

THE CONCEPT OF EMPOWERMENT IN ISLAMIC ECONOMICS AS INSTRUMENT DEVELOPMENT PEOPLE'S ECONOMY IN INDONESIA

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Abstract

This article aims to describe the concept of empowerment as an instrument of people's economic development in Indonesia, by conducting a comparative study of the thoughts of Ibn Khaldun and Mohammad Hatta. The main formulation of this article highlights three focuses, namely the Thoughts of Ibn Khaldun and Mohammad Hatta, the concept of empowerment in Islamic economics and the combination of the concept of empowerment with economic development (Ibn Khaldun-Mohammad Hatta). The research method used is qualitative descriptive analysis through library research studies involving studies of classical and contemporary literature using the Publish or Perish application . The findings of this study, first: Ibn Khaldun provides a view of the concept of ashabiyah, while Hatta provides an understanding of the concept of empowerment through people's economics. Second, the concept of empowerment in Islamic economics is with the principles of Ukhwah, Ta'awun, al-adlu . Third, the concept of empowerment offered by the two shops includes, Economic Equality, People's Participation, Social Welfare, Integrated Economy by creating references to economic democracy and economic cooperatives to encourage inclusive and sustainable economic development in Indonesia.

Keywords : *Empowerment, Economic Development, People's Economy, Ibn Khaldun, Mohammed Hatta*

Abstrak

Artikel ini bertujuan untuk menguraikan konsep pemberdayaan sebagai instrumen pembangunan ekonomi kerakyatan di Indonesia, dengan melakukan studi komparatif terhadap pemikiran Ibnu Khaldun dan Mohammad Hatta. Rumusan utama artikel ini menyoroti tiga fokus yakni Pemikiran Ibnu Khaldun dan pemikiran Mohammat Hatta, konsep pemberdayaan dalam ekonomi islam serta perpaduan konsep pemberdayaan terhadap pembangunan ekonomi (Ibnu Khaldun- Mohammat Hatta). Metode penelitian yang digunakan adalah analisis deskriptif kualitatif melalui studi *library research* yang melibatkan kajian terhadap literatur-literatur klasik dan kontemporer dengan menggunakan aplikasi *Publish or Perish*. Temuan dari penelitian ini, pertama: Ibnu Khaldun memberikan pandangan konsep ashabiyah, sedangkan Hatta memberikan pemahaman tentang konsep pemberdayaan melalui ekonomi kerakyatan. Kedua, Konsep pemberdayaan dalam ekonomi islam ialah dengan prinsip *Ukhwah, Ta'awun, al-adlu* . ketiga, konsep pemberdayaan yang ditawarkan dua toko tersebut mencakup, Pemerataan Ekonomi, Partisipasi Rakyat, Kesejahteraan Social, Ekonomi Terpadu dengan melahirkan acuan demokrasi ekonomi dan koperasi ekonomi untuk mendorong pembangunan ekonomi yang inklusif dan berkelanjutan di Indonesia.

Kata kunci: Pemberdayaan, Pembangunan Ekonomi, Ekonomi Kerakyatan, Ibnu Khaldun, Mohammat Hatta

INTRODUCTION

The concept of empowerment is an effort to achieve sustainable development to help balance economic growth, social justice, and environmental preservation (Arifin et al., 2022; Sugianto, 2023) . These efforts are present to increase the potential, abilities, and creativity of the community with the aim of improving their quality of life (Amin & Panorama, 2021; Sumodiningrat, 2007) . This issue then becomes the initial step where the community can have better access to economic resources such as education, job training, business capital, and infrastructure, so that in the future they tend to be more able to develop economic potential independently (Irwan et al., 2023; Triantoro & Sari, 2023) . This independence will later strengthen the potential of the local economy in reducing regional economic inequality and minimizing dependence on external resources that are vulnerable to changes in the global market (Prawoto, 2012) .

The economic resilience of communities built through empowerment not only has a positive impact on individuals and communities, but also contributes to the stability of regional development (Septasawitri et al., 2023) . Empowerment will give communities the strength to create a stronger and more integrated economic chain, thus providing opportunities to open up employment opportunities and encourage more open innovation (Mauludi et al., 2023) . In addition, this approach also encourages active community participation in the decision-making process, which ultimately increases the sense of ownership and responsibility for the sustainability of development programs. When empowerment succeeds in integrating all elements of society, sustainable development that is equitable can be realized, creating harmony between economic welfare, environmental sustainability, and social solidarity.

