Al-Mustadh'afin: Reflection of the Qur'an on Social Inequalities

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Abstract
This article aims to reveal the reflection of the Qur'an on the oppressed group in the context of social inequality. Using the descriptive analytical approach in the various literature related to the subject of this research, whether in the form of primary sources such as the Qur'an and interpretations, as well as secondary sources in the form of books and articles, the results of the study found that the Qur'an's reflection of *al-Mustadh'afin* refers to a marginalized community, weak, oppressed, and powerless groups both culturally and structurally. In the context of social inequality, the poor, orphans, beggars, and enslaved people are *al-Mustadh'afin* groups. The effort to liberate the *al-Mustadh'afin* from all forms of discrimination, oppression and exploitation that leads to social inequality is a vision of Islamic teachings. In the context of the Indonesian state, Pancasila and the 1945 Constitution are the two supporting pillars that are in line with the spirit of the Al-Qur'an's alignment with *al-Mustadh'afin*. Thus, the defense of *al-Mustadh'afin* in the social inequality can be done by maximizing the role of government, agencies, and social institutions.

Keywords: Al-Qur'an, al-Mustadh'afin, Social Inequality

Abstrak
Artikel ini bertujuan untuk mengungkap refleksi Al-Qurán tentang kelompok *al-Mustadh'afin* dalam konteks kesenjangan sosial. Dengan menggunakan metode deskriptif analitis terhadap berbagai literatur yang berkaitan dengan topik penelitian ini, baik berupa sumber primer seperti Al-Qurán dan tafsir maupun sumber sekunder berupa buku dan artikel, hasil kajian menemukan bahwa konstruksi Al-Qurán tentang *al-Mustadh'afin* merujuk pada kelompok termarginalkan, lemah, tertindas, dan tidak berdaya baik secara kultur maupun struktur. Dalam konteks kesenjangan sosial, fakir miskin, anak yatim, peminta-minta dan budak merupakan kelompok *al-Mustadh'afin.* Upaya pembebasan kaum *mustadh'afin* dari segala bentuk diskriminasi, penindasan dan eksploitasi yang mengarah kepada kesenjangan sosial merupakan visi dari ajaran Islam. Dalam konteks negara Indonesia, Pancasila dan UUD 1945 merupakan dua pilar penyangga yang selaras dengan semangat keberpihakan Al-Qur'an terhadap al-Mustadh'afin. Dengan demikian, pembelaan terhadap *al-Mustadh'afin* dalam konteks kesenjangan sosial dapat dilakukan dengan memaksimalkan peran pemerintah, instansi, lembaga sosial kemasyarakatan.

Kata Kunci: Al-Qur'an, Mustadh'afin, Kesenjangan Sosial.

INTRODUCTION

The Qur'an was not revealed in a cultural vacuum. The existence of the Qur'an from the outset cannot be separated from the social dynamics of Arab society as its first audience. It does not stop there, the spirit of the Qur'an is of great importance to be presented in the modern era through exegetical efforts to answer various human problems (Ikhwan, 2015). In principle, the Qur'an is a progressive revelation (Hasanah, 2018).

The Prophet Muhammad, may God bless him and grant him peace, succeeded as history recorded in the struggle for the independence of the Arab nation from slavery and ignorance and the alleviating of poverty. The Prophet Muhammad, may God bless him and grant him peace, with his noble personality, demonstrated the spirit of the Qur'an in upholding the values of justice. Therefore, we must say historically that the Qur'an was born out of reality and manifested itself in a great vision of liberation (Ashidiki, 2021). The Qur'an explicitly views those who do not encourage feeding the poor as people who deny religion (QS. al-Ma'un/107: 1-7).

More than that, Islam is here to provide solutions to the complexities of humanity's problems in an integral way (including economic problems and other human welfare) and tries to enter all areas in the lives of its people (Syafi'i Sj, 2016). In this context, we can understand the general teachings or commands on the equitable distribution of national assets and wealth in Islam.

