

Reactualization of Pancasila's Value of Justice in the Perspective of Quranic Interpretation of Justice

Muh Rafli

muhrafliarmin@gmail.com

Universitas Islam Negri Palopo

Abstract

Justice is one of the fundamental values in the philosophical foundation of the Indonesian state, namely Pancasila, especially in the principle of social justice for all Indonesian people. However, in contemporary social and political reality, there is still often a gap between the ideal value of justice and its practice in community life. In this context, the Qur'an, as the main source of Islamic teachings, provides a comprehensive ethical framework for the concepts of justice (al-'adl and al-qist), emphasizing principles of balance, honesty, and the protection of human dignity. This study aims to analyze the reactualization of the value of justice in Pancasila through the lens of Qur'anic interpretation, with the aim of strengthening its moral and philosophical relevance in the life of the nation and state in Indonesia. This study uses a normative approach and a thematic interpretation method (tafsir maudhu'i) to analyze Qur'anic verses related to justice, with primary data from the Qur'an, Pancasila, and the 1945 Constitution, and secondary data from scientific articles, non-formal sources, and other documents. Data were collected using documentation methods and analyzed using content analysis. The results of the study indicate that the concept of justice in the Qur'an emphasizes impartiality, moral responsibility, and the obligation to uphold justice even against oneself or certain groups. These principles closely align with the Pancasila value of justice. Therefore, the reactualization of the values of justice in Pancasila through the lens of Qur'anic interpretation can strengthen ethical governance practices, promote social equality, and realize a just and equitable society in Indonesia. Word count: ±190.

Keyword: Pancasila Justice Values, Qur'anic Interpretation, Reactualization of Justice.

Abstrak

Keadilan merupakan salah satu nilai fundamental dalam dasar filosofis negara Indonesia, yaitu Pancasila, khususnya pada sila keadilan sosial bagi seluruh rakyat Indonesia. Namun, dalam realitas sosial dan politik kontemporer masih sering ditemukan kesenjangan antara nilai ideal keadilan dan praktiknya dalam kehidupan masyarakat. Dalam konteks ini, Al-Qur'an sebagai sumber utama

ajaran Islam memberikan kerangka etis yang komprehensif mengenai konsep keadilan (*al-'adl* dan *al-qist*), yang menekankan prinsip keseimbangan, kejujuran, serta perlindungan terhadap martabat manusia. Penelitian ini bertujuan untuk menganalisis reaktualisasi nilai keadilan dalam Pancasila melalui perspektif penafsiran Al-Qur'an, sehingga dapat memperkuat relevansi moral dan filosofisnya dalam kehidupan berbangsa dan bernegara di Indonesia. Penelitian ini menggunakan jenis kepustakaan dengan pendekatan normatif dan metode tafsir tematik (*tafsir maudhu'i*) terhadap ayat-ayat Al-Qur'an yang berkaitan dengan keadilan, sumber data primer dari Al-Quran, Pancasila dan UUD 1945, sedangkan data sekunder dari artikel ilmiah, bukan dan dokumen lainnya. Data di kumpulkan dengan teknik dikumentasi serta analisis dengan teknik analisis isi. Hasil penelitian menunjukkan bahwa konsep keadilan dalam Al-Qur'an menekankan sikap tidak memihak, tanggung jawab moral, serta kewajiban menegakkan keadilan meskipun terhadap diri sendiri atau kelompok tertentu. Prinsip-prinsip tersebut memiliki kesesuaian substansial dengan nilai keadilan yang terkandung dalam Pancasila. Oleh karena itu, reaktualisasi nilai keadilan Pancasila melalui perspektif penafsiran Al-Qur'an dapat memperkuat praktik pemerintahan yang beretika, mendorong kesetaraan sosial, serta mewujudkan masyarakat yang adil dan berkeadilan di Indonesia. Jumlah kata: ±190.

Kata Kunci: Nilai Keadilan Pancasila, Tafsir Al-Qur'an, Reaktualisasi Keadilan.