Social solidarity itself is the root of building community welfare to achieve prosperity in the economic system. According to Wahid & Shodikin, (2023) the economic system in question consists of a number of components that systematically regulate all community economic activities with the aim of achieving shared prosperity, by providing a positive impact on economic development. The paradigm of economic development as a process of expanding choices for the population emphasizes the creation of opportunities that enable people to improve their standard of living in a sustainable manner. This includes better access to the development of individual and collective abilities to manage resources productively (Hanifah & Rachmawati, 2023) . This paradigm also places humans at the center of development, where expanding choices not only focus on economic aspects but also on improving social, cultural, and environmental capabilities. Economic development can create community sustainability in meeting its needs (Sugianto et al., 2024) .

In this context, the economic development paradigm that focuses on expanding choices is in line with the principles of people's economy that place the community as the main actor in economic activities (Widayati & Nugraheni, 2023) . People's economy is oriented towards empowering local communities, strengthening small and medium enterprises, and collective management of resources for the common good (Wulandari & Hasan, 2023) . This approach emphasizes equal access to

economic opportunities, so that people from various levels can actively contribute to economic growth while enjoying its benefits (Farisha & Kurniawan, 2023) . Integrating the values of people's economy and economic development will create inclusive growth and strengthen community independence (Wullur et al., 2023) . This can be achieved through strengthening cooperatives, developing the informal sector, and involving communities in development planning. Through this strategy, the economic development paradigm can be an effective instrument in reducing social disparities, increasing local competitiveness, and creating a balance between economic efficiency.

Although the economic system has a noble goal, the people's economy itself faces various challenges that affect the achievement of community welfare, namely; 1) limited access to capital and resources, 2) lack of community capacity and skills, 3) lack of education and training, 4) social economic inequality that often occurs (Harjudin, 2020) . This problem has received a comprehensive answer that the people's economy is a positive direction for community welfare with the support of the research results of Sari & Perkasa, ⁽²⁰²³⁾ on the role of Islamic cooperatives in empowerment as a solution to the people's economy. The finding that Islamic cooperatives have contributed significantly to improving community welfare through the provision of financing for goods.

Islam as a religion also provides recommendations on empowerment, Islamic economic empowerment is important to create equitable welfare by reducing social disparities and empowering society independently. The sharia-based economic system is here to optimize resources in a halal and productive manner, Islamic economic empowerment is expected to encourage economic growth based on ethics and sustainability. Islamic economics is not only oriented towards material gain, but also ensures a fair distribution of wealth so that all levels of society feel the benefits without exploitation and inequality.

Previous research conducted by Arifqi, (2019) on the concept of empowerment in Islamic economic development revealed that Ibn Khaldun and Umer Chapra agreed that Islamic economic development must prioritize worldly and afterlife welfare, social justice, and efficient and moral resource utilization. Research by Tanjung et al., (2023) on Al-Ghazali's economic thought revealed that connecting economics with Sufism, emphasizing social responsibility, worship through economic activities in accordance with divine rules, and the role of the state and public financing to create a just economy. The results of research by Robbani & Muttaqin, (2023) on Yusuf Qardhawi's thoughts on poverty alleviation show that according to Qardhawi, poverty can be overcome in several ways, namely by working, family support, zakat, and assistance other than zakat. However, this can only be successful if Islamic teachings are carried out in their entirety.

