

Exploring Jalaluddin Rakhmat's Islamic Economic Thought

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Abstract

This article explores the ideas of Islamic economics of Jalaluddin Rakhmat. This study uses a qualitative approach that produces descriptive data in the form of written or spoken words from people and observable behaviour to explain and test the truth of economic knowledge based on Islamic values. The data sources used in this study are primary data sources and secondary data sources. The analytical method used in this research is hermeneutics. The research results show that Jalaluddin Rakhmat sees the importance of reviving the revolutionary spirit in eradicating poverty. It is necessary to review Asy'ariyah's theology and relate it to contemporary problems concerning poverty among the people. Concerning the myths of poverty, Jalaluddin Rakhmat categorizes the myths of poverty into three kinds. First. The myth of overgeneralization or fallacy of dramatic instances. Second. The myth of blaming the victim (blaming the victim) or argumentum ad hominem. Third. The myth of argumentum ad verecundiam. In the relationship between Sufism and poverty, Jalaluddin Rakhmat favours a point of view that understands Sufism as a mentality that helps overcome poverty socially rather than a mentality that encourages poverty. This study also found that preaching and rational Islamic teachings about social engineering are part of interpreting Islamic teachings. In other words, social engineering for poverty alleviation is very relevant to the context of Islamic da'wah in Indonesia.

Keywords: Jalaluddin Rakhmat, Impoverishment of Poverty Theology

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1. INTRODUCTION

The Islamic economy that emerged and developed in the world economy today came with a transparent foundation. Economic activities carried out by humans to meet their needs are human nature. Islamic economics proceeds gradually over specific periods and phases as a theory and practice. Western economic historians often deliberately ignore how to rediscover traces of historical truth that explain the period and phase of the emergence of Islamic economic thought (Istiqomah, 2019).

The history of Islamic economic practices in Indonesia coincides with the emergence of Islam in the Indonesian archipelago. Indonesia, before becoming a nation-state, consisted of various Islamic kingdoms, which spread through the Sumatran Islands (Peurelak Sultanate 840-1292, Samudera Pasai Sultanate 1267-1521, Aceh Darussalam Sultanate 1496-1903, Deli Sultanate 1630-1814, Palembang Sultanate 1659-1823, Riau-Lingga Sultanate 1824-

1911, Pagaruyung Sultanate 1347-1825), Java (Cirebon Sultanate 1430-1666, Demak Sultanate 1475-1548, Banten Sultanate 1527-1813, Mataram Sultanate 1588-1681), Sulawesi (Sultanate Gowa-Tallo 1605-, Bone Sultanate 1611-), Kalimantan (Banjar Sultanate 1520-1860), and Maluku (Ternate and Tidore Sultanate 1257-1950). These sultanates practised the teachings of Islam in their government structures and applied Islamic law in daily life. Nevertheless, established institutions and practices disappeared with the continued domination of Portuguese, Dutch, British, and Japanese colonialism, even after the colonists withdrew from the sultanate (Furqani, 2017).

In Indonesian history, the earliest awareness of Islamic economics can be traced back to the establishment of Sarekat Dagang Islam (SDI) by H. Samanhudi (1878-1956) in 1905. SDI aims to develop and expand trade activities according to Islamic principles, inculcate entrepreneurial skills among its

members, help members in need, explain the meaning of Islam in its true sense, clarify misconceptions about Islam, and enhance the spirit of brotherhood and unity among the ummah. SDI is very active in disseminating their ideas through pamphlets and writings in the mass media (Furqani, 2017).

In contemporary times, Indonesian Muslim thinkers and scholars have contributed much to developing Islamic economics. Nevertheless, Muslim scholars did not know their Islamic economic thought well because it was not written or translated into Arabic or English (Qoyum et al., 2021). As a result, Islamic economic ideas from Indonesian Islamic economists did not enter the world market of Islamic economic ideas. Not a few Indonesian Muslim intellectuals, even those not known as Islamic economists, turned out to think, research, and write about economics based on Islamic values.

All economic systems developed worldwide, including the Islamic financial system, are designed to overcome poverty. Almost all Islamic economists are concerned with poverty. Poverty is a problem that always exists in every country, both absolute poverty and relative poverty. This poverty problem must be solved because economic activity will be disrupted if it cannot be solved (Fitriasari, n.d.).

