

## CHAPTER 1

### INTRODUCTION

#### A. Background of Study

All humans idealize justice, as it is believed to bring peace and prosperity to society.<sup>1</sup> Generally, a person understands that fairness is an equal treatment that must be given to anyone without any difference.<sup>2</sup> Another definition of Justice is balance and harmony within the human soul and in social relationships.<sup>3</sup> In KBBI, justice is interpreted as the nature and fair treatment.<sup>4</sup> Justice is also defined as a fair condition, namely a condition that is right, correct, and proportional.<sup>5</sup> This means that justice is the treatment that all individuals receive according to their proportional conditions.

If justice idealizes a proportional condition, then the opposite condition is called injustice. Al-Attas called injustice *dzolim* which is interpreted under various conditions, which include *injustice misuse, misunderstanding, misplacing, misjudgment misinterpreted, mislead, misconduct, misrepresent, mistreat, misapply a mismanage*.<sup>6</sup> Injustice does not only apply between one person and another, however, in the Islamic

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<sup>1</sup> Melisa Nasir et al., "Kedudukan Hukum Dalam Mewujudkan Keadilan Dan Kesejahteraan Di Indonesia", *AL-MANHAJ: Jurnal Hukum Dan Pranata Sosial Islam* 5, no. 1 (2023): 241–54,

<sup>3</sup> ibn Miskawaih. *Tahdhib al-Akhlaq*. Diterjemahkan oleh Constantine K. Zurayk, (The American University of Beirut, 1968) p. 89

<sup>4</sup> <https://kbbi.web.id/keadilan>

<sup>5</sup> Bahder Johan Nasution, "Kajian Filosofis Tentang Konsep Keadilan Dari Pemikiran Klasik Sampai Pemikiran Modern", *Yustisia Jurnal Hukum* 3, no. 2 (2014), p.124

<sup>6</sup> Syed Muhammad Naquib Al-Attas., *Risalah Untuk Kaum Muslimin*. (ISTAC:Kuala Lumpur, 2001) p.38

worldview injustice can also happen to a person over himself or even to his Lord Allah SWT.<sup>7</sup> Thus, it can be said that injustice can occur in the individual, social dimension, and even in the life of the state.

In the state's dimension, various phenomena can be witnessed that are suspected of being injustice events. For example, in 2015, Asiani Grandma Court was found guilty of stealing wood,<sup>8</sup> is considered one of the great examples of how the law does not run fairly among the community, especially the people because the law is sharp down and blunt upwards when compared to the corruptors who harm the state in fantastic numbers. Next, the case of wrongful accusations against the defendant is also another topic that is always a discussion about the law's injustice that occurs among the community.<sup>9</sup> Theft is due to hunger. This phenomenon indicates the occurrence of legal injustice.

The phenomenon of injustice does not only occur on the legal side, social injustice also occurs in other aspects such as the economy. The price of necessities is skyrocketing,<sup>10</sup> especially in important national momentum such as elections of the president. Also, workers who do not

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<sup>7</sup> Al-Attas, *Risalah Untuk Kaum Muslimin*, p.38

<sup>8</sup> <https://www.cnnindonesia.com/nasional/20150423151941-12-48782/nenek-asiani-dinyatakan-bersalah>

<sup>9</sup> <https://www.theindonesianinstitute.com/kasus-mbah-minto-demak-cermin-ketidakadilan-hukum-di-negara-hukum/> (As another example in Demak in 2021 there was a case that quite aroused the attention of the community, because this case highlighted the injustice of the law imposed on an innocent person, in this case it was Mr. Minto. The grandfather was convicted with a charge of assault with a cellulite on one of the residents who indicated that he had stolen fish in the defendant's master's fish pond. Mr. Minto said that he did this because he saw that Marjani (the complainant) had prepared tools to steal the fish in the form of an electrocution)

<sup>10</sup> <https://www.cnbcindonesia.com/news/20240226132759-4-517609/buruh-nangis-harga-semako-beterbangan-beras-pecah-rekor-lagi> " The prices of essential food and staples are still continuing to increase again today, Monday (26/2/2024). The price of premium rice and medium rice set a new record again today"

get their wages are a form of the government's lack of attention to carrying out justice in the country in the economic field.<sup>11</sup>