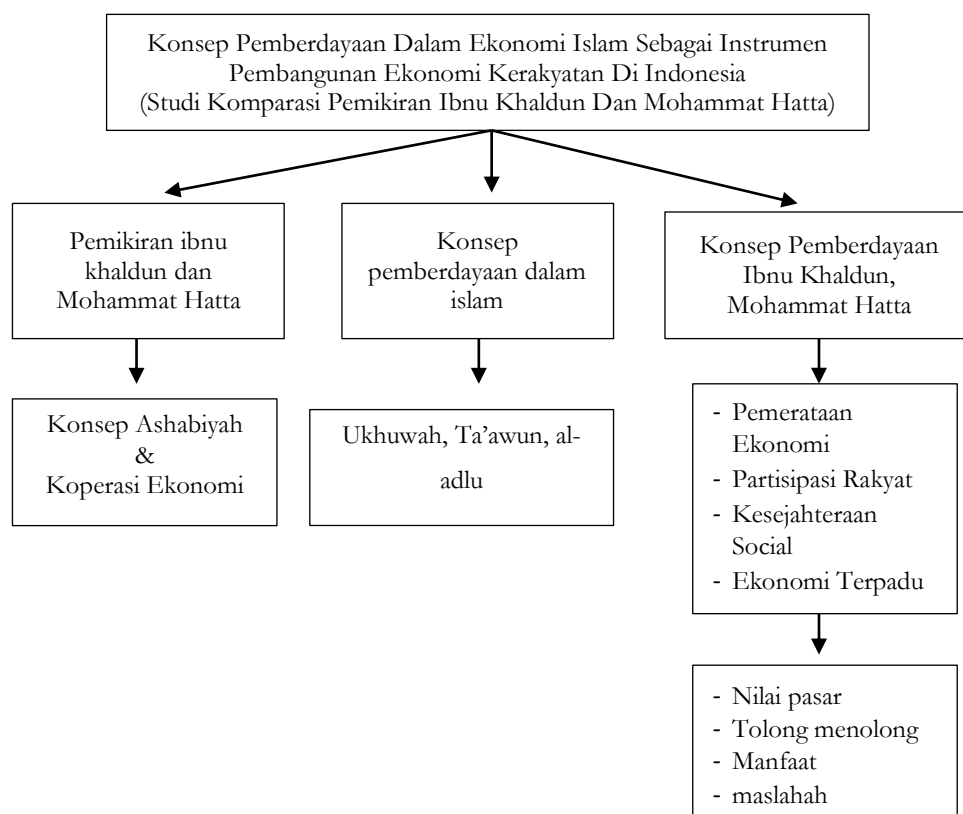
Based on the background and previous research above, this article has the opportunity to bridge the novelty of research by examining the fundamental concept of Islamic economic empowerment from these two figures that can be integrated and applied synergistically in the context of people's economic development in Indonesia.

The main objective of this article highlights three focuses, namely the Thoughts of Ibn Khaldun and Mohammad Hatta, the concept of empowerment in Islamic economics, and the combination of the concept of empowerment towards economic development in Indonesia (Ibn Khaldun-Mohammad Hatta).

RESEARCH METHODS

This study uses a qualitative method, by applying a descriptive analysis research type. This study was conducted with an analysis process on the Concept of Empowerment as an Instrument of People's Economic Development in Indonesia (a comparative study of the Thoughts of Ibn Khaldun and Mohammad Hatta). Descriptive analysis research is a method used as a framework for thinking to obtain research results. This study is included in the *library research* area, where researchers analyze comparative studies of the thoughts of Ibn Khaldun and Mohammad Hatta and their relationship to people's economic development in Indonesia. The author takes primary references from references to the two-store thought books. While secondary data through journals using the *Publish or Perish application*.

RESULTS AND DISCUSSION FINDINGS



DISCUSSION

The thoughts of Ibn Khaldun and Mohammat Hatta

Economic development will develop better if supported by certain socio-political characteristics. The concept of Asabiyyah introduced by Ibn Khaldun is the main pillar in driving a country's economy because it involves a strong level of social cooperation and solidarity, which is the basis of strength and cohesion in society (Khaldun, 2011). Ibn Khaldun's economic thinking is quite relevant to be able to answer economic problems. The importance of discussing Ibn Khaldun's thoughts in economics in its significance based on research by Ridlwani & Mawardi, (2019) states that the study of Ibn Khaldun's thoughts is considered important to study, not only because he was able to develop his economic thoughts from various perspectives, beyond the economic thoughts of Western scientists, but also because he is an expert in other fields. His thoughts include contributions at the macro and micro levels and emerged in the 14th century, long before modern Western scientists put forward their ideas. That Ibn Khaldun's views on economics are not only theoretical, but also practical and relevant to the economic situation of his time. His contributions to Islamic economics are an important part of the intellectual heritage of Islam and provide valuable insights for economic development in the Muslim world.

