Tentang Demokrasi dan Kedaulatan Rakyat*, (Bandung: Segi Asri, 2014), hlm. 63

⁶⁴ Mohammad Hatta, *Kumpulan Pidato III*, (Jakarta, Toko Buku Gunung Agung: 2002), hlm. 36

⁶⁵ Muhammad Muhibudin, *Bung Hatta Kisah Hidup dan Pemikiran Sang Arsitek Kemerdekaan*, (Yogyakarta, Araska, 2019), hlm. 248.

⁶⁶ Mohammad Hatta, *Kumpulan Pidato II*, (Jakarta, PT INTI IDAYU PRESS, 1983), hlm. 157.

Where did Bung Hatta get the economic concept from? He himself stated that the economic system called the cooperative actually comes from Indonesian traditions and culture. Thus, even though Bung Hatta had historically studied economics in the Netherlands, when he returned to Indonesia, he did not campaign, let alone apply the western capitalist economy to develop the Indonesian economy. On the contrary, he explores the economic foundations of Indonesia's own cultural roots and then mixes them with other values that are appropriate and support Indonesian social culture, including the values of western humanism and the spirit of justice and solidarity in Islam, and the results of the blend are then called cooperatives as cooperatives. the basis and pillar of national economic development. The cooperative economic system that Bung Hatta fought for is what in its development is called the people's economy.⁶⁷

From this we can judge that the concept of a people's economy or cooperative economy presented by Mohammad Hatta is an ideology "middle way" in responding to the failure of communism and liberalism that developed at that time. Because the essence of the people's economy which was initiated by Mohammad Hatta is the practice of an economy based on collectivism not individualism, Hatta hereby involves state intervention. So there is no such thing as a capitalist system, where the rich get richer and the poor get poorer.

One of Bung Hatta's criticisms of the economic system of Capitalism-Liberalism can be read in Bung Hatta's speech which was delivered to bankers and agricultural experts in New York, United States in 1960. In his long speech, Bung Hatta recounted the history of the emergence of Capitalism- Liberal in America, Bung Hatta stated that the existence of the American Capitalist society cannot be separated from the process of colonizing European society (white society) to America, which was originally inhabited by Indians. The white European community who immigrated to America, said Bung Hatta, no longer carried the traditions of their ancestors in Europe, therefore in this new land the immigrants from Europe then built the foundations of a new life, which was then called Capitalism, Liberalism in America, in this observation. Bung Hatta then flourished with its own style that was different from the Capitalism that developed in Europe.⁶⁸

What happened in Indonesia, for Bung Hatta, was something different from Indonesia. Even though Indonesia is a developing country economically and technologically, it is culturally a large country with a very long history. Bung Hatta in front of the American people stated that the greatness of the Indonesian nation in the cultural realm could be seen by one of the phenomena when the great German king, Karl, just learned to read and write, the Javanese were able to build a beautiful, magnificent and famous Borobudur temple in Indonesia. the whole world. In the history of Indonesia, there have also been great kingdoms, including the Majapahit kingdom in the 14th century. Majapahit later became the pinnacle of the greatness of the civilization of the Indonesian nation (the archipelago). But after that, said Bung Hatta, there was damage and setbacks due to the split. This division of the archipelago got worse along with the entry of Colonialism and Imperialism of western nations that entered Indonesia such as the Portuguese, Spanish and finally the Dutch. The rule of the colonialism and imperialism regime that entrenched in Indonesia was what later helped displace and undermine the economic system of the Indonesian people as well as other social systems. The economic system that is unique to Indonesia, based on collectivism, has been destroyed by the economic system of capitalism-liberalism.⁶⁹ From Bung Hatta's analysis above, it can be concluded that initially the Indonesian economy was based on collectivism, but along with the entry of colonialism from western nations with the Capitalist-Liberalist ideology, the Indonesian economy was damaged and destroyed due to the spread of foreign Capitalism-Liberalism viruses in Indonesia. who entered at that time. Therefore, Bung Hatta's spirit of collectivism then needed to be rebuilt to create a just and equitable economy, because the spirit of collectivism was always reflected in the culture of gotong-royong or the culture of helping and helping each other among the people of Indonesia. With the collectivism spirit, humans will realize that they exist because of the existence of others. Through collectivism awareness like this, it will then influence the Indonesian people in building their economy. With this pattern of life, the right form of economy for the people of Indonesia, according to Bung Hatta, is a cooperative (cooperative), a people's economic system that prioritizes cooperation and mutual cooperation. This cooperative system is what Mohammad Hatta calls cooperative socialism.

