

Justice in islamic education perspective: Conceptual analysis and implementation in community life

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ABSTRACT

Justice is one of the fundamental values in Islamic teachings that has spiritual, social, and legal dimensions. This study aims to analyze the concept of justice from an Islamic perspective and its implementation in social life. The research method used is a literature study with a qualitative descriptive analytical approach, examining primary sources of the Qur'an and Hadith as well as secondary literature in the form of national and international journals. The results of the study indicate that the concept of justice in Islam encompasses three main dimensions: justice towards God (adl ma'a Allah), justice towards fellow human beings (adl ma'a al-nas), and justice towards oneself (adl ma'a al-nafs). The implementation of justice in social life includes economic, legal, social, and political aspects. This study concludes that justice in Islam is comprehensive and holistic, encompassing all aspects of human life with the aim of creating a harmonious and prosperous social order.

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Introduction

Justice is a universal concept that has been the aspiration of all humanity throughout the history of civilization. In the Islamic context, justice (al-'adl) occupies a central position as one of God's attributes and a fundamental principle in shaping the order of human life. The Qur'an mentions the word 'adl and its derivatives 28 times, demonstrating the importance of this concept in Islamic teachings (Shihab, 2019). Justice in Islam is not only understood as a normative-theoretical concept, but as a value that must be implemented in all aspects of human life.

The problems of injustice in contemporary society are increasingly complex, ranging from economic inequality and social discrimination to corruption in the legal and government systems. According to Oxfam (2020), the world's richest 1% control over 50% of global wealth, while the poorest 3.7 billion people own only 1.6% of the world's total wealth (Saputra & Rahman, 2021). This situation demonstrates the urgency of implementing a comprehensive and sustainable concept of justice.

Islam, as a comprehensive value system, offers a holistic concept of justice, encompassing both vertical (relationship with God) and horizontal (relationships between people). The Islamic concept of justice focuses not only on distributive aspects but also encompasses procedural, restorative, and transformative justice (Nasution, 2020). This makes the concept

of Islamic justice relevant for study and implementation in the context of modern society facing various challenges of injustice.

Research on justice from an Islamic perspective has been conducted by various scholars, but there remains a gap in comprehensive analysis of the practical implementation of the concept of Islamic justice in social life. Previous research tends to focus on theoretical-normative aspects without providing a concrete picture of implementation mechanisms in contemporary social contexts (Hakim, 2019). Therefore, this study seeks to fill this gap by analyzing not only the theoretical concept of Islamic justice but also its implementation strategies in various aspects of social life.

Research Methods

This research uses a qualitative method with a descriptive analytical approach. This type of research is library research that examines and analyzes the concept of justice from an Islamic perspective through relevant literature sources. The data analysis technique used is content analysis with the following steps: (1) identification and categorization of concepts of justice in Islamic sources; (2) comparative analysis between various views of Islamic scholars and scholars on Islamic justice; (3) synthesis of these concepts to build a comprehensive theoretical framework; and (4) analysis of the implementation of the concept of Islamic justice in the context of contemporary social life.

Data validity was ensured through source triangulation, namely by using various credible and representative literary sources. The sources used included the works of classical and contemporary scholars, academic research published in accredited national journals, and official documents from trusted Islamic institutions. The source inclusion criteria were: (1) relevance to the topic of justice in Islam; (2) the credibility and authority of the author; (3) the quality of the research methodology (for secondary sources); and (4) the novelty of the information (prioritization of publications within the last 5 years while still considering fundamental classical works).

Results and Discussion

The Concept of justice in The Qur'an and Hadith

The Qur'an uses two main terms to explain the concept of justice: 'adl and qist. The term 'adl comes from the root word 'a-d-l which has the basic meaning of "straight" or "balanced", while qist comes from the root word q-s-t which means "proportional division" (Abdurrahman, 2020). In QS. Al-Ma'idah: 8, God said: "O you who believe, you should be people who always uphold (the truth) for God's sake, be a witness with justice. And never let your hatred of a race drive you to act unjustly. Be just, because justice is closer to piety" (Department of Religion RI, 2019).