According to Itang, (2016) that cooperative economics is a concept born by Mohammat Hatta as an economic system based on the principles of family and mutual cooperation. This cooperative economic thinking is very relevant to ethical values that can be implemented as community economic empowerment. The people's economy has social characteristics consisting of individuals with the aim of carrying out joint economic activities based on the principle of family. Its main foundation is the welfare of the community, and as an organization that interacts directly with the community and has an important role in improving the welfare and general economy for the Indonesian population with aspects of work mechanisms in which there is democratic management, capital, and remaining business results. Therefore, by prioritizing partnerships in terms of capital, partnerships in the production process, and partnerships in distribution, each party will gain empowerment (M Kusuma et al., 2022).

The Concept of Empowerment in Islamic Economics

Islam views society as a system consisting of interdependent and supportive individuals. Relationships between members of society should be mutually beneficial. Differences in economic income have the potential to be a means to strengthen harmony and friendship. Islam teaches the concept of community empowerment based on three main principles. The main principles include brotherhood (ukhuwah), mutual assistance (ta'awun), and justice that reflects equality. (Fatkhullah & Habib, 2023) Ukhuwah emphasizes a strong bond of togetherness between individuals, creating a sense of solidarity and harmony in social life. Ta'awun teaches the

importance of cooperation and helping each other in various aspects of life, both in goodness and in facing difficulties. Justice is the basis for maintaining a balance of rights and obligations, ensuring that there is no discrimination and providing equal treatment for each individual. These three values are interrelated and form the foundation of a harmonious and just community life. (Hotman et al., 2021)

Related to the three empowerment concepts offered by Islam above, poverty can be overcome through economic empowerment as a solution taught in the Qur'an. One form of empowerment of the people is to give alms. Allah says in QS. Ali Imran verse 92.

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

This means, "You will never gain (perfect) virtue until you spend some of the wealth you love. Whatever you spend, Allah is All-Knowing about it."

Empowerment is one of the visions and missions of the Qur'an in showing that its teachings remain relevant in every time and place until the end of time. Empowerment is a process that aims to provide strength or ability to individuals or groups. This process takes place continuously to increase the capacity of society in improving their standard of living. These efforts can only succeed by building and awakening their empowerment. In essence, empowerment is a process of humanizing individuals. This concept rejects dependency because it emphasizes the importance of independent efforts from those who are empowered in achieving their existence and independence.

The three principles above are also in line with the research results of Dinurri'annah & Fahmi (2023) , Based on the research results, the programs run by the PDHI Foundation based on brotherhood have succeeded in empowering the community independently and sustainably through economic activities to achieve *falah* (happiness in this world and the hereafter). Furthermore, research by Susanto et al., (2023) on the effective Mosque Ta'awun program empowers the people's economy, reduces poverty, and improves welfare. The community is more independent, while the mosque overcomes resource limitations, creating stable finances without relying on donors. In addition, research by Malasyi et al., (2024) that changing values and mindsets of society encourage the creation of a fairer economic system, while just policies accelerate inclusive social change. Sharia financial reform, Islamic fiscal policy, and empowerment of sharia-based MSMEs through synergy between the state and society are real steps to reduce inequality, with the interpretation of Surah Ar-Ra'd Verse 11 as a theological and practical basis.

The Concept of Islamic Economic Empowerment in Economic Development According to Ibn Khaldun- Mohammad Hatta

Ibn's thoughts in his work "*Muqaddimah*," discuss various concepts that can be linked to economic empowerment, although he does not explicitly use the term. Some concepts, such as *Ashabiyah* , The spirit of this group is the basis for

community collaboration in achieving common economic goals (Khalidun, 2011) . Economic empowerment arises from the strength of strong group solidarity. While Mohammad Hatta's thoughts, namely developing the concept of people-based economic empowerment with two main pillars, namely economic democracy and cooperative economics (Itang, 2016) . Economic democracy emphasizes active community participation in economic decision-making to achieve shared prosperity. While cooperative economics is a means to improve community welfare through collective cooperation. Cooperatives enable their members to gain economic and educational benefits, as well as promote price stability and community welfare. Therefore, both thinkers emphasize the importance of justice and collaboration in the economy, although with different approaches: Ibn Khaldun focuses on the role of government and *ashabiyah* , while Hatta focuses on economic democracy and cooperatives.