Education is a right for all humans, with education a person will be meaningful and useful. But to get these rights, many groups of people are burdened with many conditions and funds that must be spent. The main example that we can see in getting access to university education is the high UKT (Single Tuition), this is one of the forms of injustice in education because, with the high cost of payment, many groups are forced not to continue their education to that level, which everyone should have the right to get the highest education possible.<sup>12</sup>

Another example of educational injustice is the leak of national exam questions.<sup>13</sup> It does not stop there, in the aspect of development we also often encounter injustices that occur in Indonesia in particular. Indonesia announced the relocation of its national capital from Jakarta to Kalimantan called IKN (Capital City of the Archipelago).<sup>14</sup> Uneven infrastructure development, especially in remote and remote areas.<sup>15</sup>

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<sup>11</sup> <https://surabaya.kompas.com/read/2022/11/09/153329078/upah-tak-dibayar-selama-4-bulan-ratusan-buruh-pabrik-sepatu-di-madiun-demo> "Hundreds of shoe factory workers demonstrated at the Madiun Regency DPRD building, East Java, Wednesday (9/11/2022). They demanded the payment of four months' salary that the Company had not paid."

<sup>12</sup> <https://www.cnbcindonesia.com/news/20240519010513-4-539358/terungkap-alasan-biaya-ukt-melonjak-tinggi-begini-sistem-penentuannya> "Regarding the many protests about UKT, Tjitjik said that higher education is a tertiary or optional education that is not included in the 12-year compulsory education. Compulsory education in Indonesia is currently only 12 years, namely from elementary, junior high to high school."

<sup>13</sup> Detiknews.com, ICW: 2012 Year of Educational Injustice "The UN itself in the regulation of the Ministry of Education used to be a reference for the graduation of a student from one level to the next, with the leakage of questions by irresponsible parties for the sake of the luck of one party is an act of injustice"

<sup>14</sup> <https://www.balairungpress.com/2022/05/ketidakadilan-lingkungan-di-tengah-pusaran-pembangunan-infrastruktur/> "According to StudyIndonesian Environment Forum

**Table 1. 1 Phenomenon of Injustice in Various Social Aspects  
(Compiled by Author)**

NO	SOCIAL ASPECTS	THE PHENOMENON OF INJUSTICE
1	Law	Punishment of firewood thieves compared to corruptors. The case of false accusations against the defendant. Theft due to hunger
2	Economics	Rising food prices Non-payment of workers' wages
3	Education	High University UKT Fees Leak of National Exam questions
4	Building	IKN Development in Kalimantan Uneven infrastructure development in Indonesia

The phenomenon of social injustice seems to have long received attention from scholars. John Rawls, proposed the theory of fairness.<sup>16</sup> According to him, Justice as Fairness focuses on how to distribute rights and obligations in a balanced manner in society. In addition to that Amartya Sen proposed justice as the ability of human beings to achieve a

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(WALHI) (2019), IKN is located in the area supporting water sources for five regions at once. The construction of the first ring of IKN is also right in the ecosystem *mangrove and fishing ground* Balikpapan Bay. In addition to environmental damage, this has a significant impact on the people of North Penajam Paser who mostly work as fishermen fishing for one day (Walhi, 2019).

<sup>15</sup> <https://www.kompasiana.com/522018032/5e3a303ad541df5b997fcf82/kurang-meratanya-pembangunan-infrastruktur-di-indonesia> "The development carried out by the State for the completeness of its infrastructure, both in big cities and remote villages, is still far from fair. This is because the center of development is still always focused on the central area.