Islam is a religion that favors the weak, oppressed, and backward or the religion of the *al-Mustadh'afin*. Social themes, especially about the liberation and defense of the poor, the weak, and the oppressed (populism), are both principles and concerns in Islam. The creation of universal brotherhood, equality, and social justice. The themes of populism and the social ideals of Islam to uphold an elastic, egalitarian, and just social order above are the basis for the defense of the *al-Mustadh'afin*.

A Careful study shows that the Qur'an favors the position of the weak (*al-Mustadh'afin*) in the face of the strong (*mustakbirin*). All the prophets of Israel are described in the Qur'an as defenders of *mustadh'afin* against mustakbirin, namely rich people and rulers (Thahir, 2009). Therefore, Moses is described as liberator of the oppressed people from the oppression of Pharaoh, the *mustakbirin* character. God's sympathy is also addressed to the oppressed. (QS. Al-Qasas/28: 5).

In Indonesia itself, poverty is one of the national issues where from year,

to year the number of poor people in the country fluctuates (Badan Pusat Statistik Kabupaten, 2019). Social inequality is a job for the government that needs more attention. The social inequalities that occur in society are striking and increasingly concerning, which need to be discussed and searched for causes of social inequality. Social inequalities that arise in society need courage in their disclosure.

The search for marginal groups is a topic that previous researchers have extensively reviewed. First, research efforts to develop the autonomy of vulnerable groups with the title of Building Human Centers during the COVID-19 pandemic (Hidayani & Witro, 2021). This research proposes a solution from the Qur'an in building resilient people amidst various pressures, including economic pressures during a pandemic. Another perspective is also suggested by Makwana & Elizabeth, (2022) literacy and literacy problems are mentioned as important tools in supporting social and economic development. Makwana's research raises the experience of people in India who have limited access to improve their standard of living. Other studies have linked the marginalization and marginalization of vulnerable groups as part of structural violence (Jackson & Sadler, 2022). The marginalization and persecution of disadvantaged groups are also linked to cultural violence. These social structures and institutions contribute to the oppression, persecution, and marginalization of the weak and disadvantaged members of society. So the brunt of this social network must be borne by disadvantaged and oppressed individuals. Individuals are psychologically pressured and subject to devices used to integrate all established norms and habits in their minds (Awan et al., 2022).

In Indonesia itself, Muhammadiyah as a movement is inspired by the three spirits of the Qur'an in achieving the goal of building a truly Islamic society, which is the spirit of mercy, the *al-Maun,* and the Ten, which is built on an integrative approach between the interpretations of the Qur'an, the sacred mind, the sciences of technology and the universal human experience. Compassion is the key to developing a pure mental capacity to save the lives of people in the world (Baidhawy & Khoiruddin, 2018). Muhammadiyah, which is synonymous with the principle of *al-Ma'un* (social application), tends to ignore religious formalities because it is included in the social orientation to defend the group of the oppressed. The spirit of tithing identifies religion (faith) and civilization (*amal-al-khair*) as two separate entities but in a state of cooperation. Welfare problems in Indonesia, such as poverty, unemployment, inequality and

social conflict, are problems that always arise, and need to be handled to overcome these problems (Zanil et al., 2020).

The above studies are relevant to the issues intended to discuss in this paper. In contrast to the above research, one of the main arguments of the researcher is that liberating hosts from various forms of discrimination, oppression, and exploitation that lead to social inequality is the main orientation and vision of Islamic teachings. Apart from that, in the context of being a state, Pancasila and the 1945 constitution are two tools of the state that are the basis for siding with the hosts.

RESEARCH METHOD

This research seeks to reveal the construction of the Qur'an for marginalized or marginalized groups in the context of social inequality and reveal the spirit of liberation towards the *al-Mustadh'afin* as an agenda of the Al-Qur'an's partiality towards the weak. This research was conducted using a descriptive analytical approach to various literature related to the reflections on the Qur'an for the oppressed category, both in the form of primary sources in the form of the Qur'an and interpretations as well as secondary sources in the form of books, national and international articles. The series of activities carried out by researchers in this study were collecting library data, reading, studying, and recording information related to the issues raised. The information in the form of notes was processed and analyzed. In detail, the procedures carried out in this literature study are, exploring general ideas, seeking supporting information, organizing appropriate study materials through books and scientific journal articles, making notes of conclusions from data sources, making reviews to be analyzed to compile research results.