Ibn Khaldun's concept of empowerment

As in Susanti, (Susanti, 2021) it is said that from Ibn Khaldun's perspective on Islamic economic development, it can be seen that his focus is not only on measuring the level of welfare in the world, there is a more important aspect, namely how this welfare will impact the afterlife. The concept developed emphasizes more on empowering resources efficiently and evenly, while upholding ethical values and social justice. Basically, Ibn Khaldun did not explicitly discuss the concept of "economic empowerment" in modern terminology, but his thoughts include aspects that can be linked to the concept of economic empowerment. His thoughts are mainly found in his famous work, "*Muqaddimah* ," where he developed a theory of history and sociology that includes economic aspects. The following are some concepts that can be linked to economic empowerment according to Ibn Khaldun:

1. *Ashabiyah* (Group Spirit)

The concept of *ashabiyah* , or group spirit, is at the heart of Ibn Khaldun's thinking. *Ashabiyah* is a social force that can encourage people to work together to achieve common goals. In an economic context, group spirit can be the basis for community economic empowerment.

2. Prosperity and Natural Resources

Ibn Khaldun linked the prosperity of a society to its success in utilizing natural resources. Economic empowerment can be defined as the ability of a society to efficiently manage and utilize its natural resources.

3. Socio-Economic Life Cycle

Ibn Khaldun put forward the theory of the socio-economic life cycle of a society. In the early phase, group spirit and economic empowerment peak. However, over time, instability and decadence can occur. Understanding this cycle can provide insight into how to maintain and enhance economic empowerment.

4. Role of Government

Ibn Khaldun highlighted the role of government in influencing economic conditions. If the government is efficient and just, it can be a catalyst for economic empowerment. Conversely, government failure can be detrimental to group spirit and the economic competitiveness of society.

5. Solutions to Recession

Ibn Khaldun suggested practical solutions to the recession, such as tax cuts and increased government spending. This approach reflects thinking about how economic empowerment can be enhanced through wise economic policies.

Although not directly mentioning "economic empowerment", these concepts provide a basis for understanding how Ibn Khaldun paid attention to factors that could increase the economic empowerment of a society in the context of history and sociology. The above statement is supported by a study presented by (Arfaq et al., 2020) which states that to determine human welfare, a good role is needed in the circle of justice. Ibn Khaldun's thoughts on Islamic economics not only cover the state, but also elements of society. Ibn Khaldun's concept of *ashabiyah*, which is in line with brotherhood in Islam, allows for cooperation and control of one's own interests in achieving common goals. This encourages social harmony and serves as a determining force in the progress of a civilization. *Ashabiyah* develops and becomes strong through justice that guarantees welfare through the fulfillment of obligations and the utilization of development results fairly.

Several studies describe significant approaches in economics, especially the theory of value, division of labor, market structure, the law of supply and demand (Mamun et al., 2022). Ibn Khaldun is considered the father of economics by some scholars and is rightly placed in the history of economic thought. Given the increasing growth and development of the Islamic economy, it is important to conduct further research to see the extent to which the development of Ibn Khaldun's economic thought is implemented in the economic aspects of Muslims, both in industry and in everyday life. According to Mahardika, (2023) in his analysis, economic development is a series of activities carried out by a country with the aim of developing economic activities and improving the standard of living of its people, so that changes occur that can be measured and directed at the level of welfare

Mohammad Hatta's empowerment concept

Mohammad Hatta's thoughts on the development of a people's economy focused on two indicators, namely presenting economic democracy and cooperative economics. These two main ideas are the basis for Hatta's thinking as the father of Indonesian economics who was able to carve out the results of his head to various people as a reference for building a people-based national economy. Hatta views that through the application of the principles of a people's economy, society can actively participate in economic development, avoid economic inequality, and achieve

national independence. This concept not only reflects the vision of sustainable economic development, but is also consistent with the values of Pancasila, and provides a foundation for increasing shared prosperity and reducing dependence on small groups in controlling economic resources.