According to Hatta, there are three main sources of democracy rooted in Indonesia. first, western socialism which defends the principles of humanism, while these principles are also considered as goals. Second, Islamic teachings command the truth and justice of God in society. Third, the pattern of life in the form of collectivism as found in villages in Indonesia. These three sources will ensure the sustainability of democracy in Indonesia.⁷⁰

The combination of these three elements formed a cooperative or cooperative socialism as Bung Hatta's offer to develop the Indonesian economy. Therefore, here Bung Hatta reiterates that if western society wants to cooperate with the Indonesian people, especially in the economic field, the first condition that must be considered is to accept the conception of cooperative socialism as the real view of life of the Indonesian nation. Consequently, if western society wants to offer another system, such as Capitalism-Liberalism in economic cooperation with the Indonesian people, then the offer should be rejected because it is not in accordance with the economic system and culture of the Indonesian people which prioritizes the spirit of togetherness and mutual help.⁷¹

⁶⁷ Muhammad Muhibbudin, *Bung Hatta Kisah Hidup dan Pemikiran Sang Arsitek Kemerdekaan*, (Yogyakarta, Araska, 2019), hlm. 249.

⁶⁸ Mohammad hatta, *kumpulan pidato II*, (Jakarta, PT INTI IDAYU PRESS, 1983), hlm. 150.

⁶⁹ Muhammad Muhibbudin, *Bung Hatta Kisah Hidup dan Pemikiran Sang Arsitek Kemerdekaan*, (Yogyakarta, Araska, 2019), hlm. 251

⁷⁰ Ahmad Syafii Maarif, *Nasionalisme, Demokrasi dan Keadilan Sosial*, (Yogyakarta: Perpustakaan Hatta: 1999), hlm. 2.

⁷¹ Muhammad Muhibbudin, *Bung Hatta Kisah Hidup dan Pemikiran Sang Arsitek Kemerdekaan*, (Yogyakarta, Araska, 2019), hlm. 254

From this concept then, Bung Hatta seemed reluctant to tolerate parties to be individualistic and egoistic in running the economy, but was told to prioritize cooperation in a family atmosphere between existing individuals, which was carried out freely, without any coercion and oppression. . With this kind of cooperation, each individual will feel he has full responsibility, not only to himself but to his family and society, so that with responsibilities based on this cooperation, each individual will be free from unfair competition. So that the cooperative by Bung Hatta with the family principle will be able to harmonize the individual interests and the public interest.

b. Bung Hatta Cooperative Idea and System

Etymologically, cooperative comes from the word "ko" which means "together" and "operation" which means "to work". So we can conclude that cooperative means working together. Meanwhile, according to terminology, as stated by experts, namely:

1. According to Dr. Winardi, SE. A cooperative is a type of business entity in which there is only one voting right for each member, regardless of the amount of money that the business entity puts in.
2. According to Prof. Dr. Syamsudin Mahmud Cooperative is an association of people who on the basis of equality as human beings without distinguishing religious or political directions, voluntarily enter to meet mutual needs that are material in nature for mutual dependents.⁷²

An association called a cooperative is an association of cooperation in achieving a goal. In a cooperative, there are no members who work together, they all work together to achieve a common goal. The idea of this cooperative was born from the influence of the development of cooperatives in Denmark which is associated with the life of political democracy in that country. Bung Hatta seems to have the same view as Revonholt that the basics of economic democracy carried out in cooperative associations will become the main foundation for the life of political democracy. Because cooperatives foster a sense of responsibility of the people. Hatta thought that without a sense of responsibility to the people there could be no democracy. Democracy may exist, but only in name, while its content is Anarchy which shows distorted desires based on self or group interests. According to Hatta, cooperatives and democracy are mutually supportive. Where cooperatives strengthen the sense of responsibility in democratic life while democracy is the root for cooperative life.⁷³

Therefore, one of the factors behind the birth of the Mohammad Hatta cooperative seen from external factors where Hatta was a student at Rotterdam Holland, at that time Hatta saw the spirit of cooperatives in Europe which was so advanced in fighting for the people's economy, it impressed Hatta to learn more about cooperative practices in Europe. In 1921 Hatta and Samsi were assigned to visit Denmark, Hatta's visit to Denmark was an external factor in influencing Hatta's thoughts, because Hatta saw that cooperatives in Denmark and Sweden were increasingly making progress. Where Sweden and Denmark succeeded in establishing factories for the production of consumer goods which were distributed to the community through cooperatives.

