CONTEXTUALIZATION AND SYNERGY OF THE CONCEPT OF JUSTICE IN ISLAMIC ECONOMIC DEVELOPMENT

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Abstract

The research aims to discuss the complexity of socio-economic problems which have become a serious global problem. Moreover, Islamic economic development requires attention and seriousness in order to make balance all needs and minimize all complexities. With a balance that leads to the concept of justice from an Islamic perspective, implementation becomes a necessity. The concept of justice will provide a clear path for the implementation of the Islamic economic system. It will be the focus of the study. By using a descriptive analysis writing method and with primary and secondary references. The research is included in the category of library research or research activities related to literature. As the embodiment of Islamic economic values, contextualization and synergy of the concept of justice must be pursued as much as possible. In the realm of Islamic economics, a holistic understanding of Islamic economic values is the embodiment of the Islamic worldview of all Muslims. Seeing the current discourse in the economic realm, justice has entered a global policy. In the context of Islamic economics, justice is the basis of the global economics discourses, especially how to create growth and social development in the field of economic justice. Thus, Islamic economic development that has contributed to economic development can be implemented comprehensively.

Keywords: Contextualization, Synergy, Justice Concept, Islamic Economic
INTRODUCTION

Balance is a fundamental element in every social development. Indicators of success are in material and non-material needs. The two material and non-material things are placed in their respective portions, so there is harmony. In the context of Islamic economics, the extent to which harmony and balance are implemented optimally, then success (al-falah) is easy to achieve (Azid et. al., 2019). Non-material can be interpreted as ethics and spiritual domain. Islamic economics must not forget the harmony of material and non-material (Rofiah & Ghozali, 2020). It’s obviously proved, that if one aspect is left out, what happens is an imbalance in the decision-making process, especially in risk. What we need now is problem-solving to return and resolve all aspects which implicate a serious impact on social balance, especially in the economic realm.

On the other side, self-control becomes the most important part that must be owned by every individual. That is balancing all things that have goodness between material and non-material (Karim, 2001). In the realm of non-material Islamic studies, it is a concern because it is included in indicators of success, especially in economic development. From an ethical point of view, it is also one of the centers of individual and social justice and has a common thread with economic justice (Khairunnisa, 2022).

Various global economic problems result in socio-economic inequality. The main premise besides economic inequality is cultural marginalization. This is due to the uneven distribution pattern in various parts of the world. Due to the polarization of losing and winning in the global competitive arena and make it an arena for accelerating and accelerating growth and national economic income. Globalization is a weapon that is dominated by large-capitalized countries and technology, namely developed countries.

In the realm of culture that has been marginalized, the commercialization of western culture has hegemonized eastern countries until finally, eastern countries are in a marginalized position. The implication is that it must be recognized that the west is superior, which is recognized as a global culture. The two main aspects above are concrete evidence of global problems that are spreading and turning into serious social inequality. In the realm of das sein and das sollen, the substance between the ideals and the reality of globalization and economic inequality needs to be sharpened. The real face of the analysis will appear.
Social justice is the basis for the analysis process of what it really looks like (Kuran, 1989). Is it paradoxical that outperforms the validity and legitimacy of the face of globalization and economic inequality? Returning to the main factor in the economy developed by the Prophet and his companions, which contains elements of total and comprehensive justice (Amalia, 2010). It is where the effect of the inclusiveness of the Islamic economy will grow which in fact is regulated and based on basic sources (fundamental sources) (Alizadeh Emamzadeh, 2020).

Social justice in various views cannot be interpreted. It just has the main goal of social welfare (Baidhawy, 2012). Starting from being fair to a person or individual himself which ultimately gives justice to his brothers and sisters. This simple analogy is neither an illusion nor a paradox because it is taken from the main source of religion. In this case, the understanding of justice applied by individuals will be used as a measure of how to develop social justice.