<sup>16</sup> Rawls, John, *A Theory of Justice*, (Cambridge: The Belknap Press of Harvard University Press, 1971), p.3

life of values.<sup>17</sup> Nussbaum proposed that justice is to live a "whole human life".<sup>18</sup> Also, St. Augustine said that true justice is the good relationship between humans and God.<sup>19</sup> From the description above, it can be seen that Sen's and Nussbaum's theory of justice focuses on fulfilling human needs as individuals, Rawls focuses on social agreements, while St. Augustine emphasizes more on religious morality as a guarantor of social justice as Christian. Here's the scheme

**Table 1. 2 Western Scholars' Theory of Justice (Compiled by Author)**

NAME	THEORY	ANALYSIS
<b>John Rawls</b> (A Theory of Justice) (1921-2002)	Justice as Fairness focuses on how to distribute rights and obligations in a balanced manner so that everyone benefits and bears the same burden. And the only solution is a fair agreement.	The agreement proposed by Rawls is based on human agreement (consensus), meaning is always changing (relative). Relativism will lead to relative justice as well.
<b>Amartya Sen</b> (The Idea of Justice) (1933-...)	Sen argues that social justice should be understood in terms of the ability of human beings to achieve "a life of value". <sup>20</sup> He identified some basic abilities, such as health, education, and political freedom, that are essential for living a worthwhile life. Sen argues that society should be structured that everyone has an equal opportunity to achieve this ability.	(Sen's perspective on justice focuses on the needs of human life. He mentioned Education, Health, and political freedom, but did not explicitly mention the side of human spirituality (religion). That is, Sen's justice is secular justice.
<b>Martha</b>	Nussbaum argues that social justice	Like Sen, Nussbaum does not

<sup>17</sup> Amartya Sen, *The Idea of Justice* (United States America: The Belknap Press of Harvard University press Cambridge, Massachusetts, 2009)

<sup>18</sup> Nussbaum, Martha C, *Frontiers of Justice: Disability, Nationality, Species Membership*. (Harvard University Press, 2006)

<sup>19</sup> Augustine of Hippo. *The City of God Against the Pagans*. Translated by R.W. Dyson. (Cambridge: Cambridge University Press, 1998. Book XIX)

<sup>20</sup> Amartya Sen, *The Idea of Justice* (United States America: The Belknap Press of Harvard University press Cambridge, Massachusetts, 2009).

<b>Nussbaum</b> (Capabilities Approach to Health) (1947-...)	must be understood in terms of the ability of human beings to live a "whole human life". <sup>21</sup> He identified ten basic abilities that he considered essential for living a fully human life, such as the ability to live a healthy life, have access to education, and participate in political life. Nussbaum argues that society should be structured in so that everyone has an equal opportunity to achieve this ability. He also emphasized the importance of considering the needs and experiences of people living in poverty and marginality when making policies.	explicitly mention the spiritual side of his concept of justice, meaning that Nussbaum's justice is secular justice.
<b>St. Augustinus</b> (the City of God) (354-430)	Justice is the existence of a proper and correct relationship between humans and God, which results in the creation of a proper and correct relationship between humans. <sup>22</sup> True Justice according to him is (God) if the country is God leads the country, then the country will be filled with justice	Unlike from the 3 figures mentioned earlier, Augustine's form of justice accepts the concept of God. This means that St. Augustine emphasizes more on religious morality as a guarantor of social justice. Even so, the religion that Augustine was referring to was not Islam.

From the above description, it can be understood that proportionality according to Rawls, is guaranteed by a fair society agreement, In contrast, Sent and Nussbaum proportionality rest on individual needs, while St. Augustine understands proportionality as religious morality. This means that the theory of justice is built on the perspective of humans.

<sup>21</sup> Nussbaum, Martha C, *Frontiers of Justice: Disability, Nationality, Species Membership*. (Harvard University Press, 2006)

<sup>22</sup> Augustine of Hippo. *The City of God Against the Pagans*. Translated by R.W. Dyson. (Cambridge: Cambridge University Press, 1998. Book XIX)



In addition, there is a non-linear relationship between theory and the phenomenon that occurs. In other words, although Western scholars have conceptualized the theory of social justice, there are still phenomena of injustice in practice. Therefore, it is necessary to present the concept of alternative justice as an offer to build a justice state.

