

Redistributing Equity: A Contemporary Analysis of Justice in Islamic Economic Thought

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Abstract:

Islam has a universal concept of a system of life and forms a complete order to regulate human life. As a guideline for life, Islam regulates various social, educational, and economic aspects. Islam has formulated an economic system based on sharia. Many economic problems can lead to social inequality. This inequality begins with an economic system that lacks a just perspective. Therefore, in this case, the researcher is interested in comprehensively examining the concept of justice from an Islamic economic perspective. This research utilizes literature from books, articles, and other sources related to the research theme. The results of the study indicate that justice from a Sharia economic perspective can be understood as economic activities carried out fairly by economic actors and without acts of oppression against others. Islam views justice as an obligatory and absolute provision as a crucial element in social and humanitarian life. Justice is a provision mandated by Allah SWT for all people in the world without exception.

Keywords: concept of justice; economic perspective; inequality; Islamic perspective.

INTRODUCTION

Islam has a universal, integral, and comprehensive concept of a life system that has formed a complete order to regulate human life. As a guide to life, Islam regulates all aspects of life, from the simplest to the most complex, including social, economic, political, educational, and even artistic and cultural aspects. If the concept of the Qur'an and the Sunnah serves as the foundation of a country's economy, it will undoubtedly run more effectively and be more focused on its goals. As a guide to life, Islam presents a set of values, principles, and rules that help humans live balanced, responsible lives. Islam governs not only the relationship between humans and God but also relationships between humans and their environment. Therefore, every human activity, both personal and collective, has a moral and ethical dimension that must be maintained to align with the purpose of human creation as caliphs on earth.

In an economic context, Islam views economic activity as inseparable from worship. Production, distribution, and consumption activities are not solely aimed at material gain but are also directed towards realizing justice, prosperity, and the common good. The Qur'an and Sunnah provide a strong normative foundation for economic management, such as the principles of justice (*'adl*) (Low & Gleeson, 2021), balance (*tawāzun*), togetherness (*ta'āwun*), and social responsibility. These principles emphasize that wealth is not an end in itself, but rather a means to a good life.

If economic concepts derived from the Qur'an and the Sunnah serve as the foundation for a country's economic system, then economic development will be oriented not only towards growth but also towards equity and sustainability. Islam prohibits economic practices that are detrimental to society, such as usury, gharar, and maysir, because they have the potential to give rise to inequality, exploitation, and injustice. Instead, Islam

encourages economic mechanisms based on cooperation, honesty, and social concern, such as zakat, infaq, sedekah, and waqf, which serve as instruments for wealth redistribution and poverty alleviation.

The application of Islamic values to a nation's economic system will result in a more stable, just, and well-being-oriented economic system. Islam offers not only technical solutions but also a moral and ethical framework that can guide the behavior of individuals, economic actors, and policymakers. Therefore, embracing the Quran and Sunnah as the foundation of the economy is not merely an ideological choice, but a strategic effort to realize an economic system that is just, sustainable, and aligned with humanitarian values.

However, in reality, not all Islamic countries in the world implement this principle. Islam has formulated an economic system that differs from other systems. This is because Islamic economics is rooted in sharia, which serves as a source and guide for every Muslim in carrying out their activities. Islam has the objectives of sharia (Maqasid Al-Syari'ah) and operational guidelines (strategies) to achieve these goals. These goals themselves, besides referring to human interests in achieving prosperity and a better life, also have very important values for brotherhood and socio-economic justice and demand a balanced level of satisfaction (Setyagustina et al., 2023).

The practical application of Islamic economics, which has been widely discussed, concerns the injustice inherent in conventional systems, including interest-based banking practices, or the bank interest system. Interest is considered haram (forbidden) because it is placed alongside usury (riba). Therefore, a system based on usury is seen as unfair to society. Usury creates an opportunity for individuals to accumulate as much wealth as possible, but this is done at the expense of others (Febriansyah et al., 2013).

