

On Islamic Concept of Man and Justice in Pancasila

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Abstract

The issue of justice and fairness has been one of the hotly debated topics among mid-twentieth-century intellectuals following the independence of colonized countries. Indonesia, the country with the largest Muslim majority that proclaimed its independence at that time, had been practiced the ideals of a just and civilized humanity, which were enshrined in the second and fifth principles of Pancasila. After seven decades of independence, the gap between these noble ideals and the on-ground reality has widened. This article explores the concept of ‘justice’ in the second principle and ‘social justice’ in the fifth principle from an Islamic perspective. By utilizing the theory of justice proposed by Islamic intellectual figures, this research delves into the relationship between a just and civilized individual and social justice in the nation’s life in Indonesia. This is a library research employing a descriptive analytic method. The research shows that a just individual is one whose *‘nātiqah’* soul controls their *‘bayawaniyah’* soul. When this is achieved, the individual will possess the virtuous character required when holding strategic positions in governance. This virtuous character will guide them in formulating public policies, thus realizing social justice as outlined in the fifth principle of Pancasila.

Keywords: Justice; Pancasila; Fair Man; Civilized Man; Social Justice

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Abstrak

Isu tentang adil dan keadilan menjadi salah satu topik hangat yang didiskusikan oleh cendekiawan pertengahan abad dua puluh, menyusul kemerdekaan negara jajahan kekuatan kolonial. Indonesia, negara dengan mayoritas Muslim terbesar yang memproklamasikan kemerdekaan pada saat itu, mencita-citakan kemanusiaan yang adil, beradab yang berujung pada negara yang makmur sejahtera. Harapan itu tertuang dalam sila ke II dan V Pancasila. Setelah tujuh dasawarsa merdeka, kesenjangan antara cita-cita luhur dan realitas di lapangan semakin melebar. Artikel ini membahas kata adil pada sila II dan keadilan pada sila V dari sudut pandang Islam. Dengan menggunakan teori keadilan yang dikemukakan oleh tokoh cendekiawan Islam, penelitian ini mengeksplorasi keterkaitan manusia yang adil dan beradab dengan keadilan sosial dalam kehidupan bernegara di Indonesia. Penelitian ini merupakan penelitian perpustakaan yang menggunakan metode analitik deskriptif. Penelitian ini menunjukkan bahwa manusia adil adalah manusia yang jiwa *nātiqah* nya mengendalikan jiwa *hayawaniyah* nya. Ketika hal tersebut dicapai maka, manusia tersebut akan memiliki karakter yang mulia yang sangat dibutuhkan ketika menduduki jabatan strategis dalam pemerintahan. Karakter baik tadi akan memandu ia ketika membuat kebijakan publik, sehingga keadilan sosial dalam sila ke V Pancasila dapat terwujud.

Kata Kunci: Keadilan; Pancasila; Manusia Adil; Manusia Beradab; Keadilan Sosial

Introduction

Pancasila is believed to be the *grundnorm* or basic norm, *staatsfundamentalnorn* or basic state norm, or the nation's unifying ideology. It is the philosophy of the nation upon which Indonesia as a new social order is built. Soekarno referred to Pancasila as '*Philosophische Grondslag*' or the basic framework '*Weltanschauung*'.¹ Pancasila, consisting of five precepts as stated in the Preamble of the 1945 Constitution: (1) Belief in One Almighty God, (2) Just and civilized humanity, (3) Indonesian Unity, (4) Democracy led by wisdom in representative deliberations, (5) Social justice for all Indonesian people, is accepted as a characteristic of the average Indonesian citizen.²

The formulation and arrangement of the precepts are perfect and precise. Hatta was of the view that by placing Belief in the One and

¹ Soekarno, *Tjampkan Pantja Sila: Pantja Sila Dasar Falsafah Negara* (Jakarta: Departemen Penerangan, 1964).

² M S Kaelan, *Pendidikan Pancasila* (Yogyakarta: Paradigma, 2003).

