

## HATTA'S THOUGHTS OF DEMOCRACY, SOCIAL JUSTICE, HUMAN RIGHTS AND DEMOCRATIC ECONOMY

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### ABSTRACT

The study in this research used a historical-philosophical study which aims to reveal in depth and meaningfully what Mohammad Hatta thought about Democracy, Social Justice, Human Rights and Democratic Economy. The discussion area revealed Mohammad Hatta's personal background and his role on the authority stage. It cannot be doubted that Mohammad Hatta is a true democrat with the Eastern and humanity spirit flowing in his soul. It can be seen from the western education he obtained, which does not destroy the Eastern soul in him. Even by studying science in the West, his thoughts became more ideal because his thoughts were based on the eastern principles and influenced by Western socialism style upholding humanism principles. Mohammad Hatta tried to explore extraordinary thoughts of various matters and make them the area of this discussion analysis. The discussion results aimed to be used as the reference for readers in reviewing the a national figure's thought. The analysis results aimed to encourage various groups to be more challenged in conveying the paradigm of assessing or criticizing a philosophical figure or the accompanying historical event. Besides, it is expected that Mohammad Hatta's exemplification can be imitated in acting wisely, especially in making big/small decisions or actions. This brief analysis can invite various groups to reconsider the importance of national figure, Mohammad Hatta, for this nation. The results of most of his thoughts inspire this nation's constitutions and until now they are still relevant as a constitutional spirit.

**KEYWORDS:** Hatta, democracy, social justice and democratic economy

### A. INTRODUCTION

Mohammad Atthar (now Mohammad Hatta) is one of the many national figures of Indonesian people who have prominent thoughts. Besides his thoughts, Mohammad Hatta also has a strong character and good personal integrity. His intellectual knowledge is very far ahead while his moral in doing politics with prime and elegance is acknowledged by many of his friends and opponents. In the political issue of his dispute with Soekarno, Hatta always used brotherly communication between the two who never broke up although many were disappointed by Sukarno's hard temper in politics and his failure to persuade Hatta not to leave his position as a vice president<sup>4</sup>.

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Japanese colonization (1942-1945) was a big test for Mohammad Hatta, which could be overcome by his determination and optimism to achieve the ideal of Indonesian Independence. At that time, Hatta believed that the Pacific War could bring change to Indonesian people. He was not convinced that Japan would win against America/Ally, which had such a great productive potential at that time. However, Japan had initial an advantage which ultimately made war unable to be completed in 3 years. This war was used by Hatta to prepare people's struggle for power, which was able to bear independence if Japan lost in the Pacific war<sup>5</sup>. Thus, this can more or less ease Indonesian sufferings from Japanese government. During Japanese colonization, Hatta always entertained people who were depressed by speaking in public as a consolation medicine.

Finally, Japan surrendered to the allies of August 1945. The anger of Indonesian people against Japan triggered the movement to seize power from Japan. Hatta has thought far ahead and said that the loss of Japan was not a problem anymore. Now, the most important issue is facing an allied army that will restore Dutch command power in Indonesia. Therefore, Hatta planned a strategy between war and peace to achieve recognition of Indonesian Independence. Hatta chose peace, but, as often said, we love peace, but prefer independence.<sup>6</sup>

Indonesian independence was finally realized and proclaimed on August 17, 1945 by Soekarno and Mohammad Hatta at Jalan Pegangsaan Timur No. 56 Jakarta. <sup>7</sup>After Hatta actively led Indonesian people as the vice president and concurrently served as a Prime Minister in 1948-1949 during the difficult times, the politics that Hatta fought for finally reached the final goal by the recognition of Indonesia as a sovereign country consisting of the former Netherlands Indies territory in KMB (Dutch–Indonesian Round Table Conference) 1950. From above matters, this paper aimed to analyse Mohammad Hatta's thoughts of Democracy, Social Justice, Human Rights and Democratic Economy. In this research, it is expected that Hatta's values can be learned by the next generation.