Jalaluddin Rakhmat is not known as an Islamic economist but has economic thinking based on Islamic teachings. Therefore, reconstructing and repositioning Jalaluddin Rakhmat's Islamic economic ideas needs to be done: "trial and error" and searching for Jalaluddin Rakhmat's ideas about the impoverishment of poverty theology as part of the discussion of Islamic economics is the purpose of this paper.

Reconstructing the scattered thoughts of a thinker into a complete thought is necessary to get a clear and new picture. Moreover, this requires reconstruction. According to Kamus Besar Bahasa Indonesia (KBBI), reconstruction has two meanings: First, return as before; Second, redrafting (drawing) (Pusat Bahasa (Indonesia), 2001). According to popular scientific dictionaries, reconstruction is rearrangement, re-enactment (according to past behaviours/actions), and repetition (as before). From these definitions, the author can conclude that reconstruction is a reshaping or rearrangement to restore what was initially not confirmed to be true (Pius et al. Barry, 2001).

According to KBBI, repositioning has three meanings: first, placement back to its original position; second, realignment of existing positions; and

placement to a different or new position. According to the Cambridge English Dictionary, repositioning means: first, moving something to a different place or position; second, changing how people think of something, usually so that more people will like it. Buy it, or support it); Repositioning can mean changing how people feel about a product, service, or company

(<https://dictionary.cambridge.org/dictionary/english/reposition>). From some of these understandings, the conclusion that can be obtained about repositioning is the rearrangement and placement of something or someone into a different or new position.

Islamic economics can be interpreted as a system of science that targets economic problems. Regarding the object of study, Islamic economics is no different from conventional economics. Only in this financial system do Islamic values become the foundation and basis of every activity. Some scholars define Islamic economics as a science that studies human behaviour to satisfy needs with limited means of meeting needs within the framework of Islam (Universitas Islam Indonesia & Bank Indonesia, 2008).

A more comprehensive definition should accommodate several prerequisites, namely the characteristics of the Islamic view of life. The main requirement is to include Islamic values in economics. Islamic economics is a social science that is certainly not free from moral values. Moral values are normative aspects that should be included in analyzing economic phenomena and decision-making framed by Islamic values. Islamic values derive at least from the Quran and hadith.

Muhammad Abdul Manan defined Islamic economics as a social science that studies the economic problems of society inspired by Islamic values (Mannan, 2008). M. Umer Chapra gave the understanding of Islamic economics as a knowledge that helps realize human happiness through the allocation and distribution of limited resources in corridors that refer to Islamic teachings without giving individual freedom or without sustainable macroeconomic behaviour and environmental imbalances (Nasution, 2007). Meanwhile, according to Syed Nawab Haider Naqvi, Islamic economics studies the economic behaviour of Muslim representatives in modern Muslim societies (Naqvi & Anam, 2003).

The various definitions above conclude that Islamic economics is a branch of science that seeks to

view, analyze, and ultimately solve economic problems in Islamic ways. In addition, Islamic economics studies social individuals and humans with human religious talents (Mannan, 2008). Islamic Economics is a science that studies actual and empirical human activities or behaviour, both in production, distribution, and consumption, based on Islamic sharia sourced from the Qur'an and As-Sunnah and Ijma" of scholars to achieve happiness in the world and the Hereafter (Manan, 2012). Islamic economics is very concerned about the problem of poverty because poverty greatly disrupts the wheels of a country's economy.

The poverty that afflicts the Indonesian people and humanity throughout the world is not a mere destiny and fate but a result of the actions of the Muslims themselves, who have far abandoned the divine rule. Islam does not accept poverty as an everyday culture of life, so it must be eroded to its roots. Five factors cause social poverty that have occurred so far: ignorance, disease, lethargy, dishonesty, and dependence (Hamdani, 2015). The causes of poverty, according to Suharto (2005), as quoted by Sa'diyah El Adawiyah, are (a) Individual Factors, (b) Social Factors, (c) Cultural Factors, (d) Structural Factors (Adawiyah, 2020).

2. METHOD

Research figures in Islamic thinking refer to the field of science used as a basis for the approach of research objects, such as theological, Sufistic, philosophical, Islamic philosophy and others (Harahap, 2014). In this study, the approach used in studying Jalaluddin Rakhmat is a qualitative approach that produces descriptive data in the form of written or spoken words of people and observable behaviour that aims to explain and test the truth of economic knowledge based on Islamic values (Tanzeh, 2009).

The data sources used in this study are primary data sources and secondary data sources. The primary data source is Jalaluddin Rakhmat 's books or works. At the same time, secondary data sources in this study refer to books or literature that are indirectly related to Jalaluddin Rakhmat (Kaelan, 2012).