Seeing how humanity hopes to make social welfare the main point. It is marked by the stretching of Islamic economics that has occurred from decades ago until now. The institution has been built and developed from time to time. There are other institutions that help balance the role of Islamic economics, especially in understanding Muslims globally. According to some kinds of literature, the beginning of the development of modern Islamic economics was precisely in the 20th century (Karim, 2001), while research on the history of Islamic economic thought began in the late 1930.

Looking at the 2019 Susenas data, there is a serious imbalance in the social structure in the economic sphere. We analyze this serious case and start with 9.4% of the poor, 20.6% of the vulnerable population, 48.2% of the middle class, 21.5% of the middle class, and 0.4 of the high income. Based on the data above, the welfare of the community is only felt by no more than 21.9% of the upper-class population (Setiawan, 2021).

Furthermore, Setiawan added that the poor community is dominated by the agricultural sector. Although of the total employment, agriculture occupies the largest portion. BPS data for 2020, Indonesia’s poor households are at 46.30% and have a livelihood as farmers. On the other hand, BPS also adds that the poor are found in coastal communities. The statistical and realistic conditions above serve as a reference for how
welfare redistribution is the main objective in realizing the contextualization of economic justice (Setiawan, 2021).

Based on the data above, empirical conditions are the main concern in determining and concluding how the economy balances in the national context. Geographical location and area become realistic evidence and reference for an imbalance in the redistribution and equalization of welfare and contrary to the justice that has been taught by Islam.

Welfare and justice are entities that influence each other. Starting with the role of justice carried out by individuals and groups which in the end shows the result, namely social welfare (Baidhawy, 2012). Justice here is built on what has been understood and developed. The soul plays a role in the implementation of justice (Azid et. al., 2019), this is reinforced by that when the soul is filled with intellectuals (intellectual souls). It will be able to move the body to carry out the implementation of justice.

In the midst of the decline of the socialist and capitalist economic systems, scholars are struggling to study an economic system that balances income levels and harmonizes considerations through sharia, halal, implementing justice for social welfare, and easing the burden on the economy. Seeing the breadth of the concept of justice in the Islamic economic system which has a common thread with the teachings of Islam, the research will continue to explore how to contextualize and how far the synergy of the concept of justice in Islamic economic development is.

**REVIEW OF LITERATURE**

**Islamic Worldview**

Studying and understanding Islam as a way of life means viewing Islam as a whole from the core and elements of life. How is the concept of God which is the center of all religious concepts (Berghout, 2010), and is understood by human reason and intuition so as to find a true essence? In the end, it turned into a science and transformed into an Islamic civilization. In the realm of Islamic economics, a holistic understanding of Islamic economic values is the embodiment of the Islamic worldview of all Muslims (Qadir, 2017).
Indeed, Islam has religious teachings that are the basis of people’s lives. As a belief that is universal and can be learned by anyone. In the context of Islamic economics, its values are based on the content of the Islamic religion. In the philosophical realm, the values contained in it are based on a detailed and correct understanding of the Islamic worldview (Qadir, 2017). The Islamic economic value system does not start from a value vacuum but from the wealth of values contained in the fundamental sources, namely the Qur’an and Hadith. It is in this realm that the process of searching for the essence of Islamic economic values is not a paradox between something empirical and metaphysical. (Yunus et al., 2018). Field reality (empirical thing) and metaphysics are intertwined together to produce a holistic and applicable concept. It is comprehensive because the main source is a revelation, it is undeniable that revelation does not have natural weaknesses in a holistic normative-idealistic and empirical-phenomenological context.

As An-Nabhan argued, when you want to study Islamic economics, you should start with the core point of view, namely the understanding of Islam as the basic principle and the main reference (An-Nabhan, 2000). Taking references from Islam has implications for the intellectual soul that will build human nature to develop an Islamic economy with justice.

According to Chapra’s view, the Islamic economic system is implemented based on three main principles, namely Tauhid (monotheism), caliphate, and justice. Meanwhile, according to Faruq an-Nabhan, in Islamic food, there are three main factors in Islamic economics, namely faith, morality (morals), and sharia (An-Nabhan, 2000).