In an interest-based banking system, the relationship between lenders and borrowers tends to be exploitative. Borrowers are required to repay the principal and interest in a fixed amount, regardless of whether the business generates profits or incurs losses. This situation creates a risk imbalance, where the risk is borne entirely by the borrower, while the lender receives a certain and relatively secure profit. This relationship pattern is considered to violate the principles of justice and equality, as profits are obtained without direct involvement in the business process and without bearing comparable risks.

Usury, from an Islamic perspective, is viewed as a practice that undermines social and economic order. Usury creates opportunities for capitalists to passively accumulate wealth, while the economically disadvantaged become increasingly enmeshed in the burden of prolonged debt. This results in the concentration of wealth in certain groups and the marginalization of those with limited access to capital. In the long term, this practice has the potential to widen social and economic disparities and undermine the social solidarity that should be the foundation of community life.

Based on this reality, Islamic economics emerged as an alternative economic system that offers principles of justice, balance, and social responsibility. In the Islamic economic system, the relationship between capital owners and business managers is based on a profit-and-loss sharing mechanism, similar to mudharabah and musyarakah contracts. Through this mechanism, profits and risks are shared proportionally according to the agreement, ensuring that no party is disadvantaged unilaterally. This principle reflects distributive justice, as profits are only earned if the business actually generates added value.

Furthermore, Islamic economics emphasizes the importance of ethical values in all economic activities. Transactions are assessed not only from a legal and formal perspective, but also from their impact on societal well-being. The prohibition of usury (riba), gharar (gharar), and maysir (gambling) aims to prevent speculative and manipulative practices that could harm one of the parties. Thus, the Islamic economic system is oriented not only toward profit but also toward the well-being and sustainability of the economy as a whole.

Criticism of the interest system in conventional banking cannot be separated from efforts to achieve more substantial economic justice. Sharia economics offers a paradigm that places humans and human values at the center of economic activity. Through the application of sharia principles, it is hoped that the resulting economic system will reduce inequality, prevent exploitation, and create a more just and civilized economic order for all levels of society. Regarding economic policy, from an Islamic perspective, it can be interpreted as encompassing all regulations that promote a rational and just economic life for the people. Justice is paramount in Islamic economics. This concept of justice is a crucial part of Islam, emphasized in the Quran and a mission of the prophets sent by Allah SWT. Justice in Sharia economics refers to the principles of fairness and justice in trade, business, and other economic activities in accordance with Islamic law. This includes fairness in the distribution of income and wealth, fair treatment of customers and employees, and the prevention of fraudulent and deceptive practices. In Islamic economics, money should not be seen as an end in itself but as a tool to achieve happiness and well-being in life (Munandar & Ridwan, 2022).

METHOD

The concept of justice from an Islamic perspective is an interesting topic to study in response to the issue of social inequality. Therefore, in this study, the author is interested in examining it in more depth using literature studies (Farid et al., 2023) from books, articles, and other sources related to the research topic. From an Islamic perspective, justice is a primary principle that animates all aspects of life, including the individual, social, and structural. The Qur'an and the Sunnah consistently emphasize the importance of upholding justice regardless of a person's social, economic, or status background. Justice in Islam is not only intended to protect individual rights but also to maintain balance and harmony in social life. Therefore, justice is positioned as a moral foundation for decision-making, policy formulation, and the implementation of social and economic activities.

The concept of justice in Islam is also closely linked to social responsibility and human solidarity. Islam does not condone the excessive accumulation of wealth in the hands of a few if it leads to the neglect of the rights of vulnerable groups in society. Islamic social instruments, such as *zakat* (alms), *infaq* (donations), *sadaqa* (charity), and *waqf* (endowments), are concrete manifestations of distributive justice aimed at reducing inequality and improving social welfare. Thus, justice in Islam is not abstract, but is realized through concrete mechanisms that directly impact social life.