The analytical method used in this study is hermeneutics. Hermeneutics comes from the Greek hermeneutic, which in English becomes hermeneutics (to interpret), which means to analyze, explain, analyze, and translate (Harahap, 2014). This method interprets a person's thoughts in words contained in the

text. Hermeneutics understands the meaning of a text as a social structure that appears interactively. Hermeneutics is an interpretive procedure for revealing social reality in texts. Thus, the main goal of the hermeneutics method is to dismantle the structure of the text's interaction (Hamzah, 2020).

According to Emilio Betti, the hermeneutics method as a method of understanding is an activity of interpretation of an object that has meaning to produce the possibility of objective experience. Therefore, one of the conditions that must be carried out for objectivity is the existence of historical interpretation. To carry out historical interpretation, knowing the author's personality and referring to the cultural events and climate in which the author lived is necessary. In this case, the researcher will have an imaginative dialogue with the author, even though both live in different periods and places. In addition, understanding is directed holistically and is related to the intellectual, emotional, and moral aspects of the subject matter to be understood (A'la, 2009).

Hermeneutic methods will be applied in this study to analyze parts of Jalaluddin Rakhmat 's Islamic economic thought so that it can be understood as a complete thought. This method is also used when researchers discuss Jalaluddin Rakhmat 's thought as an intellectual discourse that arises from his understanding of an economy based on Islamic values as well as a response to concrete situations that surround him or see the use of hermeneutic analysis methods is expected to be able to rebuild Jalaluddin Rakhmat 's thinking and place him as an Indonesian Islamic economist. It is this understanding and the new position of Jalaluddin Rakhmat that researchers hope after using hermeneutic analysis methods.

3. RESULT AND DISCUSSION

3.1. Biography and Works of Jalaluddin Rakhmat

Jalaluddin Rakhmat, familiarly called Jalaluddin Rakhmat, was born in Bandung on August 29, 1949. His mother was an Islamic activist in his village. His father was a Kiai and, at the same time, a village nobleman. Because of the political events of Islam at that time, his father was forced to leave Jalal, who was two years old. He separated from his father for decades, so he has almost no emotional attachment to him. According to the theory of atheism, Jalal should have been an atheist. Still, his mother sent Jalal to the madrasa in the afternoon, leading him to read the yellow book in the evening after dropping him off at

primary school in the morning. Jalal received his religious education only after primary school (Rakhmat, 2004b). Jalaluddin Rakhmat is known as a communication science expert, dai, author of communication and religion books, prominent columnist, and leader of the Mutahhari Foundation (Rakhmat, 2016).

Jalaluddin Rakhmat left his village when he entered junior high school in Bandung. Because of his low self-esteem, Jalal spent his teenage years in the state library, a relic of the Netherlands. He was immersed in philosophy books, which forced him to learn Dutch. He became acquainted with philosophers there and was significantly influenced by Spinoza and Nietzsche. His father left behind a bookcase filled with Arabic scriptures. From the book left by his father, he met Al-Ghazali's *Ihya Ulum Al-Din*. He was so shaken by it that it seemed (and probably was) crazy. He left high school and ventured into several Islamic boarding schools in West Java (Rakhmat, 2004b).

After graduating from high school, Jalal entered the Faculty of Publicity (now Faculty of Communication Sciences) at Unpad Bandung. At the same time, he became the SLB teacher of the English Department. He had left college to get married. Later, he returned to campus when he felt he could manage things. Jalal earned a Fullbright scholarship and attended Iowa State University. They majored in Communication and Psychology. However, he gained more knowledge from the university library. Thanks to his intelligence, he graduated *magna laude*. Because he obtained a 4.0 *grade point average*, he was elected a member of Phi Kappa Phi and Sigma Delta Chi (Rakhmat, 2012).

In 1981, he returned to Indonesia and wrote the book *Communication Psychology*. He designed the curriculum for his faculty, providing curriculum in various disciplines, including the Indonesian political system. His lectures are famous for attracting the attention of the students he teaches. He actively fosters students on multiple campuses in Bandung. He gave lectures on Ethics and Islamic Religion at ITB and IAIN and tried to combine science and religion. His extracurricular activities were spent preaching and serving Mustad 'afin. He built worshippers in mosques and homeless slums. He is known to be very vocal in criticizing tyranny committed by both political and religious elites (Rakhmat, 2004b). He also taught in Communication Science, Philosophy of Science, and

Research Methods at several other colleges. In particular, he lectured on Mysticism at the Islamic College for Advanced Studies, Jakarta, which he co-founded with Nurcholish Madjid in 2002 (Rakhmat, 2016). As an activist, he led and became Chairman of the Shura Council for IJABI (Ikatan Jamaah Alhi Bait Indonesia) (Rakhmat, 2016).