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<sup>4</sup> (Ahmad SyafiiMaarif, *Demokrasidan Nasionalisme: Pengalaman Indonesia (Democracy and Nationalism: Indonesian Experience)*. Yogyakarta: FPIPS IKIP Yogyakarta, 1996. Hatta's attitude to resign on December 1, 1956 from the vice-presidential chair was more due to his authoritarian attitude in implementing political policies. Hatta's far-ahead visionary thoughts were against Bung Karno's thoughts. Thus, Soekarno-Hatta's *Dwi Tunggal* had become a *Dwi-Tanggal*, which caused many people's disappointment. See also Ahmad SyafiiMaarif, *Nasionalisme, Demokrasi, dan Keadilan Sosial (Nationalism, Democracy, and Social Justice)*. Yogyakarta: Perpustakaan Yayasan Hatta, 1999, p.1.)

<sup>5</sup>Mohammad Hatta, *Portrait of a Patriot*. Translated by DeliarNoer, The Hague Paris: Mouton Publisher, 1972. See also Hatta, *Kumpulan Karangan Jilid I (Essay Collection Vol. I)*. Jakarta: BulanBintang, 1953, p.19.

<sup>6</sup>*Ibid*, p. 18. Hatta's strategy to be cautious in dealing with Japan does not mean Hatta is conservative, but prioritizes effectiveness and efficiency in achieving independence given the nation's condition that has not been able to do actions that lead to destructive conditions due to Japanese soldiers' actions.

<sup>7</sup>A.H. Nasution, *Sekitar Perang Kemerdekaan Indonesia Jilid I (War for Indonesian Independence Vol. I)*. Bandung: Disjarah Angkatandar dan Angkasa, 1977, p.208.

## B. METHOD

The method used in the research was historical method. Historical method is a process of critical and deep testing and analysis of the legacy of the past<sup>8</sup>. In writing this study, the topic was selected based on emotional and intellectual intimacies. The emotional intimacy is based on the author's interest in the determination and principle firmly held by Mohammad Hatta as one of driving forces of the nation's movement. Meanwhile, the intellectual intimacy in writing this paper is a historical description of Hatta's struggle for independence in carrying out democracy and other ideas for Indonesia. Based on their nature, historical sources consist of primary and secondary sources. The primary source in this research is the National Archive of the Republic of Indonesia, the books produced by Hatta's ideas. The secondary source in this research is supporting books such as Herbert Feith's Indonesian political thoughts, Indonesian political history, and understanding of Indonesian history, Hatta photographs and others.

This external criticism is to assess whether the sources are really needed, genuine, derivative or false. It was carried out by looking at the author's background (references), such as education and its importance in writing. The author needs to know that because her explanation will greatly affect her personal subjectivity like the book written by I Wangsa Widjaja, former secretary of Moh. Hatta. Although his education level was not too high, he had direct experience with Hatta when he became his personal secretary. Another author is Delian Noear. Delian's writing of historical stories, especially the Biography of Mohammad Hatta, is worthy of use because he used relevant sources. The next is the year of publication. It can show information in accordance with the conditions on historical events and the authenticity of the source, meaning that the literature is written by people/institutions that can be justified. Moh. Hatta's *Demokrasi Kita* (Our Democracy), published in 1960, contains Hatta's criticism of Sukarno's policies considered dictators for violating democracy principles. The book is considered valid because it is in accordance with the events that have occurred. Although the book was banned in the old order, it was republished in 1980s.

Internal criticism was carried out by classifying written sources, consisting of books and newspaper archives in accordance with historical events so that sources of information relevant to the problems examined/studied were obtained. The criticisms made are to look at the content of the book and compare it with the others. If there is a difference, the author takes from the most accurate source. The book used by the author in analysing Hatta's thoughts was a book Hatta's books such as *Mohammad Hatta Biografi Singkat* (Mohammad Hatta Short Biography) 1902-1980, *Bung Hatta*, *Kumpulan Karangan Hatta* (Hatta's Essay Collection), and others. In interpretation, the author analysed the facts obtained from historical sources by relating them to literature studies from several previous historical writings and the same themes, thus forming a comprehensive set of facts.