Given this background, this research is crucial for exploring the concept of justice from an Islamic perspective, particularly in addressing the phenomenon of social inequality, which remains a global issue. The author is interested in examining this theme through a literature review, drawing on various relevant primary and secondary sources, including the Qur'an, hadith, works of classical and contemporary scholars, and academic research on Islamic social and economic justice. This approach was chosen to gain a comprehensive and systematic understanding of the concept of justice, both from a normative-theological perspective and from a conceptual and applied perspective.

Through this literature review, it is hoped that this research will contribute academically to enriching Islamic scholarship, particularly regarding the concept of justice and its relevance in the contemporary social context. Furthermore, the results of this study are expected to serve as a conceptual reference for academics, practitioners, and policymakers in formulating more just and sustainable solutions to address social inequality, grounded in humanistic and just Islamic values.

RESULTS AND DISCUSSION

Islamic Economic Concept

Along with the development of society and the complexity of social life, the concept of economics, "social phenomena arise from human actions in their efforts to meet needs or achieve prosperity" has expanded in meaning. Economics is no longer limited to household management in the narrow sense, but rather encompasses resource management at broader levels, such as communities, nations, and even global systems. In this context, economics becomes the study of how individuals and societies make choices in utilizing limited resources to meet unlimited needs. Thus, economics plays a crucial role in understanding human behavior patterns in production, distribution, and consumption (Rosyidi, 2011). The popular and widely accepted definition of economics is that it is "social phenomena arising from human actions in their efforts to meet needs or achieve prosperity." This definition emphasizes that economics cannot be separated from human social activity. Every economic action, whether carried out individually or collectively, is essentially a response to the necessities of life and the desire to achieve a better standard of well-being. Therefore, economics is not just a matter of numbers, markets, and profits, but also reflects the social dynamics, culture, and values that exist within society.

This definition demonstrates that economic activity always involves interactions between individuals and groups, giving rise to various social phenomena such as cooperation, competition, wealth distribution, and social inequality. In fulfilling life's needs, humans are not only confronted with limited resources but also with issues of justice, ethics, and social responsibility. This makes economics a multidimensional discipline, studying not only the technical aspects of resource management but also the social impacts of economic activity itself.

Economics can be understood as a field of study that examines human behavior in managing limited resources to achieve prosperity, at the individual, family, community, and national levels. This understanding emphasizes the strategic role of economics in the development and well-being of society. Therefore, economic

studies cannot be separated from humanitarian values, as the ultimate goal of all economic activity is essentially to improve the quality of life and overall human well-being.

Islamic economics is the study of human economic actors whose behavior is governed by Islamic religious rules and based on monotheism as summarized in the pillars of faith. In the book *Islamic Economics* written by Veithzal Rivai and Andi Buhcari, it explains that; Islamic economics is the science and application of sharia guidance and rules that prevent injustice in obtaining and using material resources to meet human needs and to fulfill obligations to Allah and society (Veithzal & Buchari, 2009).

From an Islamic economic perspective, humans are viewed as caliphs on earth, entrusted with the responsibility of managing natural resources responsibly. Available resources are not the sole property of humans, but rather a trust from Allah SWT, whose use must be in accordance with sharia principles. Therefore, individual freedom to engage in economic activity is limited by Islamic norms and laws to prevent harm, injustice, or exploitation of others. This principle positions Islamic economics as a system that balances individual interests with social interests.

As explained by Veithzal Rivai and Andi Buchari in their book "Islamic Economics," Islamic economics is defined as the science and application of sharia guidance and rules aimed at preventing injustice in the acquisition and use of material resources. This definition emphasizes that Islamic economics is not merely theoretical but also practical, guiding economic practices to comply with sharia principles. The injustices referred to include various forms of economic deviation, such as usury (*riba*), *gharar*, *maysir* (gambling), hoarding, and monopolistic practices that harm society.

Islamic economics aims to meet human needs appropriately and fairly, while ensuring that economic activity supports the fulfillment of human obligations to God and to others. In this regard, Islamic economics places welfare (*falāh*) as the main goal, namely, comprehensive welfare, encompassing material, social, and spiritual dimensions. The concept of *falāh* emphasises that economic success is not measured solely by growth and the accumulation of wealth, but also by achieving social justice, equal distribution of income, and maintaining moral values in society.