Only God in precept I, the state would have a strong moral foundation and the five precepts would be binding under the guidance of the first precept.³ The same perception was also conveyed by Notonagoro who believes that the five precepts must be seen as a unified and complete whole because each of the precepts in Pancasila cannot be antithetical to one another. He described the hierarchical-pyramidal nature of Pancasila by placing the first precepts as the basis for the Pancasila pyramid form.⁴ Thus the other four precepts must be overshadowed by precept I, including when interpreting precept II which contains the word '*just human being*' and precept V which contains the word '*social justice*'.

Now, how to interpret just human beings and social justice. The term '*just and justice*', like the term *true* and *truth*, are categories of values, namely abstract objects whose definitions differ from one society to another. It is a moral judgement. Even so, the fact that the words just and justice are Arabic vocabulary, which in fact is the language of Muslims, are absorbed into the Indonesian vocabulary, provides clues on how the term '*just and justice*' should be defined. It is not an exaggeration here to say that the most appropriate and authentic interpretation of the words *just* and *justice* is an interpretation carried out with an Islamic point of view, based on two arguments: (1) the historical argument, and (2) the linguistic argument.

Historical facts show that the process of spreading Islam in the Malay-Indonesian archipelago began as early as the 13th century AD, and this process of Islamization has continued to the present day. The great scholars and saints transformed the perspective of the Malay people from those who initially indulged in art, magic and myths into becoming Muslim with a scientific, rational and intellectual spirit.⁵ It was these human resources with a new spirit that initiated the independence of the Indonesian nation, expelled the colonials from the motherland, and formed the foundation of the Pancasila state. As of 2020, the Muslim population in Indonesia reached 229 million people, and not a single one questioned the concepts of justice and fairness in Pancasila. In fact, 87 percent of the members

³ Mohammad Hatta, *Pengertian Pancasila* (Jakarta: Idayu Press, 1977).

⁴ Dwi Trijono, "Sosialisasi Nilai-Nilai Pancasila Sebagai Dasar Negara Guna Peningkatan Kualitas SDM Partai Politik Dalam Rangka Pembangunan Nasional" (Jakarta, 2010).

⁵ Syed Muhammad Naquib Al-Attas, *Islām and Secularism* (Kuala Lumpur: ISTAC, 1978).

of the Investigating Committee for Preparatory Work for Indonesian Independence (BPUPKI)⁶ who were Muslim, never questioned what justice and fairness meant. This indicates that they understood the concept of justice and practiced fairness in their daily lives, and they are familiar with it.

As for the linguistic argument, the fact is that there are no equivalent words for the term *just* and *justice* in the Javanese language or in other regional languages in the Malay-Indonesian archipelago. This is because the vocabulary in the local language cannot encompass the exact meaning contained in the words *just* and *justice*, so that the word *just* (*'adālah*) needs to be absorbed into Malay and into Indonesian. This implies the introduction of a new abstract concept called “adil” into the thought system of the Nusantara people which converted to Islam, just like the concepts of the Prophet and the Day of Judgment. Furthermore, the concept of “adil” originating from the Arabic language or the Quranic language has remained intact and unchanged in its meaning. Therefore, the concept of “adil” understood by early generations of Muslim communities is the same as the concept of “adil” understood by later generations of Muslims.

With these two arguments, it is only appropriate for the contemporary youth of this nation when they want to realize Indonesia as a *just* and prosperous country with a complete understanding of the concept of *just* and *justice* as understood by the founding fathers of the nation, the majority of whom were religious and had an Islamic perspective. Looking at the paragraphs above, it can be said that the purpose of this article is to explain the concept of a just and civilized human being to Indonesian citizens, the majority of whom are Muslims. The importance of this research is that if the concept of a just human being is understood and implemented correctly, it will undoubtedly bring about social justice for all Indonesian people.