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<sup>8</sup> Gottschalk, Louis, *mengertisejarah* (translated by NugrohoNotosusanto), Jakarta: UI Press 1983

thus forming a comprehensive set of facts. The data were analysed using data reduction by summarizing, selecting the main data, focusing on the important data, and removing unnecessary ones to give a clear picture.

Historiography is an effort to arrange or compile facts found along with the meaning systematically and chronologically into one piece of writing to get a clear picture of this study.

## C. DISCUSSION

### a. Mohammad Hatta : Unity of Eastern and Western Cultural Legacy

Hatta is a person who united the elements of Eastern heritage, namely egalitarian Minangkabau cultural values and modern Islamic values. This value is integrated with Western cultural values in the form of Nationalism and Democracy as the rationale for upholding human rights, which is Hatta's desire that has not been realized until now. The following is a glimpse of Mohammad Hatta's curriculum vitae and educational background.

#### 1. Mohammad Hatta Biography

Hatta was born on August 12, 1902 in Bukittinggi, West Sumatra. His birth name was "Mohammad Athar", which means a perfume. He was born to a couple of Haji Mohammad Djamil and Siti Saleha who were quite a respected family in Bukittinggi, West Sumatra<sup>9</sup>. His patrilineage was a descendant of a family of Ulama (Moslem Leaders), while his matrilineage was a descendant of the merchant. The two lineages provided extraordinary talent to Mohammad Hatta. Hatta was a religious intellect, who had an economic vision and extraordinary determination so that he could overcome problems calmly and patiently. In his view, people's prosperity in the future must be based on theories that are carefully thought out and synchronized in the space and time of implementation. Hatta's initial work began with being a member of Jong Sumateran Bond (JSB), Indonesian Association (PI), and finally Indonesian National Education (PNI-baru). In leading movement organizations, especially PI and PNI-Baru, Hatta built the organization into a cadre party with intensive political education. After Indonesian Independence, Hatta signed the Declaration No. X, Declaration of November 1, and Declaration of November 3, 1945, which had changed the system of Indonesian government and presidential cabinet to become a parliamentary cabinet which was a way towards democratic government. On December 1, 1956, Hatta resigned as vice president. This has become an ironic phenomenon in the leadership history in Indonesia. Different political views with Soekarno could not be harmonized any more, plus the chaotic political situation, in which Hatta felt that he did not have the power to resolve the issue, making him resign from the vice-presidential position, determination

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<sup>9</sup>Soebagiyo I.N., Bung Hatta Kita (Our Bung Hatta), in Bung Hatta's 70<sup>th</sup> Birthday Celebration, *Bung Hatta Mengabdikan Cita-cita Perjuangan Bangsa (Bung Hatta Devoted His Life to the Dream of the Nation's Struggle)*, 1972, p.1.

in holding principles that rarely happened in leadership era afterwards. Popular Sovereignty is the main principle that Hatta fought for in his life. This was clearly seen in his scientific works to defend people's rights since he was active in the Indonesian Association (PI). Hatta's move could be regarded as a manifestation of his defence of human rights.

## 2. Mohammad Hatta Educational Background

Mohammad Hatta had a different perceptive about his future education from his family. Hatta's maternal grandfather wanted him to attend a regular school and learn general subjects. Meanwhile the father side wanted him to be able to study in Cairo, Egypt. Hatta's education was seriously thought of by his family. Eventually, the mother side determined his education. Hatta began to study at Sekolah Rakyat (People's School) in Bukittinggi for only 2 years. In addition to public schools, religious education, reading Al-Qur'an, Tawheed, and Aqeedah, was also taught. Due to the encouragement of Mr. Jansen (Dutch language tutor), Hatta was transferred to ELS (Europese Large School) and sat in class 2. In addition to teaching Dutch, ELS also taught French, which in the future would be very helpful in continuing his studies in the Netherlands<sup>10</sup>.