Islamic economics also emphasizes the importance of social instruments such as zakat (alms), *infaq* (donations), *sadaqa* (charity), and *waqf* (endowments) as integral parts of the economic system. These instruments serve as mechanisms for wealth redistribution and a means to strengthen social solidarity, thereby minimizing economic disparities. Thus, Islamic economics presents itself as an alternative economic system that not only regulates the relationship between humans and wealth but also builds a just, harmonious social order based on divine values.

Based on this description, it can be concluded that Islamic economics is an economic system firmly rooted in Islamic teachings, with the primary goal of realizing justice, balance, and the well-being of humanity. Through the application of the principles of monotheism and sharia, Islamic economics is expected to provide solutions to various contemporary economic problems, while simultaneously fostering ethical and responsible economic behavior, both individually and socially. Islamic Economics is the science and practice of economic activities based on Islamic teachings, which include ways of viewing economic problems, analyzing them, and proposing alternative solutions to various economic problems to achieve *falah*. What is meant by Islamic teachings is teachings that are in accordance with and do not conflict with the Qur'an and the Sunnah of the Prophet, namely happiness in this world and the hereafter. The basis of the form of economic activity must be built on three foundations: first, the values of faith (*tawhid*), second, Islamic values (sharia), and third, the values of *ihsan* (ethics).

The Concept of Justice in Islam

In the science of hadith, justice is defined as a trait ingrained in a person's soul to always be pious and maintain self-respect. Avoiding major sins such as shirk, magic, murder, consuming usury, consuming the property of orphans, fleeing during war, accusing good women of adultery, hurting both parents, and expecting *halal* from the Baitul Haram and avoiding minor sins such as reducing the weight by one grain, stealing a mouthful of food, and avoiding permissible things that are considered to reduce one's self-respect (Arfah & Arif, 2021). In the context of social life, justice is a fundamental principle that maintains balance in human relationships. A just attitude requires a person to be free from personal interests, group pressure, or emotional sentiment when making decisions. Thus, justice serves as an ethical foundation that promotes social harmony, prevents oppression, and ensures the proportional fulfillment of individual and group rights.

In the discipline of hadith, the concept of justice has a more specific, moral-spiritual meaning. Justice is defined as a deeply ingrained quality in a person's soul, which drives them to always fear Allah SWT and maintain their honor and self-respect (*murū'ah*). In hadith, justice is one of the primary requirements for the acceptance of a hadith narration, as it is directly related to the integrity and credibility of a narrator. A just person is seen as having a strong moral commitment, making them trustworthy when conveying narratives.

Justice, from the perspective of hadith, is reflected in a person's commitment to avoiding major sins (*kabā'ir*), such as polytheism, sorcery, unlawful killing, usury, consuming the property of orphans, fleeing from war, accusing a good woman of adultery without evidence, disobeying parents, and other serious violations that undermine morality and social order. Avoiding these major sins demonstrates a strong moral awareness and piety, which are the primary foundations of a person's justice. Apart from that, justice is also reflected in the effort to avoid minor sins (*saghā'ir*) that are committed repeatedly, such as reducing weight even a little, stealing even a small amount, or committing permissible acts that are socially and morally considered to lower dignity and self-esteem. This cautious attitude shows that justice is not only about large, visible deeds but also about moral consistency in small things often considered trivial.