His tendency to learn and seek the truth from wherever it is, including from foreign Shia sources in Indonesia, has led to him being accused of being a "Shia agent". He argued that Shia is an irresistible historical fact born from the history of the development of Islam. According to him, he did not cause the Shia sect. He only wanted to establish the *ukhuwwah* school, as Ali ibn Abi Talib exemplified. For hundreds of years, he tried to build a bridge between two opposing schools of Islam: Sunni and Shia. For this reason, it requires the efforts of both schools to understand each other, not judge each other, by putting the prejudices of 'ashabiyah under the eyes of the scientific method (Rakhmat, 2016). Jalaluddin Rakhmat passed away at the age of 72 in Bandung on February 15, 2021.

Jalaluddin Rakhmat's works include *Psikologi Komunikasi* (1985), *Retorika Modern* (1982), *Metode Penelitian Komunikasi* (2001), *Islam Alternatif* (1986), *Islam Aktual* (1991), *Tafsir bil Ma'tsur* (1992), *Tafsir Sufi Al-Fatihah* (1999), *Al-Mushtafa Manusia Pilihan Yang Disucikan* (202), *Psikologi Agama* (2003), *Rindu Rasul* (2001), *Menyingkap Tirai Kegaiban* (1994), *Madrasah Ruhaniah* (2005), *Dahulukan Akhlak di Atas Fiqih* (2007), *Islam dan Pluralisme* (2006), *The Road to Allah* (2007), *Memaknai Kematian* (2008), *The Road to Muhammad* (2009), *Empatbelas Hadis* (2012), *Meraih Kebahagiaan* (2010), *Afkar Penghantar: Sekumpulan Pengantar* (2016), *Jangan Bakar Taman Surgamu* (2017), *Doa dan Kebahagiaan* (2021), *Tafsir Kebahagiaan* (2010), *Quranic Wisdom* (2012), *Khotbah-Khotbah Jalaluddin Rakhmat* (2021), and so on.

3.2. Economic Thought

3.2.1. Theology of Poverty

Jalaluddin Rakhmat also sees poverty as a problem. Jalaluddin Rakhmat sees a close connection between Islamic theology and poverty. In looking at poverty, Jalaluddin Rakhmat satirizes us who use theological review to justify poverty and attempt to perpetuate it. Physically, man will feel sinful and uneasy when he deprives others of their rights.

However, theologians provide theological justification for the impoverished effort so that those who deprive people of their rights will be more at peace (Rakhmat, 2002). In response to this theological view of poverty, Jalaluddin Rakhmat wrote of his experience as follows:

In a seminar on poverty held at the University of Indonesia (UI), they discussed "What is the Islamic View of Poverty?". Present at the talk was a professor, who, out of respect for him, Jalaluddin Rakhmat, did not give his name. The professor said, "It is impossible for poverty to be eliminated because it is Allah's decree", and he read a verse, "Allah is the one who expands sustenance and Allah is the one who withholds it." In other words, if anyone is poor, it is God's will.

Another professor said, "Poverty is the turn God rotates between them." Then, the professor quoted the Qur'an Surah Ali 'Imran Verse 140, "And those days We went among men." Therefore, we are patiently waiting for our turn when we prosper," the professor asserted.

According to Jalaluddin Rakhmat, there is still one more person who also holds the title of professor. He said the same thing. The professor said: "What we really think about is not how we tackle poverty. It is already insurmountable. It has existed throughout history. What we are thinking about now is how we instill in them a willingness to accept the poverty they experience; and how can they be at ease with their poverty, there is no rebellious element, but they are satisfied with such conditions. Or in other words, we as Muslims should try to spread illusions to them so that they feel rich in poverty."

How did Jalaluddin Rakhmat respond to the three professors' statements? Jalaluddin Rakhmat could hardly speak at that time. Jalaluddin Rakhmat experienced great sadness. According to him, if the professors already have such thoughts, what is the thinking of the people as a whole? Jalaluddin Rakhmat thought on the assertion that there is a theological basis for the poverty suffered by humanity. We have a justification from religion for all processes of human impoverishment (Rakhmat, 2002). Jalaluddin Rakhmat rejected the three professors' thinking when looking at the problem of poverty.