Yusuf Qardhawi argues that there are three main points in Islamic economics, namely rabbaniyah, ‘adalah and insaniyah. From several views on Islamic economics, the substance of religion cannot be separated from all economic activities. And when the Islamic view of life has been understood properly and correctly, it will not be far from maslahah, what is the purpose of sharia (maqashid al-Syariah), idealistic-normative and empirical balance, and al-falah (Chaudhry, 2014).

That is the biggest factor in the success of economic activity according to the views of Islamic scholars and economists. The element of outlook on life will bring a total and comprehensive balance, balancing when the body moves with the soul which was initially filled with the knowledge of Allah. As the basis for the embodiment of the Islamic view of
life, the effectiveness of a just Islamic economy can achieve *al-falah* as expected by all mankind (Yunus et al., 2018).

**Basic Concepts of Justice in Islamic Economics**

In the Big Indonesian Dictionary, fair is defined as equal, impartial (Departemen Pendidikan Nasional, 2005). Being in the middle between more and less, naturally, side with the truth (Salim, 2002), Fairness can be interpreted by the nature of a person to always keep themselves in piety to Allah and always take care of themselves. Stay away from what Allah forbids, keep yourself from wrongdoing, and stay away from all kinds of sins such as shirk, killing, committing usury, adultery, and hurting parents and others. The definition of fair here is based on several hadiths regarding fairness (Al-Khatib, 2007).

In terms of urgency for humanity, justice enters into individual and social contexts. That is, when a person or individual plays a role, it is not permissible to hurt himself, not to do wrong to himself. In addition, the social context also has a role that is required not to harm others. If a fair implementation in the context of the individual is applied and with the framework of the Islamic worldview, then the influence of it is the existence of justice and *ihsan* in every line of life, especially in applying justice in economic activities. The majority of collective justice will not be built without total individual justice, just like a family when a priest (father) does goodwill affect other family members.

The terms of justice in the Qur’an are *al-adalah*, *al-qist*, *al-wazn*, and *al-wasth*. *al-adl* contains two different meanings, namely *al-istiwa’* (straight or equal state) and *al-i’wijaj* (deviant or arbitrary state). The word *al-adl* means a state that already exists in a person’s soul that makes him step and go through life straight and honest (Mardan, 2011).

In the word of God, there is a discussion about justice, namely in Al-Nahl verse 90. Indeed, Allah has emphasized the concept of justice that must be accepted and carried out by every Muslim. According to Al-Maraghi, fairness means treating everyone the same, so it can’t be more or less. Therefore, fair in terms of meaning according to Al-Maraghi’s interpretation is to fulfill good and bad.

In the interpretation of al-Azhar, humans are commanded by Allah to be fair, and not to be cruel to others. Ihsan is to enhance and improve the quality of *‘umal* and deeds. Like making changes to what has been done before. (Hamka, 1983) In line with the opinion of Sayyid Qutb’s interpretation of justice, namely the equality of humanity which always
pays attention to justice and the values contained in it (Quthb, 1984). Including the values contained in Islamic economic activities. Like giving full freedom to anyone who is active in creativity, until finally, they get the freedom to do their work and get rewarded for what they have done (within reasonable limits). Islam views that humans are a unity between the spiritual and the physical, both of which have their own needs so efforts are made to balance the two needs.

The Concept of Justice from the Perspective of Islamic Thinkers and Islamic Economists

Indeed, Islamic economics is the result of a long process of scientific study by scientists, experts, and practitioners. Making it a science must-have element that supports development, especially when it is followed by new problems in economic activity. By taking a long time to give people confidence in the Islamic economy, although there is still public distrust of the Islamic economy. It is caused by the crystallization of the dichotomy between religious science and general science. The dichotomy of science has an impact on Islamic economics (Al-Arif, 2011). But now many are aware of the importance of Islamic economics, especially for Muslims themselves. On the other hand, this awareness is also aided by statements of western scholars (western economists) who claim that Islamic economics has different characteristics and basics from conventional ones, the hallmark being a just economy.

