



# Analysis the Concept of Social Justice from Perspective in Tafseer *Al-Munir*

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## Abstract

Social justice is an ideal that everyone hopes for. The Quran has ordered to uphold justice in every aspect of life. Therefore, this article will discuss the concept of social justice and then relate it to the Quran so that it can be understood and applied in life. The existence of this research can minimize the occurrence of social conflicts in society, especially those related to justice. This research uses a qualitative method with a thematic analysis approach, the data source obtained from the tafseer *Al-Munir*, then collects secondary sources by reviewing the sources; from books, theses, journals, articles and papers related to the concept of human justice. Then analyzed thematically based on the explanations contained in the interpretive tafseer of the mufassir. Furthermore, to strengthen the analysis and discussion the author also refers to books, expert opinions and various findings from previous researchers related to this issue and topic. The analysis findings found that justice is not only focused on individual interactions with society, but also interactions between individuals and the Khaliq community and themselves. Damage to justice in one of these elements will create new problems in a person's life. That the concept of justice in the Quran is in accordance with the interpretation interpreted by Wahbah Az-Zuhaili. Apart from that, justice contained in Surah An-Nisa verse 135 regarding the concept of social justice contained in the Quran and the interpretation of Wahbah Az-Zuhaili is upholding justice and working together to help each other, prohibiting taking sides with one party in giving testimony.

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## INTRODUCTION

Justice is an important element to uphold in human life. every citizen has the right to receive quality education. The founding fathers stated that the state is a social organization whose aim is to administer justice. In this case, it means that the state is responsible for the welfare of its people (Afriansyah, 2017). That moral humans are characterized by two abilities, namely the ability to understand and act based on justice and being encouraged to seek cooperation with equality and fairness. then the ability to form, revise and strive to realize the concept well. Justice is closely related to law, where law acts as a tool to encourage the realization of justice (Ripstein, 2017).

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The Qur'an it self talks a lot about justice, where the word "fair" mentioned 28 times in the Quran, *al-Qisth* 25 times, *al-wazn* as many as 20 times, so it is said *al-Hukm* 150 times. This shows how important the values of justice are in Islam (Fatihin, 2017). According to the language of words "*al-`adl*" means straightening, equalizing, and honesty. Meanwhile, in the Big Indonesian Dictionary the word fair means impartial, unbiased, sided with the truth, and not arbitrary. Scholars also provide different definitions of justice. Justice according to Quraishi Shihab is straight and equal, meaning that a just person will always walk in a straight direction. Meanwhile, the meaning of justice according to several figures is to put things in their place (Hasan et al., 2023). Social justice has been commanded in the Quran as Allah SWT says in QS. An-Nahl verse 90:

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ۚ ٩٠ ﴾

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

Based on the verse above, we can see that religion does not only regulate how creatures relate to their creator, but also talks about broader issues, namely how humans relate to each other, especially in the context of justice. Social justice is considered a serious problem, because many people ignore the principles of justice itself which have an impact on the survival of society. Social justice is the essence of law, but its existence is often ignored (Rismawati, 2015).

The concept of social justice is a fundamental value established by Islam and emphasized by the foundations of the Quran (Ciftci, 2019; R'boul, 2021). Social justice in the Quran is defined as fulfilling the rights and obligations of each individual in a balanced and proportional manner, without distinction between religion, race, ethnicity and social status. Social justice is not about material equality, but includes justice in various aspects of life, be it justice in education, law, social, political, cultural and others that relate to a person's life and existence (Junaidi et al., 2023). And social leadership is a reflection of obedience to Allah and a sense of responsibility to oneself and other humans.

Problems that often arise as a result of not upholding justice include poverty in society which is caused by unequal access for society, differences in laws accepted by public officials and ordinary people, injustice in access to Health, Education and so on (Rodin, 2015). Of course this requires more serious handling in order to realize the benefit and prosperity of society. Departing from the above background, a study was carried out regarding social justice for society from the perspective of the Quran. The problems in this research are: What is meant by social justice itself? How does the Quran talk about this? How is social justice implemented in life?

Based on the problem formulation above, it can be concluded that the aim of this research is to understand the concept of social justice, to find out the verses of the Quran that speak about this problem, and to examine the application of social justice in society. The research used in this study is library research, this can be seen from the references used by the author which come from several journals, articles and books that are considered relevant to the discussion in this research.