A. Introduction

Social justice for all Indonesian people, enshrined as the Fifth Principle of Pancasila, is the ultimate orientation of Indonesia's state philosophy. Philosophically, this principle obligates the state to balance the spiritual-theological aspects (the First Principle) and the humanistic-democratic aspects (the Second, Third, and Fourth Principles), and to ensure that every citizen has the right to a just life¹. This justice encompasses both distributive and dignity recognition dimensions.

However, despite this strong foundation, the implementation of Social Justice still faces significant structural challenges. The Fifth Principle is often perceived as a promise that has not yet been realized within society. This is characterized by economic injustice (wealth disparity and unequal access to resources) as well as social injustice (marginalization, intolerance, and disregard for dignity). This structural injustice demands serious attention,

¹ Heri Sulaiman, Ramzi Durin, and Desi Purnama, "Hak Atas Mendapatkan Kehidupan Yang Berkeadilan: Analisis Falsafah Pancasila Sila Ke Lima," *Dame Journal of Law* 1, no. 1 (2025): hlm. 25-44, <https://doi.org/10.64344/djl.v1i1.5>.

particularly regarding social protection and community well-being² Additionally, the issue of intolerance, which threatens unity, also requires serious efforts to uphold the concept of inclusive justice.³

Previous studies have extensively reviewed the alignment of values between Pancasila and Islamic teachings/the Quran (e.g., in the context of political ethics and morality), but these studies still tend to be comparative-descriptive. This research addresses this gap by offering a deeper conceptual model of reactualization, integrating the universal and transcendental principles of Quranic interpretation into a contemporary theoretical framework. This model will use Nancy Fraser's Framework of Redistribution, Recognition, and Representation as an analytical tool to dissect the problem of structural injustice in Indonesia, and then strengthen it with the ethical foundation of the Quran.

Based on this background, this research has three main objectives:

1. To analyze the philosophical concept of Pancasila Social Justice and its structural challenges.
2. To describe and interpret the principles of justice in the Quran (al-'adl and al-qisth) as an ethical foundation.
3. To formulate a conceptual model for reactualizing the values of Pancasila Justice based on the perspective of justice in Quranic Tafsir integrated with the Fraser framework.

B. Research Methods

This research is a library study that employs a qualitative, normative approach and the thematic interpretation method (*maudhu'i*) to analyze the concept of justice in the Qur'an and its relevance to the value of social justice in Pancasila. The objects of this research study are various written literature, such as tafsir books, academic books, scientific journals, and other scientific works related to the theme of justice in the Qur'an and the philosophy of Pancasila. The thematic interpretation approach is carried out by collecting verses of the Qur'an related to the concept of justice, such as the terms al-'adl, al-qist, al-wazn,

² Raditia Wahyu Supriyanto, Elsa Ryan Ramdhani, and Eldi Rahmadan, *Perlindungan Sosial Di Indonesia: Tantangan Dan Arah Kedepan* (Jakarta: Direktorat Perlindungan dan Kesejahteraan Masyarakat Kementerian PPN/Bappenas, 2014).

³ Fransiskus Rino Suryanto and Mathias Jebaru Adon, "Konsep Keadilan Sosial Dalam Sila Pancasila Sebagai Upaya Mengatasi Intoleransi Di Indonesia Menurut Soekarno," *De Cive : Jurnal Penelitian Pendidikan Pancasila Dan Kewarganegaraan* 3, no. 6 (2023): hlm. 185–90, <https://doi.org/10.56393/decive.v3i6.1655>.

and al-hukm, then analyzing based on the method formulated by Abdul Hayy al-Farmawi, including collecting verses, tracing asbābun nuzūl (if available), analyzing language structures, and studying various interpretations of classical and contemporary exegetes. In addition, this study uses a Pancasila philosophy approach to examine the conceptual meaning of the Fifth Principle as a value system with ontological, epistemological, and axiological dimensions. The research data sources consist of primary data, namely verses of the Qur'an related to justice and the text of Pancasila in the Preamble to the 1945 Constitution, and secondary data, in the form of commentaries, books, journals, and relevant scientific literature. Data collection is conducted through literature reviews and systematic text reviews. The data obtained are then analyzed using qualitative descriptive analysis techniques, by combining content analysis to examine the concept of justice in the Qur'an and comparative analysis to compare it with the concept of social justice in the Fifth Principle of Pancasila, so that we can find common ground, differences, and the relevance of the values of the Qur'an in strengthening the implementation of social justice in Indonesia.