A system built with a sacred purpose and guided by religious teachings that are far from intervening individual interests. Starting from a comprehensive understanding of the Islamic worldview and the hierarchical structure between one system and another will eventually strengthen the pillars of Islamic economics and operational pillars.

Justice is one of the pillars of Islamic economics. How to make economics from one society to another if it is not implemented what Allah and His Messenger commanded, namely justice. Several Muslim scholars have contributed to the idea of the economics of justice (from a philosophical-conceptual and practical basis).

Chapra’s concept of justice in Islamic economics is in synergy with efficiency in economic activity. This is the embodiment of the notion of Islamic economics as an applied science of all sharia rules and regulations that aim to eliminate injustice in obtaining material resources. The implication is self-satisfaction and the implementation of God’s
commands. Like other Muslim economists, Chapra prioritizes morals for a just and healthy economy. Among other concepts are the concept of *falah, hayah thoyyibah*, and the economic challenges of Muslims.

The principle of the ideal of justice is a framework that is not only formed on the basis of an Islamic worldview but is in synergy with *maqashid* and strategy. The principle of ideality according to Chapra is an inseparable concept from monotheism (*tauhid*) and the caliphate. Because both are part of *maqashid al-sharia* (Chapra, 1999; Choudhury, 1998).

The Chapra concept is a branch of knowledge that can help realize human existence based on the allocation and distribution of limited resources which is also the same as *maqashid al-sharia*. On the other hand, it appears that Chapra does not agree with the opinion about resource limitations. Failure to the establishment is caused by less efficient use of resources.

Islam is not in line with capitalism which is the highest system on the freedom of a person to achieve his personal interests. Islam also disagrees with the socialist notion which regards the private property and the wage system as a source of crime and the emphasis on justice cannot be given without the socialization of private property at various levels.

Haji Abdul Malik Karim Amrullah (Hamka) has also contributed to providing Islamic economic thought through his work “Social Justice in Islam”. Starting from the understanding of how Islam views the economy as part of life, not the other way around the economy for life. This is the nature of Islam, which is comprehensive (*kulli* or *syaamil*). Thus, it is necessary to clarify whether all economic activities, both micro, and macro, policies and actions have benefits and do not harm others (Hakim, 2018).

On the other hand, in the realm of Islamic economics, Hamka focuses on how property ownership, the function of property, and the source of obtaining wealth are. While in the context of justice, it is included in the discussion of Islamic economic principles which consist of justice, independence, and freedom. All discussions of Islamic economics are the embodiment of the transformation of Islamic economic values. In particular, how the distribution process is carried out in the fairest way possible. Moral values in economic activity become a fundamental part or in other terms, evaluate and change a system that was previously exploitative and subordinate to a system that is just (Hakim, 2018; Naqvi, 2003).
In contrast to Fakhruddin Al-Razi that the essence of the soul has a close relationship with justice. This relationship has become part of the concept of justice. The soul in question here is the rational soul or intellect. And the soul is an indicator of the difference between humans and other animals. The faculties and powers that exist in the human soul have in fact set in motion other forces. And the focus of the explanation of justice here is more on the condition of the human soul. It can be concluded that justice here is more individual than social. Therefore, the concept of justice according to Fakhruddin Al-Razi’s view is very different from the modern concept which only limits justice in social aspects and public philosophy (Riswanto, 2017).

In this regard, the change in the economic system which was initially exploitative subordinated to an economy that is in line with Islamic law in accordance with the concept of justice globally. There is balance and goodness with the aim of maslahahil ‘ammah. On the other hand, it can accommodate the strengthening of democracy in Indonesia. With the transformation of Islamic economic values, especially justice, the realm of distribution is directed according to the management flow that has been made. It is a distribution of wealth that, in this era, many admit that has been well developed, but there are still inequalities everywhere (Baidhawy, 2012).