## METHOD

This research uses a qualitative method with a thematic analysis approach (Castleberry & Nolen, 2018; Herzog et al., 2019; Nisa et al., 2024; Terry et al., 2017). This approach can be used to discuss certain problems or topics collected through the literature as a whole and then choose a theme. Which corresponds to the data required by the author (Assyakurrohim et al., 2022). Then analyzed thematically based on the explanations contained in the interpretive tafseer of the *mufasssir*. Furthermore, to strengthen the analysis and discussion the author also refers to books, expert opinions and various findings from previous researchers related to this issue and topic. The

author refers to the primary source, namely the data source obtained from tafseer *Al-Munir*, then collects secondary sources by reviewing the sources. From books, theses, journals, articles and papers related to the concept of human justice. This research focuses on discussing social justice in the Quran (Hazanah et al., 2023). Based on the focus and in-depth study in order to obtain in-depth information about how *Wabbah az-Zubaili* interprets *Al-Munir's* interpretation of social justice analysis.

## RESULTS AND DISCUSSION

### Insights into Social Justice

In Islam, justice is a very important principle and has a high position. Islam requires that everyone can enjoy their rights as human beings, so many verses are found that order to uphold justice in the order of social life. The concept of justice covers all aspects of life, not only the individual's relationship with society, but more importantly, fairness in interactions with society *kehalq* and himself, as well as other creatures. (Almubarak, 2018). Justice in Islam basically wants to encourage people to improve the lives of the surrounding community without differentiating between one another in terms of to be given the opportunity to develop and improve their own potential and life potential (Purwadi et al., 2018). Principles of justice and responsibility in the sharia economic system as well as analyzing challenges and opportunities in implementing Islamic business ethics (Hassan, 2016).

Justice is something that is still abstract, therefore it may be difficult to realize if justice itself is not clearly known. Justice itself is a fundamental value (Purwanto, 2020). Obtaining justice is a right and obligation that a person must have, where fairness means not choosing sides, being equal, honest, without standards or taking sides. However, justice contains honesty, straightness, sincerity and impartiality. Social justice is very influential on the unity and unity of Indonesian citizens as stated in the second and fifth principles of Pancasila, namely fair and civilized humanity and social justice for all Indonesian people (Fatihin, 2017; Herawati, 2014; Siregar, 2014).

Human perfection is assessed if it is able to balance the potential that exists within itself. Wise people say that the essence and substance of justice is balance and harmony. Fair comes from Arabic *`adala, ya`dilu, `adlan*, which means truth. Justice means putting things in their place, and not being biased (Periani & Rusito, 2022). According to the Big Indonesian Dictionary, justice is an action which in its implementation gives another party something that should be received by that party. That justice means not being arbitrary, appropriate and not biased. In essence, justice is treating other people according to their rights and obligations. What is a person's right is to be recognized and treated according to his or her dignity (Cohen, 2017; Nagel, 2017). Meanwhile, social is defined as a relationship between one individual and another individual. Social relations are directed at how humans interpret their lives and how humans create real life (Mahfud, 2018).

Social it comes from the Latin *socius* which means friends or society, in general social can be interpreted as everything relating to society's characteristics. The nature of society which pays attention to the public interest (Guareschi, 2019). According to the Big Indonesian Dictionary, social means relating to society, being social, likes to pay attention to the public interest. So, what is meant by social is understanding humans as people who actively create their own social life, by directing attention to how humans interpret their social life, or how a person forms a real social life (Burrell & Morgan, 2019). According to Roucek and Warren, social or sociology is the study of relationships between humans and other humans, be it individuals with individuals, individuals with groups and individuals with society (Susen, 2020).

The definition of justice can be divided into two parts; first, justice in law. Justice in law is likened to a scale, where the position of the scale needle is in the middle, so that the position of the right side of the scale is the same as the left

(Hariyanto, 2015). The Quran has also stated that the position of justice is very close to *taqwa*.