Previous Studies

Discussing justice and fairness within Pancasila inevitably involves examining citizens' access to social, economic, and legal aspects. Furthermore, discussions about justice also touch upon addressing corruption cases and their impacts on the quality of social

⁶ Ahmaddani G. Martha, *Pemuda Indonesia Dalam Dimensi Sejarah Perjuangan Bangsa* (Jakarta: Kurnia Esa, 1984).

services.⁷ Social criticisms target the inequalities present in society, such as gender discrimination in accessing employment opportunities, education, participation in public spaces, and healthcare services.⁸ In the economic realm, criticisms are directed at urging the government to address poverty⁹ and income inequality issues seriously.¹⁰ In the legal aspect, criticisms are voiced with the hope that conflicts of interest are no longer resolved based on who holds the most power but are instead resolved based on rules oriented toward objective interests and values, without distinguishing between the strong and the weak. These discussions and criticisms reflect the ongoing efforts to align the principles of Pancasila with the practical realities of achieving justice, fairness, and equality in various aspects of Indonesian society.¹¹

The above criticisms are expressed in the quest for justice that extends beyond individual human beings, specifically justice that exists within society, with the hope that individuals can attain happiness through this external justice. The happiness that arises from experiencing justice in society is referred to as social happiness.¹² In Islam, external justice like this is not overlooked; Islam provides a proportional place to realize this type of justice.¹³ In fact, the Islamic religion has long commanded its followers to practice social justice, long before social inequality issues became widespread in Western countries in the mid-20th century, which subsequently influenced

⁷ Rahman Abdul, "Eradicating Inequalities in Development by Impoverishment and Social Sanction for Tax Corruption," *E3S Web of Conferences* 73 (2018), doi:10.1051/e3sconf/20187310007.

⁸ Noh I. Boiliu et al., "Human Rights: The Convergence of the Second Sila of Pancasila and Hans Kung's Global Ethics in Indonesia," *HTS Teologiese Studies/Theological Studies* 78, no. 4 (2022), doi:https://doi.org/10.4102/hts.v78i4.6933.

⁹ Roro Fatihin, "Keadilan Sosial Dalam Perspektif Al-Qur'an Dan Pancasila," *Panangkaran: Jurnal Penelitian Agama Dan Masyarakat* 1, no. 2 (December 22, 2017): 293, doi:10.14421/panangkaran.2017.0102-06.

¹⁰ Ahmad Muhibbin and Albi Arangga, "Aktualisasi Nilai Keadilan Sosial Dalam Pancasila Melalui Konsep Ta'awun Gerakan Muhammadiyah," *Civics Education And Social Science Journal (Cessj)* 1, no. 2 (July 15, 2020), doi:10.32585/cessj.v1i2.754.

¹¹ Surajiyo, "Keadilan Dalam Sistem Hukum Pancasila," *IKRA-ITH HUMANIORA : Jurnal Sosial Dan Humaniora* 2, no. 3 (2018): 21–29, https://journals.upi-yai.ac.id/index.php/ikraith-humaniora/article/view/354.

¹² Hans Kelsen, *General Theory of Law and State* (Cambridge: Harvard University Press, 1949).

¹³ Ratna Mulyany and Hafas Furqani, "Sharing Prosperity: Distributive Justice Framework in An Islamic Moral Economy," *Madania* 23, no. 2 (2019): 117–26.

thinkers like John Rawls¹⁴ and R. Nozick¹⁵ to develop their theories of distributive justice.

It is intriguing that the impact of religious directives to practice social justice has not yet been fully felt in the lives of the community, at least as of the time this article is written. Among the potential reasons, it could be due to: 1) the concept of a just individual as an agent of social justice has not been adequately explained, or 2) technical constraints in realizing social justice in practice. This article will focus on addressing the first issue, which is conceptual in nature.

Discussion and Analysis

It has been mentioned earlier that the formulation of the five principles is already accurate, where the first principle will illuminate the subsequent ones. It is widely known that practical issues can be resolved when conceptual clarity is achieved. To realize social justice, the concept of a just human must be clearly articulated first. Social justice will easily be achieved in this country when its citizens possess a just and civilized character, as mentioned in the second principle (sila II).