C. Discussion and Research Results

Social Justice in the Perspective of Pancasila Philosophy and Implementation Challenges

Conceptually, social justice is a normative principle that demands equal treatment and equal access to basic opportunities and rights for all individuals, with a focus on distributive justice.⁴ The philosophical tradition laid the foundation thru Aristotle's concept of Distributive Justice, which emphasizes the proportional distribution of resources based on merit and need. In the modern era, John Rawls, thru his work *A Theory of Justice*, introduced the principle of justice as fairness, which states that socio-economic inequalities are only justified if they provide optimal benefit to the least fortunate group (difference principle).⁵ Nationally, Soekarno integrated this idea into the Fifth Principle of Pancasila, emphasizing the distribution of natural resources and combining moral and economic aspects in the context of nationalism.⁶ Pancasila displays a synthesis between

⁴ Budi Rasmianto Berutu, "Konsep Keadilan Dalam Masyarakat Multikultural Perspektif Filosofis Terhadap Pluralisme," *Literacynote* 1, no. 2 (2023): 1–8, <https://liternote.com/index.php/ln/article/view/17%0Ahttps://liternote.com/index.php/ln/article/download/17/18>.

⁵ Laika Fisailillah Intan Handayani, Salira Niti Syara, Sarassati Garnita, "John Rawls: Filsafat Hukum," *Nusantara: Jurnal Pendidikan, Seni, Sains Dan Sosial Humaniora*, no. September (2025): hlm. 1–17, <https://doi.org/10.11111/nusantara.xxxxxxx>

⁶ Suryanto and Adon, "Konsep Keadilan Sosial Dalam Sila Pancasila Sebagai Upaya

Aristotle's virtue ethics and Rawls' distributive fairness, but is strongly rooted in the morality of mutual cooperation as a collective ethos unique to Indonesia.

The Fifth Principle of Pancasila, "Social Justice for All Indonesian People," serves as the basis for collective ethics and normative guidelines oriented toward mutual prosperity. This principle affirms the integration of the principles of human rights equality and the responsibility of the state in realizing the fair and equitable distribution of resources.⁷ The essence of Pancasila justice encompasses ontological dimensions (monodualistic human nature), epistemological dimensions (collective moral knowledge through dialogue), and axiological dimensions (the goal of communal life based on justice). However, the implementation of the Fifth Principle faces serious practical challenges, rooted in the unequal distribution of resources and structural inequality, which often render redistribution policies ineffective. The root of this problem lies not in the weakness of Pancasila values, but in the failure to implement the principle of social justice in concrete public policies. This structural injustice can be analyzed using Nancy Fraser's framework in two main forms: Redistributive Injustice (Maldistribution), which is evident from economic disparities, and Recognition Injustice (Misrecognition), which is evident from discrimination and social stigma.⁸

The Principle of Justice in the Perspective of Al-Qur'an Interpretation

Justice plays a fundamental role in Islamic doctrine, which is a universal moral imperative and a main pillar of teaching. Philologically, the terminology of justice refers to al-'adl, al-qisth, al-wazn, and al-hukm. Al-'adl refers to balanced justice and placing rights with their rightful owners (inshaf), while al-qisth refers to distributive or proportional justice. Qur'anic justice is the most fundamental theological and ethical principle after tawhid, demanding that any violation of justice (social exploitation or inequality) be considered a form of social shirk. This principle demands objectivity, even

Mengatasi Intoleransi Di Indonesia Menurut Soekarno." Hlm. 65.

⁷ Lina Melati et al., "Literature Review: Manifestation of the 5th Principle of Pancasila in Fulfilling the Education Rights of Children with Special Needs in Elementary Schools," *Cakrawala: Journal of Citizenship Teaching and Learning* 2, no. 2 (2024): hlm. 47–58, <https://doi.org/10.70489/qtkzh930>.