Hatta's education in ELS was completed in 1917. Then, Hatta entered MULO (Meer Uitgebreid Large Onderwijs) and completed in 1919. Since learning at MULO, Hatta had been active in JSB (Jong Sumateranen Bond). During that time, Hatta had often been attending political lectures held by local figures such as Sutan Said Ali, an Abadiah teacher who was banished in Digul, and lectures by Abdul Moeis and Sarekat Islam, who often came to Minangkabau. After graduating from MULO in 1919, Hatta embodied his previous desire to continue his studies in Jakarta (Batavia). In Jakarta, Hatta signed up to PHS (Prins Hendrik School) from 1919 to 1921, where he improved himself to recognize the ins and outs of national level colonies<sup>11</sup>. After completing his study at PHS in 1921, Hatta continued his study in the Netherlands and entered the Handels Hooge School in Refterdam. In the Netherlands, Hatta played a vital role in Indonesian national movement because his incoming to PI made this organization increasingly strong and radical in fighting for Indonesian independence. Because he is busy working in PI, Hatta's study was neglected. In addition to studying economics, Hatta also studied law as told by Aboetari, Mohammad Hatta's friend at the Nederlandsche Handels Hoogeschool (NHH). That was a big advantage for Mohammad Hatta because it was in accordance with his wishes. The new lessons he followed provided a strong foundation for his thoughts of politics. His study in the Netherlands was completed in 1932. During eleven years in the Netherlands, besides succeeding in his study, he also had also succeeded in becoming a quality leader in science or the independence movement organization. Hatta's elegant and brilliant political thoughts were often praised as an Eastern and Western legacy Integrator.

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<sup>10</sup>Soebagiyo I.N., Bung Hatta Kita (Our Bung Hatta), in Bung Hatta's 70<sup>th</sup> Birthday Celebration, *Bung Hatta Mengabdipada Cita-cita Perjuangan Bangsa (Bung Hatta Devoted His Life to the Dream of the Nation's Struggle)*, 1972, p.1.

<sup>11</sup>DeliarNoer, *Mohammad Hatta: Biografi Politik (Mohammad Hatta: Politic Biography)*. Jakarta: LP3ES, 1990, p.15.

## **b. Mohammad Hatta's Thought of Democracy**

Hatta's ideal of social justice is at the core of eastern and western values that crystallizes and forms a vision of the country's political problems. Hatta believed that democracy was the future of Indonesian political system. It was this belief that made Hatta have different perspective from Sukarno during the Guided Democracy period (1959-1966). Hatta considered that this system was authoritarian which could suppress democracy. Even though his opinion was very contrary to Sukarno's opinion, Hatta continued to give Soekarno the opportunity to prove in reality. In spite of oppression, Hatta believed that democracy had never disappeared from Indonesia<sup>12</sup>. According to Hatta's view, there are 3 main sources of democracy rooted in Indonesia. The first is western socialism that defends humanism principles, which are assessed as well as become goals. The second is the teachings of Islam on the order of justice and truth of God in society. The third is people's collectivism lifestyle in Indonesian villages. These three things ensure the preservation of Indonesian democracy. For Hatta, this combination of three socio-religious power sources gave him confidence that democracy had long been rooted in Indonesia and all remote areas without exception. If the village, where 70% of the Indonesian people live, can survive, then who is still doubtful with the future of Indonesian democracy<sup>14</sup>.

It will be in vain if the feudal system blocks Indonesian democracy development in the modern Indonesia historical period. The guided democracy period and Pancasila democracy period (the New Order) were both characterized by authoritarian politics supported by feudalism subculture. Hatta was very concerned to see Indonesian politics and democracy development, which Hatta had been fighting for, but the regime that created the two systems did not want to "hear" Hatta's advice. Finally, both of them were destroyed destructively. Before Hatta died (March 14, 1980), he seemed very disappointed to see that politics and democracy increasingly out of control. On another occasion, Hatta said he had been eating his heart out for a long time to see the situation that kept the nation away for the nation's integrity realization. The corruption case in 1970s in Pertamina was uncovered by Mochtar Lubis through the Indonesia Raya newspaper, which really hurt Hatta. Lubis wrote "Bung Hatta's Sorrowful Heart to Witness What Happens to Pertamina and other Corruption Cases in the Country".