According to Jalaluddin Rakhmat, what the professors say reflects Al-Asharite theology: poverty is already God's unchangeable will. How the poor man accepts his poverty with significant serenity and does

not have the slightest rebellious element of his soul is an effort to help people experiencing poverty. Giving the virtue of being a poor person and the virtue of poverty is a form of entertainment criticized by Jalaluddin Rakhmat. Indeed, according to Jalaluddin Rakhmat, Al-Asharite theology tends to justify poverty and the process of impoverishment (Rakhmat, 2002).

Jalaluddin Rakhmat satirizes those of us who often criticize Christianity, saying, "If you take your clothes, give them your robes; and if you slap your left cheek, give it your right cheek." However, by allowing the poverty suffered by the poor, there has been a silent Christianization among us. This happened when the authorities confirmed the discussion of Al-Asharite theology. Any theology that contradicts the kalam is not only denied but turned off. The person can be killed. This is what theological impoverishment says (Rakhmat, 2002).

There has been a new awareness recently, especially among activists of the Islamic world, that Islam must appear to eradicate poverty that is wrapped around the country. Therefore, many Islamic movements today have a strong orientation towards the problem of poverty. Islamic fundamentalism criticizes development that takes the model from the West to be applied in their countries. However, the development turned out to be a failure and still led to poverty, even eviction and marginalization of poor people. Such a situation caused discontent throughout the Islamic World, resulting in efforts to rebuild the teachings of Islam. Al-Ikhwani Al-Muslimun, led by Hasan Al-Banna, was very close to people with low incomes, even setting up factories and making economic efforts to improve their living standards. Had there been no political reason and Hasan Al-Banna had not been killed, according to Jalaluddin Rakhmat, perhaps the Muslim Brotherhood was the first Islamic movement group that could have proved the Islamic economic system at that time.

In looking at the Islamic economic system, the author sees that Jalaluddin Rakhmat supports the progressive-revolutionary Islamic economic system. Islamic economic teachings on the liberation of the oppressed and economically persecuted gained Jalaluddin Rakhmat's attention. Islamic economic theology that perpetuates poverty by economically powerful parties did not attract Jalaluddin Rakhmat's attention. Resignation and acceptance of economic

oppression built through Islamic economic theology are not necessary for eradicating poverty.

When the Islamic Revolution in Iran occurred, the clergy tried to free *the mustadh'afin*, the weak, to escape their current lines. Their theology is heavily laden with liberating people with low incomes. Poverty may still be praised, but it is commended for their efforts to persevere in centuries of oppression. They do not lose their fighting spirit even though they are constantly impoverished. Poverty is no longer revered because of that acceptance of poverty but because of its constant efforts against exploitative acts throughout history (Rakhmat, 2002).

In discussing theological issues, Jalaluddin Rakhmat felt the need for the messengers to release the people from the burdens that squeezed them and the shackles that shackled them. The task was so revolutionary that it was rarely discussed by muballigh, preachers, or religious experts. Jalaluddin Rakhmat sees the importance of reviving the revolutionary spirit in eradicating poverty. In other words, it is necessary to review Asharite theology and relate it to contemporary problems concerning people's poverty (Rakhmat, 2002).

3.2.2. Poverty Myths

According to Jalaluddin Rakhmat, the first thing to do is overcome misthinking, which is nothing but poverty myths. Myths, which are baseless beliefs people accept as truth, must be dispelled. What are these poverty myths?

First. The myth of overgeneralization or *fallacy of dramatic instance*. In a sense, what happens to one person also happens to another. Second. The myth of *blaming the victim*. Logicians call it *argumentum ad hominem*. In this case, people become poor because of themselves, whether they are lazy, stupid, or some other cause. Those responsible for poverty are the poor people themselves. Third. The myth of *argumentum ad verecundiam*. This myth is usually sought for legitimacy from authoritative sources. People then say faith in destiny is acceptance and submission to the problem of poverty (Rakhmat, 2004a).

We must dispel these myths of poverty so that poor people can be immediately eradicated. Granted, poverty does not result in humiliation, but poverty makes us suffer. Poverty does not prevent us from being happy, but poverty reduces our quality of life. Because we are poor, we cannot continue to study.

Because education is low, our income is reduced. Due to our small incomes, we cannot maintain health and meet the nutritional requirements of our food. Our bodies are gnawed by disease, and we will die faster. Moreover, poverty is transmitted to the next generation. It is this vicious cycle of poverty that, according to Jalaluddin Rakhmat, must be eradicated at its roots.