⁸ R Ardian, "John Rawls' Concept of Justice As Fairness and Its Relevance to the Meaning of <https://proceeding.unpab.ac.id/index.php/ICIE/article/download/24/15>.

towards those who are hostile.⁹

Classical exegesis analysis shows a strong focus on ethical and social dimensions. Q.S. An-Nahl [16]: 90 is the basic principle of Islamic social ethics, which commands al-‘adl (justice), al-iḥsān (goodness beyond obligation), and giving to relatives, while prohibiting al-faḥsyā’, al-munkar, and al-baghy.¹⁰ Al-Tabari explains al- ‘adl as a moral obligation inherent in faith, which encompasses theological and social dimensions. In addition, Q.S. Al-Maidah [5]: 8 emphasizes the command to be upholders of truth (qawwāmīna lillāhi) and fair witnesses (syuhadā’ bi al-qist), without being influenced by hatred towards a certain group.

Structurally, the Qur'an establishes the principle of economic justice through Q.S. Al- Ḥashr [59]: 7, which explicitly states that the purpose of wealth distribution is “so that wealth does not circulate only among the rich among you” (kay lā yakūna dūlatan bayna al-aghniyā’i minkum). This verse is the normative basis for preventing capital concentration and encouraging distributive intervention through fiscal mechanisms such as zakat and waqf, in line with Fraser's Redistribution dimension. Meanwhile, the principle of Recognition is rooted in Q.S. Al-Ḥujurāt [49]: 13, which rejects discrimination based on ethnicity or social status and places piety as the only measure of nobility. This principle is the normative basis for symbolic justice, which demands the elimination of stigma and equal recognition of human dignity (Karamah Insaniyah) regardless of identity.

Model of Reactualization of Pancasila Social Justice Based on Al-Qur'an Values

The proposed reactivation model is a synthesis of Pancasila (national ethics), the Qur'an (source of transcendental values), and Nancy Fraser's Multidimensional Justice Theory (structural analysis framework). This model aims to operationalize Qur'anic values into a substantive Pancasila institutional design, overcoming the gap between normative ideals and policy realities.

⁹ Syaiful Muhyidin, “Konsep Keadilan Dalam Alquran,” *Al-Riwayah: Jurnal Hukum Kependidikan* 11, no. April (2019): hlm .89-108.

¹⁰ Fakhr al-Dīn Al-Rāzī, *Al-Tafsīr Al-Kabīr Wa Mafātīḥ Al-Ghayb*, ed. Khalīl bin al-Raḥmān Al- Ḥusain (Bayrūt: Dār al-Fikr, n.d.).

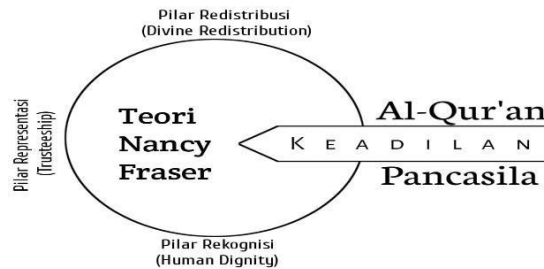


Image 1 Integrative Model of Reactualization

This Reactualization Model is built on Three Pillars that represent the dimensions of justice:

1. Redistribution Pillar (Divine Redistribution): Economic Justice
 - a. Value Basis: Q.S. Al-Ḥashr [59]: 7 (prohibition of wealth concentration) which is in line with the Fifth Principle and Fraser's Redistribution dimension.
 - b. Implementation: Encouraging progressive fiscal policy reform and the use of zakat/waqf instruments as transformative mechanisms (not merely charitable). The goal is to increase the assets and productive capacity (empowerment) of the mustadh'afin group, in line with the ideal of equitable national welfare.
 - c. Focus: Addressing the issues of maldistribution and structural economic inequality.
2. Recognition Pillar (Human Dignity): Symbolic Justice
 - a. Value Basis: The principle of Karamah Insaniyah (Human Dignity) in Q.S. Al-Ḥujurāt [49]: 13 and the Principle of Humanity, which is in line with Fraser's dimension of Recognition.