Within the framework and regulation of Islamic morals, each individual should not carry out a monopoly, ignoring the interests of others. There is a balance between individuals regarding the global economy. Opportunities are also the same and the allocation of income should not be different (efficient). All Islamic economic activities must be proportional, moderate, and most importantly according to needs so that they are not considered redundant. We can understand the seriousness of Hamka in discussing Islamic economics, especially justice in the economy.

In the domain of justice, Russian economists have also paid attention to social justice. One of them is Friedrick August von Hayek. According to Hayek, social justice is nothing more than an illusion because it is analogous to a free market that is spontaneous and independent in nature, leaving no room for social justice to be used as a measure of market success. On the other hand, Hayek then questioned the general social justice to be realized through the redistribution of wealth. The thing that underlies the criticism of what has been pursued with the big theme of social justice is the personification or
anthropomorphism in which Hayek suspects political movements and makes social justice the theme of struggle. Especially when the adherents of liberalism and socialism are competing to make it a measure of political struggle.

Hayek added that only individual behavior can be called fair or unfair, while anything that arises as a result of a market economic system cannot be called fair or unfair (Ata Ujan, 2013). The important point of Hayek’s opinion is that justice is an attribute and nature of conscious human action. So that something that happens outside of human plans has not been said to apply to justice or injustice (Rawls, 1971).

Meanwhile, according to Thomas Aquinas, the characteristics of social justice come from moral virtues and from intentions. Justice is the main part of the soul, while moral virtue is only focused on the senses. Justice is also a virtue that stands above all others (Rawls, 1971). In addition, Aquinas added that the implementation of virtue requires law. It is a rule that is useful for the common good and is made by an authority that does not deny the rights of any individual. The essence of Thomas Aquinas’ thinking is that justice is a virtue when it comes to giving everyone their due and balancing rights and obligations. Justice according to Aquinas is divided into two, namely special and general. General justice is more global in nature, whereas general justice is more to individuals (Rahman, 2012)

**RESEARCH METHOD**

The research is included in the category of library research, namely research activities related to literature. By using a descriptive-analytical writing method and with primary reference sources such as books, journals, news, and others. Apart from primary references, researchers also use secondary reference sources, namely sources that are cognate with the subject matter such as in books, journals, and others. The research method used is qualitative in which research procedures produce descriptive data in the form of written or spoken words from informants who become valid data for the study. The main discussion of this study is the contextualization of the concept of Islamic economic justice according to the views of classical and contemporary scholars.
RESULTS AND DISCUSSION

Implementation of Justice in Islamic Economic Development

The implications of justice in Islamic economics are widely felt by Muslims. Moreover, basic needs are dwindling as a result of the alienation of the green economy. It’s just that in some data reported from BPS, Susenas, the percentage of food shortages and the inability of Muslims manifest in meeting their daily needs. Gunnar Myrdal stated that people’s inability to have the necessities of life is in the category of the vicious cycle of poverty (Insani et al., 2019). So, to eliminate poverty, it must eliminate the circulation of the quality of the impact of poverty. The absence of distributional justice that is applied by all parties to maximize the circulation of this acute poverty. On the other hand, do not let this acute poverty become cultured poverty. Then this term which was brought and made by Gunnar Myrdal was the only term that should be eliminated by itself because the empirical condition was changed.

![Gunnar Myrdal’s Version of Vicious Cycle of Poverty](image)

The needs of each individual vary, as in the Gunnar Myrdal diagram. When the substance of justice in Islamic economics is realized properly, it can be assisted by the realization of overall economic redistribution. The realization of economic justice that has been implemented by Islamic economics seeks to equalize the economic conditions of all mankind (Spechler, 1990). Below is a Figure of the condition of the Indonesian people when the economy was in a slump. And with the synergy and contextualization of Islamic economics, especially in the concept of justice, economic justice will be realized so that overall economic equity is realized.
One of the concretes, applicable, and just forms of the Islamic economic system can be found in an Islamic economic system, namely profit sharing (profit sharing) (Spechler, 1990). Starting from how the Islamic view of life understands our intellectual soul to make a fair profit sharing. In contrast to how the understanding and application of the concept of profit sharing by the capitalist system is by including additional profits using the *usury* (interest) system.