If researcher examine previous scholars' Islamic intellectual tradition, many have conceptualized social justice. Like al-Ghazali,<sup>23</sup> Ibnu Miskawaih,<sup>24</sup> Ibnu Sina,<sup>25</sup> and al-Farabi.<sup>26</sup> The last name is the one that explicitly conceptualizes social justice in the concept of the state, namely in his work *Arau Ahlu Al-Madinah Al-Fadhilah*.<sup>27</sup> However, al-Farabi belongs to the group of classical scholars whose thinking is to be used as a solution to contemporary problems and requires re-reading and conceptualization among the contemporary Muslim scholars who provide clues on this matter is Syed Muhammad Naquib al-Attas in his work *Risalah Untuk Muslimin*.<sup>28</sup>

In *Risalah* Al-Attas explicitly shows that the reconceptualization of social justice in a country should refer to al-Farabi's thought. Al-Attas stated:

"Rencana Al-Madinatu al-Fadilah yang difahamkan dalam rangka Islam pula sesungguhnya membayangkan bukan timbulnya Warganegara yang Sempurna. Akan tetapi lebih utama dari itu.

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<sup>23</sup> Mohamed Ahmed Sherif, *Ghazali's Theory of Virtue*, (DC Washington, New York: State University of New York Press, 1975) p. 24

<sup>24</sup> Ibnu Miskawaih, *Tahdhir al-Akhlak*, (Beirut: Dar al-Ma'arif, 1992)

<sup>25</sup> Zainal Abidin, *Negara Adil Makmur menurut Ibnu Sina cetakan 1*. (Jakarta: Bulan Bintang, 1974), p.270

<sup>26</sup> Abu Nashr Al-Farabi, *Ara'u Ahlu Al-Madinah Al-Fadhilah* (Mesir: Maktabah Hilal, 1995)

<sup>27</sup> Abu Nashr Al-Farabi, *Ara'u Ahlu Al-Madinah Al-Fadhilah*

<sup>28</sup> Syed Muhammad Naquib Al-Attas. M.A, Ph.D, *Risalah Untuk Kaum Muslimin*. (ISTAC:Kuala Lumpur, 2001) p.38

Timbulnya Manusia yang Sempurna sebagai pembina negara serta nilai-nilai kehidupan seluruh masyarakat. Mewujudkan Manusia yang Sempurna dalam suatu negara itu adalah dianggap lebih utama daripada mewujudkan Warganegara yang Sempurna dalamnya, sebab penghasilan taraf Warganegara yang sempurna belum tentu mengakibatkan penghasilan taraf Manusia yang Sempurna”<sup>29</sup>

From al-Attas’ statement above, several interesting things can be understood. *First*, Al-Attas emphasized that a good model of the state is conceived by al-Farabi in *Al-Madinah Al-Fadilah*. *Second*, to realize the ideal state, al-Attas entrusts the main human development as well. *Third*, if it is associated with the conception of justice, then just as Amartya Sen<sup>30</sup> and Martha Nussbaum,<sup>31</sup> al-Attas made the concept of human as the initial concept of justice.

If Sen conceptualizes 'precious human life', while Nussbaum conceptualizes 'the whole human life', while al-Attas calls it the concept of a 'perfect human being' (*insan kamil*).<sup>32</sup> As explained in the table above, both Sen and Nussbaum depart from the assumption that human needs are only worldly needs. In al-Attas terms, such a conception is called the conception of a good citizen. Al-Attas emphasizes the formation of perfect human beings – not just good citizens. Among the interpretations is to form good citizens, both citizens of the present and here (the world) and citizens of the kingdom of God (hereafter). For the record, the world is

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<sup>29</sup> Al-Attas, *Risalah Untuk Kaum Muslimin*, p.41

<sup>30</sup> Amartya Sen, *The Idea of Justice* (United States America: The Belknap Press of Harvard University press Cambridge, Massachusetts, 2009)

<sup>31</sup> Frances Stewart, “Nussbaum on the Capabilities Approach”, *Journal of Human Development and Approach*. Vol.14, No.1, 2013

<sup>32</sup> Al-Attas, *Risalah Untuk Kaum Muslimin*, p.41



now in a phase of preparation for the eternal and final hereafter.<sup>33</sup> Here it can be understood that the theory of social justice that will form the main state is based on the concept of non-secular human beings. For example, a judge, state leader, state employee, state apparatus, or businessman who is well aware of the existence of a court in the hereafter, certainly will not act unfairly in every decision, step, and policy. This means that the phenomenon of injustice as mentioned above will not occur. Thus, al-Attas' conception of justice – as will be elaborated in more detail later – is based on a more comprehensive and holistic concept.

