

The Dialectics of Qur'anic Verses on Social Justice through Contemporary Thematic Exegesis

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Abstract

The growing social inequality and justice issues in contemporary society call for a renewed understanding of social justice values from the perspective of the Qur'an. This study aims to examine Qur'anic verses on social justice through a contemporary thematic exegesis approach, with the goal of uncovering their universal values and contextualizing them within modern social realities. Employing a qualitative method through library research, the study uses primary data from Qur'anic verses, secondary data from classical and contemporary exegesis, and tertiary data from supporting literature. Data were collected through systematic literature review and thematically classified, then analyzed by integrating the meaning of the verses with both historical contexts and present-day relevance. The findings reveal that the Qur'an outlines comprehensive principles of social justice, including wealth distribution, protection of vulnerable groups, fair law enforcement, and collective responsibility. These verses, when approached thematically, form a dialectic between the Qur'anic text and social reality, where the text provides normative guidance and reality serves as the space for its actualization. Consequently, Qur'anic principles of justice are both normative and operational, providing a basis for public policy, social ethics, and community empowerment. Thematic exegesis thus proves relevant in addressing contemporary challenges such as inequality, injustice, marginalization, and the need for inclusive social ethics in plural modern societies.

Keyword: Social Justice, Qur'an, Thematic.

Abstrak

Meningkatnya ketimpangan sosial dan problem keadilan dalam masyarakat kontemporer menuntut pemahaman ulang terhadap nilai-nilai keadilan sosial dalam perspektif Al-Qur'an. Penelitian ini bertujuan untuk mengkaji ayat-ayat keadilan sosial dalam Al-Qur'an melalui pendekatan tafsir tematik kontemporer guna memahami nilai-nilai universal yang terkandung di dalamnya serta merelevansikannya dengan persoalan sosial masyarakat modern. Penelitian ini merupakan penelitian kualitatif dengan metode studi pustaka (library research). Data penelitian terdiri atas data primer berupa ayat-ayat Al-Qur'an tentang keadilan sosial, data sekunder berupa tafsir klasik dan kontemporer, serta data tersier berupa literatur pendukung. Teknik pengumpulan data dilakukan melalui telaah pustaka dengan membaca, mengkaji, dan menelaah berbagai sumber, kemudian diklasifikasikan berdasarkan tema. Data yang terkumpul dianalisis secara tematik dengan mengintegrasikan makna ayat dalam konteks historis dan relevansi sosial masa kini. Hasil penelitian menunjukkan bahwa Al-Qur'an memuat prinsip keadilan sosial yang komprehensif, meliputi distribusi kekayaan, perlindungan kelompok rentan, penegakan hukum yang adil, dan tanggung jawab kolektif. Melalui tafsir tematik, ayat-ayat yang tersebar dipadukan dalam sebuah dialektika antara teks dan realitas sosial, di mana teks memberi panduan normatif dan realitas menjadi ruang aktualisasinya. Dengan demikian, prinsip keadilan sosial bersifat normatif sekaligus operasional, sehingga dapat dijadikan dasar bagi kebijakan publik, etika sosial, dan pemberdayaan masyarakat. Tafsir tematik karenanya relevan menjawab tantangan zaman, khususnya terkait ketimpangan sosial, krisis keadilan, marginalisasi, dan kebutuhan akan etika sosial yang inklusif dalam masyarakat modern yang plural.

Keyword: Keadilan Sosial, Al-Qur'an, Tematik

A. Introduction

In today's modern world, marked by economic inequality, the marginalization of vulnerable groups, and a growing crisis of confidence in legal systems, the need for social justice values has become increasingly urgent. Phenomena such as the unequal distribution of wealth and weak law enforcement represent global challenges, not only for developing countries.¹ In this context, it is crucial to seek a normative ethical framework capable of addressing these issues, including insights drawn from religious sources such as the Qur'an.