## **c. Hatta's Thought of Social Justice**

Hatta's view of social justice can be seen from his style of speech about Pancasila, which he seriously defended in his practice or theory. For Hatta, the first principle, Belief in the One and Only God, is a principle that guides to the ideals of Indonesian people because in this principle the spiritual and ethical principles provide

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<sup>12</sup>Moh. Hatta, *Kumpulan Pidato II (Speech Collection II)*. Jakarta: Idayu Press, 1983, p.106.

<sup>13</sup>A. SyafiiMaarif, 1999, *op.cit*, p.2.

<sup>14</sup>Moh. Hatta, *Kumpulan Pidato II (Speech Collection II)*. Jakarta: Idayu Press, 1983, p.106.

guidance to the people and the nation. In line with the basic principle, the principle of a just and civilized humanity is a continuation of the first principle in terms of practice. The fifth principle "Social Justice for all Indonesians" becomes the final goal in Pancasila ideology<sup>15</sup>. Hatta even asserted that the first principle of Belief in the One and Only God and the fifth principle of Social Justice for all Indonesians are mutually binding<sup>16</sup>. In political practice in Indonesia so far, Hatta's ideas and desires were underestimated by Indonesia's political elites, which made Indonesia full of political and economic uncertainty. The more we understand Hatta's ideas about the problems that exist and face this nation, the more we question whether we are able to take care of this independence. In Hatta's perspective, people should not be into disarray too deeply because well-established democracy will soon be realized if we have the determination to fight for it. Hatta is a leader who is never afraid to deal with a bad situation. Hatta basically is a peace-loving democrat in fighting for change. However, when facing a deadlock, violence is not an obstacle in achieving the desired truth and justice, such as during the revolution. Hatta delivered a speech as the chairman of the PI in the Netherlands on January 17, 1926,

"I have mentioned that Western imperialism must be ended for the sake of humanity and every colonized nation has an obligation to liberate itself. Therefore, Indonesia must achieve its independence on the basis of humanity and civilization. And I'm afraid that the only way to do that is ... nothing but violence<sup>17</sup>"

In his speech, Hatta mentioned western colonizers, but he had never said that the colonizers could be from our own people, depending on the substance. In this view, it is not wrong to say that colonizers can be domestic in nature. There are substances in the form of domination, exploitation, and discrimination from authority to its people from or a group to other groups. Therefore, independence needs to be socialized so that all nations of the world know that we are an independent nation. If not, independence will eventually only belong to a small group of people. Hatta dreamed that independence would be for all, regardless of ethnicity, religion, and background. Thus, if we want to bring Indonesian nationalism to reality, we do not have to be against foreign exploitation and domination in politics, economics, and culture, but we are also faced with domestic colonialism.

#### **d. Hatta's Thought of Human Rights**

Human rights are very interesting issue to discuss in depth now. Human rights are the main theme that is often debated by nation's leaders and people of the world. Many countries feel that they are enforcers of human rights and demand other countries to their human rights standards. They easily accuse other countries of being human rights violators. Therefore, a country that violates human rights does not deserve to accept goodness or assistance in any form or should be excluded from

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<sup>15</sup>A. SyafiiMaarif, *Islam dan Masalah Kenegaraan: Studi Tentang Percaturan dalam Konstituante (Islam and State Issues: A Study of Regulations in the Constituent Assembly)*. Jakarta: LP3ES, 1987, p.155.

<sup>16</sup>Mohammad Hatta, *Pengertian Pancasila (What is Pancasila?)*. Jakarta: Idayu Press, 1977, p.20.

<sup>17</sup>Mohammad Hatta, *Momoir*. Jakarta: Tintamas, 1978, p.195.

international community relations and given sanction (sometimes irrational sanction) according to its violation. Even in any bilateral issues, human rights issues and their implementation have always been a problem. There are 3 countries considered as the foundation of human rights, namely the United Kingdom, the United States of America, and France. UK was the first country to be active in fighting for human rights, such as during the time of King John Lackland (1199-1216), who ruled arbitrarily. The aristocrats could not stand what the king did. They protested and finally produced "Magna Charta" charter in 1215. In the charter appeared the term Human Rights even though it was not perfect and could be said to be the aristocrats' right alone. Meanwhile in USA, under British colony at that time, was influenced by the human rights movement in the parent country. American people want to gain independence by pronouncing a declaration known as the "Declaration of Independence" on July 4, 1776. Not only was this declaration to declare independence and the establishment of a new state, but it also produced the philosophy of human independence. It is not based on specific complaints, but relies on the basis of one's freedom<sup>18</sup>.