From the description that has been explained, with a philosophical approach, this research will try to elaborate on al-Attas al-Farabi regarding the concept of justice and its relevance in forming the ideal state. This means that this research will integrate the thoughts of the two figures. It is hoped that this research can provide a conceptual contribution to the problem of social injustice.

## **B. Research Question**

1. What is the concept of justice according to al-Attas?
2. What is the concept of an ideal state according to al-Farabi?
3. How relevant are the two?

## **C. Purpose of Study**

1. This study aims to describe al-Attas' concept of justice
2. This study aims to describe al-Farabi's concept of ideal state

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<sup>33</sup> Syed Muhammad Naquib Al-Attas, *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Elements of The Worldview of Islam* (Kuala Lumpur, Malaysia: PROSPECTA (M) SDN. BHD, 1995). p.1

3. This study also aims to relate al-Attas' concept of justice and al-Farabi's concept of an ideal state.

#### **D. Significance of Study**

##### **1. Theoretical Benefits**

- a. To enrich scientific treasures and contribute to research and discussions, especially of the Aqidah Islamic Philosophy study program.
- b. This study provides a foundational framework for understanding justice within an Islamic context, by analyzing justice (*'adl*) in the thought of al-Farabi and al-Attas, This can be applied to analyze modern political systems and the requirements of a just society.

##### **2. Practical Benefits**

- a. To provide knowledge to the public about what and how to interpret true justice.
- b. Become a reference for enthusiasts of philosophical studies, especially on the theme of justice within the framework of political philosophy.

#### **E. Previous Study**

The researcher found several writings and research that are relevant to the topic of discussion, including:

##### **1. The Concept of Justice According to Syed Muhammad Naquib**

**Al-Attas View**, written by Netty Yuwanda, a student of Darussalam Gontor University in 2019. The researcher of this thesis focuses his discussion on the perspective of Justice of Syed Muhammad Naquib al-Attas, the purpose of the writing is to return the meaning of justice that is by the West misinterprets into the

perspective of S.M.N al-Attas in the scope of science by using analytical methods.<sup>34</sup> The study employs a philosophical approach to analyze al-Attas' ideas on justice. The researcher describes and critically analyzes al-Attas' concept of justice by comparing it with the thoughts of other figures. So, the findings reveal that the concept of justice, according to al-Attas, emphasizes the purification of human nature (fitrah) by restoring its function as the object and upholder of justice. Justice in Islam, according to al-Attas, is based on the fundamental needs and fitrah of humans.

2. **Konsep Keadilan menurut Syed Muhammad Naquib Al-Attas**, written by Muhammad Farhan Firas, a student of the Sultan Syarif Kasim State Islamic University of Riau, in 2022. This study employs a qualitative method with a library research approach. The primary sources analyzed include Al-Attas' works such as *On Justice and the Nature of Man*, *Islam and Secularism*, *Prolegomena to the Metaphysics of Islam*, and *Risalah untuk Kaum Muslimin*. This research discussed in about al-Attas' view of the theory of justice concerning three things, namely, the relationship of created beings with their gods, then god and his creatures, and the relationship of humans to themselves.<sup>35</sup> The findings show that, in Islam, Al-Attas' concept of justice applies in three context, The relationship between God and His creation, the relationship between humans, God, and other creatures, also relationship between humans and themselves.