3.2.3. Sufism and Poverty

For Jalaluddin Rakhmat, Sufism values can overcome poverty. Two values of Sufism can help free Muslims from poverty: *zuhud* and *Al-Itsar*.

First. Zuhud. Zuhud is to abandon worldly luxuries by hoping for the Hereafter's happiness to gain Allah SWT's pleasure. Is it true that the attitudes reflected in *zuhud* free people from poverty? Several studies justify this question. Max Weber's thesis on Protestant ethics has been retested in several areas with different religious backgrounds. Pieris points out that in India, Sikhs seized advantageous economic positions because Sikh teachings combined hard work and simplicity. Nevastar has researched the success of the Quakers in America and the Jains in India. Both religious groups share four common values: passivism, *zuhud*, honesty, and halal effort.

Second. Al-Itsar. The word *tsar* is taken from the Qur'anic saying: "And they put others (yu'tsiruna) before themselves even though they were in poor condition". (QS: 59: 9). In practice, *al-itsar* is reflected in genuine concern for those who get into trouble, people who need help, *fugara* and *masakin*, people who have calamity, or people who are persecuted (Rakhmat, 1986).

While *shed* has more emphasis on individual impact, *al-tsar* has social implications. Jalaluddin Rakhmat believes that Sufism, if it continues to refer to the Qur'an and the Sunnah as its foundation, could be a factor that can play a role in overcoming the problem of poverty rather than encouraging poverty. In other words, Jalaluddin Rakhmat favours a viewpoint that understands Sufism as a mentality that helps overcome poverty socially rather than a mentality that promotes poverty.

3.2.4. Social Engineering and Poverty

Jalaluddin Rakhmat's thoughts on social engineering to lift poor people out of poverty in the context of Islamic *da'wah* reflect his concern for the state of Indonesian society and nation, which is under an unjust economic system. This unfair system gives

birth to social problems, especially poverty, which is seen as something that must be addressed as soon as possible to return man to his nature. In the idea of social engineering to lift poor people out of poverty, there are three essential values as follows:

First, social engineering is a conscious effort by society to make social changes to solve social problems, especially poverty. *Second*, social engineering is disseminating new ideas and solutions to solve social issues involving communication. This communication's role is seen in sparking ideas of change, community education, and internalizing creative personalities to the community as targets of change. *Third*, social engineering in poverty alleviation is an effort to empower the community, from forming ideas and collective actions to overcome poverty to changes in institutions and social norms. In short, engineering in poverty alleviation emphasizes empowering the people more (Kusmiyat, 2008).

Jalaluddin Rakhmat 's thought finds a line of relevance to Islamic da'wah in Indonesia. According to Jalaluddin Rakhmat, Islamic da'wah and rational teachings on social engineering are part of the interpretation of Islamic teachings. In other words, the concept of social engineering to lift poor people out of poverty is very relevant to the context of Islamic da'wah in Indonesia.

4. CONCLUSION

From the discussion above, the author can conclude by presenting several points. First is the theology of poverty. Jalaluddin Rakhmat sees a close connection between Islamic theology and poverty. The justification of poverty is reflected in the theology of Al-Ashariyah, which views poverty as the will of God that cannot be overcome. Jalaluddin Rakhmat sees the importance of reviving the revolutionary spirit in eradicating poverty. It is necessary to review Asharite theology and relate it to contemporary problems concerning people's poverty.

Second. The myth of poverty. Jalaluddin Rakhmat categorizes poverty myths into three types. First. The myth of overgeneralization or *fallacy of dramatic instance*. In a sense, what happens to one person also happens to another. Second. The myth of *blaming the victim* or *argumentum ad hominem*. In this case, people become poor because of themselves, whether they are lazy, stupid, or some other cause. Those responsible for poverty are the poor people themselves. Third. *The myth of argumentum ad*

verecundiam. This myth is usually sought for legitimacy in authoritative sources. People then call faith in destiny acceptance and submission to the problem of poverty.

Third. Sufism and Poverty. In looking at this relationship between Sufism and poverty, Jalaluddin Rakhmat favours a point of view that understands Sufism as a mentality that helps overcome poverty socially rather than a mentality that encourages poverty. Fourth, Islamic proselytizing and rational teachings on social engineering are part of interpreting Islamic teachings. In other words, social engineering for poverty alleviation is very relevant to the context of Islamic da'wah in Indonesia.

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