

## SOCIO-ECONOMIC JUSTICE IN THE QURAN'S PERSPECTIVE

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**Abstract:** *The purpose of the study is How is social justice in the perspective of the Qur'an, and how is the relationship of social justice in the perspective of the Qur'an and Pancasila. The Qur'an mentions the value of justice 78 times.<sup>2</sup> With a variety of expressions in the Qur'an, among others, with words al-adl, al-qisth, and al-mizan. Al-adl which is called 28 times, al-qisth tried as many as 27 times, and al-mizan called 23 times. The principle of the value of justice is an important concern in the order of human life. Research method using in this study Literature review, it is a systematic, explicit and reproducible method for identifying, evaluating and synthesizing works of research results and ideas that have been produced by researchers and practitioners. Literature review aims to make an analysis and synthesis of existing knowledge related to the topic to be researched to find empty space for research to be carried out. Result of the study Justice in Words Al-Mizan in the Qur'an comes from the word wazan which means scales, therefore mizan is a tool for weighing. Justice in The Al-Qur'an commands to be fair in the process of law enforcement/judicial as well as threats to those who do not want to enforce the law. Justice is a basic principle in law so that Allah requires law enforcers to always punish fairly.*

**Keywords:** *Socio-Economic, Justice, Qur'an, Perspectiv*

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### 1. Introduction.

Islam is a complete way of life and a complete way of life (Sayyid Qutb, Without Years). Because Islam regulates all aspects of life, Islam also talks about social justice to create an established and prosperous society.

So important are the values of justice in Islam, even the Qur'an mentions the value of justice 78 times.<sup>2</sup> With a variety of expressions in the Qur'an, among others, with words al-adl, al-qisth, and al-mizan. Al-adl which is called 28 times, al-qisth tried as many as 27 times, and al-mizan called 23 times. The principle of the value of justice is an important concern in the order of human life.

Justice is a balance of rights and obligations. You are entitled to something if something is really yours. And to get the right of ownership, you have to perform a duty. Then you have the right to own something as long as you have fulfilled your obligations. According to Murtadha Mutahhari, in Islam there are at least 3 broad views of what justice is, including: Hardly script believe that justice is what is ordered by the Qur'an and Hadith. While dzalim is what is prohibited by the Qur'an and hadith. This view identifies justice with rules in religious sacred texts. This view certainly rejects philosophical discussions about justice. He only inducts justice into the sacred text. The characteristics of the Al-Qur'an and Hadith

which are legal-formalistic and only contain general explanations certainly require a philosophical interpretation accompanied by intellectual honesty. According to Abdurrahman Wahid (Gus Dur), the vision of justice contained in the Qur'an requires further studies, with philosophical reflections and the intellectual honesty of a Muslim (Abdurrahman Wahid, 2012).

The second view is Ash-Syariah people which states that justice is all the deeds of God. While tyranny is something that has no existence towards the Essence of God. God's action to bring salih's servant into heaven was fair, even though it was also fair to send him to hell, because that action was God's action, which was undoubtedly fair. Equating all God's actions with justice is an image or analogy that demeans God's justice itself. The Ash-Sharia do not reject justice, it's just that their interpretation of it causes them to practically reject justice.

Third view, Mutakzilah and Shia states that indeed Justice is one of the attributes of God. But the two are not identical. There are also Another characteristic of God is that He is Most Loving, Most Forgiving, to Most Condescending to His Creatures. On the other hand, justice can also be applied to something other than God's nature, namely human nature. Thus, Justice and God are two concepts that can meet and can also separate, in terms of the nature of the perpetrators of justice. Association of justice against the Mutakzilah and Shia because justice is central to their religious thought.

Justice in Islam basically wants to encourage every member of society to improve people's lives regardless of their form, heredity and type of person. Everyone is seen as equal to be given the opportunity to develop their full potential in life.

In social life we will be confronted with national values, which also contain national development rules in order to create an Indonesian society that is independent, meaning that it is able to be independent (stand on its own feet), just and prosperous based on Indonesian culture (H,A,R Tilaar, 1998 ).

In a democratic society, social justice is an obligation. Where social justice is an important element for the formation of peace and prosperity. Social justice is the fifth precept in the basic principles of state ideology (Pancasila). Pancasila was first conveyed by Soekarno in his speech on June 1, 1945 at the first general meeting of the Investigative Agency for Preparatory Efforts for Independence, which was then proposed to become the basis of the Indonesian state. Thus, Pancasila is the result of exploring and formulating a wealth of values and interactions in Indonesian society to then become the self-identity and personality of the Indonesian nation.

Social justice in Pancasila covers all areas of life, meaning that all and every area of life must be guaranteed so that justice can be enjoyed. Good opportunity to enjoy justice in the fields of law, politics, economy, socio-culture, and defense and security. And there is no reason to apply different treatment, both in terms of status, position, class, creed, race, and so on, there is no right to act discriminatory. And social justice is the ultimate hope of all the other precepts. The first precepts to the fourth precepts are: belief in one and only God, just and civilized humanity, Indonesian unity, and democracy led by wisdom in representative deliberations. All of this must produce social justice for all people.