3. ***Bunyatul Al-'Adalah Al-Islamiyyah Fii Al-Falsafah As-Siyasiyyah (Nadzriyatul Al-'Adalah Lisayyid Muhammad Naquib Al-Attas wa***

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<sup>34</sup> Netty Yuwanda, "The Concept of Justice According to S.M.N Al-Attas" (Skripsi Ponorogo, Universitas Darussalam Gontor, 2019)

<sup>35</sup> Muhammad Farhan Firas, "Konsep Keadilan Menurut S.M.N Al-Attas", (Skripsi, Riau, UIN Syarif Kasim Riau, 2022)

*John Rawls Namudzajan*). (The Foundation of Islamic Justice in Political Philosophy (The Theory of Justice of Syed Muhammad Naquib Al-Attas and John Rawls as a Model))<sup>36</sup>

This thesis, written by Farhah, discusses the construction of Islamic justice within political philosophy. This research, reveals four key aspects emerge that differentiate al-Attas' and Rawls' concepts of justice: meaning, foundation, principles, and dimensions. This study employs a qualitative approach with descriptive and critical analysis methods to construct an understanding of Islamic justice within political philosophy.

4. *Falsafatu Al-Akhlaq As-Siyasiyyah Al-Islamiyyah 'inda Abi Nashr Al-Farabi wa dawruha Lintiqodi Al-Baroghmatiyyah As-Siyasah (Dirasat Tahliliyyati An-Naqdiyyati)* . (The Philosophy of Islamic Political Ethics According to Abu Nasr al-Farabi and Its Role in Critiquing Political Pragmatism (An Analytical and Critical Study))<sup>37</sup>

This thesis, written by Iqbal Maulana Alfiansyah. The research employs a philosophical approach with a descriptive-critical analysis method. The researcher delves into al-Farabi's view of political ethics, which unites ethics and politics as inseparable elements, particularly as presented in his work *Ara' Ahli al-Madinah al-Fadhilah*.

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<sup>36</sup> Farhah, "Bunyatul Al-'Adalah Al-Islamiyyah Fii Al-Falsafah As-Siyasiyyah (Nadzriyatu Al-'Adalah Lisayyid Muhammad Naquib al-Attas wa John Rawls Namudzajan)" ( Thesis, Ponorogo, Universitas Darussalam Gontor, 2023).

<sup>37</sup> Iqbal Maulana Alfiansyah, "Falsafatu Al-Akhlaq As-Siyasiyyah Al-Islamiyyah 'inda Abi Nashr Al-Farabi wa dawruha Lintiqodi Al-Baroghmatiyyah As-Siyasah (Dirasat Tahliliyyati An-Naqdiyyati)" ( Thesis, Ponorogo, Universitas Darusslam Gontor, 2024).

**5. Konsep Negara Ideal Menurut Pemikiran Al-Farabi dan Relevansinya dengan Pembangunan Negara-Bangsa Indonesia,**

this thesis written by Riski Lia Sapitri, examines al-Farabi's concept of the ideal state (*al-Madinah al-Fadhilah*).<sup>38</sup> Using a philosophical approach with a descriptive-analytical method, the researcher analyzes Al-Farabi's ideal state concept based on Islamic philosophy and Al-Farabi's main sources, particularly Greek philosophy, including the ideas of Plato and Aristotle. This analysis involves outlining the characteristics of the ideal state proposed by al-Farabi and identifying its essential elements. The study finds that al-Farabi concept of the ideal state is led by a philosopher or prophet who has direct knowledge from God. Al-Farabi also emphasizes the importance of a cooperative and well-structured society, where each citizen plays a key role according to their abilities in achieving collective goals.<sup>39</sup>

The above studies show that the ideas of al Attas and al-Farabi are widely discussed. However, no research has been found that integrates the thoughts of the two figures, especially correlating between al Attas' justice and al-Farabi's ideal state. This study will fill this gap. It's meaning this research is new research and has not been discussed by anyone.

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<sup>38</sup> Riski Lia Sapitri, "Konsep Negara Ideal Menurut Pemikiran Al-Farabi dan Relevansinya dengan Pembangunan Negara-Bangsa Indonesia". (Skripsi, Lampung, UIN Raden Intan Lampung, 2019), p.3

<sup>39</sup> Riski Lia Sapitri, "Konsep Negara Ideal Menurut Pemikiran Al-Farabi dan Relevansinya dengan Pembangunan Negara-Bangsa Indonesia". (Skripsi, Lampung, UIN Raden Intan Lampung, 2019)