The concept of justice in the Qur'an includes several fundamental dimensions. First, justice as a divine attribute that is the basis of the order of the universe. Allah says in QS. Al-An'am: 115: "And the words of your Lord (the Qur'an) have been perfected in truth and justice. No one can change His words and He is the All-Hearing and All-Knowing" (Mustofa, 2021). Second, justice as a human obligation in interacting with other creatures. Third, justice as a principle in the legal and governmental system. Fourth, justice as a path to peace and social welfare (Harahap, 2019).

The hadith of the Prophet Muhammad (peace be upon him) also provides a comprehensive explanation of justice. In a hadith narrated by Muslim, the Prophet said: "Indeed, those who act justly are with Allah on pulpits of light—those who act justly in their own laws, their families, and in what they control" (Sari, 2020). This hadith demonstrates that justice must be applied at various levels: individual, familial, and socio-political.

Dimensions of justice in Islam

Based on the analysis of Islamic primary sources, the concept of justice can be categorized into three main dimensions that are interrelated and form a holistic unity:

1. Justice towards Allah (Al-'Adl ma'a Allah)

The first dimension of Islamic justice is justice towards Allah SWT, which includes the acknowledgment of the existence, oneness, and sovereignty of Allah as the Creator and Ruler of the universe. Justice in this dimension is realized through the implementation of true worship, obedience to His commands, and avoiding His prohibitions (Fauzi, 2021). QS. Al-Baqarah: 255 explains the concept of monotheism as the basis of vertical justice: "Allah, there is no God (who has the right to be worshiped) but He Who Lives forever and continues to manage (His creatures)" (Wijaya, 2020).

The implementation of justice towards God also includes the use of God's favors and gifts in accordance with the purpose of his creation. Humans as caliphs on earth are responsible for managing natural resources with the principles of sustainability and non-exaggeration (Ramadhan, 2019). This concept is in line with the principle of maqasid sharia which aims to protect benefits in five fundamental aspects: religion (hifz al-din), soul (hifz al-nafs), intellect (hifz al-'aql), lineage (hifz al-nasl), and property (hifz al-mal).

2. Justice towards fellow human beings (Al-'Adl ma'a al-Nas)

The second dimension is justice in horizontal relationships between people, which includes economic, social, legal, and political aspects. Al-Qur'an in QS. An-Nisa: 135 emphasizes: "O you who believe, be the people who truly enforce justice, be witnesses for God even against yourselves, your parents, and your relatives" (Sutrisno, 2021). This verse shows that justice must be upheld without discrimination, even to one's own family.

Economic justice in Islam is realized through a system of equitable wealth distribution, in which Islam recognizes private property rights but with social limitations. The systems of zakat, infaq, sedekah, and waqf are instruments of wealth redistribution to reduce social inequality (Hidayat, 2020). Social justice encompasses respect for human rights, equality before the law, and protection for minority and vulnerable groups.

3. Justice towards Oneself (Al-'Adl ma'a al-Nafs)

The third dimension is self-justice, which includes balance in fulfilling physical and spiritual needs, the world and the afterlife. QS. Al-Qasas: 77 teaches: "And look for what God has bestowed upon you (the happiness) of the Hereafter, and do not forget your share of the worldly (enjoyment)" (Nurrohman, 2019). Self-justice also includes developing one's potential optimally, taking care of physical and mental health, and avoiding self-harming behavior such as exaggeration or miserliness.

Implementation of justice in community life

The implementation of the concept of Islamic justice in social life can be analyzed through various interrelated aspects that form a comprehensive social system:

1. Economic Aspects

The Islamic economic system emphasizes distributive justice through a structured wealth redistribution mechanism. The main instruments of redistribution include zakat (2.5% of wealth that meets the nisab threshold), infaq (infaq) and sadaqah (alms) as recommendations, and a waqf system for the public good (Prasojo, 2021). Data from the National Zakat Agency (BAZNAS) indicates that the national zakat potential reaches IDR 233.8 trillion per year, but actual collection has only reached 1.6% of that potential (Anwar, 2020).

The principles of Islamic economic justice also prohibit the practices of usury (riba), gharar (excessive uncertainty), and maysir (speculation), which can lead to exploitation and injustice in economic transactions. As alternatives, Islam offers profit-sharing systems (mudharabah), partnerships (musyarakah), and buying and selling with a reasonable profit margin (murabahah) (Lubis, 2019). Islamic banks in Indonesia experienced significant growth, with total assets reaching IDR 524.6 trillion in 2020,

demonstrating the practical implementation of the principles of Islamic economic justice (Fahmi, 2021).