On A Just and Civilized Man in Precept II

The MPR RI Decree No. I/. MPR/2003 states that by virtue of the precepts II of Just and Civilized Humanity, human beings are recognized in accordance with their dignity as creatures of God Almighty, who are equal in rank, have the same basic rights and obligations, without discriminating against ethnicity, descent, religion and beliefs, gender, social position, skin colour and so on. Because of this, an attitude of mutual love for fellow human beings is developed, an attitude of tolerance, and an attitude that is not arbitrary towards other people. Just and Civilized Humanity means upholding human values, being passionate about humanitarian activities, and having the courage to stand up for truth and justice. Realizing that humans are equal, the Indonesian people feel themselves as part of all human beings, because of that, an attitude of respect and cooperation with other nations is developed.

¹⁴ John Rawls, *A Theory of Justice: Original Edition* (Harvard University Press, 2009).

¹⁵ Robert Nozick, "Distributive Justice," *Philosophy & Public Affairs* 3, no. 1 (1973): 45–126.

According to Soekarno, humanity is depicted by a strong interconnection of round and square chains. These chains also symbolize the relationships between nations and states as relationships between individuals.¹⁶ Humans are homo socius, living in human society. Therefore, humanity is inherent to humans, and it is the essence that distinguishes humans from animals and enables them to experience interpersonal relationships. In Soekarno's view, humanity also entails internationalism, where the position of humans among nations is equal and even, with no one feeling more honoured than others. On the other hand, Bung Hatta explains that the foundation of humanity must be realized in daily life interactions. In all human relationships, there should be a sense of brotherhood. This brotherhood extends beyond national borders, encompassing international brotherhood among humans and brotherhood among nations with the principle of human equality.¹⁷

The interpretation of the second principle (sila II) is still rooted in the universal humanity foundation, according to Husaini, which in various applications gives rise to vastly different interpretations among various religions and major schools of thought, such as Islam, Christianity, liberalism, communism, and so on.¹⁸ Therefore, there is a need for efforts to standardize interpretations of humanity to ensure the smooth implementation of the fifth principle (sila V).

Justice in the Islamic Intellectual Tradition

Muslim scholars from the past until now have discussed a lot about what is just and justice.¹⁹ Broadly speaking, the discussion of justice by Islam is dominated by groups of Islamic scholars and philosophers of Islam.²⁰ The figure of the Kalam sect who discusses justice posed questions about the nature of Justice, one of the ninety-nine beautiful names of Allah *Subhanahu Wa Ta'ala*, whether it is absolute

¹⁶ Soekarno, *Filsafat Pancasila Menurut Bung Karno* (Yogyakarta: Media Pressindo, 2019).

¹⁷ Yudi Latif, *Negara Paripurna (Historisitas, Rasionalitas, Dan Aktualitas Pancasila)* (Jakarta: Gramedia Pustaka Utama, 2012).

¹⁸ Adian Husaini, "Makna Adab Dalam Perspektif Pendidikan Islam," *INSISTS*, 2012, <https://insists.id/makna-adab-dalam-perspektif-pendidikan-islam-1/>.

¹⁹ Hammond Kassem, "The Idea of Justice in Islamic Philosophy," *Diogenes* 20, no. 79 (1972): 81–108, doi:10.1177/039219217202007904.

²⁰ Majid Khadduri, *The Islamic Conception of Justice* (The Johns Hopkins University Press, 1984).

or not. The discussion began with the statement of a Mu'tazilah that Allah's justice obliges Him not to do anything that is contrary to the rules He has set. Allah is obliged to put a servant who does good deeds in the world into heaven, and vice versa. The Asy'ari school criticizes this opinion by saying that Allah's Will and Power are absolute and do not depend on the actions of creatures, and God's justice transcends all of that.²¹ Thus, the context discussed by the group of theologians is the discussion about the nature of God's Justice which is understood by some circles to be the same as the nature of justice which is seen from human being's point of view.