RESEARCH FINDINGS AND DISCUSSION
Mustadh'afin term in the Qur'an

The weak, or in Arabic called *al-Mustadh'afin* have always been a topic of discussion both in the religious and social spheres of society. This is caused by the basic desire of all human beings to feel a prosperous life, not to be under other people's rules or even oppression from other individuals or groups. The Qur'an which is the guide book for Muslims has discussed the issue of *al-Mustadh'afin* globally, so it needs a contemporary interpretation so that today's

problems can be resolved (Rozak, 2017).

In the Qur'an, the word استضعف and its shaped words are repeated 13 times and presented in three *shigats* (word forms), namely *shighat fi'il al-madhi* six times (five times in the passive form, استضعفوا and once in the active form, استضعفوني). *fi'il mudhari'* twice (once in the active form, and once in the passive,) and *isim maf'ul* (object) five times (once, once, المستضعفين three times) (Badruzaman, 2008). The 13 words formed from the word استضعف, not all of them refer to al-M*ustadh'afin* as a term used to indicate groups that are considered weak and oppressed. Of those words, only those conveyed in the passive form (استضعفوا) and in the form of *isim maf'ul* (مستضعفون، المستضعفين) are terms that designate the *al-Mustad'afin* group. Thus, what is conveyed in the active forms استضعفوني and) by itself does not designate the group, but rather points to its antithesis, namely the oppressor group.

The term *mustadh'afin* is found in several verses of the Qur'an, namely the term الذين اضعفوا this term is contained in five verses, namely QS. al-A'raf/7:75, QS. al-Qasas/28:5, QS. Saba '/34:31,32 and 33. The term الذين كانوا يستضعفون this term is contained in one verse, namely QS. al-A'raf/7:137. These terms are contained in QS. al-Anfal /8: 26. The terms (without ا) and المستضعفين, the term is contained in one, namely QS. al-Nisa '/7:97, while the term المستضعفين contains three verses in the QS. al-Nisa'/7:75, 98 and 127 (Hidayatullah, 2019).

The word (المستضعفين) means people who are weakened, understood by some scholars in the sense of people who are considered powerless by society, powerlessness who has reached the final limit, as understood from the addition of the letters ta and sin. There are also those who understand that they are not only seen as powerless but indeed powerless, includes all kinds of people who are not empowered by one system, including those who live now wherever they are and whatever the name of the system that does not empower them (Shihab, 2005).

In the Qur'an, almost all the Prophets, including the Prophet Muhammad SAW born from a background of farmers, shepherds, and laborers, and the Prophet Muhammad SAW was the liberator of the oppressed by the social system of ignorance and by the Qurays leaders who opposed the social teachings of Islam which called by the Prophet Muhammad SAW. Abraham's Prophets came from among farmers and generally became shepherds in the early days. Moses was the liberator of the Children of Israel from the oppression of Pharaoh and his armies. Every Prophet and Apostle sent in this world is present, not only

carrying revelation. They are here for one of the reasons to free society from social oppression. The consequence of this liberation effort is dealing with arbitrary rulers (Purwanto, 2019).

The virtue of the *al-Mustadh'afin* is especially evident from the lifestyle of the Prophet Muhammad SAW and his followers in Mecca. He was ordered by the Qur'an to continue to defend the weak despite the short-term financial and economic benefits that would arise from the conversion of the rich and powerful to Islam if he abandoned his side to *al-Mustdah'afin* (QS. 'Abasa/80:5-10). This means that it is in line with the spirit brought by the prophets before the Prophet Muhammad, peace be upon him, who completely opposed the social and economic practices of the Qurais tribe.

His wife 'Aisyah, described the character of the Prophet as "a living mirror of the Qur'an". This statement is important and can be seen in the attitude, He shows to the *al-Mustadh'afin.* The style and way of life of the Prophet Muhammad SAW, also reflects the ordinary of the Qur'an. This was a choice he had made alone despite the opportunity for him to prosper. He washed his own clothes, patched them, fixed his footwear, served himself, fed his camels, ate with the servants, cooked with him, and took his own goods to the market.