2. Legal and Judicial Aspects

Justice in the Islamic legal system (fiqh) is built on the principle of equality before the law, where all individuals have the same position before the law regardless of social, economic, or political status. The hadith of the Prophet narrated by Bukhari and Muslim states: "Indeed what destroyed the people before you is because when the noble among them steal, they let it go, and when the weak steal, they enforce the law on it" (Mardani, 2020).

The Islamic justice system emphasizes several fundamental principles: the presumption of innocence, the burden of proof, due process, and the proportionality of punishment to the crime. The concept of qisas (equitable punishment) in Islamic criminal law aims to provide justice for victims while providing the opportunity for forgiveness and diyat (blood reparation) for social rehabilitation (Zahrah, 2019).

3. Social and Political Aspects

Social justice in Islam includes recognition of diversity and plurality as sunnatullah. Al-Qur'an in QS. Al-Hujurat: 13 states: "O mankind, indeed We have created you from a male and a female and made you into nations and tribes so that you may know one another. Indeed, the most noble among you in the sight of God is the most pious" (Habib, 2021).

The Islamic political system emphasizes the principle of shura (deliberation) as a decision-making mechanism involving public participation. The concept of the caliphate or imamate is not understood as an authoritarian system, but rather as leadership that is accountable and responsible to the people and God (Azizy, 2020). The principle of amar ma'ruf nahi munkar (enjoining good and forbidding evil) provides legitimacy for social control and political checks and balances.