The discussion on justice by a group of Islamic philosophers was inspired by the issue of justice discussed by ancient Greek philosophers. Al-Kindī considers justice as a quality inherent in humans that encourages them to do the right thing, guided and determined by reason. This human quality is associated by al-Fārābi with his theory of political order.²² Justice is realized first of all in the distribution of the good things which the people of the city share among them all and they in the preservation of what is divided among them. Then from here there is a human association that helps each other to achieve happiness. The happiness that is obtained by blending oneself with society is worldly happiness. According to him, final happiness is the assimilation of the human soul to active intellect, which is translated into thinking activity.²³ The discussion on justice by a group of Islamic philosophers departs from the assumption that justice is from natural guidance guided by reason which then takes shape in a wider scope in political and social order.

Disturbed by the issue of justice that has plagued humankind in the twentieth century, al-Attas tries to redefine the meaning of justice as discussed by past scholars. According to him, justice is a condition and state of harmonious relations in which everything is in its rightful place.²⁴ What is meant by thing here is not only limited to physical objects that are visible to the eye, but also abstract objects such as important concepts that humans understand that control their attitudes and behaviour on a daily basis. Bearing in mind that precepts

²¹ M.M. Shariff, *A History of Muslim Philosophy* (Wiesbaden: Otto Harrosowitz, 1963).

²² Khalid Bin Ismail, "Islam and the Concept of Justice," *Jurnal Intelek* 5, no. 2 (2010), <https://ir.uitm.edu.my/id/eprint/32047>.

²³ Al-Farabi, *Mabādi' Arā' Ahl Al-Madīnah Al-Fāḍilah* (*Al-Farabi on the Perfect State*), ed. Richard Walzer (Oxford: Clarendon Press, 1985).

²⁴ Al-Attas, *Islām and Secularism*.

It are related to humanity, and there are the words just and *adab* there, it is better to do an elaboration of al-Attas' concept of human beings before discussing justice.

Islamic Conception of Man

Humans in Islamic philosophical discourse are often defined as rational animals, where rational means *nāṭiq*, which contains the meaning of the ability to speak. Meanwhile, the word animal means *ḥayawān*, which contains the meaning of living beings. This living being is not what evolutionists think of humans as belonging to the genus *Homo*, which belongs to the category of Kingdom Animalia. In the Islamic view, humans have their own Kingdom, namely the *khalifah*, which is different from the Kingdom Animalia. What makes human not part of the Animal Kingdom is the moment when the Divine spirit is blown into the fetus. The spirit that is blown is an articulate soul, an element needed to become a noble being and elevate its status of existence from a mere species belonging to the animal genus to another being named human.²⁵

Humans are creatures that speak in which the ability to speak is one of the faculty possessed by the soul (*nafs*). Besides having the ability to speak, this soul also has the ability to judge, to discriminate, to clarify, and to distinguish. In addition to these abilities, humans are given cognitive and articulate powers. God taught him *'ilm al-Bayān* so that he can use his cognition and articulation fairly. The articulation of symbolic forms through words into meaningful patterns and formulas is nothing but the audible and visible expression of the invisible inner reality we call reason. With his mind, humans hold and tie objects of knowledge through words and identify their meaning and their proper place in a system of relations.²⁶

Humans have two souls: 1) a rational soul (*nasf al-nāṭiqah*) and 2) a living soul (*nafs al-ḥayawaniyah*). If the first soul is spiritual, the second soul is physical. Even so, what is called a human being is actually a rational soul. The rational soul is immortal, and will feel death when the living soul is separated from the body, which then becomes the cause of the body's death. Humans, considered from the side of their rational

²⁵ Syed Muhammad Naquib Al-Attas, *On Justice and The Nature of Man : A Commentary on Sūrah Al-Nisā' (4):58 and Sūrah Al-Mu'minūn (23):12-14* (Kuala Lumpur: IBFIM, 2015).

