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Principle Justice in Distribution Wealth : Study Qualitative Perspective “Sharia Economy

Rofiqo Meili Mahera^{1,*}, Muhammad Adnan Azzaki²

¹²Universitas Islam Negri Sultan Syarif Kasim 1, Riau

e-mail: rofiqomeilim@gmail.com

Abstract

Justice in distribution riches in perspective economy sharia is principle fundamentally aimed at For create balance social and economic based on the values of the Qur'an and hadith. Principles This ensure that riches No only concentrated on groups certain but distributed in a way fair For fulfil need all layer society, especially those in need. Instruments sharia such as zakat, infak and waqf become tool important in realize justice this, with focus on equality access to source power, alleviation poverty, and empowerment economy. With to uphold justice distribution, economy sharia No only push material well-being but also strengthens solidarity social, reduce inequality, and create harmony between spiritual and life aspects worldly. Research This aiming For describe Principle Justice in Distribution Wealth: Study Qualitative Perspective Islamic Economics. Research This use type study qualitative with use method data collection with studies library research, reading and collecting theory as well as define return in a way descriptive. Research to reveal that implementation values economy sharia can help reduce inequality wealth and increase welfare collective If supported by appropriate policies and regulations .

Keywords: Justice, Distribution, Riches

Abstrak

Keadilan dalam distribusi kekayaan dalam perspektif ekonomi syariah adalah prinsip mendasar yang bertujuan untuk menciptakan keseimbangan sosial dan ekonomi berdasarkan nilai-nilai Al-Qur'an dan hadis. Prinsip ini memastikan bahwa kekayaan tidak hanya terkonsentrasi pada kelompok tertentu tetapi didistribusikan secara adil untuk memenuhi kebutuhan semua lapisan masyarakat, terutama mereka yang membutuhkan. Instrumen syariah seperti zakat, infak, dan wakaf menjadi alat penting dalam mewujudkan keadilan ini, dengan fokus pada pemerataan akses terhadap sumber daya, pengentasan kemiskinan, dan pemberdayaan ekonomi. Dengan menegakkan keadilan distribusi, ekonomi syariah tidak hanya mendorong kesejahteraan material tetapi juga memperkuat solidaritas sosial, mengurangi ketimpangan, dan menciptakan harmoni antara aspek spiritual dan kehidupan duniawi. Penelitian ini bertujuan untuk mendeskripsikan Prinsip Keadilan dalam Distribusi Kekayaan: Studi Kualitatif Perspektif Ekonomi Syariah. Penelitian ini menggunakan jenis penelitian kualitatif dengan menggunakan metode pengumpulan data dengan studi pustaka (*library research*), membaca dan mengumpulkan teori serta mendefinisikan kembali secara deskriptif. Penelitian mengungkap bahwa penerapan nilai-nilai ekonomi syariah dapat membantu mengurangi ketimpangan kekayaan dan meningkatkan kesejahteraan kolektif jika didukung oleh kebijakan dan regulasi yang sesuai.

Kata kunci: Keadilan, Distribusi, Kekayaan

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INTRODUCTION

Justice in distribution riches is one of the principle main in Islam and economics sharia. This value rooted from the teachings of the Qur'an and hadith which emphasize importance guard balance social, reduce gap economy, and create prosperity that is evenly distributed in society.

Distribution is one of element in develop system economy national that can impact on welfare public while managed with good (fair) and even. On the contrary if distribution a riches No appropriate target and not done in a way professional and proportional, then will impact systemic to share problem , good in the field economy, level poverty that is not Can minimized as well as the occurrence gap social. Therefore That need good management and a good approach, with a system that refers to the concept justice and honesty as well as accountable.¹

¹ “ The System Distribution State Wealth In Islamic Perspective “ . Adz Dzahab:Journal Islamic Economics And Business . Volume 8, No. 1. 2023. P.130

In the importance of Islamic economics justice distribution wealth and prosperity social , with through zakat, infak and also waqf so that all group can feel a small part from riches mentioned . As Allah SWT says in the Al- Quran:

أَمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَحْلِفِينَ فِيهِ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ

Meaning: "Have faith" to Allah and His Messenger as well spend some of it (in the way of Allah) from what He (entrusted) to you and) has make you authorized in its (use). Then, those among you who believed and spent (their wealth in the way of Allah) obtained a very great reward ” (QS. Al-Hadid: 7)

This matter explain that in the Islamic religious teachings exist various the rules that have been teach to We as caliph in distribute a wealth / property owned part can distributed to inhabitant entitled community accept it. When speaking about Distribution then Zakat is is one of characteristics from distribution treasure riches That Alone both individually and in a way collectively, because zakat is one of the implementation principle justice in system Islamic economics. If We understand return meaning philosophical zakat is obligatory, then We will know that actually zakat contains a number of moral aspects and aspects economy.²

Islamic perspective teaches that riches is gift from God who must used with wise and responsible answer. Wealth must obtained through halal and unlawful business harming others. Islam also emphasizes importance giving zakat, alms and infaq For help need.³

In Islamic perspective , wealth No only measured from material side, but also from spiritual side. A rich person does not only measured from amount the wealth he has, but also from sincerity his heart and his abilities For share his wealth with those who need it. In the Koran, Allah SWT says that kindness That No lies in wealth, but lies in sincerity good heart and good deeds.⁴

As for the author make it as study previous as reference that is Journal written by Syarigawir et al, Ahmad Dahlan Islamic University, Sinjai , Volume 8, No. 1, 2023 Which states in conclusion results his research that is Embodiment Distribution riches in a way fair in view Islamic economics is needed synergy from all elements, related in matter This government and society part from sector distribution riches with refers to the concept the basis of which is sourced from the Koran and the Sunnah, so treasure the wealth of the country can distributed and precise target in a way comprehensive and not become the above commodities only the rich people's groups / classes. The country in matter This government own authority in matter policy capable see and observe things that can cause jealousy social and increasing burden society (level) poverty) consequence existence the perpetrator who did not responsible answer and no reflect on values noble, norms and rules in Islamic religious teachings in particular in distribution treasure state wealth to the entitled people accept. Poverty and Inequality Economy often be the focus when this, because distribution wealth that is not evenly to aggravate condition poor people. Concept Islamic justice offers solution, but its implementation need adequate policies and infrastructure .

Literature Review (optional)

Justice originate from Language Arabic " adl " which means behave and act in balance. Balance covering balance between rights and obligations and harmony with fellow creature. Justice in essence is treat somebody or other person as appropriate his rights on obligations that have been carried out.⁵

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

Meaning : “ O you who believe, be You upholders (of truth) for the sake of Allah (and) witnesses (who act) with fair. Don't your hatred to a race push You For applicable No fair . Be fair . fair because (fair) it is more close to piety. Have faith to Allah. Indeed, Allah is All-Compliant to What are you do it ” (QS. Al- Maidah : 8)

Justice it's very close with piety . The person who does it fair means a pious person. A person who does not do fair or cruel means a person who doesn't pious . Only just people (meaning pious

² Pagalung , G., Kara, M., & Irawan , H. “PHILOSOPHY AND ECONOMIC MANAGEMENT OF ZAKAT AND WAKAF IN INDONESIA” . Journal Adz-Dzahab : Journal Islamic Economics And Business . Vol. 7 No.2. 2022. P.210-226

³Qadir, A, “ Efficiency Distribution Income In Islamic Economics ”, Mosaic : Islam Nusantara, Vol 7 No1, 2021, P. 47–60.

⁴ Nafi'ah , B., & Haerianingrum , S, " Implementation Of Islamic Values In Distribution Wealth And Income ”, Al- Infaq : Journal Islamic Economics , Vol 12 No 1, 2021 , P.24.