The concept of justice in Islam, particularly in the science of hadith, is not only interpreted as an objective and impartial attitude, but also as a personality quality that integrates spiritual, moral, and social dimensions. Justice demands inner integrity, piety, and a commitment to maintaining self-respect in all aspects of life. This comprehensive understanding of justice demonstrates that Islam views justice as a noble value that must be consistently realized, both in individual behavior and in social life. The concept of justice here has two contexts: the individual and the social. According to the individual context, a Muslim should not harm themselves in their economic activities. In the social context, every Muslim is required to avoid harming others. There must be a balance between the two: self and others. This demonstrates that every economic activity undertaken by believers must be just so that no one is oppressed or harmed. This characteristic is a fundamental and core characteristic in promoting prosperity and well-being in society according to Islamic law. In the Islamic economic system, justice carries a profound meaning: every economic activity undertaken by economic actors does not involve acts of oppression against others. Islam views justice as an obligatory and absolute requirement, a crucial element in social and humanitarian life. Justice is a requirement mandated by Allah SWT for all people in the world without exception (Salahuddin & Umar, 2023).

Islam strictly prohibits all forms of economic transactions and practices that have the potential to lead to injustice, such as usury, fraud, cheating, undercutting weights, monopolies, and speculation that harms others. These prohibitions demonstrate that justice in Islamic economics is not merely an ideal value, but a binding normative requirement. From this perspective, economic gain should not be obtained by means that harm or oppress others, but rather through legitimate, transparent mechanisms based on mutual consent (*an-tarāḍin minkum*).

Islam views justice as an absolute and obligatory requirement, and as one of the most important elements in social and humanitarian life. Justice is not dependent on differences in religion, ethnicity, social status, or economic standing. Every human being has rights that must be respected and protected, making the implementation of justice a primary prerequisite for creating social order and shared prosperity. In an economic context, justice serves as a mechanism to maintain a balance between individual and societal interests.

Justice in Islamic economics is also closely linked to the concepts of trust and responsibility. Wealth is viewed as a trust from Allah SWT, the use of which must be accounted for, both horizontally to fellow human beings and vertically to Allah. Therefore, economic actors are required to be honest, professional, and responsible in all their economic activities. Fairness reflects piety, as a pious person will always be careful not to violate the rights of others for personal gain (Rahman, 2021). Islam emphasizes that justice is a requirement mandated by Allah SWT for all human beings without exception. The obligation to uphold justice extends not only to individuals but also to rulers and institutions with authority over economic life. From an Islamic perspective, the state has the responsibility to create just economic systems and policies, ensure the proportional distribution of wealth, and protect vulnerable groups from harmful economic practices (Rahman, 2014).

Justice in the Islamic economic system is not an optional or contextual concept, but rather a universal principle that must be upheld in all circumstances. Consistent application of justice is believed to foster a healthy, sustainable, and civilized economic order, capable of achieving equitable prosperity. Justice is the soul of Islamic economics, which places humanity, ethics, and divine values as the primary orientation in all economic activities. In maintaining balance and safeguarding the relationship between God and humanity, Islam also establishes a balance in the relationships between humans and other humans. This balance is necessary to protect existing

relationships from the negative impacts of excessive behavior in buying and selling transactions or economic activities. This is why Islam is so important for establishing justice across all aspects of human life, not just one (Low & Gleeson, 2021).

In the Qur'an, the principle of justice is explained in the letter An-Nahl 90:

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

Indeed, Allah commands justice, doing good, and giving to relatives. He forbids indecency, wrongdoing, and enmity. He admonishes you that you may remember.

The Islamic jurisprudence principle states that "*La Tazhlimuuna Wala Tuzhlamun*" (neither injustice nor oppression) is permissible. This principle embodies justice in human transactions. The consequences are:

- a. The absence of damage in the implementation of the economy has no externalities.
- b. The absence of gharar in the implementation sense in economics is uncertainty with a zero-sum game.
- c. The absence of maisir in the implementative sense in economics is uncertainty with zero sum game in utility exchange.
- d. The absence of usury in the implementative sense in economics is an exchange of liability (Abd Hamid & Hilmi, 2018).

According to Sayyid Qutb, there are three main factors in justice in Islam: first, absolute spiritual freedom; second, equality among humanity; and third, an attitude of social responsibility. According to him, these three factors of justice must always run simultaneously, not partially or together, not individually (Qutb, 2000).