Economic democracy

Economic democracy is a concept explained by the founders of the Indonesian state, namely seeking an economic form that is in accordance with the characteristics of the nation (Akhmad Suyono, 2021) . Therefore, the development of this concept continues to be monitored to keep up with the times. From an economic perspective, so that plans, policies and programs are directed, a normative foundation is needed that refers to article 33 of the 1945 Constitution concerning the Indonesian economic system which contains how the economy is structured as a joint effort on the principle of family. The presence of the concept of economic democracy brings one principle, namely togetherness without ignoring the principle of justice.

In principle, the concept is very important as a meaning of unity and socio-economic life and living together. Countries in the world have different models of modern economic democracy. In the sense, from the conservative democracy model to liberal democracy and social democracy. But as Mohammat Hatta said, the characteristic of Indonesian economic democracy is based on people's sovereignty (Ramadhani et al., 2022) . Therefore, power is in the hands of the people so that the government must follow the conscience of the people in implementing state policies so that Hatta emphasized that Indonesian economic democracy is not an individual spirit but a spirit of unity within a collective framework. Furthermore, there are several important points about economic democracy according to Mohammat Hatta which are indicators in building a people's economy through the concept of economic democracy, including:

a. Economic Equality

Hatta strongly emphasized the need for economic equality in society. He argued that economic justice is a crucial aspect of an economic democracy system. Economic equality must ensure that wealth and economic opportunities are distributed fairly among the various levels of society.

b. People's Participation

Hatta believed that economic democracy must involve the active participation of all people. This participation includes not only the right to vote, but also the right to participate in the economic decision-making process. People must be involved in the planning and implementation of economic policies.

c. Social welfare

Hatta emphasized that economic democracy should aim to achieve social welfare. Economic success is not only measured by economic growth, but also by increasing welfare and public services that are evenly distributed across all levels of society.

d. Integrated Economic System

Mohammad Hatta argued that economic democracy must be integrated with a broader economic system. This includes the relationship between the economic, political, and social sectors in order to achieve sustainable and equitable development goals. An integrated economic system is important because it allows for coordination and integration between various economic sectors in a country or region. An integrated economic system is a step to achieve macroeconomic goals, such as sustainable economic growth, price stability, and improving people's welfare.

Cooperative economics

Mohammad Hatta's cooperative economy refers to an economic concept that emphasizes the role of cooperatives as the main instrument for achieving the economic welfare of society. This concept is based on the principles of an inclusive and participatory economy, where cooperative members collaborate to improve shared welfare. Mohammad Hatta's cooperative economic vision is not only as a form of economic endeavor, but also as a forum for education and community empowerment. Hatta supports the idea that cooperatives should be a tool to improve the capacity of their members, both in terms of economic knowledge and managerial skills.

Cooperative Economics is a collective effort rooted in family values. Each member of the group is responsible for the progress of the cooperative (Sabon, 2022) . Muhammad Hatta put forward several key principles that serve as guidelines in running it:

1. The Principle of Market Value, where value is determined by the awareness and contribution of individuals in the group. It is important for each member of the cooperative to have a sense of responsibility for its collective development.
2. The Principle of Mutual Assistance, which emphasizes the importance of helping each other between individuals and groups. This will foster a sense of caring and solidarity among them.
3. The Benefit Principle, which emphasizes that the purpose of the Bung Hatta Cooperative is to meet the needs of life together. In addition to paying attention to personal financial interests, cooperative members must also pay attention to the welfare of the organization as a whole.
4. The Maslahah principle, which emphasizes that one of the goals and roles of cooperatives is to improve community welfare by maintaining price stability.

CONCLUSION

Based on the research that has been conducted and supported by existing data, the researcher concludes that the concept of empowerment has an important role as an instrument in advancing the development of the people's economy in Indonesia. Through a comparative approach to the thoughts of Ibn Khaldun and Muhammad Hatta, both figures have valuable contributions in understanding and implementing the concept of empowerment in the context of economic development that is oriented towards community participation and involvement. Ibn Khaldun with his theory of the historical cycle and the importance of social factors in the formation of economic and power structures, provides a broad view of how community empowerment can influence the dynamics of a nation's economy through the concept of *ashabiyah*, natural resource prosperity, socio-economic cycles and recession solutions. Meanwhile, Muhammad Hatta, as one of the architects of the Indonesian economy, emphasized the importance of the government's active role in encouraging the empowerment of the people's economy through inclusive and progressive policies with the concept of economic democracy and cooperative economics.

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