- ⁷⁴ This experience was later seen by Mohammad Hatta that in these countries shows that economically weak groups of people can increase their prosperity through cooperative efforts. Because only with cooperatives can the people's economic prosperity grow. It's just that on several occasions cooperatives in Denmark show a high spirit of individualism, without the spirit of gotong royong in it. So Mohammad Hatta replaced the cooperative spirit that was brought by Revonholt with the spirit of individualism, then it was replaced by Mohammad Hatta with the spirit of collectivism or the spirit of gotong royong, as this spirit is the difference between western cooperatives and Mohammad Hatta cooperatives. However, it is undeniable that the Mohammad Hatta cooperative is the result of the adoption of the western cooperative pioneered by the Danish cooperative leader, Revonholt.

Basically the purpose of the cooperative that was built by Mohammad Hatta is to promote the welfare of members and society in general to cooperate with each other in improving the national economy. This cooperative aims not only at profit orientation (profit oriented), but also to benefit orientation (benefit oriented).⁷⁵ From the benefits and advantages of this cooperative which then educates the spirit of the cooperative members to be more independent in carrying out productive business, so that the welfare and prosperity can be felt by all members.

Because Mohammad Hatta himself built a cooperative with two joints, the joints of solidarity and the joints of individuality. Solidarity is the basis of a cooperative, because with solidarity it is able to unite the whole community, especially cooperative members. Therefore, a sense of solidarity must be the main joint in cooperatives. Then in addition to a sense of solidarity, cooperatives also want individuality, namely awareness of self-esteem in its members. Because only members who are aware of their self-esteem are able to generate confidence or their own ability to act, by giving hope to achieve and defend common interests.⁷⁶

F. CLOSING

Conclusion

⁷² Itang, *Pemikiran Ekonomi Koperasi Mohammad Hatta: Relevansinya dengan Etika Ekonomi Islam*, (Jakarta: Perpustakaan Nasional , 2016), hlm. 37.

⁷³ Sritua Arief, *Ekonomi Kerakyatan Indonesia: Mengenang Bung Hatta*, (Surakarta: Perpustakaan Nasional, 2002), hlm. 104.

⁷⁴ Herlina Setiyarini, *Pemikiran Mohammad Hatta Tentang Ekonomi Koperasi Tahun 1925-1953* (Jurnal pendidikan sejarah, Universitas Negeri Surabaya: 2014), hlm. 219.

⁷⁵ Achmad Solihin dan Etty Puji Lestari, *Ekonomi Koperasi*, (Tangerang Selatan: Universitas Terbuka, 2017), hlm. 3.6

⁷⁶ Hindi Junaidi, *Studi Terhadap Konsep Ekonomi Kerakyatan Mohammad Hatta Menurut Presfektif Islam*, (Skripsi, Universitas Islam Negeri Sultan Syarif Kasim Riau: 2011), hlm. 65

Based on the research that has been comprehensively compiled by the author in the chapters in writing this thesis, the writer can draw several conclusions:

