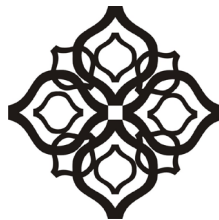


Volume 3, No. 3, September - December 2018 ISSN: 2503-4235 (p); 2503-4243 (e)



Shirkah

Journal of Economics and Business

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Journal of Economics and Business

Vol. 3, No. 3, September-December 2018

ISSN: 2503-4235 (p); 2503-4243 (e)

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Journal of Economics and Business

Vol. 3, No. 3, September-December 2018

ISSN: 2503-4235 (p); 2503-4243 (e)

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Ekonomi Kemakmuran Bersama Indonesian Islamic Economic Thought of Kahrudin Yunus

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Abstract

This article preliminary explores a forgotten figure of defining concept of Indonesian Islamic economics, Kahrudin Yunus. Differ from other contemporary concepts; Yunus has generously framed *sistem ekonomi kemakmuran bersama* as a basic principle of Islamic economics. Although Yunus has courageously implanted such Arabic economic thinker as Baqr al-Shadr, the Indonesian political tension that infused capitalism and socialism in the middle of 1955 had imposed him to not define Islamic economics in narrow theological perspective, conversely, Yunus argued that Islamic economics must be built on the benefits of economic politics in order to constructing a democratic system. Yunus forgotten thought would have been a counter debate of contemporary Islamic economics today that somehow enforced the return of golden age of Islamic revival.

Keywords: Islamic economics, *kemakmuran bersama*, economic thinker

Introduction

The development of Islamic economic thought has currently divided into three main trends, put it simply the *iqtishaduna*, mainstream, and critical-alternative schools. These three schools have different patterns of thought and epistemological framework (Sholihin, 2013). The *iqtishaduna* school uses the *istiqrāi* method and recognition of transcendental subjectivity, rejecting the use of the term “Islamic economics” because *iqtishaduna* (literally, our economics) is not an economic theory only

but a religious doctrine also. *Iqtishaduna* is a scientific discipline that has directly been explored from the Qur'an and Sunna; not simply to be "synthesizing" Islamic values with a western economic framework. This is a distinction character from the mainstream group which claims that the Islamic economics does not mean a rejection of the existing economic system. It cannot be understood as normative system, yet it needs an effort of being scientifically Islamization. In other words, this school proposes to encourage conventional economic theories to be more Islamic.

In contrast to the previous, the alternative-critical school has assessed the views of the two schools. For this school, whatever the models, science cannot be considered purely new without being affected by the past scientific tools. This mainstream view has trapped Islamic economics into positivism reasoning, it has a more mechanical tendency than ethical consideration (Amuzegar, 1997; Jomo, 1993; Krueger & Augey, 1995; Weede, 1995). At the end, the Islamic economics is only part of the "rubbish" of global capitalism (neoliberalism) which kills ethical values in business contracts, and makes it limited to technical concepts that lead to popular economic activities.

The development of Islamic economic thinking in Indonesia has also been dominated by these mainstream schools. Consequently, the development of Islamic economics would be very market oriented rather than a commitment to apply the ethical values of Islamic economics itself. From a socio-epistemological perspective, the mainstream school shows a pragmatic choice of the application of Islamic economics. Inevitably, developing the discourse has been focusing on the reproduction of import ideas, such as introducing practical terms of economic transactions rather than interpreting the spirit of the values. To sum up, criticisms of capitalism and socialism with the jargon of "an Islamic perspective" has become biased (Ali, 2010; El Ashker, A & Wilson, 2006, p. 401). The position

of the Islamic economics that wants to get out of conventional economic domination is precisely trapped in the mainstream. This is confirmed by (Zaman, 2012) that "... most Muslim economists have accepted uncritically too many ideas of Western economists." Resolving economic problems in Indonesia has not been touching the root of the problem as it grows in the middle of the social and cultural life of the Indonesian people.