As Islam's primary reference, the Qur'an places social justice at the heart of its message. Verses addressing justice highlight not only individual

¹Andri Nirwana A.n et al., "Human rights and social justice in Quranic contexts: a global trend", *Legality : Jurnal Ilmiah Hukum*, vol. 32, no. 2 (2024), hlm. 3.

responsibility but also structural dimensions such as wealth distribution, the protection of vulnerable groups, the prohibition of oppression, and collective responsibility. Yet, much of the existing scholarship remains partial and descriptive, often failing to reveal the integral connections among these verses or to construct a comprehensive dialectic between the text and social reality.²

This gap forms the backdrop of the present study. Previous research has largely emphasized the normative dimension or formal legal aspects, without developing a dialectic between the revealed text and social reality. Yet an integrative approach is essential to grasp the principles of social justice in the Qur'an in both a holistic and practical manner.³

Building on this, the present study seeks to analyze the patterns and principles of social justice in the Qur'an through a thematic exegesis approach (*tafsīr al-mawḍūʿī*). It aims to demonstrate the contribution of this method in deepening the understanding of social verses and to assess the relevance of the Qur'an's message of social justice in addressing contemporary societal challenges.

The urgency of this study lies in its attempt to present a thematic analysis that systematically gathers and examines Qur'anic verses on social justice, taking into account both the historical context of their revelation and the pressing challenges of the modern era. By integrating the principles of *maqāṣid al-sharī'ah*, this research offers a new perspective that views social justice not merely as an individual moral value, but as a social principle encompassing distributive justice, the protection of vulnerable groups, and the rejection of oppressive structures. Within this framework, social justice in the Qur'an is positioned as both a normative foundation and an operational guide for building a more equitable and inclusive social ethic.⁴

B. Research Methods

This study is a library-based research employing a qualitative descriptive approach. This method was chosen because the primary aim of the research is to explore, interpret, and describe the values of social justice embedded in the Qur'an through in-depth textual analysis. A descriptive qualitative approach

²Samsir Samsir and Hamzah Hamzah, "Maqashidi Tafsir: An Effort To Unveil The Intent And Purpose Of The Qur'an In Contemporary Context", *TAFASIR: Journal of Quranic Studies*, vol. 2, no. 1 (2024), hlm. 45-60.

³Muhammad Aizat Syimir Rozani et al., "The Integration of Maqāṣid Al-Qurān in Modern Tafsir Methodologies: Challenges and Opportunities", *International Journal of Research and Innovation in Social Science*, vol. IX, no. XX (2025), hlm. 55.

⁴A.n et al., "Human rights and social justice in Quranic contexts", hlm. 55.

allows the researcher to interpret the text not only in its literal sense, but also within the broader social, historical, and ethical contexts that surround it. As a literature-based study, this research does not involve field observations or interviews; rather, it relies entirely on textual examination and critical review of existing scholarship. In doing so, the study seeks to provide a comprehensive account of the patterns and principles of social justice in the Qur'an and their relevance to contemporary society.

The sources of data are divided into three main categories. First, the primary data, namely the Qur'an as the authoritative text forming the basis of the analysis. Verses relating to the theme of social justice are systematically collected and analyzed. Second, the secondary data, consisting of classical tafsir works such as *Tafsir al-Ṭabarī*, *Tafsir al-Qurṭubī*, and *Tafsir Ibn Kathīr*. These exegetical texts are crucial for tracing how early Muslim scholars understood the concept of social justice within their historical contexts. Third, additional secondary data are drawn from modern commentaries such as M. Quraish Shihab's *Tafsir al-Miṣbāḥ* and Sayyid Qutb's *Fī Zilāl al-Qur'ān*, which offer contemporary perspectives on social issues. In addition, tertiary sources such as academic books, articles, and scholarly journals are used to enrich the study and connect it with current academic discourse.

Data collection was carried out through extensive documentation and critical literature review. All primary, secondary, and tertiary sources were read, examined, and analyzed systematically. The findings were then categorized into thematic clusters, such as distributive justice, protection of vulnerable groups, fair enforcement of law, and collective responsibility. This classification was intended to uncover interconnections both among Qur'anic verses and across scholarly works that address similar themes, thereby facilitating thematic analysis.