## F. Theoretical Framework

This study uses a philosophical approach. Philosophy refers to the elaboration of phenomena, both empirical and metaphysical with a thought.<sup>40</sup>

In discussing philosophical objects, researchers cannot be separated from the relationship between ontology, axiology, and epistemology. Ontology comes from the word "Ontos" which means 'the being'. Regarding ontology, it is interpreted as the science of nature that investigates the real world and how it is. The word epistemology is taken from the Greek word meaning knowledge, in contrast, according to the term, epistemology is a science that discusses in depth the entire process of compiling correct knowledge. Axiology comes from the word "Axios" which means useful in language, At the same time, in terms it is interpreted as a science that investigates the essence of values reviewed from a philosophical point of view.<sup>41</sup>

Axiology as a branch of philosophical discussion is useful for knowing the essence of the value of something done by creatures, one of the discussions is justice. Therefore, the discussion of justice cannot be separated from an axiological review, because we need to understand and find the essence of justice's value in actions, relationships, and a fair social structure.

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<sup>40</sup> Roderick M. Chisholm, *Theory of Knowledge* (Englewood Cliffs, NJ: Prentice Hall, 1989)

<sup>41</sup> Martin Heidegger, *Introduction to Metaphysics*, trans. Gregory Fried and Richard Polt (New Haven: Yale University Press, 2000)



The discussion of justice also has a strong relationship if it is related to the epistemological aspect of philosophy. It is important to have a discussion of justice to be reviewed from the epistemological aspect because from this aspect the theory of justice will be dissected in essence, Hence, the discussion in it includes the origin, source, scope, validity value, and truth of the knowledge of the theory of justice itself. Justice seems to be in the axiological realm, but it is still believed that justice also has an epistemological and ontological foundation. On this side, a relevant philosophical approach is used in this study.

## **G.Methods of Research**

Methods and methodologies have different meanings. In terms of methodology, it is composed of 2 words, namely "method" and "logos", in Indonesian it can be interpreted as "way" and logos means "knowledge". In short, methodology is a way to know, study, interpret, and describe something.<sup>42</sup> Etymologically, the method is defined as a path taken to achieve a goal, and logos is the science, of how a person achieves the way to pass his research, the answer uses the science of how to achieve his goal called methodology.<sup>43</sup>

### **1. Kind of Research**

This research is categorized as qualitative research, which emphasizes a deep understanding of a problem.<sup>44</sup> The method used by the researcher in this research is library research, aiming to collect data

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<sup>42</sup> *Metodologi Studi Islam*. p.1

<sup>43</sup> *Metodologi* , p.1

<sup>44</sup> Sandu Siyoto, *Dasar Metodologi Penelitian*, (Yogyakarta: Literasi Media Publishing, 2015), p.28

and information available in the library to serve as the basis for any research activities conducted.<sup>45</sup>

## 2. Source of Data

Data sources are the main objects referenced in the discussions being carried out by researchers, becoming the main center of study and discussion on related topics. Data can be obtained from 2 elements, primary and secondary. Primary data is the main basis for researchers to obtain data to be processed.<sup>46</sup> Meanwhile, secondary data supports the researcher's ideas to develop and strengthen the main ideas.

**The works that became the main topics of discussion include:**

### a. Risalah Untuk Kaum Muslimin

The book was written by Syed Naquib Al-Attas himself and published by IIUM University Malaysia better known as ISTAC in 2001.<sup>47</sup> In this book, Syed Naquib al-Attas discusses several issues that are contemporary problems of Muslims, and the problem of justice is one of the topics discussed him. He also compared a lot about the differences in understanding and perspective between Islam and the West which of course will achieve different goals, because the starting principle is also different, with this work al-Attas seeks to remind and give direction to Muslims to always be careful of differences in perspective that look the same but are originally different and misleading.