The way of life of the Prophet Muhammad SAW, is not a choice based on personal asceticism alone, but part of the goal of the Qur'an in the form of an egalitarian social order. The existing socio-economic system was criticized for its injustice, and this rebuke was issued with an active order to empower *al-Mustadh'afin* (Hasby, 2017). It means that it can be understood that *al-Mustadh'afin* assistance is an interpretation of the Qur'an to help free those who are weak and oppressed. This means that in the Qur'an it has been mentioned the obligation to help one another. That *al-Mustadh'afin* in the Qur'an is a deposit from Allah and the Prophets to be guarded by fellow human beings and the same Islam. So the *al-Mustadh'afin* or people who are oppressed must be guarded and fought for together. So when this struggle is accepted and carried out together, there will be mutual happiness for Allah's creatures and the people of the Prophet Muhammad SAW.

At this time, it is necessary for Muslims to return to the source of their teachings contained in the Qur'an and al-Hadith. Both sources contain value systems and solutions to all the problems of the people, including the problem of poverty. Only now are Muslims able to collect divine instructions that are

scattered in the Qur'an and al-Hadith, then reassemble them into the form of technical and concrete steps according to the context and dynamics of today's society (Hakim & Syaputra, 2020).

Al-Mustadh'afin means people who have been oppressed for a long time in life as humans who are weak in the journey of living as humans. In terms of social status, the *mustadh'afin* means those who have problems in the "inferior" social sphere who are vulnerable to being excluded or oppressed socio-economically. Not only that, it is *al-Mustadh'afin* in the journey of religion as a certainty to be part of a weak human being. Of course in this *al-Mustadh'afin* the problem of living in the economy or religion is the clarity in seeing them *al-Mustadh'afin*. So there are many chapters in the Qur'an that discuss low and poor social class (Ashidiki, 2021).

Not all people who are classified as *mustadh'afin* do not have the ability or potential at all. There are also some of them who actually have the ability and potential. To those who actually have the ability and potential, God commands them to exert all their abilities and potentials against oppression. If the oppressive power cannot be defeated, they are ordered to emigrate to find a safe place. That those mentioned in this verse actually have the basic ability and potential to resist oppression can be seen from: first, the Qur'an mentions them as people who persecute themselves. Second, the question that is put to them is not Allah's earth is wide, so that you can emigrate on that earth? Shows that if the power of oppression cannot be defeated, then in fact they can avoid that oppression by emigrating (Badruzaman, 2008).

Injustice or oppression that is received by weak people, but does not fight or emigrate when unable to fight is a form of injustice against oneself (Engineer, 2013). In the Qur'an, it has been explained in the verse above that blame is placed on the oppressor in a Marxian way, while both the oppressor and the oppressed are responsible for the system and injustice. The oppressor is guilty of using his arrogance, wealth and power to perpetrate oppression.

Horizon Al-Qur'an challenges the *Mustadh'afin*

1. *Fakir* and Poor

Fiqh scholars such as Imam Hanafi argue that the poor are people who do not have a steady income and no one to meet their daily needs. Meanwhile, Imam Shafi'i argues that the poor are people who cannot fulfill their basic needs (Hasan, 2001). Ali Yafie explained that poor people are people who

have wealth and work, but their wealth and income are only sufficient for one-half of their basic needs. Meanwhile, poor people are people who do not have property and fixed income and the results of their work are only sufficient for less than half of their basic needs (Yafie, 1996).

Fakir is a person who is very miserable in his life, does not have the wealth and energy to fulfill his life. While the poor are people who are not enough to meet their livelihoods and are in a state of deprivation. They are among those who are entitled to receive zakat (Q.S. al-Taubah /9:60).