The first factor is absolute spiritual freedom. According to Sayyid Qutb, spiritual freedom is the primary foundation of justice in Islam. This freedom means the liberation of humans from all forms of servitude to anyone other than Allah SWT. By submitting solely to Allah, humans are freed from the domination of others, whether in the form of oppression, exploitation, or submission to an oppressive system. This spiritual freedom gives rise to an inner freedom that encourages honesty, courage in upholding the truth, and rejecting all forms of injustice, including in the economic, social, and political spheres. Without spiritual freedom, justice remains merely a formal slogan without the moral force to drive it.

The second factor is equality in humanity. Islam, according to Sayyid Qutb, views all humans as equal in dignity before God. Differences in race, ethnicity, nationality, skin color, social status, or wealth should never be a basis for treating people unfairly. This equality is a crucial principle of Islamic justice, ensuring that every individual has equal rights and obligations in social life. In this context, justice demands equal treatment before the law and fair opportunities to access resources and participate in economic life. Human equality serves as a barrier against discrimination and structural inequality in society.

The third factor is social responsibility. Sayyid Qutb emphasized that justice in Islam does not stop at recognizing individual freedom and equality, but also demands concern for and responsibility for others. Every individual has a social obligation to contribute to achieving shared prosperity and preventing inequality. This social responsibility is reflected in various Islamic teachings, such as the obligation to pay zakat (alms), the encouragement of almsgiving (*infaq*) and charity (*sadaqa*), and the prohibition on accumulating wealth without regard for others' rights. From this perspective, justice is not only individual, but also collective and structural.

According to Sayyid Qutb, these three elements of justice must always operate simultaneously and cannot be separated from one another. Spiritual freedom without human equality can give rise to spiritual egoism, while equality without social responsibility can create a value-depleted individualism. Likewise, social responsibility without spiritual freedom and human equality can degenerate into coercion or mere formality. Therefore, justice in Islam can only be fully realized if these three elements complement each other and are consistently applied in all aspects of life.

Sayyid Qutb's thinking emphasizes that justice in Islam is not a simple concept, but rather a comprehensive and integrative value system. Justice must be rooted in monotheism, respect human dignity, and be realized through concrete social responsibility. This understanding provides a strong conceptual foundation for efforts to realize justice in personal, social, and economic life, particularly in responding to the various forms of inequality and injustice that exist in contemporary society.

Allah SWT has established justice for life on earth. Therefore, according to the Islamic perspective, this justice is the law or rule for the entire universe. Therefore, the logical consequence is that violating justice is tantamount to violating Allah SWT's command.

The values of justice in Islam are moral judgments, not experimental ones. Therefore, Islam, based on God's commands and the example of the Prophet as its primary understanding in the economic field, must direct Islamic thinkers to continually elaborate on the understanding of the values of justice so that they can be applied in accordance with current developments and can be widely utilized by humanity (Ash Shadr, 2008).

According to M. Umar Chapra (Chapra, 2000) the basic values that must be used in forming an economy include:

1. *The Principle of Monotheism*

The principle is crucial because it is the core of the entire Islamic worldview. From the perspective of Tawhid, the universe was created intentionally by Allah SWT, not by chance. Everything created by Allah has a purpose, and nothing is beyond His grasp. The principle of Tawhid is fundamental and central to the Islamic worldview. Tawhid is understood not only as a theological belief in the oneness of Allah SWT, but also as a basic framework that shapes humanity's perspective on life, the universe, and all activities. Therefore, Tawhid is the core of all Islamic teachings and the primary foundation for building a system of values, ethics, and human behavior, both in aspects of worship and transactions, including social and economic life. From a monotheistic perspective, the universe and all its contents are understood as God's creation, created intentionally and with full planning, not by chance or without purpose. Each element of God's creation has a specific function and wisdom, interconnected in a harmonious order. This view emphasizes that life proceeds according to God's will and decree, thus requiring humans to understand and respect God's laws that govern nature and life. Nothing occurs outside of His knowledge and power, as all creation is always within God's grasp and control.