The data were analyzed using content analysis within a thematic framework. The analytical steps included identifying relevant verses, grouping them by theme, interpreting them through classical and contemporary exegesis, and extracting key concepts. These interpretations were then connected to the principles of *maqāṣid al-sharī'ah* to ensure that the exegetical process remained aligned with the overarching objectives of Islamic law: promoting human welfare and preventing harm. Through this method, the study aims to produce an interpretation that is holistic, integrative, and applicable, an interpretation that views social justice not only as an individual moral value but also as a social principle that can serve as a foundation for public policy, the strengthening of social ethics, and community empowerment.

C. Discussion and Research Result.

Theory of Justice

According to Rawls, social justice is based on the principle of fairness through the original position and the difference principle, which provide opportunities for the disadvantaged without demanding absolute equality. He rejects utilitarianism and emphasizes the fair, proportional, and mutually beneficial distribution of social benefits, in line with the fifth principle of Pancasila.⁵

Karen J. Warren explains that social injustice arises from hierarchical structures and domination that obstruct the rights of individuals and groups. Social justice demands the consistent application of egalitarianism, fairness, and care in politics, economics, society, and culture to create harmony in a plural society.⁶

Nancy Fraser proposes three claims of social justice: redistribution to overcome economic inequality, recognition to value identity and dignity, and representation to ensure equal political participation. These three claims are relevant for Indonesia, a diverse nation.⁷ In the Qur'an, social justice is a core principle that requires the elimination of inequality and the granting of equal rights for all, with every individual bearing responsibility to strive for it in order to establish a just, inclusive, and sustainable society.⁸

According to the Indonesian Dictionary (*Kamus Besar Bahasa Indonesia*), social justice is an effort to uphold rights and build cooperation to create a harmonious society where everyone has equal opportunities to develop

⁵M. Yasir Said and Yati Nurhayati, "A REVIEW ON RAWLS THEORY OF JUSTICE", *International Journal of Law, Environment, and Natural Resources*, vol. 1, no. 1 (2021), hlm. 32-33.

⁶Bernadus Wibowo Suliantoro and Caritas Woro Murdiati, "Konsep Keadilan Sosial dalam Kebhinekaan Menurut Pemikiran Karen J. Warren", *Respons: Jurnal Etika Sosial*, vol. 23, no. 01 (2018), hlm. 41.

⁷Yulianus Junin, Norbertus Jegalus, and Oktovianus Kosat, "Konsep Keadilan Sosial dalam Perspektif Nancy Fraser", *Jurnal Ilmiah Kajian Multidisipliner*, vol. 8, no. 5 (2024), hlm. 255, <https://sejurnal.com/pub/index.php/jikm/article/view/1357>, accessed 5 Jun 2025.

⁸Nurlina Sari Ihsanniati et al., "Keadilan Sosial: Konsep Keadilan dan Peran Manusia dalam Mewujudkan Keadilan Perspektif al-Qur'an", *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir*, vol. 9, no. 01 (2024), hlm. 185, <https://jurnal.staialhidayahbogor.ac.id/index.php/alt/article/view/6661>, accessed 5 Jun 2025.

according to their potential.⁹ Thus, the concept of justice encompasses neutrality, equal treatment, and steadfastness in upholding truth.

The Concept of Social Justice in Islam

Social justice in Islam is a fundamental principle that balances rights and responsibilities, emphasizes the fair distribution of resources, and integrates moral and spiritual aspects to establish a harmonious, inclusive, and civilized society.¹⁰

Justice means making decisions and taking actions based on objective norms, not on subjective or arbitrary grounds. According to Nurcholish Madjid, al-'adl is a balanced attitude without excessive partiality. Justice must exist in all fields, with economic and social justice serving as the foundation for a fair and balanced society.¹¹