Conceptual chart of justice in Islam and implementation in society

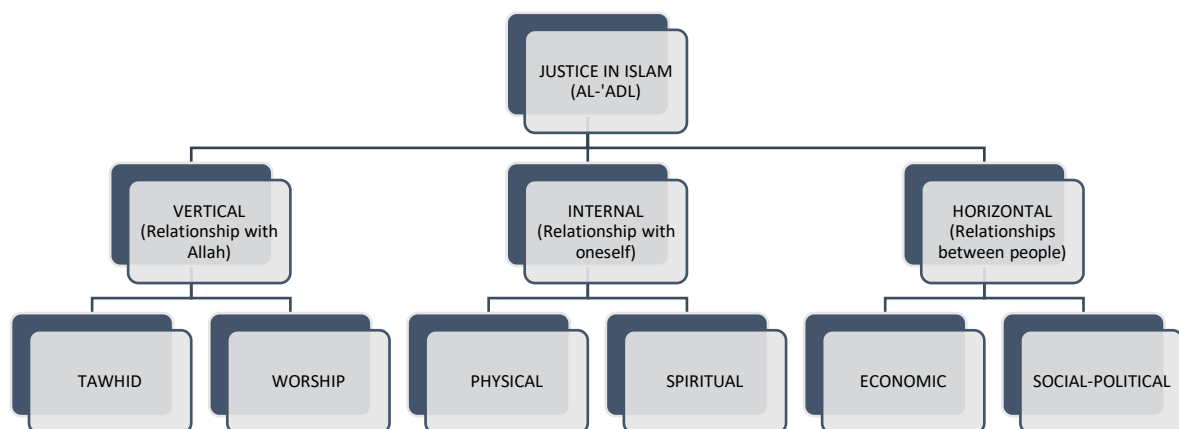


Figure I. Conceptual chart of justice in Islam

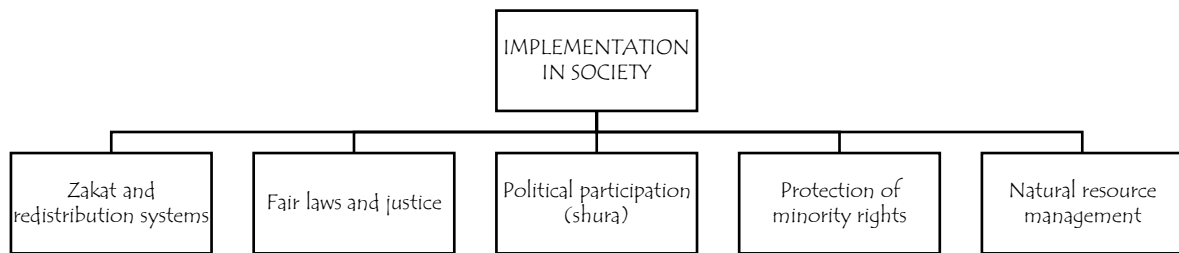


Figure II. Conceptual chart of implementation in society

Challenges of implementing Islamic justice in a modern context

The implementation of the concept of Islamic justice in contemporary society faces various complex challenges that require a systematic and comprehensive approach. The first challenge is the dichotomy between traditional Islamic values and modern, often secular, systems. Modernization and globalization have brought structural changes to economic, political, and social systems that are not always aligned with the principles of Islamic justice (Effendi, 2020).

The second challenge relates to the interpretation and contextualization of religious texts in contemporary situations. Differences in schools of thought, schools of thought, and ijtihad methodologies often yield differing conclusions about the practical implementation of the concept of Islamic justice. This requires a sophisticated hermeneutical approach to bridge the gap between classical texts and modern contexts (Syamsuddin, 2019).

The third challenge is the gap between the ideal concept and the reality of implementation. Empirical studies show that Muslim communities still face various issues of injustice, ranging from corruption, nepotism, discrimination, and high economic inequality. Indonesia, as the world's largest Muslim population, still ranks 64th out of 180 countries in the 2020 Corruption Perception Index (Raharjo, 2021).

A Contextual Model of Implementation of Islamic Justice

Based on an analysis of the challenges and opportunities in implementing Islamic justice, this study proposes a contextual and pragmatic implementation model. This model consists of five main components that interact synergistically:

1. Education and Socialization Components

The implementation of Islamic justice requires a deep and comprehensive understanding of the concept and principles of justice in Islam from the community. Educational programs must be systematically designed, from elementary school to university, with a curriculum that integrates Islamic values of justice across various disciplines (Machfud, 2020). Islamic educational institutions such as Islamic boarding schools (pesantren), madrasahs (Islamic schools), and Islamic universities play a strategic role in this educational process.

2. Institutional and Structural Components

The implementation of Islamic justice requires adequate institutional and structural support. Institutions such as the Zakat Collection Agency, the National Sharia Council, the Fatwa Commission, and other Islamic bodies need to have their capacity and authority strengthened. The national legal system also needs to accommodate the principles of Islamic justice without sacrificing pluralism and tolerance (Anshori, 2019).

3. Economic and Financial Components

The development of a comprehensive Islamic economic system is a prerequisite for implementing Islamic economic justice. This includes the development of Islamic financial instruments, optimization of the zakat and waqf systems, and the development of business models based on Islamic principles. The government needs to provide incentives and regulatory support to accelerate the development of the Islamic economy (Sutedi, 2021).

Conclusion

This study concludes that the concept of justice from an Islamic perspective is a comprehensive and holistic value system, encompassing three fundamental dimensions: justice towards God (vertical dimension), justice towards fellow human beings (horizontal dimension), and justice towards oneself (internal dimension). These three dimensions are interrelated and form an inseparable whole, where justice in one dimension influences justice in the others.

The implementation of Islamic justice in social life encompasses various aspects: economics through a system of wealth redistribution and the prohibition of exploitative practices; law through the principles of equality before the law and due process; social through the recognition of plurality and the protection of minority rights; and politics through the syura system and accountability. This implementation requires a systematic, sustainable, and contextual approach that takes into account the challenges and opportunities in contemporary society.

A contextual model for implementing Islamic justice must encompass five synergistic components: education and outreach to build public understanding; strengthening institutions and supporting structures; developing a sharia economic system; legal and regulatory reform; and political will. And leadership committed to upholding justice. The successful implementation of this model requires collaboration between the government, civil society, religious scholars, academics, and all elements of society.

This research provides a theoretical contribution to the development of a comprehensive and practical concept of Islamic justice in developing contextual implementation strategies. However, this research has empirical limitations and requires further research in the form of case studies of the implementation of Islamic justice in the specific context of Indonesian society. Recommendations for further research include conducting comparative studies of the implementation of Islamic justice in various Muslim countries, analyzing the effectiveness of Islamic justice instruments in addressing contemporary issues, and developing indicators to measure the level of justice in Muslim societies.

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