The scholars differ on the meaning of indigent and poor in this verse. Among them, there are those who think that the poor are people who need help, but he does not ask for it; while the so-called poor are people who need help and ask for it (Al-Tabari, 2009). Poor lafadz is an *isim masdar* which comes from *sakana-yaskunu-sukun*/poor. Judging from the origin of *sakana-sukun*, this word has the meaning of silent, fixed or subsided. Al-Isfahani and Ibn Manzur interpret this word as the persistence of something after it has moved. In addition, it can also be interpreted as a place to live. When viewed from the original meaning which means "silent", then if it is taken in the meaning of the term, namely people who cannot get something to meet their needs and silence is what causes their poverty (Hakim & Syaputra, 2020).

The word *al-miskin* means a person who cannot get something to fulfill his life needs and it is his silence that causes his poverty, is said to be unable to get something, because he does not move and there is no will and there are other factors that cause him not to move (Shihab, 2007b). He cannot get anything because he is not moving or there is no will or opportunity to move.

Broadly speaking, the problem of poverty is caused by two factors. First, are individual factors that focus on behavioral problems of an individual, and second, social structure factors that are not conducive to providing an opportunity for someone to escape poverty (Huraerah, 2008). From these two factors, it is hoped that the solution that emerges must be comprehensive that touches all elements in society.

The Prophet Muhammad, peace be upon him, clearly stated that poverty is a virtue worthy of the respect of Islam. Therefore, every effort must be made to deal with poverty. According to Shihab, (1996) the main factor of poverty is silence, reluctance, or inability to move and try. The reluctance to do business is to harm oneself, while the inability to do business is partly caused by the

oppression of other human beings, and this impression becomes more evident when it is observed that the guaranteed sustenance promised by God is directed to a creature called "*dabbah*", whose literal meaning is to move.

This verse guarantees who is actively moving in search of sustenance not who is silently waiting. (QS. Ibrahim/14:34). The factors that cause, poverty are due to mentality, and because of their inherent nature, among others. First, because a person's condition is filled with weakness, weak in spirit, weak in mind and knowledge, physically weak and weak in skills. Second, *al-khawf*, has no courage, no courage to try, try to work, trade or become a handyman, because he does not want to take the risk of failure or loss and others. Third, *al-kaslan*, the state of the soul that is overwhelmed by laziness, so that it loses time, opportunity and opportunity to develop one's potential optimally. Because of his laziness then a person becomes poor and poor. Fourth, *al-bakhil*, because of the condition of a person who is filled with miserliness. The various factors that cause this complex poverty, to overcome them become very difficult and require cooperation from various parties

2. Orphan

The word orphan (يتيم) comes from the word *yatama* (يتم), which means a separate, unique gem, which has no equal. *Yatim* also means الصبى لبلوغه, namely a child who is separated from his father (left to die) and is in a state of immaturity (*baligh*). In general, the word orphan for a human child is someone who is not yet an adult and has been abandoned by his father. He is named so because he is like alone, no one takes care of him or extends a hand (help) to him (Nuddin, 2017).

In the language of orphans, it comes from the word *yatama* which has similarities with the word *al-fard* or *al-infirad* which means loneliness (Mahfani, 2009). Orphans are those who no longer have a father because the father died before the child was an adult. After growing up, he no longer bears the label of an orphan (Badruzaman, 2008).

In the Islamic Encyclopedia it is explained that what is called an orphan is a child whose father has died and is not yet mature, whether he is rich or poor, male or female. As for children whose father and mother have died, they are usually called orphans, but this term is only known in Indonesia, while in classical fiqh literature it is known as orphans. We all Muslims are commanded to respect orphans and not to oppress them (Nuddin, 2017).

This is what later, among others, made the Prophet Muhammad SAW

have a very great attention to the rights of orphans and have a high response to the fulfillment of their needs in life. Among other things in the form of (1) good deeds, not neglecting, and caring for the needs of orphans (*al-ihsan ila al-yatim wa 'adam izlalihi wa kafalatuhu*); (2) the command to wipe the orphan's head (*amruhu bi mash ra'si al-yatim*): (3) to maintain and invest the orphan's property responsibly (*hifz mal al-yatim wa istitsmaruhu*); and (4) orders to protect orphans (*amruhu bi al-'inayah bi al-yatim*). All that must be done with love and tenderness towards the orphans (*al-rifq bi al-aytam*).