This continued with the emergence of the human rights concept on August 27, 1789. On a broader and larger scale, the United Nations (UN) as an international organization, precisely 3 years after its establishment (1948), formed a human rights commission, where the social and economic right issues were given a place besides political rights. After the assembly on December 10, 1948, UN finally received the work results of the human rights commission in the form of a world statement on human rights, often referred to as the Declaration of Human Rights<sup>19</sup>. Indonesia's 1945 Constitution, like other countries' constitutions, also includes human rights issues in it. Even though the 1945 Constitution was drafted before the Declaration of Human Rights, it turned out that there had been many human rights issues included in 7 articles<sup>20</sup>. Hatta's most prominent role in fighting for human rights was when he submitted several human rights provisions into the constitution which were being drafted at that time. At that time, the majority did not care about human rights issues because they thought that the problem was very western-like, which had been forbidden to imitate. . Hatta was a figure who persisted in fighting for human rights in the preparation of the 1945 Constitution. Human rights issues had been debated during the discussion of the Constitution. Soepomo, who offered an integralistic form of state, at that time considered human rights to be excessive, have a negative impact, and as individual rights always under the common interest<sup>21</sup>.

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<sup>18</sup>BambangSunggono and Aries Harianto, *BantuanHukumdanHakAzasiManusia (Legal Assistance and Human Rights)*. Bandung: MandarMaju, 1994, p.72.

<sup>19</sup>*Ibid.*

<sup>20</sup>M. RidwanIndraAhadian, *HakAzasiManusiadalam UUD 1945 (Human Rights in the 1945 Constitution)*. Jakarta: Haji Mas Agung, 1991, p.14.

<sup>21</sup>Adnan BuyungNasution, *AspirasiPemerintahKonstitusional di Indonesia: StudiSosio-Legal AtasKonstituante 1956-1959 (Indonesian Constitutional Government Aspiration: A Socio-Legal Study on 1956-1959 Constituent)*. Jakarta: Grafiti, 1995, p.92.



Soepomo's opinion was supported by Soekarno who considered that this individualistic would cause conflict in our country if it was still included in the 1945 Constitution. Hatta, who had long been involved in the nation's independence movement and sharpened his brain by writing in various mass media, argued that it was essential to include these individual rights in the Constitution. Hatta's proposal was supported by Muhammad Yamin. Finally, because of Hatta's persistence, Article 28 of the 1945 Constitution was born, which reads "freedom of association and assembly, expressing oral and written thoughts and so forth is stipulated by law". Without article 28 of the 1945 Constitution, which is based on intralistic ideology, it will only make Indonesia as a country of power given to the leader, with the assumption that the leader is a selfless statesman, a slogan that is easy to say, but difficult to do<sup>22</sup>. In his writing on "Tuntut Kemerdekaan Press (Demand Press Freedom)" (1931), Hatta wrote, "that everyone has freedom of speech, writing, printing, and expressing his mind is useless because their writings are checked first by authorities<sup>23</sup>". This is related to his proposal in the BPUPKI assembly, where Hatta proposed to include the issue which later gave birth to article 28 of the 1945 Constitution. On December 4, 1950, when Hatta gave a speech in the committee meeting on plantation work instead of international labour in Bandung entitled Labour and Social Peace, he explicitly explained labour rights. Labour protection was not only about protection from work danger and accidents, determination of working hours and minimum wages, but also about social security. Not only the labour life but also their pension was guaranteed. This thought was related to the issues of labour rights and freedom of association and assembly to express thoughts both orally and in writing.