Looking back at the history of Islamic economics in Indonesia, the domination of the mainstream school can be said as a "side effect" of the following. First, identifying Islamic economics with Islamic banks, so there has been a strong impression that Islamic economic thinking began to grow since the 1980s, with efforts to establish *Baitul Maal wa Tamwil* (BMT) (Antonio, 2001). This perspective continues until then, taking influence of an opinion of that Islamic economic thought in Indonesia becomes ahistorical and focusing only on the theme of banks and sharia finance. Second, the establishment of Islamic banks in Indonesia is a political effort of Soeharto (Aswicahyono, Bird, & Hill, 2009; Gilpin, 2016; Hidayati, 2005). Despite the academic awareness of some figures, the academic consciousness has almost faded into the stream of pragmatic awareness. Third, the development of Islamic economics in Indonesia is very slight, if it is reluctant to say no, pay attention to the cultural values and local wisdom within the Indonesian context (Addiarrahman, 2015), resulting in "labeling" of economic transactions and financial systems (Addiarrahman, 2013; Setia, 2018; Tamanni & Liu, 2017). The logical consequence of the fact is that the development of Islamic economic in Indonesia has not been able to create a balance between theory and practice, as well as welfare and social justice in the community. More explicitly, both the theory and practice of Islamic economics in Indonesia prioritizes reason and the interests of "vendors" rather than "consumers".

However, these three phenomena do not mean justifying the absence of an Islamic economics that seeks to get out of the mainstream school. As emphasized by Wijaya (2012) this could be due to a “forgotten” and “deliberately” excluded work because the author was accused of being misguided or “accidentally” because he was completely lost from circulation, or drowned out by the flow of other works. In fact, there are so many works of Indonesian thinkers who have discussed Islamic economics whether by using the term “Islamic economics” or not. Among them are Syafruddin Prawiranegara (Rahardjo, 2011), Mohamad Hatta (Abbas, 2008), Zainal Abidin Ahmad (1950), Taher Ibrahim (1967), and Kahrudin Yunus.

The first two names are familiar and many have reviewed their thoughts. Even though Zainal Abidin Ahmad and Taher Ibrahim is not well known, his book can still be found. As for Kahrudin Yunus, as confirmed by Kuntowijoyo, he is a figure who since the late 1950s and early 1960s has spread his ideas about the economic system of *kemakmuran bersama* (shared prosperity). In terms of time, Yunus’s work was earlier than *Iqtishaduna* by Muhammad Baqir al-Sadr written in 1960. However, Kahrudin’s voice sank into the flow of political power that occurred in the 1960s, in doing so his efforts did not get much response. Despite the fact that some paying attention to the Islamic economy reappears, people do not refer to what they have done (Kuntowijoyo, 2018). Kahrudin Yunus has systematically poured ideas about Islamic economics. This article attempts to explore the main points of Kahrudin Yunus thought on the concept of Islamic economics which he called *sistem ekonomi kemakmuran bersama* (shared prosperity) or *bersamaisme* or *Islamisme*.

The Man and His Works

As a preliminary article, this paper does not pretend to address Kahrudin Yunus's overall thinking. This article only takes two main themes as a unit of analysis, namely the root of Yunus's economic concept and its political problems. This article would be a rebuttal of the assumption that Islamic economic ideas in Indonesia began to develop in the late 1980s. Instead trying to assert that in fact in Indonesia, there has been a figure who studies Islamic economics as a scientifically and systematically system. Kahrudin Yunus is a figure who studied economics and political economy in the Middle East and America. He got B.A. in Trade and Diploma in Political Science at al-Azhar University, Cairo, Egypt; while earned M.A. in Political Economy from Egypt University and doctorate degree at Columbia University and American University. Considering his academic background, certainly Yunus's expertise in the economic and religious fields has been undoubtedly. Moreover, as Yunus acknowledged, the book entitled *Sistem Ekonomi Kemakmuran Bersama* was written after being spiced up in years. Yunus (1955: p. 13) wrote,

Banjak sekali suasana dan keadaan-keadaan jang telah mendorong penulis menjelenggarakan risalah ilmiah ini. Penglaksanaannja telah memakai tempo beberapa tahun, dengan bantuan beberapa guru besar di beberapa universiteit di Timur Tengah dan di Amerika Serikat, (dengan memakai banyak buku-buku pengambilan dalam beberapa bahasa jang diketahui penulis), dan dengan hasil pengalaman dan penindjauan penulis sendiri dalam pengembaraan di Amerika Serika, di Eropah Barat, Eropah Selatan, Eropah Tenggara, di Timur Tengah, di Asia Selatan, Asia Tenggara dan di Indonesia.