"Adil" (justice) comes from Arabic, meaning impartial, aligned with truth, and not arbitrary. According to Al-Raghib al-Ashfahani, 'adl means equality, especially in the context of law, and is synonymous with taqṣīṭ as mentioned in Surah al-Mā'idah verse 95.¹²

The term "social" relates to interactions and relationships among individuals that reflect togetherness and solidarity. Social justice is justice for all segments of society in every aspect of life, including politics, economics, education, culture, and security.¹³ In the Qur'an, justice is described with the terms al-'adl (equity), al-qisṭ (firmness), and al-mīzān (balance), all of which signify the establishment of justice.¹⁴

The concept of justice in Islamic law is not merely a religious principle, but also a moral-practical framework to protect human rights, reduce inequality, create peace, and respond inclusively to crises. A deep understanding of this

⁹Elly Kristiani Purwendah, "Konsep Keadilan Ekologi Dan Keadilan Sosial dalam Sistem Hukum Indonesia Antara Idealisme dan Realitas", *Jurnal Komunikasi Hukum (JKH)*, vol. 5, no. 2 (2019), hlm. 146.

¹⁰Nazir Zargar, "Islāmic Approach to Social Justice: An Analytical Study", *al-Afkar, Journal For Islamic Studies*, vol. 6, no. 4 (2023), hlm. 804.

¹¹Hilmi Ridho, "Membumikan Nilai-Nilai Keadilan Dalam Al-Qur'an Terhadap Sila Keadilan Sosial", *Humaniska: Jurnal Keislaman*, vol. 7, no. 2 (2021), hlm. 157.

¹²Suryadinata, "Al-'Adl dalam Perspektif Al-Qur'an", hlm. 39.

¹³Ridho, "Membumikan Nilai-Nilai Keadilan Dalam Al-Qur'an Terhadap Sila Keadilan Sosial", hlm. 158.

¹⁴Zainul Ashri, "Konsep Keadilan Sosial dalam Kitab Suci: Studi Komparatif dalam Agama Islam dan Konghucu", *Studia Sosia Religia*, vol. 6, no. 1 (2023), hlm. 28.

concept forms a universal moral vision that supports global justice, transcending religious and cultural boundaries.¹⁵

Thematic Analysis of Qur'anic Verses on Social Justice

Based on the discussion to be examined, this research identifies several verses related to social justice, such as:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

It means: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing." (Q.S. An-Nisa': 58).

Q.S. An-Nisa' verse 58 affirms the obligation to fulfill trusts and to decide matters with justice. This verse serves as the foundation of responsible leadership, where power is seen as a trust that must be carried out with integrity for the sake of collective welfare.¹⁶

Allah, the Exalted, also says:

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

It means: "Indeed, Allah commands justice, good conduct, and giving to relatives and forbids immorality, bad conduct, and oppression. He admonishes you that perhaps you will be reminded." (Q.S. An-Nahl: 90).

According to al-Ṭabari's exegesis, Q.S. An-Nahl verse 90 commands justice, goodness, and assistance to relatives while forbidding evil and enmity. This verse becomes a moral-social principle that must be implemented to achieve a harmonious and balanced life.¹⁷

This verse emphasizes Allah's command to uphold justice, to do good, and to fulfill the rights of relatives as the basis of a harmonious social life. At the same time, Allah forbids immoral acts, corruption, and hostility that destroy morality and threaten social stability.¹⁸

¹⁵Suud Sarim Karimullah, "The Relevance of the Concept of Justice in Islamic Law to Contemporary Humanitarian Issues", *Al-Ahkam Jurnal Ilmu Syariah dan Hukum*, vol. 8, no. 1 (2023), hlm. 77.

¹⁶Srifariyati Srifariyati and Afsya Septa Nugraha, "Prinsip Kepemimpinan dalam Perspektif Q.S. An-Nisa: 58-59", *Madaniyah*, vol. 9, no. 1 (2019), hlm. 49.