Another problem that Hatta fought for in order to prepare the 1945 Constitution was by including economic and people's welfare matters in article 33 before the amendment which reads:

1. The economy is structured as a joint effort based on the family principle
2. Significant production branches to the state that control the livelihood of many people are dominated by the state.
3. Earth and water and the natural wealth contained in it are controlled by the state and used for the maximum people's prosperity

From the contents of article 33, it is strongly felt that human rights that side with social justice for all Indonesian people are sufficiently guaranteed<sup>24</sup>. Therefore, we can see the success of Hatta who was very concerned about his people as manifested later in the 1945 Constitution. When associated with article 33 of the 1945 Constitution with article 27 paragraph 2, where every citizen has the right to decent work and livelihood. In addition, in the opening part, it was clearly concluded that the

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<sup>22</sup>M. Ridwan Indra Ahadian, *Hak Azasi Manusia dalam UUD 1945 (Human Rights in the 1945 Constitution)*. Jakarta: Haji Mas Agung, 1991, p.14

<sup>23</sup>Mohammad Hatta, "Tuntut Kemerdekaan Pers (Demand Press Freedom)", in *Kumpulan Karangan Jilid I (Essay Collection Vol. I)*. Jakarta: Bulan Bintang, 1976, p.222.

<sup>24</sup>Todung Mulya Lubis, *Hak Azasi Manusia dan Kita (Human Rights and Us)*. Jakarta: Sinar Harapan, 1982,

<sup>25</sup>Ibid.

government was obliged to provide decent work for its citizens<sup>25</sup>. The right to get a job is part of the human rights elements that is important for human life.

Most of the Indonesian people rely on the agricultural sector. Hatta paid great attention to this sector. When Japan was in power, Hatta wrote about old land and administration rights in 1943<sup>26</sup>. His efforts are clearly implied in Article 33 paragraph 3 of the 1945 Constitution. Land is one of the human rights that may be very valuable for an agrarian country people like Indonesia. Therefore, land ownership<sup>27</sup> equalization must be absolute. The government with all its power and efforts must give way to equal land ownership. This is because land ownership has been uneven so far. As long as the ownership right is threatened and trampled upon, it is difficult to talk about human rights. Development with all its openness to foreign capital should not make it alienate the people on their own land.

Hatta also paid attention to other matters aimed at his people's interests. It is probably not clearly stated that the problems that Hatta struggled with were human rights issues, now being discussed by everyone. However, after being studied in depth, it would appear that Hatta's writings and struggles included articles to protect human rights especially in people's interests in general. Hatta's commitment to popular sovereignty was reflected in many of his writings and was actively spoken when he became one of national movement leaders before he died in 1980. Hatta never showed all his achievements for his struggle as a human rights defender, but he was able to fight for them all well in his words and actions without explosive propaganda. It can be concluded that Hatta was one of the prominent Indonesian leaders in giving his real attention to human rights issues for his people's prosperity.

### **e. Mohammad Hatta's Thought of Democratic Economy**

The democratic economy concept cannot be separated from people's welfare concept. Both are very visible in Article 33 of the 1945 Constitution. Article 33 of the 1945 Constitution clearly shows that the Indonesian national economic system is intended for people's welfare. This was exactly what Hatta wanted to achieve in drafting article 33 of the 1945 Constitution, where he was a figure who loved his people. The democratic economy concept is important and must be a priority in order to realize people's welfare. This might be achieved if a democratic economic development policy is supported by a law in the form of a legal regulation that can develop micro, small and medium enterprises, to play a role in the national economy. Basically, Article 33 of the 1945 Constitution constitutes the basis of Indonesian democracy which refers to Hatta's thoughts on democratic

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<sup>26</sup>Mohammad Hatta, "TuntutKemerdekaanPers (Demand Press Freedom)", in *Kumpulan KaranganJilid I (Essay Collection Vol. I)*. Jakarta: BulanBintang, 1976, p.222.

<sup>27</sup>TodungMulyaLubis, *HakAzasiManusiadan Kita (Human Rights and Us)*. Jakarta: SinarHarapan, 1982,

<sup>28</sup>RevrisondBaswir (1995), *TiadaEkonomiKerakyatanTanpaKedaulatan Rakyat (No Democratic Economy without popular sovereignty)*, in Baswir (1997), *Agenda EkonomiKerakyatan (Democratic Economy Agenda)*, PustakaPelajar, Yogyakarta (2000), pg. 5.