⁵ Afifa Rangkuti , SH. M.Hum, “THE CONCEPT OF JUSTICE IN ISLAMIC PERSPECTIVE”, TAZKIYA Journal Of Islamic Education, Vol.VI, No.1, January-June 2017, P. 3-4.

people) can prosper its people. Justice for a Muslim means eliminate hunger, thirst and so on. In other words, justice in the middle public to wish realization attitude empathy to others.

According to Ibn Taymiyyah need emphasize principle justice social in economy Islam. and he consider distribution wealth and resources Power must done with a fair way, so as not to There is excessive gap between rich and poor groups in public.⁶

According to Prof. Dr. M. Umer Chapra emphasize importance reduce gap between the rich and the poor. Principle This realized in various form , such as Zakat regulation is one of the main pillars in Islamic economics. With existence effective distribution of zakat, inequality economy can minimized so that created greater welfare evenly.⁷

According to Yusuf Qardhawi , Distribution in Islamic economics is based on to two mark very basic and important human values, namely : freedom and values Justice. Value of Freedom consists of from principle freedom, and evidence freedom (right) property and inheritance), and value justice.⁸

Principle the main thing that determines in distribution riches is justice . Justice distributive defined as a distribution high income and wealth , accordingly with norms *fairness* received universally. Justice in distribution is proper assessment to factors production and policy price, result in accordance with measure and reasonable as well as the right size or the actual level. Justice also means wisdom allocate a number of results certain from activity economy for those who don't capable enter the market or No capable . Hadith of the Prophet SAW: "I swear to Allah; not a long believer day Eat full currently they know his neighbor in hunger ". the hadith above show that distribution income and wealth must evenly for all over people man in accordance with ability physical, mental, knowledge and skills in do activity economy . Implications view This is existence universal brotherhood, which then cause equality social and make source Power natural as trust Because his status as the representative of God who created natural universe.⁹

RESEARCH METHOD

Type research used in research This is *library research* (study library) with approach qualitative. The data used in the research This is secondary data obtained from various source like journal, book, report official, and documents others that are credible and relevant. Leave from runway paragraph study about theme Where study This will to study A problem Principle Justice in Distribution Riches Perspective Islamic Economics through inspection literacy library. Data comes from from rules law or verses the Quran which then under review with literature economy Sharia and related literature with research. Study literature is technique For collect involved data understanding and research theory from various relevant literary works with topic. Data can collected with see and search through various sources, including books, journals and studies conducted previously.¹⁰

RESULTS AND DISCUSSION

A. Principles Justice in the Qur'an and Hadith

1. Justice As a Pillar of Social

Life , the Qur'an emphasizes that justice is God's command that must be enforced in all aspect life, including economy. Word of God:

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

Meaning : " Indeed Allah commands applicable fair, act virtue and giving help to relatives. He (also) forbade action vile, ungodly, and hostile. He give lesson to you so that you always remember " (QS An- Nahl : 90).

⁶Dani Suryaningrat , Abdul Wahab, "THOUGHTS OF ISLAMIC ECONOMIC FIGURES IN THE SECOND PERIOD ON THE CONCEPT OF DISTRIBUTION", SCIENTIFIC JOURNAL OF FALSAFAH: Journal Of Philosophy , Theology And Humanities Studies , Vol. 9 No. 2 July 2023, P.90

⁷BPKH Public Relations, " Impact Role Figure Economy Islam In Global Economy ", <https://bpkh.go.id/Tokoh-Ekonomi-Islam/#:~:Text=Yang%20adil%20ini.-4,Tercipta%20kesejahteraan%20yang%20lebih%20merata> , 22 October 2024.

⁸ Mustakim , "LEGAL BASIS AND PHILOSOPHY OF DISTRIBUTION IN ISLAMIC ECONOMICS", Al- Mizan : Journal Islamic Economics , Volume 2, Issue 1, June 2019, P.76

⁹ Mom Kalsum , " Distribution Income And Wealth In Islamic Economics ", Li Falah: Journal Studies Islamic Economics And Business , Volume 3, Number 1, June 2018, Pp. 43-44

¹⁰ Saadah , M., Prasetyo , YC, & Rahmayati , G. T, " Strategy In Guard Validity Of Data In Research Qualitative ", Al-'Adad: Journal Tadris Mathematics, Vol 1 No 2, 2022, P.54-64.