1. The economic concept of Mohammad Hatta has a significant role for Indonesia, not only responding to the failure of the capitalist and liberal economies that at that time colonized the Indonesian economy, but also its role was felt by the people when faced with the conditions in 1997-1998 when the economic crisis occurred. In Indonesia, where the people's economy plays a role in helping small and medium enterprises and cooperatives, especially in the difficulty of producing and distributing the basic needs of the community in the agricultural sector.
2. Mohammad Hatta's cooperative economic thinking is in accordance with the teachings of the 1945 law as stipulated in article 33 that "the economy is structured as a joint effort based on the principle of kinship". And the teachings and conceptions of the economic thought of Mohammad Hatta's cooperatives are a collaboration of three sources of teachings shared by Mohammad Hatta, namely the teachings of western socialism that put forward the humanist side, then Islamic teachings that emphasize the principle of justice and are taken from the noble teachings of indigenous Indonesian culture, namely mutual cooperation, solidarity, cooperation and confidence.
3. Muhammad Hatta's economic thought is very relevant to Islamic economics, this can be seen in the system and purpose of the cooperative that was built by Mohammad Hatta, which is a system of mutual help and mutual cooperation and the goal is for the common good and prosperity. As in Islamic economics, please help is known as the term "ta'awun". So it is very fitting if the author claims that Muhammad Hatta's economic thought is relevant to the concept of Islamic economics because the cooperative economic system used by Muhammad Hatta is part of the instrumental values of Islamic economics.
4. People's economy has economic characteristics that are different from the western socialist economy that developed in Germany, which at that time was pioneered by Revonholt, a cooperative economic leader in Germany. In the teachings of promoting the humanist side, Hatta may have the same view as Revonholt in building cooperatives, but in terms of religious and cultural teachings, Hatta certainly has a different view with Revonholt, in economics teaching Hatta uses sharia principles that prioritize justice, mutual help and welfare. evenly distributed, then this is also built on the teachings extracted from Indonesian culture, namely mutual cooperation

BIBLIOGRAPHY

1. Hatta Mohammad. 1967. *Ekonomi Terpimpin*, Jakarta: Djambatan
2. Muhibbuddin Muhammad. 2019. *Bung Hatta Kisah Hidup Dan Pemikiran Sang Arsitek Kemerdekaan*, Yogyakarta: Araska
3. Alfarizi Salman. 2009. *Mohammad Hatta Biografi Singkat*, Yogyakarta: Garasi Hannani Silvia. 2018. *Bung Hatta dan pendidikan karakter*, Yogyakarta: Depok Firmansyah Adhe. 2017. *hatta si bung yang jujur dan sederhana*, Yogyakarta: Depok Zon Fadli. 2016. *Pemikiran Ekonomi Kerakyatan Mohammad Hatta*, Jakarta: Library
4. Naim Mochtar. 1995. *Hatta Dan Pembangunan Ekonomi Koperasi Di Indonesia Dalam Pemikiran Pembangunan Bung Hatta*, Jakarta: Pustaka LP3ES Indonesia
5. Mubyarto. 2014. *Ekonomi Kerakyatan*, Jakarta Selatan: Lembaga Suluh Nusantara Mubyanto. 1995. *"Bung Hatta Dan Perekonomian Rakyat", Dalam Pemikiran Pembangunan Bung Hatta*, Jakarta: PT Pustaka LP3ES Indonesia
6. Arief Sritua. 2002. *Ekonomi Kerakyatan Indonesia: Mengenang Bung Hatta*, Jakarta: Perpustakaan Nasional
7. Hatta Mohammad. 1994. *"Teori Ekonomi dan Politik Ekonomi: Membangun Orde Ekonomi Indonesia" dalam Khazanah Pemikiran Ekonomi Indonesia*, Jakarta: Pustaka LP3ES Indonesia
10. Hatta Mohammad. 2002. *Pengantar ke Jalan Ekonomi Sosiologi*, Jakarta: Gunung Agung Hatta Mohammad, 1942. *Beberapa Fasal Ekonomi Djalan Ke Ekonomi Dan Koperasi*, Jakarta: Usaha Baroe
12. Hatta Mohammad. 1960. *Beberapa Fasal Ekonomi 1*, Jakarta: Balai Pustaka
13. Hatta Mohammad. 1968. *Masalah Bantuan Perkembangan Ekonomi Bagi Indonesia*, Jakarta: Djambatan
15. Hatta Mohammad. 1958. *Beberapa Fasal Ekonomi Jilid Ke II Djalan Ke Ekonomi Dan Bank*, Ctk. Ketiga, Jakarta: Dinas Penerbitan Balai Pustaka Djakarta
16. Hatta Mohammad dan Salim Emil (Penyunting). 1998. *Karya Lengkap Bung Hatta Jilid I Kebangsaan Dan Kerakyatan*, Jakarta: LP3ES
17. Hatta Mohammad. 1983. *Kumpulan Pidato II*, Jakarta: PT INTI IDAYU PRESS
18. Hatta Mohammad. 2014. *Pikiran-Pikiran Tentang Demokrasi dan Kedaulatan Rakyat*, Bandung: Segi Asri
19. Hatta Mohammad. 2002. *Kumpulan Pidato III*, Jakarta: Toko Buku Gunung Agung
20. Syafii Maarif Ahmad. 1999. *Nasionalisme, Demokrasi dan Keadilan Sosial*, Yogyakarta: Perpustakaan Hatta
22. Itang. 2016. *Pemikiran Ekonomi Koperasi Mohammad Hatta: Relevansinya dengan Etika Ekonomi Islam*, Jakarta: Perpustakaan Nasional