<sup>29</sup>*Ibid*

economy as the term popular economy was actually not found explicitly in the 1945 Constitution.<sup>28</sup> However, essentially, the meaning of economic democracy refers to the word "democratic", which Hatta presented in his writing on daily *Daulat Rajat*.<sup>29</sup> The use of the word democratic on the fourth principle of

Pancasila can be translated that economic democracy is a democratic economy. Hatta explained article 33 as follows.<sup>30</sup>

1. The meanings of the kinship principle in article 33 paragraph 1 of the 1945 Constitution are: The kinship principle in question is a cooperative. It is the term from Taman Siswa to show how the teacher and students live as one family. That is also the style of the Indonesian cooperative system

2. The meaning is controlled by the state in article 33 paragraph 1 of the 1945 Constitution. It must be interpreted to include the meaning of control by the state in a broad sense sourced and derived from the conception of Indonesian people's sovereignty over all sources of wealth "earth, water and natural resources contained therein", including the notion of public ownership by people's collectivity on resources - the source of wealth referred to. The people are collectively constructed by the 1945 Constitution giving mandate to the state to make policies (*beleid*) and organization (*bestuursdaad*), regulation (*regelendeed*), management (*beheerdaad*), and supervision (*toezichthoudensdaad*) for maximum people's prosperity.<sup>31</sup>

3. The meaning of for the greatest possible prosperity of the people contained in article 33 paragraph 3.

4. The meaning of economic democracy contained in article 33 paragraph 4: According to Hatta (1932), Economic democracy, like Indonesian democracy, originates from genuine democratic values in Indonesian villages. There are three elements of Indonesian democracy: 1) deliberation, 2) freedom of speech, and 3) helping each other. By implementing these pillars of economic democracy, there are no longer a small number of people or groups that control production factors of many people like now. Ideally, people's need and willingness must be a guideline for the company and income. Therefore, all branches of many people's lives must be managed jointly under people's oversight through representative agencies

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<sup>30</sup>Moh. Hatta, *Beberapa Pasal Ekonomi (Several Economic Articles)*, Jakarta: Perpustakaan Perguruan Kementerian P dan K, 1954, pg. 5. See also Moh. Hatta, *Demokrasi Kita (Our Democracy)*, published in *Panji Masyarakat Magazine* No. 22/ThII/1960, Bandingkan Moh. Hatta, *Islam dan Sosialisme (Compare Moh Hatta, Islam and Socialism)*, an article published in *Panji Masyarakat Magazine* No. 20 Yr. II, March 18, 1960.

<sup>31</sup>Supreme Court Decision Number 002/PUU-I/2003 as stated in the State Gazette of the Republic of Indonesia Number 01 of 2005, dated January 4, 2005, pg. 208-209.

Based on Hatta's explanation above, the state is obliged to manage Natural Resources (SDA) and vital production branches using a democratic economic system for all people's welfare.

## D. CONCLUSION

Mohammad Hatta is a figure of Indonesian thinkers who has the opinion that prosperity must be given fully to the people. The life history of Mohammad Hatta, especially in terms of education and organization which he contributed to, influenced his thoughts such as socialism, social justice, democracy, and state form. Hatta's thoughts are brilliant thoughts as a representation of a figure that loves his people and nation and can be a reflection of future leaders. When accompanying Soekarno as the Indonesian golden couple, Hatta considered that Soekarno had deviated as a president. That made Hatta resign as Indonesian vice president in 1956. Hatta had tried to do his job as well as possible as a vice president in terms of politics, economy, education, and people's welfare. The love of the people he fought for was proven to the end of his life. With all his wills, Hatta passed away. He wanted to be buried in the midst of the people in Tanah Kusir, which was Mohammad Hatta's final resting place. His death was a deep loss and sorrow for Indonesian people. Hatta's contribution to Indonesian people was extraordinary. In this case, the author tried to describe how Hatta thought for people's welfare. In further research, the author hopes to be able to bring up other researchers to contribute to the writing of Mohammad Hatta figure, perhaps from the other perspective.

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