3. Beggars

Beggars are one of the *al-Mustadh'afin* people we often meet on the streets. The word beggar is mentioned *al-sa'il* by the Qur'an, the mention is always accompanied by the sentence giving property, either alms or *zakat* (Rafi et al., 2017). The beggars we know are beggars who we often meet on the outskirts of cities or even in villages. The Qur'an not only forbids us to rebuke orphans, but begging is also prohibited. Prohibition of being rude with beggars. If you want to refuse, then refuse with a gentle rejection and soft words. This shows that the Qur'an wants to eradicate the reality of *al-sa'il* that exists in society (QS. al-Zariyat/51:19).

According to Imam Nawawi in Marah Labid, the meaning of this verse is that they do not collect wealth but they must prepare a side or part for those who are entitled, they know that in their property there is a right for people to ask for gifts from humans, and for *Muta'affif* who are part of the human being. think they are rich people, so they are not given by some of them. *Muta'affif* is a person who does not beg and does not give (An-Nawawi, 1999).

4. Slave

The Qur'anic term for slaves or slaves is *raqabah* (رقبة). In the original it means the neck. This meaning developed so that it means slaves because it is not uncommon for slaves to come from prisoners of war who when captured their hands are shackled by tying them around their necks (Shihab, 2007a). The term slave means slave. Servants or slaves include things that are considered by the Qur'an (Q.S. Al-Balad/90: 13).

There are six things that characterize what happens in slavery, namely: 1) Depriving of freedom; 2) Depriving of rights; 3) Depriving of comfort and welfare; 4) Depriving of honor; 5) Performing torture; and 6) Trafficking of people. If these six things are done in modern times, slavery also exists in

modern times (Nasution, 2019). If we look at the relationship between employers and workers in this modern era, the six characteristics above are still being implemented even though they are in a different form from the jahiliyah era. Therefore, it is not wrong to say that slavery in modern times is spread everywhere. Many facts show that slavery in modern times still exists, even in some cases even worse than slavery in the days of ignorance.

The *al-Mustadh'afin* in the Context of Social Inequality

Social inequality is something that is a job for the government that needs attention because social inequality is a social imbalance that exists in society so that it makes a very striking difference (Basri, 2006). In terms of the economy, Indonesia is known for its very high gap between the incomes of the upper and lower classes of individuals. This condition can also be analogous to the gap between the upper social class society and the lower social class society.

Social inequality is a condition of social imbalance in terms of economic and social welfare aspects which contrast in comparison between community groups (Burlian, 2016). Justice for all Indonesian people means that all Indonesian people must have equal opportunities to become individuals who have access to economic factors with the principles of equality, access to adequate education, and especially a decent living for the community (Suaib, 2017).

Until now, the reality shows how public policies that often ignore the interests of the people continue to take place and the position of Muslims has not been able to not state that they are not capable at all - to become protectors and defenders of the weak.

In the Indonesian context, the defense of *al-Mustadh'afin* can be carried out with joint efforts from the government, agencies, and Indonesian citizens themselves to reduce or even eradicate the problems that are currently happening, starting from the proliferation of issues of poverty, neglect, oppression of the bourgeoisie to the proletariat, violence against female workers abroad, and violence against women both physically and psychologically.

Islam itself teaches that people should always be together with the poor (weak community/little people/weak people). The purpose of taking sides with Islam towards these two groups is because of the principles of justice and benefit which are to be upheld. Therefore, the word *dhuafa* is used in the Qur'an to describe natural inequality or poverty, while the word *al-Mustadh'afin*

(persecuted) is used to indicate a structural gap.

Mulkhan, (2002) stated that normatively, the liberation of a person or group of people from the suffering of poverty is the main goal of the revelation of Islamic teachings. Regardless of whether the poor person is a believer or an infidel, Islam has an interest in liberating them from all the sufferings of their life. A more extreme point was put forward by Ibn Hazm that hungry people may use coercion to ask for their rights to the rich (Rakhmat, 2021).