(There is a lot of atmosphere and circumstances that have prompted the writer to hold this scientific treatise. The implementation has taken several years, with the help of several professors in several universities in the Middle East and in the United States, (using

many retrieval books in a number of languages that the author knows), and with the results of the author's own experiences and experiences in wandering in The United States, in Western Europe, South Europe, Southeast Europe, in the Middle East, in South Asia, Southeast Asia and in Indonesia) (translated by the editor).

Yunus's biography in detail is quite difficult to obtain. He himself has never written an autobiography. This difficulty come to be solved after his book series *Pedoman Hidup* (Yunus, 1968a; Yunus, 1968b; Yunus, 1968c; Yunus, 1968d; Yunus, 1968e) was being obtained to complete his short biography. Although it has been written in serial form, it would be enough data to explain Yunus intellectual footprint. In addition, the author also gains information from doing interview with the family (children, nieces, and his relatives) that the author met at the *Pesantren Diniyah Puteri Padang Panjang* and Nagari Sulit Air, Solok.

Kahrudin Yunus come from Jorong Koto Tuo, Nagari Sulit Air, Kab. Solok, West Sumatra. He was born on August 14, 1915. The social life of the Nagari Sulit Air community is very unique, both in terms of its customs and social mobility. Long before the era of Indonesian revolution, awareness of the importance of education was very strong in the community. This is inseparable from the influence of *Sumatra Thawalib* in Padang Panjang. Those who have graduated their education from *Sumatra Thawalib* have a strong desire to build a similar school to that of *Sumatra Thawalib*. Furthermore, the community had founded VSSA (Vereninging Studiefonds Soelit Air) in 1925. The school was started from "Surau Tobieng" while on March 27, 1926 the groundbreaking of PSA (*Pendidikan Sekolah Agama*) had been established (Salim, 2013). Recently, PSA already has a representative school building and all facilities; while almost entirely facilities had been funded by *Sulit Air philanthropy*.

The establishment of VSSA is a form of Sulit Air community concern for education. It is inseparable from the tradition of *merantau*, denoting awareness to changing life, education, and also economics. Geographical conditions that is very unsupportive for economic activity has encouraged the people to migrate and more than half of the population Sulit Air to be in overseas. Living far from Sulit Air, however, did not dissipate their belonging to be a part of their homeland. As it proven, they established an organization of *perantau* (migrant) in 1998 such as Sulit Air Sepakat (SAS) in Padang (Salim, 2004). Besides the establishment of VSSA or PSA, there are currently several educational institutions, namely two *Pendidikan Anak Usia Dini* (PAUD/ preschool), nine elementary schools, three junior high schools, three high schools, one university, and finally also established *Pondok Pesantren Darussalam Gontor (RPJMK Nagari Sulit 2010-2015. Nagari Sulit Air., 2010)*.

Surau became Yunus first place to studying, besides attending elementary school. In 1928, he continued his studies at the *Thawalib-Parabek* School. He completed his education at the *Madrasah Tsanawiyah Islamiyah* in Sungayang, Batusangkar. In 1932, Yunus enrolled the *Kulliyatul Mu'alimmin Islamiyah* (Normal Islam) in Padang and in 1936 at the same place, he obtained a diploma. His success in pursuing education has been inseparable from the Sulit Air support. According to Hamdullah Salim, in 1939 Yunus left for Egypt with assist funds from the community donations. In 1940, he was enrolled as a student in the Faculty of Commerce, Egyptian University and obtained a Bachelor Degree, BC (Bachelor of Commerce) in 1943. He obtained a complete bachelor degree in Political Economy in 1947 on the same campus. Yunus wrote a dissertation entitled *The Effect of Raw Materials on the Political Future of Indonesia*. This work was published in Arabic with the title *Haazih hiya Indonesia*. This work received great attention in the Middle East and

became an academic propaganda for Indonesia at the period of fighting against the Dutch military aggression.