This verse confirm that justice is mark fundamental in guard harmony social and economic, Command For applicable fair, act good and give to relatives is runway for creation harmonious society. Prohibition to action vile, ungodly and hostile show how Islam prioritizes peace and prosperity.

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَالَّذِينَ
السَّبِيلُ قَرِيبَةٌ مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Meaning : " Indeed, zakat is just for the poor, the need, the zakat collectors, the people who are softened his heart (converts to Islam), to (liberate) slaves, to (free) those in debt, to the way of Allah and for those who are in journey (which requires help), as obligation from Allah. Allah is Almighty Know Again All-Wise " (QS. At- Taubah : 60)

The verse transfer / distribution riches from the rich to the privileged and the less sufficient in the end riches That will circulating to all over layer public so that level the lives of people who have not covered Far more Good at a time can overcome gap social issues that exist and occur in the midst of public .

2. Distribution Fair Wealth

Islam teaches that riches No owned by individual only , but trust from Allah. In QS Al-Hasyr : 7, Allah says that riches No may " circulate only among rich people . " This verse push even distribution for balance social .

3. Hadith about Justice

The Messenger of Allah SAW said :

" *The best man is the most useful for man others .* " (HR Ahmad). This hadith show that distribution just wealth reflect benefit social and caring towards each other.

Not quite enough answer social in principle justice economy sharia involving obligation individuals and institutions For support welfare society . Muslim society began show improvement awareness will importance contribute through zakat, infaq , alms and waqf as form not quite enough answer social . For example Muslim entrepreneurs allocate part profit his business For support social programs based on sharia . Zakat management institutions do not only give help direct but also launched empowerment programs , such as : Training skills For race dhuafa , Provision of business capital for poor families so they can independent in a way economy . There is also the role of Islamic financial institutions that contribute through CSR based sharia that supports development facility general or help disaster .

Implementation principle justice in distribution riches No only about distribution in a way evenly , but also pay attention to aspect needs and responsibilities answer collective For create equalization access . With integrate instrument economy sharia such as zakat, waqf , and infaq , as well utilise technology and empowerment , justice social can realized in a way more effective .

Importance Justice in Distribution Riches

1. Reduce inequality social Because Inequality riches can cause tension social and instability economy . Islam teaches that zakat, infak , and waqf is instrument important For ensure riches No only concentrated in the hands a handful of people.
2. Increase solidarity and concern with method apply justice in distribution , relationship inter-member public become more Harmonious . Instrument like zakat encourages concern to race dhuafa and strengthen the sense of solidarity in public .
3. Realize Maqashid Syariah is lost One objective maqasid sharia is *hifz al-mal* (maintaining property), which includes management riches For interest public wide . With fair distribution , needs base individual can fulfilled , so that objective welfare collective achieved .

Impact justice in distribution riches

1. Create Stability Economy , justice in distribution ensure circulation riches in society that can increase Power buy and move economy .
2. Increase Social Welfare with ensure need base fulfilled , society can life more prosperous and productive .
3. Maintaining Spiritual Values results in fair and impartial distribution only impact to economy just but also strengthens connection man with God through obedience to His commands .

CONCLUSION

Study This highlight importance principle justice in distribution riches based on perspective economy sharia . Distribution just wealth No only determined by legal or formal aspects , but also by moral and spiritual values rooted in Islamic teachings . In economy sharia , principles justice covers management treasure in a way responsible answer , protection rights individuals and society , as well as empowerment group prone to through instrument such as zakat, infak , and waqf . Study This show that implementation principle holistic justice can reduce inequality social and economic , encouraging inclusion finance , as well as create harmony in life in society . Therefore that , implementation principle This need support system strong regulation , awareness collective , and collaboration between government , sector private , as well as public.

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