From the background of the problems described above, the authors formulate the problem as a basic research foundation, as follows:

1. How is social justice in the perspective of the Qur'an?
2. How is the relationship of social justice in the perspective of the Qur'an and Pancasila?

## **2. Research Method**

Literature review is a systematic, explicit and reproducible method for identifying, evaluating and synthesizing works of research results and ideas that have been produced by researchers and practitioners. Literature review aims to make an analysis and synthesis of existing knowledge related to the topic to be researched to find empty space for research to be carried out. More detailed objectives are described by Okoli namely providing the theoretical background/base for the research to be carried out, studying the depth or breadth of existing research related to the topic to be studied and answering practical questions with an understanding of what has been produced by previous research.

The method used in this writing is a literature review which is a systematic, explicit and reproducible method for identifying, evaluating and synthesizing works of research results and ideas that have been produced by researchers and practitioners (Rahayu et al. 2019). The sources of literature used in preparing the thesis with this literature review are through National and International Journal Websites such as Google Scholar, Garuda, Research gate. Writing a literature review has several stages or steps.

According to Polit & Hungler in Carn well divides the stages into five, namely defining the scope of the topic to be reviewed, identifying relevant sources, reviewing the literature, writing the review and applying the literature to the study to be conducted. Ramdhani, Amin & Ramdhani describe four stages in making a literature review, namely selecting topics to be reviewed, tracking and selecting suitable/relevant articles, conducting literature analysis and synthesis and organizing review writing.

## **3. Discussion**

### **Social Justice In The Quran And Pancasila**

#### **A. Verses of Justice in the Qur'an**

##### **1. Justice in Words Al-'Adl**

Saya'adlin terms of language has several meanings, in the Arabic dictionary the word al'adl has the meaning of straightening, equating/honesty (Warson Munawwir, 1984). In the Big Indonesian Dictionary, the word fair is defined as: 1. Not being one-sided/unbiased, 2. In favor of the truth, and 3. Should not be arbitrary. Word Allah in QS An-Nahl ayat 90:

Indeed, Allah commands (you) to act justly and to do good, to give to relatives, and Allah forbids from abomination, evil and enmity. He teaches you so that you can learn.

In this verse, Allah SWT commands to do justice in carrying out the contents of the Qur'an by explaining all aspects of human life, as well as doing ihsan (virtue). Fair means realizing equality and balance between their rights and obligations. Their human rights should not be reduced because of the above obligations.

##### **2. Justice in Words Al-Qist**

Qisth originally means "part" (which is reasonable and proper). This does not necessarily imply "equality". Can't a share be obtained by one party? Because of that, the word qisth is more common than the word 'adl, and because of that when the Qur'an requires someone to be fair to himself, the word qisth is what he uses. as Allah says in al-Qur'an surat An-Nisa: 135

you who believe, be a person who is truly upholding justice, bearing witness for Allah's sake even against yourselves.

In the verse above, Allah sent his messengers with the book as a guide material in the world with the book, in fact the guidance will be achieved and by obeying all the contents contained in

Allah's revelation, humans will be able to take the essence that exists in maintaining balance in the world.

### 3. Justice in Words Al-Mizan

The use of Mizan in the Qur'an comes from the word wazn which means scales, therefore Mizan is a tool for weighing (M.Quraish Shihab). In al-The Qur'an is expressed in Surah Ar-Rahman 7-8 which reads:

And God has raised the heavens and He has placed the scales (of justice). So that you don't go overboard on the balance sheet.

In the Qur'an, the use of Mizan is not only in the field of using scales or measures that determine balance, but it is a part that must be obeyed, so those who believe should not weigh the results of their sales in any field, doing injustice because of this. very detrimental to others.

### **Keadilan Social Al-Qur'an**

#### 1. Justice before the law

The Al-Qur'an orders to be fair in the process of law enforcement/judicial as well as threats to those who do not want to enforce the law. Justice is a basic principle in law so that Allah requires law enforcers to always punish fairly.

##### a. The priority of justice in law

Allah SWT said in Surat Al-Nisa (4): 58 which reads

Verily, Allah commanded you to deliver the mandate to those who deserve it, and (commanded you) when establishing laws between people so that you establish them justly. Indeed, Allah gives you the best lessons. Indeed, Allah is All-Hearing and All-Seeing.

This verse explains that among the important good deeds is carrying out the mandate and establishing the law. Among humans fairly. Muhammad bin Ka'ab, Za'id bin Aslam and Syahr bin Hausyab said: in fact this verse was revealed to the umara, namely those who have the authority to decide laws among humans. Through this verse, God tells people to call on law enforcers to be fair in punishing them.

Ahmad Mustofa Al-Maraghi in interpreting this verse says that trust is something that is guarded to be conveyed to others and it is said that the person who guards it and conveys it, the person who is trusted and the person who keeps the promise and the person who does not guard it and conveys it is a coward. And fair is conveying the truth to others in the best way or way for him.