¹⁷Imam Abu Ja'far Muhammad bin Jarir ath-Thabari, *Tafsir Ath Thabari Jami' Al Bayan Fi Ta'wil Al Qur'an Terjemah Bahasa Indonesia*, Jilid 16 edition (Online: Pustaka Azzam, 2022), hlm. 65, http://archive.org/details/tafsir-1_202201, accessed 8 Jun 2025.

¹⁸Hilmi Ridho, "Membumikan Nilai-Nilai Keadilan Dalam Al-Qur'an Terhadap Sila Keadilan Sosial", *Humanistika : Jurnal Keislaman*, vol. 7, no. 2 (2021), hlm. 160.

This is also reaffirmed by Allah in another verse, Surah al-Ma'idah verse 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

It means: "O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do." (Q.S. Al-Ma'idah: 8).¹⁹

Quraish Shihab interprets Q.S. Al-Ma'idah [5]: 8 by comparing it with Q.S. An-Nisa' [4]: 135. The difference lies in the order of commands: in Q.S. An-Nisa', the command to bear witness for Allah comes first, while in Q.S. Al-Ma'idah, the command to act justly comes first due to contextual differences.²⁰

In Islam, justice means granting rights in accordance with status, putting everything in its rightful place, and distinguishing truth from falsehood. In the realm of moral education, justice becomes the foundation for character formation that respects rights, rejects discrimination, and adheres to truth, ultimately producing morally upright individuals with social responsibility.²¹

Another verse that mentions social justice is:

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

It means: "We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might." (Q.S. Al-Hadid: 25)

This verse explains that al-bayyināt refers to clear evidences, al-kitāb to the divine scripture containing teachings and laws, and al-mīzān to the balance symbolizing justice, while al-qisṭ means putting things in their proper place. Allah also sent down al-ḥadīd (iron) as a symbol of strength, al-ba's (power) as firmness against injustice, al-manāfi' (benefits) for humankind, and liya'lama Allāh as a test of faith.²²

¹⁹Kementrian Agama RI, *Al-Qur'an Kemenag*.

²⁰M. Quraish Shihab, *Tafsir al-Mishbah: pesan, kesan dan keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002), hlm. 41-42.

²¹Kiswanto and Hayati, "Nilai - Nilai Pendidikan Akhlak dalam Al-Qur'an Surat Al-Maidah Ayat 8", hlm 156-157.

²²مكتبة نور, *Tafsir al-Maraghi jilid 25-27* (Online: Noor Book, 2019), hlm. 549, <https://www.noor-book.com/كتاب-تفسير-المراغي-v-25-27-pdf>, accessed 3 Jun 2025.

Through a thematic approach, this verse can be understood more comprehensively in relation to the interconnected theme of social justice, providing a holistic meaning that remains relevant in addressing contemporary social challenges.²³

The thematic (tafsīr maudhū'i) approach affirms justice as a divine command that must be manifested in law, economics, and social life. By interlinking related verses, thematic interpretation produces an integrative and applicative understanding that is relevant to addressing contemporary issues such as economic inequality, legal discrimination, and social marginalization.

Dialectics between Revelation and Contemporary Social Reality

Dialectics, from Heraclitus to Socrates, emphasized change through the movement of thesis–antithesis–synthesis. Hegel applied this framework to history as a conflict of ideas, while Marx transformed it into dialectical materialism, focusing on economic and social conditions as the driving force for changing the world.²⁴ In the contemporary era, revelation, particularly the Qur'an, is no longer regarded merely as a sacred text to be understood dogmatically, but rather as a subject of creative dialogue with the ever-changing social reality. Amin al-Khuli emphasizes the importance of bridging the historical context of revelation with the circumstances of the present age.²⁵

Within the realm of Islamic law, there exists a dialectic between revelation and social reality: revelation serves as a transcendental ideal, while its concrete realization is mediated through reason and interpretation in relation to society. As a result, the application of Islamic law becomes adaptive and contextual.²⁶

²³Ahmad Miftahun Ni'am, "Pendekatan Maudhu'i sebagai Metodologi dalam Penelitian Kualitatif pada Kajian Pendidikan Akhlak", *Revorma: Jurnal Pendidikan dan Pemikiran*, vol. 5, no. 1 (2025), hlm. 84.