In early 1949, Yunus left for the United States and became a doctoral student at Columbia University, New York City, but was not completed. Yunus had received a scholarship from the Ministry of *Pengajaran Pendidikan & Kebudayaan*, the Republic of Indonesia and continued to the Doctor of Philosophy program at the American University in 1954. He holds a PhD after defending his dissertation with the title *Indonesian Independence Development and Sequel* under the Pitman B. Potter as his supervisor.

As being a student of Normal Islam, Yunus has been actively writing an article. He had been an active contributor for *Dewata* magazine and an editor of *Fadjar* (a student magazine of Normal Islam). In 1937, Yunus wrote a pocket book entitled *Alam dan Manusia*. A year before leaving for Egypt, he published his second work entitled *Sistem Baru untuk Mempelajari Bahasa Arab*. While spending his life as a student in Egypt, he had continuously gave a contribution of writing for such a magazine as *Pandji Islam* in Medan which led by Zainal Abidin Ahmad and Yoesoef Ahmad; his two seniors who also came from *Nagari Sulit Air*. In addition, he also routinely sent his writing to the daily *Persamaan* in Padang. During 1942-1948, he became a writer in the weekly *As-Saqafah* and in the daily *Ichwanul Muslimin* in Cairo.

In 1944-1946, Yunus became a member of *Societe Egyptienne de Droit International* in Cairo. From 1943-1948, he began to study, prepare and write the book *Sistem Politik Ekonomi Islam* in Arabic language. In 1955 this book was printed and published by the Islamic Congress in Cairo under the title *al-Insaniyah*. From 1945-1946, Yunus was being involved as a chair of *Panitia Persiapan Kemerdekaan Indonesia* (Committee for Indonesian Independence) branch of Middle East. To disseminating

widely and continuously about the struggle for Indonesian independence, this committee was also intended to get the official support from Arab countries and other Islamic countries. Moreover, it is also tasked with carrying out the official duties of the Republic of Indonesia before the opening of representative ambassadors in Middle Eastern countries.

Although his initial departure abroad was helped by community contributions, Yunus remained self-determining for his life; especially since he continued his studies at Columbia University. From 1949-1953, Yunus referred to himself as MSS (*Mahasiswa Sokongan Sendiri* Self-Supporting Student), thus encouraging him to do a lot of work, such as teaching Arabic and Indonesian, translators / interpreters in the State Department and being *announcer* on Voice of America. June 24 - July 1, 1952, Yunus gave a lecture about Indonesia at The High School of International Relations at Harvard Massachusetts.

In 1952, by the support of the United States government, for more than four months, Yunus conducted research on Freedom of Worship in American states. In 1954, Yunus returned to Indonesia. During the trip home, he took time to visit various countries in Europe, Turkey, Arab countries while performing the Hajj. He also visited Pakistan, India, Burma, Thailand and Malaysia. Through a long journey, Yunus finally arrived in Jakarta on October 6, 1954. He spent his energy and mind for the homeland because he had believed that Indonesia would take an important position in the Islamic world and beyond. All that can be realized by improving the development system in this country.

Arriving in the country, Yunus was appointed as an employee of the Ministry of *Pengajaran Pendidikan & Kebudayaan*. His main task is to give lectures at several universities. In 1955, Yunus began giving lectures on economics and comparative economic doctrines in the *Perguruan Tinggi Pendidikan Guru* in Batusangkar. In the same year, he was assigned to be a

lecturer in Islamic Economics at the Islamic University of North Sumatra, *Universitas Darul Hikmah* in West Sumatra, *Perguruan Tinggi Agama Islam Negeri* Yogyakarta, *Universitas Tjokroaminoto* Solo, and UMI Makassar.