²⁶ Ibid.

soul, are called *insān*, and are called *bashar* when viewed from their physical aspects. The true agent of human moral actions and attitudes is the rational soul which operates through cognitive abilities and is active in the human *insāniyyah* aspect. The rational soul can direct its active abilities either to purify or corrupt it, which impact will be effective on the basic aspects of human beings. Because humans have *insāniyyah* and *bashariah* aspects, the *insāniyyah* aspects will get good benefits and the *bashariah* aspects get bad deeds due to intentions initiated from the human *insāniyyah* aspects. The human achievement of the good benefits of the activities carried out by the *bashar* is what is called *kasb*, namely the acquisition of rewards, or *iktasaba*, namely the acquisition of sins.²⁷ Humans as God's khalifah in the face of the earth, must maintain that his rational soul is always dominant compared to his living soul or *ḥayawāniyyah nafs*. Only then is a state of harmony and peace manifested within and without.

Islamic Conception of Justice and *Adab*

Several philosophers believe that justice is essentially a natural inclination of humans. Humans have a natural tendency to love justice because they are endowed with rational abilities that allow them to assess, estimate, and make rational decisions to achieve a goal. Justice arising from this reasoning is referred to as rational or natural justice.²⁸ When Islam arrived, the concept of justice was perfected. While before Islam, justice was sought primarily through reason, after Islam, justice became associated with Truth, which is defined by Revelation.²⁹ Justice was no longer seen merely as equality or sameness between parties involved, but rather as the act of giving each their due according to their rightful share. In other words, Islam expanded the concept of justice to be more holistic and tied to the values of truth as established by divine Revelation.

Justice means a condition and state of harmonious relations in which everything is in its right and proper place – like a cosmos or similar, a balance, whether it concerns living things or beings. What is meant by place here does not only refer to the absolute situation in

²⁷ Ibid.

²⁸ Charles Fried, "Natural Law and the Concept of Justice," *Ethics* 74, no. 4 (1964): 237–54, doi:10.14394/etyka.1196.

²⁹ Muḥammad ibn Muḥammad Murtaḍá Al-Zabīdī, *Tāj Al-'aruṣ Min Jawāhir Al-Qāmuṣ* (Kuwait: Maṭba'at Hukūmat al-Kuwayt, 1989).

relation to others, but also relates to conditions in human relations with oneself.³⁰ The harmonious relationship between man and himself, where the rational soul can control his life soul, is the main basis of justice in Islam, which if this basis is solid, it will form a relationship and balance between one person and another, between the government and the people or between the king and its citizens.³¹ A person who is *muslim* and *mukmin* is a person who puts himself in the right place, which is in accordance with his innate nature.³² The person who puts himself in his place is called a person who is just to himself.

As for injustice, it means placing something in a place where it does not belong; it is a misplacement; abuse; more or less than the middle or limit; suffer losses; deviation from the right path; disbelief in what is true; lie about something that is true even though he knows the truth. If someone commits an unjust act, it means he has made a mistake in his own soul, because he has placed his *insāniyah* aspect in a place where it does not belong; he has abused it; he has made it more or less of its true essence; he has deviated from the right; he has broken the covenant with Allah that he made in ancient times.³³ In *Sūrah al-A'rāf*: 172 it is stated that every posterity of the Prophet Adam '*alayhi al-salām* is bound by a vow to God.³⁴ If someone breaks the promise he has made, then he has wronged himself (QS. 7: 23). A wrongdoer disobeys the rules of his Lord; or do the commandments of God but not according to the guidelines and ways set by God. Justice begins and ends within oneself, said al-Attas.³⁵

Being just is closely related to *adab*. *Adab* is not what is interpreted narrowly as politeness, but *adab* is knowing the rights of a person's situation and position, in a ranking plan of dignity and degree, and behaving and acting according to that knowledge.³⁶ A civilized person means a person who knows the place of everything and translates that knowledge into deeds so that a just situation occurs. In the Islamic tradition, knowledge is analogous to light (*nūr*) and ignorance as

³⁰ Al-Attas, *Islām and Secularism*.

³¹ *Ibid*.