Narrated by Ibn Abbas he said when the Messenger of Allah opened Mecca the Messenger of Allah called Uthman Ibn Tolha, when Uthman Ibn Tolha came to him the Messenger of Allah said show me (the key to the Kaaba) stretched out his hand to Rasulullah Abbas stood up and said O Messenger of Allah for the sake of your father and mother, let something be handed over to the

experts and keep the mandate. The law of justice requires several principles, including:

1. There are accusations and there are accused and arguments from the accused to find out what is being presented.
2. The judge is not inclined or partial to one of the disputants.
3. Judges know the law prescribed by Allah to decide human affairs based on the Qur'an, Sunnah, and consensus.
4. Follow those who are able to enforce with the burden of law.

Believers are commanded to be people who truly uphold justice in society, regardless of religion, descent and race. Therefore Allah commands them to be fair in all things. In giving testimony, Allah orders to give testimony as it is, not to distort reality, because in general Allah SWT

orders to be fair because justice is needed to obtain peace, prosperity and happiness in the world and the hereafter.

b. Avoid Bribery

In order for the judicial process to run as it should, Allah and His Messenger forbade bribery. As in the letter Al-Baqarah Ayat 188 And do not part of you consume the property of another part of you in a false way and (do not) you take (the matter) of that property to the judge, so that you can eat part of the other person's property by (the way of committing) sin, while you knowing In the first part of the verse Allah forbids eating other people's property in vain. Eating is using or utilizing (Ministry of Religion of the Republic of Indonesia, 2010). As commonly used in Arabic and other languages. Then in the second paragraph it prohibits bribing judges with the intention of getting some of other people's assets in a false way, by bribing so that judges give decisions in his favor so that other people's property falls into his possession.

2. Justice Meets Measures and Scales

Allah swt ordered to complete the measurements and scales in QS. Ar-Rahman: 9 which reads, And set up the scales justly and do not detract from the balance.

Al-Qistis fair between two or more people, justice that makes both of them happy. However, justice can please one of the parties, in terms of weighing, doing business and even doing muamalah. What is expected is a harmonious relationship and that cannot be accomplished unless all parties involved are happy (M.Quraish Shihab, 2002).

Allah commands humans to uphold the scales fairly and not to cheat. This shows that humans must pay attention to a fair balance in all their deeds and words (Ministry of Religion of the Republic of Indonesia, 2010). SayLibraMeans a weighing tool, this word is usually understood in the sense of justice, both in the sense of placing something in its place, as well as in the sense of balance (M.Quraish Shihab).

Be true to the measurement of the scales honestly, fairly and perfectly in receiving or giving, selling and buying (Bahreisy, Salim and Said Bahreisy). Allah's command to perfect measures and weights is only according to the ability that is usually carried out in this matter, because Allah does not burden his servant but only his ability. The important thing is that there is no element or intention of deception (Imam As-Suyuthi, 2016).

In another verse, Allah Azza wa Jalla mentions that fulfilling measures and scales is more important and better beneficial. Allah Azza wa Jalla said. dalam QS. Al-Isrâ`/17:35:

And perfect the measure when you measure and weigh with a true balance. That is more important (for you) and better as a result.

One of the things related to the right to give property is measuring it perfectly. The point is that when measuring goods it should be done as accurately as possible, and as carefully as possible. Therefore, a person who measures merchandise to be handed over to someone else after being sold may not reduce the measure because it harms other people. Likewise, if a person exaggerates other people's merchandise that he will receive after purchase, it should not be exaggerated because it will also harm other people.

It is narrated that in the city of Madinah there is a man called Abu Juhaniah who has two scales, small and large, so when he buys, he uses a large scale, when he sells, he uses a small scale.

In these verses Allah threatens harshly, or hell wail against those who steal in scales, measures, meters, liters and so on, who will deliberately damage people's trust in trade, who openly violate the mandate of honesty required for every person. religious people according to the demands of the teachings of Allah and His Messenger.



So it was asked: do they not think, think or feel that they will be resurrected to face God, the Lord of the universe, and will reward all their deeds, whether good or bad. And when there are only two kinds of reward and punishment, heaven and hell (Salim Bahreisy and Said Bahreisy).

#### **4. Conclusion**

Based on the descriptions above, several conclusions can be drawn, including:

Justice in WordsAl-‘Adlin terms of language has several meanings, in the Arabic dictionary the wordal’adlhas the meaning of straightening, equating / honesty. In the Big Indonesian Dictionary, the word fair is defined as impartial/ impartial, in favor of truth, and should not be arbitrary. Justice in WordsAl-Qistits original meaning is "share" (which is fair and proper). Justice in WordsAl-Mizanin the Qur'an comes from the word wazan which means scales, therefore mizan is a tool for weighing.

Justice in the eyes of the law The Al-Qur'an commands to be fair in the process of law enforcement/judicial as well as threats to those who do not want to enforce the law. Justice is a basic principle in law so that Allah requires law enforcers to always punish fairly. The law of justice requires several principles, including:

There are accusations and there are accused and arguments from the defendant to know the case being tried.

The judge is not inclined or partial to one of the disputants.

Judges know the law prescribed by Allah to decide human affairs based on the Qur'an, Sunnah, and consensus.

Follow those who are able to enforce with the burden of law.

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