In 1956, Yunus married Hasniah Saleh, daughter of Maria (1893-1972 AD). Maria was the second child of four siblings, namely: Zainuddin Labay (1890-1924 AD), Muhammad Rasyad (1859-1956 AD), Rihanah (1898-1968), and Rahmah El-Yunusiah (1900-1969 AD) a founder of Diniyah Puteri Padang Panjang. In 1956, Kahrudin Yunus became the Chair of the Economics Department at the Batusangkar PTPG. Subsequently, in 1957, he held the position of Dean of the Faculty of Economics at Universitas Tjokroaminoto, Solo (Yunus, 1957). In 1960, Yunus was also being a lecturer in Islamic philosophy at Universitas Ibnu Chaldun, Jakarta. Aside from actively teaching, since 1961, Yunus has also actively gave speech at at *Radio Republik Indonesia* (RRI), and national television station. In 1962, the Indian Council for Cultural Relations invited Kahrudin Yunus to come to India as a guest lecturer on *Ekonomi Terpimpin yang Dipimpin oleh Kebenaran-Kebenaran Universal* (Guided Economy led by Universal Truths). In 1963, Yunus was appointed as a chair of *Angkatan Muslimin Indonesia*.

In 1964, the United Nations gave a fellowship to Yunus to review “Economic and Social Implementation of Human Rights in seven countries, namely: India, Pakistan, Afghanistan, Iran, Syria, Lebanon, and Egypt for seven months. In the same year, the Indonesian government sent him as a speaker in The International Seminar on Human Rights held on 12-25 May 1964 in Kabul, Afghanistan. He wrote a working paper entitled *Guided Economics being guided by Universal Truth is only a way to achieve the human rights*.

Yunus wrote such great books as *Ekonomi Terpimpin* (Guided Economics), *Konsepsi Ekonomi Islam* (the Concept of Islamic Economics),

and *Islamisme Synthesis antara Kapitalisme (theis) dan Komunisme (anti-thesis)* (Synthesis of Islamism between Capitalism (theis) and Communism (anti-thesis)). Along with Rahmah El Junusijah, a founder of *Diniyah Puteri Padang Panjang*, Yunus wrote a book entitled *Djalan Lurus dalam Pendidikan Puteral/Puteri, Agama dan Ekonomi*. Meanwhile, his magnum opus has been *Sistem Ekonomi Kemakmuran Bersama* (the Economic System for Shared Prosperity), published in two volumes in 1995. Yunus's magnum opus, according to Rahardjo, should be a classic work in economic thought, but unfortunately not many Indonesian scholars pay attention to this work. In fact, Yunus's work is not a big idea described at the utopian or ideological level. Instead it has been written based on a deep, systematic and scientific discussion (Rahardjo, 2015).

The Roots of Economic Problems

In simple terms, economics aims to solve various problems faced by humans to get welfare by meeting needs and desires through activities of production, distribution, and consumption (Boldea & Sirghi, 2011; Collins & Autino, 2016). For this reason, a tool for gaining needs is needed, namely natural resources. However, humans are faced with the problem of scarcity. As a result, in various economic textbooks, it is said that the basic point of economic problems is scarcity (Sadono, 2005). This condition gave birth to the concept of ownership right of the means of production. The capitalist system emphasizes individual ownership while socialism underlines public ownership. Opinions regarding the scarcity of natural resources are also adopted by the mainstream school of Islamic economics (Uhbiyati, 2015). It is different from the *Iqtishaduna* school which considers natural resources to have been created in the right size, so the main problem in economic activity is focusing on the problem of distribution (Karim, 2007: pp. 29–33). However, both of them agree

on the concept of Islamic ownership that emphasizes balance; there are individual, public and state ownership rights.

Kahrudin Yunus did not deny that the existence of necessity of life encouraged people to strive and for the results of these efforts, there were ownership rights. These conditions encourage competition. However, ownership rights are not the root of economic problems. Indeed, because the amount of desires of a society is more than the total income, the competition between community members is increasingly fierce and sharp. At this point, the birth of political parties would have been triggered by such competing interests. This is what then raises national problems. The political party was on its way out of its ideal function. Politics which basically means wisdom in upholding truth and justice, but now it turns into a deceptive act, tricking the eyes of the people, circling on an unclear shaft and does not give a change at all. Some even use the politics of fragmented. The government which should reconcile the conflicts of interest between political parties, on the contrary they sharpen and deepen the problems into the complex situation. As a result, the condition of society has been increasingly erratic (Yunus, 1955: pp. 21–26).