The principle of monotheism instills the awareness that Allah SWT is the absolute owner of the entire universe, while humans are merely created beings entrusted with the role of steward (khalifah) on earth. This awareness fosters humility and responsibility in humans, as everything they possess, whether wealth, power, or abilities, is essentially a trust from Allah. Therefore, humans have no right to use or manage anything arbitrarily, but must comply with the provisions and values established by Him. In the context of practical life, monotheism fosters a purposeful and meaningful life orientation. Every human activity, including economic, social, and cultural activities, is seen as part of devotion to God when carried out in accordance with His rules. Monotheism serves as a source of moral motivation, encouraging humans to be honest, just, and responsible, as every action will be accounted for before God. Thus, monotheism not only forms a vertical relationship between humans and God but also has direct implications for horizontal relationships among humans.

The principle of monotheism is crucial because it serves as the foundation that unites all aspects of life within a single divine consciousness. Monotheism provides a holistic framework for thinking, in which life on earth and in the afterlife are inseparable, and spiritual and material values exist in balance. Based on monotheism, humans are guided to live an orderly, meaningful, and responsible life, always aware that all their existence and activities are inseparable from the will and power of Allah SWT.

2. *The principle of the caliph*

Humans on this earth act as caliphs, possessing various mental, spiritual, and material qualities that enable them to live and carry out their duties effectively. Therefore, the concept of the caliphate has many consequences, including:

a. *Universal brotherhood*

As a caliphate, all people are united and equal. Each person acts as a caliph, demonstrating that everyone possesses equal dignity. Differences in dignity are not measured by race, ethnicity, or nation; rather, they are measured by the faith held by each person.

b. *Resources are Trust*

All natural resources on the face of the earth come from Allah SWT. So as humans, we can utilize what is given according to the provisions that have been determined by Him. So in this case, there are several things that need to be understood, firstly, that (1) resources must be used for the public interest, not only for the interests of certain individuals; (2) everyone must obtain resources in an honest and legal manner according to His rules; (3) even if resources are obtained in a correct manner, the owners are still responsible for their mistakes.

c. *Simple Lifestyle*

As a caliph, a simple lifestyle is crucial to living a good life. This lifestyle reflects a responsible attitude rather than arrogance, pomp, and a lower moral standard. A life of excess leads to the waste of natural resources and various detrimental consequences.

d. *Human Freedom*

Man, as the vicegerent of Allah, must serve only Allah. This position asserts that there is no servitude to anyone other than Allah. This view says that Muslims have wide freedom if they do not carry out the commands of Allah. Except for the Islamic Sharia, which is the rule of Allah, nothing can limit human freedom.

3. *Principles of Justice*

Socio-economic justice and brotherhood are essential components of monotheism and the caliphate. Justice is a primary goal of Islamic teachings and a crucial economic value. In the Quran, justice is defined by *adl*, *qist*, and *mizan*. Meanwhile, the concept of injustice is described by terms such as *zulm*, *ithm*, and *halal*. This is explained in the Quranic verse al-Ma'idah 8

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا إِعْدِلُوا هُوَ أَقْرَبُ
لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

O you who believe, be upright in the cause of Allah, witnesses with justice. Let not hatred of a people incite you to injustice. Be just, for that is nearer to piety. Fear Allah. Indeed, Allah is All-Aware of what you do.

So the consequences of the principle of justice include:

a. *Fulfillment of Needs*

All financial resources must be used to meet the basic needs of every individual and ensure that everyone can live a dignified, honorable, and humane life. Islamic jurists agree that meeting the basic needs of the poor is an obligation (*fard kifayah*) for Muslims. From an Islamic perspective, basic human needs include food, clothing, shelter, health, education, and security. Fulfilling these needs is seen as a primary prerequisite for humans to optimally fulfil their human functions and properly fulfil their obligations to worship Allah SWT. Islam does not condone social conditions in which some people live in excessive luxury, while others are unable to meet the most basic needs. This type of inequality is seen as contrary to the principles of justice and humanitarian values upheld in Islamic teachings.