²⁴Makodi Biereenu-Nnabugwu* and Patrick Chukwudi Uchendu, "Dialectics and social transformation in modern political thought: A comparative study of Hegel and Marx", *African Journal of Political Science and International Relations*, vol. 11, no. 2 (Academic Journals, 2017), hlm. 14-15.

²⁵Ahmad Ari Masyhuri, "Tafsir Sosial Dalam Prespektif Al Qur'an", *ResearchGate*, vol. 2, no. 2 (2018), hlm. 481, https://www.researchgate.net/publication/350216995_Tafsir_Sosial_Dalam_Prespektif_Al_Qur'an, accessed 24 Aug 2025.

²⁶Samsuddin S, Kurniati K, and Misbahuddin M, "Dialektika Akal Dan Wahyu: Pembaharuan Hukum Islam Dalam Perspektif Sosiologi Hukum", *Ekspose: Jurnal Penelitian Hukum dan Pendidikan*, vol. 22, no. 2 (2023), hlm. 5-6.

The dialectic between revelation and contemporary social reality is evident in the way Islam, through the Qur'an and the Sunnah, engages with the culture and social conditions of its adherents. Since the time of the Prophet, revelation was revealed gradually in accordance with socio-historical needs. In the Indonesian context, this process can be understood through Berger and Luckmann's theory of social construction, which encompasses internalization (the strengthening of faith in the revealed text), objectivation (the interaction of Islamic values with culture and knowledge), and externalization (the emergence of social attitudes and actions that are accommodating to diversity while remaining rooted in normative texts). Through this dialectic, Islam is not merely present as a transcendent dogma, but as a living solution that remains relevant to the challenges of contemporary society.²⁷

The Contribution of the Qur'anic Concept of Social Justice to the Formation of Modern Public Ethics.

Social justice requires the fulfillment of human rights through the eradication of poverty, the reduction of inequality, and the provision of equal access to public services as well as participation in decision-making processes.²⁸ In Indonesia, social justice is realized through the equitable distribution of resources and the recognition of equal rights. According to Satjipto Rahardjo, this means granting every individual fair rights, roles, and opportunities as the foundation for a just and sustainable society.²⁹

The concept of social justice in the Qur'an goes beyond its normative dimension; it is also functional and practical in guiding the formation of a harmonious society. Through a thematic (*mawḍūʿī*) approach, the Qur'anic principles of social justice may be delineated into several distinctive patterns as outlined below:

The Qur'an commands humankind to uphold justice, as illustrated in Surah al-Nahl (16:90), which enjoins fairness, benevolence, and generosity

²⁷Landy Trisna Abdurrahman, "Dialektika Islam dan Budaya: Studi Kasus Problematika Islam dan Permasalahan Sosial Politik", *IN RIGHT: Jurnal Agama dan Hak Azazi Manusia*, vol. 10, no. 1 (2023), hlm. 124-144.

²⁸Faturohman Faturohman, Charles Frisheldy Nainggolan, and Rahmad Hidayat, "Analisis Keadilan Sosial dalam Praktik Hukum Hak terhadap Manusia", *Demokrasi: Jurnal Riset Ilmu Hukum, Sosial dan Politik*, vol. 1, no. 3 (2024), hlm. 208.

²⁹Purwanto Purwanto, "Perwujudan Keadilan dan Keadilan Sosial dalam Negara Hukum Indonesia: Perjuangan yang Tidak Mudah Dioperasionalkan", *Jurnal Hukum Media Bhakti*, vol. 1, no. 1 (2020), hlm. 185, <http://journal.fhupb.ac.id/index.php/jhmb/article/view/2>, accessed 5 Jun 2025.

toward relatives, while prohibiting indecency, wrongdoing, and hostility. This verse underscores that justice is not merely recommended but constitutes a mandatory and fundamental principle in social interaction.³⁰