This condition has initially been exacerbated by the lack of attention of the government, which should take care of domestic work, yet turning it into foreign affairs (Gopalan, Hattari, & Rajan, 2016; Hakim & Fitrianto, 2015). The desire of each country to control economic resources has driven sharp competition and triggered a fire of war and caused international problems. If there are political parties in the country with various ideological features, then competition among countries has been also motivated by ideas such as capitalism, communism, and socialism. These political economic isms have broken clashes and battles, namely World War I and II. For this reason, said Yunus, an explosive system was needed because if not, the Third World War would be raised (Yunus, 1955: pp. 27–29).

Yunus tried to unravel the roots of the economic problem into social levels, ranging from individuals (families), communities, national and international sphere. Harsh competition in the effort to gain the scarcity needs has driven many conflicts that have become obstacles to achieve prosperity. Yunus gave important keywords that became the root of the problems in the competition, namely the strategic ways of gaining the needs. In this case, according to Yunus, trade is a business that does not produce anything. He only takes advantage of the loss of two parties: the seller and the buyer. Practically speaking, said Yunus, "*Perdagangan dan kerdja-kerdjanya sebagai pokok besar bagi problem-problem nasional dan internasional*" (Trade and its operational works are a big point for national and international problems). In addition, Yunus also mentioned that the use of money today has come out of its function, giving rise to complex economic problems (Yunus, 1955: pp. 97–134).

Trade, according to Yunus, is that "*keadaannya seseorang mengambil kerdja-kerdja distribusi itu djadi djalan hidupnja dengan niat mendapat keuntungan dan memperoleh kekayaan*" (the situation of someone taking on the work of distribution has become the way of life with the intention of gaining profit and getting wealth) (Yunus, 1955: p. 136). In other words, trade is one of the functions of the economic distribution. However, because the use of money has come out from its function, the distribution through trade mechanisms has created many problems, in the context of economic, political and social sphere (Yunus, 1955: pp. 137). Yunus also tracks the meaning of *dagang* "trade" or *perniagaan* "commerce". In Arabic, Yunus wrote, "*Orang-orang Arab dulu menamakan orang jang mendjual minuman keras (chamr) dengan 'taadjir', artinya saudagar*" (the Arabs used to name people who sell liquor (chamr) with 'taadjir', meaning merchants). Furthermore, Yunus quoted a trade definition in English, namely "*to trade on one's name means to make dishonest of good opinion held of one by others,*"

or “to trade on one’s name means to take advantage of (person’s good-nature, one’s knowledge of a secret, etc.)” (Yunus, 1955: pp. 138).

In Indonesian, Yunus connects the word trade with the word *saudagar* “merchant” who according to him comes from the word *sau* means thousand and *agar* or *dagar* means deception. From this etymological meaning, Yunus concluded that *saudagar* were someone who had a thousand tricks or a thousand tactics (Yunus, 1955: pp. 139). It is clear how Yunus connects two ways of interpretation, textual and non-textual. On the one hand, he seeks to trace the etymological meaning of trade; on the other hand, the word has situated its coherent meaning with social definition. It cannot be denied, the meaning of *saudagar* or *tajir* in the social context contains negative meanings, namely a handful of community groups that monopolize trade and apply fraudulent, exploitative to the community. On the other hand, this can not be separated from Yunus’s observation that trading activities have come out of their function as a means of distribution, namely buying and selling (*al-bai’*); of course what was meant by Yunus was trading activities which contained deception, gambling, usury, and *gharar*.

Political Economics of *Jalan Tengah* and *Mengetengahkan*

Previously, it has been discussed the tensions and the competition of economics which gave birth to political economic *isms* such as capitalism, communism and socialism. Each of these isms, according to Yunus, contains a lot of malevolent even though there is a good side. Therefore, it is badly need the economic system middle way (*jalan tengah*) and being a between ways of two opponent economic systems. Rahardjo later mentioned the existence of an Islamic economics has been rowing between two corals. Murat Cizakca (2011) writes, “There are still only two kinds of capitalism, as in China and Singapore, and there is democratic capitalism, as in the

U.S. and Europe. If there is anyone who has a better idea, I am sure the world would love to hear about it.” There are three issues that must be solved: 1) stopping the contradictions between two conflicting blocks: western democratic and communist countries; 2) avoid the dangers of the two blocks (isms) to other countries, such as Indonesia; 3) overcoming and resolving the difficulties and imbalances in the social, economic and political fields that occur in state life due to fierce international struggles, as in the present state of Indonesia (Poczter & Pepinsky, 2016; Yunus, 1955: pp. 59).