As the embodiment of the pillars of Islamic economics, *usury* has damaged a just economy. It is evident that many realize that usury has drained the finances of those who have made transactions. In the capital system, the owner of the capital will benefit under any conditions, because with the concept of *usury* the owner of the capital still earns profits without having to work hard and sweat (Saeed, 1996). This is what distinguishes between Islamic and conventional economic systems in realizing economic development and growth. Basically, it is at the basic point between departing from the way of life, namely the awareness of the soul’s understanding of the way of life and interests.

In this case, Islam is not only concerned with increasing goods and services, but also with wealth which is inseparable from distribution (equity) and demands for its realization. So, whether or not it is successful in realizing the ideal economic development that is optimal and has an effect on equity, it requires growth that is accompanied by equity (Huda, 2015).
To promote and improve equitable economic development, there is a view Stiglitz in the Washington Consensus. These five proportions are an effort to improve government work and governance with the instruments of shared values (Rahmiyanti, 2018): a) The first proportion: government intervention in real and crucial areas that have been influenced by group interests must be limited; b) The second proportion: all government actions are in one direction, namely competition; c) Third proportion: government inclusiveness becomes a reference for government implementation; d) The fourth proportion: the provision of goods by the private sector is encouraged by the mechanism of creating competition and channeling effective aspirations; e) Fifth proportion: balance between expertise and democratic participation.

Figure 3
Sharia economic policy in bank Indonesia’s policy mix in dealing with the pandemic in 2020

Concrete evidence of the contextualization and synergy of Islamic economic justice with the existence of a halal ecosystem and how sharia economic policies (Islamic economics) improve overall economic development. Various kinds of policies that are carried out cannot be separated from the contextualization of justice according to the Islamic view (Chaudry, 2014). The researcher was extremely firm and agreed that contextualization of Islamic justice is really implemented. Likewise added the existence of a halal ecosystem, will prove how the overall economic system will be developed.
The main goal of economic development based on Islamic values is human welfare, namely how to humanize humans. So that the main points of education, social integration, and environmental convergence are also important concerns. In addition, the next generation should not be forgotten by giving the participation of young people and making them aware of the importance of equity in macro and micro-economic development. (Chaudry, 2014).

It boils down to the norms, values, and concepts of implementing Islamic economics. Islamic economics perform synergies to strengthen each other to be more specific in the pattern and basis for the implementation of Islamic economics, namely the concept of justice. The synergy efforts will help move anyone to behave and not see the differences and classifications of social life. On the other hand, the role of Islamic economics is to eliminate social inequality, this is what is needed in our understanding of the synergy of the concept of justice in Islamic economics (Metwally, 1997).

One form of idealistic implementation of the concept of justice is in the philanthropic movement, in this case, it has been institutionalized to improve the management of the content of the philanthropy (Linge, 2015). Basically, this concept has existed in Islam, with the aim of goodness (al-birru). On the other hand, as an alternative effort to see the condition of society and social changes that cannot be dammed. The effectiveness of this philanthropy is based on normative ideals that are understood by Muslims and are institutionalized in order to maximize the implementation of distribution to those who cannot afford it (need).

Among the forms of philanthropy that are realized by the Islamic community are *waqf*, sadaqah, zakat, infaq, grants, and gifts. With the passage of time and era, the significance of philanthropy is felt to be important, because it can reduce social inequality (Al Salahin, 2007). In the Indonesian context, there is a philanthropic institution under the auspices of the government, namely BAZNAS which has the main task of collecting and distributing zakat, infaq, alms (ZIS) at the national level.