³² Syed Muhammad Naquib Al-Attas, *Risalah Untuk Kaum Muslimin* (Kuala Lumpur: ISTAC, 2001).

³³ Al-Attas, *Islām and Secularism*.

³⁴ Al-Attas, *Risalah Untuk Kaum Muslimin*.

³⁵ Al-Attas, *On Justice and The Nature of Man : A Commentary on Sūrah Al-Nisā' (4):58 and Sūrah Al-Mu'minūn (23):12-14*.

³⁶ Al-Attas, *Risalah Untuk Kaum Muslimin*.

darkness (*zhulm*). *Zhulm*, which means dark, can also be interpreted as injustice. To eradicate this darkness and injustice, knowledge (*nūr*) and its practice are needed, which al-Attas calls the process of instilling *adab* into human beings as *ta'dīb*.

Social Justice as an Outcome of Just and Civilized Man

According to Soekarno, social justice is a society or the nature of a society that is fair and prosperous, bringing happiness to everyone, with no humiliation, oppression, or exploitation.³⁷ It is impossible to imagine such a society if its individuals have the character of extorting others, living extravagantly, harming the public interest, and not respecting others. These negative traits undoubtedly create a non-harmonious atmosphere in society. On a micro scale, these negative traits have the potential to cause social unrest at the community level. On a macro scale, if these negative traits exist within the rulers and their hierarchy, it will lead to poor public policies resulting in social injustice at the national level.

Islamic moral philosophers such as Miskawayh, Isfahānī and al-Ghazālī have analyzed that humans have three mental faculties, namely: the faculty of anger, the faculty of lust, and the faculty of rationality.³⁸ Borrowing al-Attas's term, the first type of power is the nature of the *ḥayawānīyah* soul, while rational power is the nature of the human *nātiqah* soul. A person whose *nātiqah* soul fully controls his *ḥayawānīyah* soul is a just person. After taking regular practice and discipline, if consistently done, a person will achieve good character.³⁹ Someone who is good in character can be said to be someone who feels internal justice, namely a state of harmony between him and himself.

Someone who enjoys internal justice, when entrusted with a strategic position in government, will create public benefits through well-crafted policies. Someone capable of balancing these inner strengths is highly necessary to become a just city leader who will establish regulations to govern human relations in all aspects and ensure that its citizens attain security, prosperity, dignity, and various

³⁷ Soekarno, *Filsafat Pancasila Menurut Bung Karno*.

³⁸ Mohamed Yasien, *The Path to Virtue: The Ethical Philosophy of Al-Rāghīb Al-Isfahānī. An Annotated Translation with Critical Introduction of Kitab Al-Dhari'ah Ila Makarim Al-Shariah* (Kuala Lumpur: IIUM, 2006).

³⁹ Syed Muhammad Naquib Al-Attas, *Prolegomena to The Metaphysics of Islam* (Kuala Lumpur: ISTAC, 1995).

other matters commonly experienced by many people.⁴⁰

The social injustice that was alluded to by the previous researchers in the Previous Research section can be referred to as external injustice, often championed by parties who are concerned about this phenomenon. This problem occurs as a result of one of the crimes of corruption.⁴¹ Someone who commits an act of corruption allows his *ḥayawānīyah* soul to control his *nātiqah* soul. He has committed injustice by breaking his promise to his Lord. He should not be deceived by the whisperings of his *ḥayawānīyah* soul that encourages him to seek promotion, power, influence and wealth in a vanity way. Even though religion has always prohibited humans from doing this.

Someone who does something right (*ma'ruf*), means he does something voluntarily according to his rational calculations guided by religious injunctions. Seen through a philosophical lens, he has put his *nātiqah* and *ḥayawānīyah* souls their proper place. He allows his *nātiqah* soul to take control of his *ḥayawānīyah* soul, which means he does justice to himself. On the other hand, someone who makes a mistake (*munkar*) means that he has committed wrongdoing because he has wrongly put their places, namely by wrongly placing them in a position where he allows his *ḥayawānīyah* soul to take control of his *nātiqah* soul. Because he committed injustice, then this means that he has violated his agreement with Allah, which then the impact if carried out massively will take an external form in social life.