Previously, let us look at Yunus’s view of how Islamic principles should be applied. Indonesia with a majority Muslim population, but from an economic, social and political point of view, is worthy of happening in other Muslim countries, far behind. This was Yunus’s attention, “*dunia Islam sekarang adalah masjarakat-masjarakat manusia jang lebih mengidapkan kedjelekan-kedjelekan keadaan sosial, krisis-krisis ekonomi dan problem-problem politik, baik yang timbul sendirinja di tengah masjarakat itu, ataupun jang di bawah keadaan ditinggalkan di sana oleh bangsa-bangsa pendjajah*” (the Islamic world nowadays has been human societies that are more in the dark of social conditions, economic crises and political problems, whether they arise in the midst of the society themselves, or which are under the conditions of the colonizing nations under the circumstances left behind) (Yunus, 1955: pp. 51).

In the midst of such a condition, the scholars (*ulama*) were still preaching the beauty of Islamic teachings, such as charity, filial piety, loving each other and so on. However, all of that according to Yunus was only a temporary remedy for the chaotic condition of society. He only becomes the *sitawar-sidingin* (a temporary solution) for pain that has been endured by Muslims. It is due to the Muslim scholars only focus their attention on the issue of purifying the heart, strengthening the faith,

educating themselves, practicing the soul as a representative of worship and piety. On the contrary, the condition of the Muslim society related to the economics has not really been a concern of preaching. The campaign on *zakat*, almsgiving, endowments and so on, according to Yunus, is only *obat sementara* “temporary medicine” or just *sitawar-sidingin* for people who are getting seriously ill (Yunus, 1955: pp. 49). How to solve the problem?

Yunus basically did not deny the perfection of Islamic teachings. He criticized the approach of the *ulama* who only put forward Islamic teachings as normative doctrines. He illustrated the phenomenon similar to Islam be likely as an ocean while such *ulama*'s conduct as a duck. Regardless of the depth of the ocean, all that is seen is as the depth as of the duck breast. To explore the depth of Islamic teachings, one must use sufficiently complex knowledge (Yunus, 1955: pp. 52–54). Therefore, he encouraged the rise of *ijtihad* in order to put the teachings of Islam on a system of solving the economic, social and political problems (Choudhury, 2008; Deller, Conroy, & Markeson, 2018). Yunus called it as *bersamaisme* or *Islamisme* (shared prosperity).

This concept aims to make the science of economics as common sense of society. In other words, the science of economics should be learned, pursued and practiced by the society (Panennungi et al., 2014). It is contrast to the present reality which situates the science of economics is only understood by certain experts. This condition was also feared by Mohammad Hatta. To him, there was a time when the science of economics was seen as a *luxe studie*, only for the children of the rich (Hatta, 1954: pp. 191). In fact, said Hatta, economics cannot be seen only by using statistics, but it also requires sociology (Hatta, 1967). This opinion implies that the economics, both as a system and a science, can work properly as its ideal function when it becomes public knowledge. It is a big question regarding the development of the Islamic economics today,

whether Islamic economics really has led to public knowledge or become *luxu studie* which is only controlled by certain groups (Selmier, 2018).