The solution offered by the Qur'an to solve the problem of poverty or economic crisis cannot be applied properly if the government does not take part in it. The problems that exist and are so complex must be resolved with the cooperation of all the pillars that support this country. The spirit of liberation of the oppressed can be carried out in an Indonesian context if all stakeholders cooperate with each other in carrying out their respective roles and functions.

Islam actually exists as a liberation movement. This release can be done in two patterns, bottom-up and top-down. Both must be able to synergize to create a just and prosperous social order, not discriminating against any one group. In the context of Indonesia, this liberation can be carried out in various fields, including religion, politics, economy, social and culture.

The lack of social awareness or social responsibility such as issuing zakat, alms and *infaq* among some Muslims may be due to their ignorance of Islamic teachings related to the social vision or they understand but are reluctant to carry out these obligations due to unsteady management such as the purpose and distribution of which is not clear and not right on target, is also caused by factors of theological understanding (Rakhmat, 1999).

This is usually seen from the ritual practices of Muslims in their daily lives. How many rich Muslim people solemnly flatten their foreheads on expensive prayer rugs, while around them withered bodies ravaged by disease and malnutrition or how easily millions and even billions of money are spent on religious ceremonies, when thousands of children are out of school, thousands parents still bear the burden of looking for a bite of rice, thousands of sick people have to flounder to wait for death because they cannot pay the very expensive hospital fees, even when thousands of Muslims have to sell their faith to the loving hands of other people.

The government is also obliged to meet every citizen's needs, through legal sources of funds, the most important of which is taxes, either in the form of

personal taxes, land, or trade, as well as other additional taxes determined by the government if the sources mentioned above are not sufficient (Shihab, 2007a).

Indonesia already has a supporting pillar that is actually in line with the spirit of the Al-Qur'an's alignment with al-*Mustadh'afin*, namely Pancasila. What must be fought for is the liberation of the oppressed/marginalized groups by seeking inspiration and enthusiasm from religious values. Liberation and siding with the *al-Mustadh'afin* is not based on the ideology of protest or rebellion, but the theological imperative of equitable distribution and opening up space for the *al-Mustadh'afin* to grow independently (Mulkhan, 2020). This must be the main concern of the rulers in Indonesia at this time because in reality religion is increasingly being faced with real problems.

Basically, there are many social problems in Indonesia that can be answered with a solution and accommodative interpretation of the Koran. Not only because Islam carries the spirit of *rahmatan li al-'alamin*, but that the number of Muslims as the majority number of the Indonesian population is a signal that the correct interpretation of religious texts will provide its own way out (Lukman, 2014).

There are many problems that must be considered in this context. The privatization of major natural resources not only shows the arrogance of a group of people to monopolize water resources, for example, but also violates religious teachings on freedom of rights as well as the country's constitution. The construction of villas and real-estate in water catchment areas is the cause of flooding. Illegal burning of forests, unhealthy waste disposal systems, over exploitation of natural resources, expansion of oil palm plantations which leads to the extinction of animals and damage to ecosystems and natural cycles are just a few names of a number of national problems that can be solved through hermeneutics of liberation.

CONCLUSION

Based on the above discussion, it can be concluded that the reflection of the Qur'an of *al-Mustadh'afin* refers to marginalized communities, weak, oppressed, and powerless groups both culturally and structurally. In social inequality, the poor, orphans, beggars, and slaves are *al-Mustadh'afin* groups. The effort to liberate the *al-Mustadh'afin* from all forms of discrimination, oppression, and exploitation that leads to social inequality is a vision of Islamic teachings. In the context of the Indonesian state, Pancasila and the 1945 Constitution are the

two supporting pillars that are in line with the spirit of the Al-Qur'an's alignment with *al-Mustadh'afin*. Thus, the defense of *al-Mustadh'afin* in the context of social inequality can be done by maximizing the role of government, agencies, and social institutions. Social inequality is the social imbalance that exists in society. Hence, it makes a very amazing difference, as the state of social disequilibrium is seen in economic terms and social welfare. The defense of the weak can be done with the participation of various parties.

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