The description of a just person, as outlined in the Decree of the People's Consultative Assembly of the Republic of Indonesia Number I/. MPR/2003, which states that they do not discriminate based on ethnicity, lineage, religion, or belief; the attitude of loving one another, showing mutual respect between nations; a sense of brotherhood in human relations while considering the principle of human equality - according to Bung Hatta, all of these can only be realized if Muslim citizens understand and practice the concept of a

⁴⁰ Al-Farabi describes this situation by the term good city, while Ibn Sina uses the term fair city. See Daniel H. Arioli, "The First Ruler and the Prophet: On the Identity-in-Difference of Politics, Religion, and Philosophy in the Thought of Alfarabi and Ibn Sina," *Polity* 46, no. 4 (2014): 547–61, doi:10.1057/pol.2014.23.

⁴¹ Mokh Najih and Fifik Wiryani, "Learning the Social Impact of Corruption: A Study of Legal Policy and Corruption Prevention in Indonesia and Malaysia," *Journal of Social Studies Education Research* 11, no. 4 (2020): 175–89. See also Ghifari Ramadhan Firman and Rimawan Pradiptyo, "Biaya Sosial Dan Bahaya Korupsi," 2020, <https://cegahkorupsi.feb.ugm.ac.id/biaya-sosial-dan-bahaya-korupsi/>

just and civilized human, as elaborated in the paragraphs above. Efforts to educate citizens and provide an understanding of the concept of a just human should then be undertaken by all segments of society and the government, both through formal and informal education, with the hope that learning about this concept will cultivate religious awareness in society, foster a sense of brotherhood among individuals, and nurture the national identity of citizens.⁴²

Conclusion

The term “adil” (meaning just or fair) in Pancasila should be interpreted from an Islamic perspective, where it goes beyond mere equality and egalitarianism but also signifies giving something in accordance with its portion and rightful place. The concept of fair judgment refers to the values and wisdom of religion contained in Revelation. Islam, as a religion that promotes moderation in all things, believes in the presence of both internal and external aspects of justice. Internal justice is the state of harmony that arises when an individual places themselves in the right relationship with their Creator. On the other hand, external justice is the manifestation of this internal harmony in societal life, known as social justice. In this context, “adil” in Pancasila aligns with the Islamic perspective, emphasizing not only equality but also the proper allocation and balance in accordance with religious values. It acknowledges the importance of both individual spiritual harmony (internal justice) and the manifestation of this harmony in society (external justice or social justice).

The noble aspirations to achieve social justice after Indonesia’s independence have not yet yielded optimal results. This is evident from the criticisms raised by various researchers and human rights activists. The reasons for the incomplete realization of social justice as outlined in the fifth principle (sila V) can be attributed to the fact that, despite the majority of the population being Muslims, many are not fully aware of the essence of a just and civilized human being, as outlined in the second principle (sila II). Their lack of awareness often leads to discrimination based on ancestry, religion, and belief. Furthermore, individuals with a limited understanding of the concept of a just human

⁴² Juneman Abraham, “Semakin Kental Identitas Religius Semakin Lunturkan Identitas Nasional? Peran Keberpancasilaan Pada Remaja Indonesia,” in *Menongkah Arus Globalisasi :Isu-Isu Psikologi Di Malaysia Dan Indonesia*, 2017, doi:10.31227/osf.io/wp56.

from an Islamic perspective may tend to tolerate wrongful actions (*munkar*), both at the individual and community levels.

The proposed solution is to encourage the government and community leaders to formulate policies for the revitalization of religious education at all levels. The aim of this policy is to deepen the understanding of citizens regarding the nature of a just and civilized human being, which is a prerequisite for achieving internal justice. Internal justice, in turn, serves as a foundation for achieving social justice, which, notably, represents external justice in society.

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