Bersamaisme has not been focusing on the *resources* or the materials of production; instead it refers to the methods of obtaining wealth (Yunus, 1956: pp. xvi). To achieve this goal, a set of benefits for economic politics is needed which Yunus divides into several key issues. *First*, removing all forms of colonialism both in old and new formats. Physical occupation has indeed passed, but, Yunus stressed, the new model of colonization must be watched out for, namely *pendjadjahan pengaruh dan pendjadjahan prinsip* (the colonialism of influence and the colonialism of principle (Yunus, 1956: pp. 252). These terms refer to the influence and principles of political economy ideologies, such as capitalism, communism, socialism, Nazism and fascism. As a young nation-state, Indonesia at that time must be able to escape from the modes of colonialism. Taking it into the present context, the modes of colonialism has been conceptualized in the mission of neoliberalism and neo-imperialism. Therefore, Yunus had emphasized that trade (mercantilism) was the origin of colonialism; it must be returned to its function, namely exchange through the mechanism of buying and selling. Similar to the trade, usury according to Yunus was being a mode of colonialism (Yunus, 1956: pp. 269).

Second, implementing true democracy. Even though it does not yet exists in the reality, Yunus emphasizes the importance of democracy for the implementation of an economic system of *bersamaisme*. A political party according to him is not a goal, but only a way to achieve goals. Politics, in this case must be functioned as it should be, namely regulating with wisdom and honesty. However, democracy does not work as it should be due to it is hindered by the way the economic system works, especially in the mechanism of distribution (Pepinsky & Wihardja, 2011; von Luebke, 2009). The capitalist countries declare themselves to use a democratic

system, yet it is far behind. In other words, capitalism is contrary to the principles of democracy (Yunus, 1956: pp. 279–307).

Third, eliminating the causes of national and international disputes. As mentioned earlier, the economic problems that previously only happened to one person, ultimately led to sharp competition between political parties in the national and international level. In the beginning, it all started with the global greed and its dysfunctional money. In addition, Yunus alluded to the problem of lack of production because the community did not do work that brought results (trade) (Yunus, 1956: pp. 308–309). Although it is no longer relevant, Indonesia which is rich in natural resources has been faced with triple crises, namely: food, energy and environmental crises (Rahardjo, 2012). At the same time, the concentration of economic growth focused on the money market, and neglected the real sector (Rock, 2015).

Bersamaisme aims to form harmonious relationships within a country and outside the country. Impeding from extreme nationalism would be a pre-requisite factor. Yunus quoted Tolstoy's opinion as saying "... *semangat kebangsaan yang ekstrim itulah yang telah menyebabkan timbulnya berbagai penyakit-penyakit sosial yang ditanggung oleh masyarakat*" (that extreme spirit of nationality has caused various social ailments borne by members of society) (Yunus, 1956: pp. 320–321). Nationalism in the system of *bersamaisme* has been the freedom of economics as a form of completing the political freedom. However, the most important thing in nationalism according to *bersamaisme* is nationalizing ourselves, removing egoism and incorporating the feeling of togetherness and society into it (Yunus, 1956: pp. 297–298).

Fourth, making the right public opinion. The demand for the implementation of a true democratic system is to educate society in the political sphere by forming the right public opinion. Yunus's analysis was

focused on the issue of war (Yunus, 1956, pp. 329–345). This should be understood because of his context of life. Taking it into the present context, especially in context of economic development, it is an obligation for the state to educate the public to help the government in observing the country's economic development. In the current Indonesian political system, it seems to be more abnormalities. We have been repeatedly deceived by such government policies and mass media which being controlled by some interest of political parties. Every element of society is demanded to maintain the world peace. The importance of world peace is inseparable from Yunus' perspective, which moved from the phase of self (family), society (local), national, and international level.

Conclusion

Analyzing Kahrudin Yunus's thoughts, the development of the Islamic economics in the future has been challenged with such surface problems as financial *fiqh*. Rather, he formulates it within a political economic framework; making Islamic economics as public knowledge, yet not with applying a conventional economic reasoning (positivism). That economics requires positivistic reason is not denied, however, this must be returned to its original function. In addition, Kahrudin Yunus's thinking broke the growing assumption that the discussion of Islamic economics was too focused on bank and financial issues. Yunus with the system of *bersamaisme* has actually surpassed the times. He encourages the creation of an economic system that has strong fundamentals, because the economics of money has shaped the attitude of human servitude to money. Moreover, sorting the economic problems from the level of individuals, families, communities, national and international levels can be a starting point for the development of the Islamic economics now and in the future.

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