- b. Implementation: Demanding the elimination of discrimination based on identity, class, and economic status, as well as the formulation of affirmative action policies. The goal is to overcome the problems of misrecognition and social stigma, ensuring that vulnerable groups are recognized as equal partners in national development.
 - c. Focus: Upholding equality of dignity and combating symbolic discrimination.
3. Pillar of Representation (Trusteeship): Political Justice
- a. Value Basis: The principles of As-Syura and Al-Amanah in Q.S. An-Nisa': 58 and the Principle of Democracy, which are in line with Fraser's dimension of Representation.
 - b. Implementation: Encouraging accountable political reform (avoiding corruption and elitism) and inclusive deliberation (parity of participation). The goal is to ensure that vulnerable groups have an equal voice in the formulation of public policy, especially those related to redistributive policies.
 - c. Focus: Ensuring political accountability and fair participation.

The integration of these three pillars gives rise to a transcendental-humanistic public ethic that strengthens the axiological foundation of the nation. When illuminated by the values of the Qur'an, Pancasila's social justice can become a concrete solution to overcome the crisis of inequality, transforming it from ideological rhetoric into a paradigm of substantive justice that demands structural transformation and collective social responsibility.¹¹

D. Conclusion

This study stems from the real challenges in implementing the Fifth Principle of Pancasila, "Social Justice for All Indonesian People," which is often perceived as an unfulfilled promise amid moral crises, social inequality, and structural injustice. The aim is to formulate a conceptual model for the re-

¹¹ Ode Jamal and Ade Sopyan Hadi, "Justice In Government Policies Within The Framework Of Pancasila," *Multidisciplinary Indonesian Center Journal (MICJO)* 2, no. 2 (2025): hlm. 2417–30, <https://doi.org/https://doi.org/10.62567/micjo.v2i2.1230>.

actualization of the value of Pancasila justice by integrating the universal and transcendental principles of the interpretation of the Qur'an. The results of the analysis, which used the Thematic Interpretation (maudhu'i) method to analyze verses on justice (al-'adl and al-qisth) and Nancy Fraser's Multidimensional Justice Theory Framework (Redistribution, Recognition, and Representation), show a substantive overlap between Pancasila Social Justice and Qur'anic Justice.

The synthesis of these two values gave birth to the Pancasila Social Justice Reactualization Model, which is transcendental-humanistic in nature and oriented towards structural transformation. This model operationalizes Qur'anic values into Fraser's three main dimensions to overcome structural injustice in Indonesia: (1) The Redistribution Pillar is strengthened by the concept of Divine Redistribution (Q.S. Al- Ḥashr [59]: 7), which prohibits the concentration of wealth and focuses on progressive fiscal policy reform to overcome maldistribution. (2) The Recognition Pillar is reinforced by the principle of Karamah Insaniyah (Human Dignity) from Q.S. Al-Ḥujurāt [49]: 13, which demands the elimination of identity-based discrimination, overcoming Misrecognition and social stigma. (3) The Pillar of Representation is reinforced by the principles of As-Syura and Al-Amanah (Q.S. An-Nisā' [4]: 58), which demand political accountability and parity of participation for vulnerable groups.

Thus, the reactivation of the Fifth Principle through the lens of Qur'anic ethics makes Social Justice not just an ideal norm, but a strong moral imperative for the common good. The principle of Ihsan and the prohibition of hoarding wealth in the Qur'an specifically reinforce the ethical and spiritual dimensions of Pancasila, especially in terms of economic equality and recognition of the dignity of marginalized groups. This integration offers concrete solutions to overcome economic disparities and social stigma, transforming the ideological rhetoric of Social Justice into a paradigm that demands collective social responsibility and substantive structural transformation.