Second, social justice. Humans are social creatures who cannot live alone without help from other people. Human nature as a social creature is closely related to helping each other. In Islam, helping each other is called *attack*, which is a reciprocal relationship between one individual and another individual (Amaroh, 2014). Social justice in Fathin's view is the embodiment of the law between every individual, entrepreneur, and the rich. Social justice has a very important role, where the purpose of this social justice is to provide human rights as they should be, among others: economic, political, educational rights, and so on without distinguishing tribe, race, skin color, and religion (Idris et al., 2023). Interpretation of Surat An-Nisa` Verse 135 in the tafseer *Al-Munir*.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوُّا أَوْ نَعَرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

Meaning : *O you who believe, be the enforcers of justice and witnesses for the sake of Allah, even if the testimony burdens you, your mother, father, or your relatives if he (the one burdened in the testimony) is rich or poor, Allah is more worthy to know (the welfare) of both. So, don't follow your lust because you want to deviate (from the truth). If you twist (words) or turn away (refuse to be a witness), verily Allah is All-Mighty of all that you do.*

Based on the interpretation in the tafseer *Al-Munir* explains several important points about justice, including; first, Allah SWT commands humans to uphold justice and work together to help each other in upholding justice. Justice is something of a general nature that covers all matters both in the legal, work and family environment. In this verse it is explained that humans, especially Muslims, are commanded by Allah SWT to always give the truth or testimony only because they hope for Allah's pleasure, so whatever testimony is given must be valid, fair, and true and not take sides with anyone.

Second, Allah SWT forbids favoring one of the parties in giving testimony. Prohibition is in favor of the rich because of the property they own, as well as prohibition in favor of the poor because of the love and pity that is bestowed upon them. In addition to the testimony given must be in accordance with the facts and benefits, it is forbidden to give testimony based on lust, as well as be consistent in giving testimony to uphold justice in all circumstances (Mirakhor & Askari, 2019).

From the verse above, conclusions can be drawn, including; first, Upholding justice is the duty of believers. Second, if a believer becomes a witness, then he is obliged to be a fair and honest witness because of Allah SWT. Third, there is a prohibition on following one's desires and a prohibition on deviating from the truth (Lubis, 2017). Prohibition of following lust because it will cause confusion in deciding a matter. Therefore we are commanded to always be consistent in upholding justice in every matter (Qoriah & Nurpajar, 2024). As Allah SWT says in QS: al-Maidah verse 8:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Meaning: *O you who believe, be upholders (of the truth) for the sake of Allah (and) witnesses (of justice). Don't let your hatred of a race make you do wrong. Do justice because (justice) is closer." on piety. Fear God. Indeed, Allah is Most Careful of what you do.*

In the verse above it is stated that justice is close to piety. It is said that justice is a word that refers to the substance of Islamic teachings. If there is a religion that makes love the highest guidance, then it is different from Islam which prioritizes justice by placing things in their place or in accordance with each portion and provisions. So, with justice, a sense of compassion can be created between fellow humans.

In reality, justice is still very far from the concept of life, and in accordance with what is expected. Labor social security programs that address risks will at the same



time create work peace which in turn will help increase work productivity, labor social security supports human independence and self-esteem in facing socio-economic risks (Adillah & Anik, 2015). The verse that teaches justice is found in the word of God in Surat Al-Hadid verse 25:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

Meaning: *Indeed, we have sent our messengers with clear proofs and we have sent down with them the Book and scales (of justice) so that people can do justice. And we created iron in which there is great strength and various benefits for humans, (so that they use that iron) and so that God knows who helps His (religion) and His messengers even though God does not see them. Indeed, Allah is Mighty and Mighty.*

This verse explains the meaning of spreading religion by sending apostles and sending down books and scales of justice. Which aims to ensure that humans can uphold justice. With this justice, humans can maintain fairness in their affairs and not suffer losses due to errors in measuring scales and in ensuring values are appropriate to other things or circumstances. The balance in this verse symbolizes religion, because religion is a measure of human beliefs and actions, then at the end of this verse it emphasizes that Allah's command to them to strive for jihad in their path is only to distinguish who is the most devout among you (Filmizan et al., 2024). Justice is a norm of life that must be established by all humans in the order of social life, where there are two sources of justice, namely coming from God as revelatory justice, and positive justice originating from humans. This verse also explains a strong moral foundation for creating social justice in human life. Which is the foundation and main goal of Islamic law and must be fought for by all mankind.

### **Implementation of Social Justice in Life**

Implementation of social justice in everyday life, including in the family environment, namely in the form of equal treatment between all family members without differentiating between one part of the family, giving equal tasks to family members fairly or evenly and adjusting according to their respective abilities. Family members, giving the right to have an opinion or listen to opinions within the family and hear the opinions of each family member (De Royer et al., 2018). Furthermore, in the social justice environment in the form of tolerance and mutual respect, namely appreciating the differences that exist in the midst of the community in terms of religion, ethnicity, culture and others, participates in preserving the community environment by carrying out mutual cooperation carried out by the entire community without distinguishing between one of them.