In addition, it is still in the realm of implementing Islamic justice to pay attention to the realization of *waqf*. In this context, the government has formed a special agency to handle *waqf* on a national scale, namely BWI (Indonesian *Waqf* Agency) to see the significance and role of *waqf* for the economic growth and development of the ummah.
It is an instrument of Islamic philanthropy by carrying out the functions of goodness (al-birru), goodness (ihsan), and brotherhood (ukhuwah).

At the level of the state regulator, it has an important role in implementing the justice of the ummah and in particular the Islamic economy. An ideal concrete example is how to oppose an unfair global economic monopoly. In this case, Indonesia has a special view regarding the market mechanism in Pancasila, namely the market which is anti-free-fight liberalism. The market in Indonesia emphasizes the principles of kinship, cooperation, and no harm to each other. This is in line with one of the stanzas in Pancasila, namely social justice for all Indonesian people (Lita, 2020).

In context of the Indonesian government as a regulator, it has regulations in the form of laws. In relation to social justice and social welfare, there are articles 33 and 34 of the 1945 Constitution (Mubyarto, 1987). In Article 34 of the 1945 Constitution, there are rules regarding the control of the earth, water, and natural resources for the prosperity of the people. Focusing on the prosperity of the people to the maximum and trying to eliminate excessive exploitation of nature. Ironically, there are findings and reports of people’s complaints that criticize the implementation of article 34, guaranteeing the interests of the people and increasing the prosperity of the people. This is due to the inefficient service of state enterprises and the unequal distribution of national income and wealth (Mubyarto, 1987).

Another example of the practice of justice in Islamic economics can be found in the rationality of profit sharing. According to Rosly, with the existence of a revenue-sharing system, people’s income is increasing and productivity is also increasing because there is no burden and pressure on the debt. The profit-sharing system will minimize the exploitative efforts of the wealth owned by the lower middle class. In addition, the inflation rate will decrease drastically because there is a balance between productivity and consumption (Rosly, 1999).

Seeing the dynamic and changing empirical reality, it is necessary for humans to play a role in developing various developments, especially the uneven condition of the people in their development. Religion has provided directions and helped in determining, global strategies, the main supporting points for sustainability. Finally, at the level of
implementation or application, it is left to humans, whether it has been carried out with the provisions that already exist in the teachings of Islam (Shihab, 1996).

Another example of implementation is in the transformation of transaction justice that has been regulated in Islam through its sources (Al-Qur’an and Hadith) also systematized by scholars in the form of muamalah maliyah fiqh science. On the other hand, there is an important effort in realizing economic justice which has basically been determined in the word of God and has been clarified and reaffirmed in the Hadith of the Prophet, namely the prohibition of usury. The level of prohibition that has been determined is also based on the consequences of the implementation of usury, certain consequences have a negative effect and pressure on the debtor who in this case also feels usury or pays the element of usury. The legal status that results in the injustice is based on several points, including the existence of certain parties who are harmed and the absence of an open agreement for consensual consent (ridla). Thus, the implementation of the concept of justice will be disrupted by the practice of usury that is growing so far (Rosa, 2015).

CONCLUSION

The principle of justice in the realm of Islamic economics implies that every human being has the right and the opportunity to actualize his potential. Justice in the Qur’an is universal, and in it is contained to do good (al-birru) and actualize rahmatan lil alamin. A balanced or impartial lifestyle is the most important element in justice because proportional placement is in the concept of justice. Simply put, the placement of the hat is above the head, not under the feet. A balanced lifestyle between the worldly and the hereafter results in a life journey that is in accordance with the instructions and directions of Islam.

In the context of Islamic economics, justice is the basis of the discussion. Especially how to create growth and social development in the field of economic justice. Welfare here is not the monopoly of a certain person or group but equilibrium and equity must be favored. The concept of justice must be implemented and applicable as an effort to contextualize what already exists in the teachings of Islam. Also, what has been made by the state in the form of the 1945 Constitution. Besides that, the contributions of Islamic thinkers and Islamic economists help change uncertain conditions.
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