23. Aman. 2002. *Pemikiran Hatta Tentang Demokrasi, Kebangsaan dan Hak Azasi Manusia*, Tesis, Universitas Negeri Yogyakarta
24. Solihin Achmad dan Lestari Etty Puji. 2017. *Ekonomi Koperasi*, Tangerang Selatan: Universitas Terbuka
25. Rozalinda. 2015. *Ekonomi Islam*, Jakarta: Rajawali Pers
26. Soelaeman Munandar. 2015. *Ilmu Sosial Dasar, Teori dan Konsep Ilmu Sosial*, Bandung: Erecos
27. Anaroga Pandji Dan Widyanti Ninik. 1995. *Manajemen Koperasi-Teori Dan Praktek*, cetakan ke-1. Jakarta: PT. Dunia Pustaka Jaya
28. Daryanto dan Raharjo Muljo. 2016. *Teori Komunikasi*, Yogyakarta: Penerbit Gava
29. Media
30. Bungin Burhan. 2012. *Metode Penelitian Kualitatif*, Jakarta: Kencana Predana Media
31. Grub
32. Zakarsi Ahmad dan Mustofa Alim. 2012. *Demokrasi Ekonomi*, Malang: Averroes Press
33. Junaidi Hindi. 2011. *Studi Terhadap Konsep Ekonomi Kerakyatan Mohammat Hatta Menurut Prespektif Islam*, Skripsi, Universitas Islam Negeri Sultan Syarif Kasim Riau
34. Muallimah Sitti, *Konsep Ekonomi Kerakyatan Mohammad Hatta dalam Tinjauan Maqasid Syariah*, Skripsi, Institut Agama Islam Negeri Langsa
35. Hutabarat Chaeruman Chepry. 2015. *Pemikiran Mohammad Hatta Tentang Demokrasi dalam Perspektif Islam*, Skripsi, Institut Agama Islam Negeri Raden Intan Lampung
36. Hasim Ashari Aan Nur. 2020. *Pemikiran mohammad Hatta Tentang Ekonomi KerakyatanPrespektif Ekonomi Islam Mohammad Abdul Mannan*, Skripsi, Institut Agama Islam Negeri Ponorogo
37. Anggaredho Panji Patra. 2008. *Pemikiran ekonomi mohammad hatta ditinjau dari prespektif ekonomi islam*, Skripsi, Universitas Islam Negri Syarif Hidayatullah Jakarta
38. Roza Yoka. 2017. *Perspektifekonomi Islam TerhadapPemikiranEkonomiKerakyatan Mohammad Hatta*, Skripsi, Institut Agama Negri (IAIN) Bengkulu
39. Setiyarini Herlina. 2014. *Pemikiran Mohammad Hatta Tentang Ekonomi Koperasi Tahun 1925-1953*, Jurnal Pendidikan Sejarah, Universitas Negeri Surabaya, Vol. 2 No. 3.
40. Sitepu Camelia Fanny. 2018. *Perkembangan Ekonomi Koperasi di Indonesia*, Skripsi, Fakultas Ekonomi, Universitas Negeri Medan
41. Mardjono Muhar. 1980. "Kenang-Kenangan Sebagai Dokter Pribadi Bung Hatta." Dalam *Bung Hatta Pribadinya Dalam Kenangan*, Jakarta: Sinar Harapan
42. Ridha Sofia, *Filosofi Ekonomi Menurut Pandangan Islam*(Jurnal Al Huriyah, STAIN Sjech M. Djamil Djambek Bukittinggi, Vol. 15 No.1
43. Undang-Undang Republik Indonesia No 25 tahun 1992