The work environment social justice takes the form of gender equality, namely providing equal opportunities for men and women at work, also paying employees' salaries with full fairness regardless of family relationship according to the work carried out by each employee, and creating an inclusive work environment (free from discrimination and bullying (Kurniawati & Muafiah, 2023). So on in the educational environment, namely providing equal opportunities to learn to gain knowledge regardless of family background in terms of socio-economics, respecting differences of opinion, namely providing lessons for all students to think being critical and expressing opinions politely, creating a safe and comfortable learning environment for all students by preventing bullying (Ryan & Higginbottom, 2017). In a social justice political environment including participating in elections by using the right to vote wisely in choosing leaders, monitor government performance, and respect differences of opinion in politics. In essence, social justice starts from oneself (De Royer et al., 2018).

Indonesia as a country of law requires law enforcement efforts as a form of realizing justice (Iswardhana, 2023). Indonesia places great importance on social justice, which is the proclamation of Indonesian independence aimed at all Indonesian

citizens (Herawati, 2014). Some implementations of social justice in life include; first, Implementation of Justice towards Ourselves The application of justice towards ourselves can be seen from how we pay attention to our own needs. In other words, being fair to ourselves means protecting ourselves from actions that can cause harm to ourselves and others. One example of applying justice towards ourselves is maintaining our dignity and self-respect (Amin, 2019; Ginting et al., 2023). A person's high or low self-esteem is not determined by things related to physical things such as: tall, beautiful, smart, rich and so on. However, as explained in the Quran, the standards for determining self-esteem are imams, morals and piety as stated in Surah al-Hujurat verse 13;

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: *O mankind, indeed we have created you from a male and a female. Then, we made you into nations and tribes so that you would know each other. Indeed, the most noble among you in the sight of Allah is the most pious. Indeed, Allah is All-Knowing and All-Knowing.*

This verse contains an important message about human brotherhood and equality, then reminds us that all humans come from the same lineage and have degrees, levels of position before God. The differences between humans are evidence of God's power which makes humans know each other and understand each other. The principle of piety as a measure of glory in the sight of Allah. Humans should not boast and brag about worldly matters alone.

Second, Fair Implementation of Parents. explains that justice towards parents is related to a filial attitude towards both of them. Among the forms of filial behavior towards parents is acting fairly, and not discriminating between the two. Not taking sides with either of them if an argument occurs and always maintaining communication between each other. Justice towards parents can take the form of obedience and submission to all their orders as long as they do not deviate from Islamic law. Then remember all the services of both parents by providing additional income and other needs (Aziz, 2019).

Third, Fair Application to Fellow Humans Differences in social status in society are generally caused by different human abilities in seeking and obtaining wealth. This will cause a gap in the social status of society, but in overcoming this Islam has taught humans to care and be fair to other individuals (Permana, 2023). Examples of implementing a fair attitude towards fellow humans can be applied through zakat, endowments, and alms and so on. This is also a manifestation of an attitude of helping each other. Islam has also taught that in the possessions of the rich there are rights of the poor (Damyanti et al., 2024). In social life, law and justice are two elements that cannot be separated. The essence of law is justice, therefore every law must or legislation must contain the principle of justice (Januri & Lita, 2023). If justice is not present in the law, then it cannot be called law. So that justice will not be achieved in the social order. Apart from this, social justice can be carried out through zakat given to people in need or according to the determined zakat recipients without asking for imbalance. Because justice in the environment is a form of social justice (Purwendah, 2019).

## CONCLUSION

In the Islamic religion, Justice is a principle or basis that is upheld. Figures have put forward several definitions related to social justice. It can be concluded that social justice is a balanced attitude carried out by one individual towards another individual. Where the aim of implementing social justice is to achieve harmony, especially in the community environment. Based on *Al-Munir's* interpretation of QS: Al-Baqarah verse 135 explains the importance of being fair, specifically into three groups, first self-righteousness, second fair to both parents, and third fair behavior to fellow human

beings. Justice is likened to body parts, when one loses its function or is sick, then the other parts of the body will also feel the same. Likewise with justice, if one of the principles of fairness is disturbed, then it will have an impact on the other part. On the other hand, if it is strong then the whole will also be strong.

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