In Surah al-Mā'idah (5:8), Allah commands Muslims to stand firmly as witnesses for justice for the sake of Allah, and not to let hatred toward any people lead to injustice. This principle emphasizes that justice in Islam must be upheld objectively, free from emotions, personal ties, or prejudice, even against those who are disliked.³¹

Justice in the Qur'an functions as a means to safeguard rights and to prevent the emergence of injustice and tyranny. Surah al-Ḥadīd (57:25) explains that the prophets were sent with the Book and the balance (*mīzān*) so that humanity might uphold justice. Justice thus becomes the foundation for fostering balanced and healthy social relations.³²

Amar ma'rūf nahi munkar represents a concrete step in building social justice. A thematic approach to Qur'anic exegesis connects the values of justice and the protection of the marginalized with lived realities, thereby providing guidance for the formation of a just and civilized society.³³

Qur'anic exegesis can be integrated with the social sciences, law, and economics through a thematic approach. Within the social sciences, it addresses social justice and human rights to foster awareness and solidarity. In the field of law, it connects the Qur'anic principles of justice with modern legal systems. In economics, it highlights wealth distribution, the prohibition of usury, and business ethics as foundations for creating a fair and sustainable system.³⁴

In the era of globalization, the value of justice (*'adl*) in the Qur'an serves as the foundation for a modern public ethic that is inclusive and pluralistic. Justice functions as a practical principle that fosters social solidarity, openness

³⁰Ridho, "Membumikan Nilai-Nilai Keadilan Dalam Al-Qur'an Terhadap Sila Keadilan Sosial", hlm. 160.

³¹Eric Kisswanto and Fitroh Hayati, "Nilai - Nilai Pendidikan Akhlak dalam Al-Qur'an Surat Al-Maidah Ayat 8", *Bandung Conference Series: Islamic Education*, vol. 3, no. 1 (2023), hlm. 156.

³²Asrori Mukhtarom and Priyo Susilo, "Negara Dalam Tinjauan Al-Qur'an", *Jurnal Kajian Islam dan Pendidikan Tadarus Tarbawy*, vol. 1, no. 1 (2019), hlm. 6-7, <http://jurnal.umt.ac.id/index.php/JKIP/article/view/1493>, accessed 3 Jun 2025.

³³Faris Maulana Akbar and Yusuf Rahman, "Tafsir Tematik-Sosial", *SUHUF*, vol. 16, no. 1 (2023), hlm. 24-25.

³⁴Imam Muslim Amin, Dede Kurniawan, and Eni Zulaiha, "Tafsir Maudhu'i: Menelisik Sejarah, Metode, dan Signifikansinya dalam Pemikiran Tafsir Kontemporer", *Jurnal Syntax Operatif: Jurnal Ilmu Sosial dan Pendidikan*, vol. 5, no. 6 (2025), hlm. 1336.

among nations, and shared responsibility. In this way, the Qur'anic teachings provide the basis for shaping a public ethic that is just, empowering, and cohesive.³⁵

D. Conclusion

A thematic analysis of Qur'anic verses on social justice reveals that Islam emphasizes the necessity of a just, balanced, and humane society. Justice in the Qur'an encompasses legal, social, economic, and moral dimensions, as reflected in QS. al-Naḥl: 90, QS. al-Mā'idah: 8, and QS. al-Ḥadīd: 25. Thematic exegesis serves as a bridge between the Qur'an's normative message and contemporary social realities, allowing the integration of its meanings with present-day challenges such as economic inequality, legal discrimination, and social exclusion. To be more applicable, this study should be developed systematically and through a multidisciplinary approach. The Qur'anic value of social justice must function as a collective moral compass in national life, from economic distribution to the enforcement of non-discriminatory law, so as to foster an inclusive and civilized society in the spirit of raḥmatan li'l-'ālamīn.

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³⁵Saliha Kanwal and Hafiz Fahad Aziz, "Scripture and Society: Quranic Ethics in the Age of Globalization", *Advance Social Science ArchiveJournal*, vol. 4, no. 01 (2025), hlm. 435.

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