References

- Al-Rāzī, Fakhr al-Dīn. *Al-Tafsīr Al-Kabīr Wa Mafātīḥ Al-Ghayb*. Edited by Khalīl bin al- Raḥmān Al-Ḥusain. Bayrūt: Dār al-Fikr, n.d.
- Ardian, R. "John Rawls' Concept of Justice As Fairness and Its Relevance to the Meaning of Pancasila Social Justice." *International Conference On Islamic*

- Community ...*, 2023, 105–10.
<https://proceeding.unpab.ac.id/index.php/ICIE/article/download/24/15>.
- Berutu, Budi Rasmianto. "Konsep Keadilan Dalam Masyarakat Multikultural Perspektif Filosofis Terhadap Pluralisme." *Literacynote* 1, no. 2 (2023): 1–8.
<https://liternote.com/index.php/ln/article/view/17%0Ahttps://liternote.com/index.php/ln/article/download/17/18>.
- Febrian Duta Pratama, Rafly Pebriansya, Mohammad Alvi Pratama, Fakultas Hukum, Universitas Pasundan. "Konsep Keadilan Dalam Pemikiran Aristoteles Febrian." *Praxis: Jurnal Filsafat Terapan* 1 (2024): 1–25. <https://doi.org/10.11111/praxis.xxxxxxx>.
- Intan Handayani, Salira Niti Syara, Sarassati Garnita, Laika Fisailillah. "John Rawls: Filsafat Hukum." *Nusantara: Jurnal Pendidikan, Seni, Sains Dan Sosial Humaniora*, no. September (2025): 1–17.
<https://doi.org/10.11111/nusantara.xxxxxxx>.
- Jamal, Ode, and Ade Sopyan Hadi. "Justice In Government Policies Within The Framework Of Pancasila." *Multidisciplinary Indonesian Center Journal (MICJO)* 2, no. 2 (2025): 2417–30.
<https://doi.org/https://doi.org/10.62567/micjo.v2i2.1230>.
- Melati, Lina, Seillamitha Octaviona Lorenza, Wannuraniza Destiani, and Endrise Septina Rawanoko. "Literature Review: Manifestation of the 5th Principle of Pancasila in Fulfilling the Education Rights of Children with Special Needs in Elementary Schools." *Cakrawala: Journal of Citizenship Teaching and Learning* 2, no. 2 (2024): 47–58.
<https://doi.org/10.70489/qtkzh930>.
- Muhyidin, Syaiful. "Konsep Keadilan Dalam Alquran." *Al-Riwayah: Jurnal Hukum Kependidikan* 11, no. April (2019): h.89-108.
- Mutakabbir, Abdul. *Buku Ajar Metode Penelitian Tafsir*. Sumatra Barat: Mitra Cendikia Media, 2022.
- Nasharuddin Baiden, Erwati Aziz. *Metodologi Khusus Penelitian Tafsir*. 1st ed. Yogyakarta: Pustaka Pelajar, 2016.
- Nurrisa, Fahriana, and Dina Hermina. "Pendekatan Kualitatif Dalam Penelitian : Strategi , Tahapan , Dan Analisis Data Jurnal Teknologi Pendidikan Dan Pembelajaran (JTPP)" 02, no. 03 (2025): 793–800.
- Sahir, Syafrida Hafni. *Metodologi Penelitian*. 1st ed. Jogjakarta: KBM Indonesia,

2021. Sulaiman, Heri, Ramzi Durin, and Desi Purnama. "Hak Atas Mendapatkan Kehidupan Yang Berkeadilan: Analisis Falsafah Pancasila Sila Ke Lima." *Dame Journal of Law* 1, no. 1 (2025): 25–44. <https://doi.org/10.64344/djl.v1i1.5>.
- Supriyanto, Raditia Wahyu, Elsa Ryan Ramdhani, and Eldi Rahmadan. *Perlindungan Sosial Di Indonesia: Tantangan Dan Arah Kedepan*. Jakarta: Direktorat Perlindungan dan Kesejahteraan Masyarakat Kementerian PPN/Bappenas, 2014.
- Suryanto, Fransiskus Rino, and Mathias Jebaru Adon. "Konsep Keadilan Sosial Dalam Sila Pancasila Sebagai Upaya Mengatasi Intoleransi Di Indonesia Menurut Soekarno." *De Cive : Jurnal Penelitian Pendidikan Pancasila Dan Kewarganegaraan* 3, no. 6 (2023): 185–90. <https://doi.org/10.56393/decive.v3i6.1655>.