Islamic jurists agree that meeting the basic needs of the poor is a collective obligation (*fard kifayah*) for Muslims. This means the obligation is a shared responsibility between society and the state. If this obligation has been fulfilled by some parties, for example through zakat institutions, the Baitul Mal (the Islamic trust), or state social policies, then the obligations of others are waived. Conversely, if the basic needs of the poor are not met, the entire community will collectively bear the sin for neglecting this obligation. This *fardu kifayah* obligation demonstrates that Islam does not leave the problem of poverty entirely to individuals, but rather views it as a social problem that must be addressed systematically. Islamic economic instruments such as zakat, infaq, sedekah, and waqf are designed to ensure a fair and sustainable distribution of wealth. Zakat, for example, is not merely an individual act of worship but also a social mechanism that serves to ensure the fulfillment of the basic needs of those entitled (*mustahik*), so that they can live a decent and honorable life. Furthermore, the role of the state in Islam is crucial in managing and distributing financial resources fairly. The state is responsible for regulating fiscal policy, managing public assets, and distributing social funds to ensure that no citizen is deprived of their basic rights. In this context, the use of financial resources must be directed towards the public interest and the common good, not solely the interests of a particular group (Yilmaz & Sokolova-Shipoli, 2024).

b. *Respectable Sources of Income*

Except in certain situations where it is absolutely impossible, everyone must earn money. Muslims have a shared obligation to help one another in such circumstances. In accordance with humanity's role as God's vicegerents, society's income must come from respected, halal and thayyiban sources. Islam also recognizes that not everyone has the same ability to work and earn an income. Therefore, Muslims are burdened with a shared obligation to help and assist one another in these particular circumstances. The principle of mutual assistance (*ta'awun*) in goodness and piety forms the basis for creating strong social solidarity. This assistance can be

realized through various mechanisms, both individual and institutional, such as zakat (alms), *infaq* (donation), *sadaqah* (charity), *waqf* (endowment), and the role of social and state institutions in ensuring the welfare of the underprivileged (Fahmi, 2025).

c. *Equitable Distribution of Income and Wealth*

Income and wealth disparities are inevitable, and it is natural for differences to exist. Distributing financial resources more equitably is crucial to reducing these disparities. If these disparities widen, brotherhood will erode, ultimately damaging society as a whole. Excessively wide gaps between the rich and the poor have the potential to give rise to various social problems, such as social jealousy, marginalization, and a weakened sense of justice within society. If income and wealth disparities are left unchecked, the values of brotherhood (*ukhuwah*) and social solidarity will erode. Human relationships, which should be built on mutual respect and mutual assistance, can degenerate into relationships filled with suspicion and conflict. In the long term, this condition can damage the social fabric and threaten the stability of society as a whole (Ahmad et al., 2024).

d. *Growth and Stability*

Without stable and high economic growth, Muslims will not be able to meet basic needs, create decent jobs, and distribute wealth fairly. This economic growth and stability must be built on a strong and sound foundation (Fahlefi, 2021). Healthy economic growth is essential to creating decent, productive jobs. Employment opportunities are a key factor in reducing poverty and social dependency, as decent work enables individuals to meet their basic needs independently and contribute to community development. In Islam, work is viewed as a form of worship and social responsibility, so economic growth that opens up broad employment opportunities aligns with Islamic values by encouraging the independence and productivity of the community (Rahman, 2016).

CONCLUSION

The conclusion of this discussion is that justice from an Islamic economic perspective is a fundamental principle derived from the Quran and Hadith. Justice in Islamic economics is not merely understood as a balance between rights and obligations, individual and group interests, and the worldly and the hereafter. Justice from an Islamic perspective offers an economic system that is more ethical, humanistic, and oriented toward the welfare of the people. The principle of justice demands a concrete commitment to economic practice at both the individual and institutional levels. Therefore, its implementation is not merely theoretical; it is also embodied in practice.

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