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<sup>45</sup> Raihan, *Metodologi Penelitian*, (Jakarta: UIJ, 2017), p.50

<sup>46</sup> Atang Abdul Halim dan Dr,Jaih Mubarrok, *Metodologi Studi Islam*, (Bandung: Pt Rema Rosdakarya, 2003), p.225

<sup>47</sup> Syed Muhammad Naquib Al-Attas, *Risalah untuk Kaum Muslimin*, (Kuala Lumpur: ISTAC, 2001)

**b. On Justice and The Nature of Man: A Commentary on Surah An-Nisa (4): 58 and Surah Al-Mu'minun (23): 12-14**

One of the books by Syed Naquib al-Attas was printed in 2015 by IBFIM, Kuala Lumpur, Malaysia.<sup>48</sup> In the title we can see that al-Attas collaborates/ elaborates his argument with the interpretation of the Qur'an, and also the explanation of the meaning content in the two letters written in the title. He explained the relationship between justice and human nature

**c. Islam and Secularism**

This is a written work by al-Attas published in 2010 by PIMPIN, Bandung.<sup>49</sup> In his discussion, al-Attas tried to convince and prove the basis of the understanding of secularism and the origins of secularization. In short, secularism emerged as a form of not understanding the original concept of a servant to understand his god in a civilization. Not only that, in this book al-Attas also discusses the concept of *din*, *'adl*, *hikmah*, and *ta'dib* where this is related to the theme that the researcher discusses.

**d. Prolegomena to the Metaphysics of Islam an Exspotion of The Fundamental Elements of the Worldview of Islam**

This book by Syed Naquib al-Attas is one of the most phenomenal works ever, published by ISTAC, Kuala Lumpur, Malaysia in 1955.<sup>50</sup> In it, several sub-chapters explain the

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<sup>48</sup> Syed Muhammad Naquib Al-Attas, *On Justice and the Nature of Man a Commentary on Surah al-Nisa (4): 58 and Surah al-Mu'minun (23): 12-14*, (Kuala Lumpur: IBFIM, 2015)

<sup>49</sup> Syed Muhammad Naquib al-Attas, *Islam and Secularism* (Kuala Lumpur: ISTAC, 1993)

<sup>50</sup> Syed Muhammad Naquib al-Attas, *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Elements of The Worldview of Islam* (Kuala Lumpur, Malaysia: PROSPECTA (M) SDN. BHD, 1995)

importance of fundamental concepts in the view of Islam. This is very useful for answering and confronting contemporary issues in the world. One of the fundamental elements that is a key concept is justice, which has a relationship or relationship with the topic of discussion.

*e. Ara'u Ahlu Al-Madinah Al-Fadhilah*

Al-Farabi is the researcher of this phenomenal work, this book was published by Maktabah Hilal, Mesir, Al-Azhar, Cairo.<sup>51</sup> In this book, he begins his study of the origin of the growth of a country, the goals of the state, the main country, and also the criteria for a state leader. He expressed his opinion that the purpose of the existence of a country is no different from the purpose of society, and not only to meet the needs of life. And this is supported by important elements, one of which is justice.

Secondary data is data that supports and strengthens the researcher's argument about the topic of discussion of his scientific work. The researcher will strengthen his argument by taking several books, journals, articles, and related essays to support and reinforce arguments.

### **3. The Technique of Data Analysis**

In a scientific paper, a writer will collect data that is then analyzed to get new information that is easier to understand. So to achieve this goal, this research will utilize some data collection techniques.

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<sup>51</sup> Abu Nashr Al-Farabi, *Ara'u Ahlu Al-Madinah Al-Fadhilah* (Mesir: Maktabah Hilal, 1995)

### a. Content Analysis Techniques

All the data collected by the researcher is sourced from the book of figures who took their thoughts in this discussion, namely S.M.N al-Attas and al-Farabi which will then be processed with content analysis techniques. Content analysis has many variations of meaning, one of which is defined by Berelson as content analysis is a qualitatively oriented technique, a measure of activity applied to certain units.<sup>52</sup> In another sense, it is defined as research that is an in-depth discussion of the content of written or printed information in the mass media.<sup>53</sup> One of the advantages of content analysis is that researchers do not use humans as research objects, either interviews or questionnaires, and this analysis can be used when survey research cannot be conducted.<sup>54</sup>

### b. Comparative Analysis Techniques

In addition to content analysis, comparative analysis techniques are also applied in writing this scientific paper. In the definition of analysis comparative is a research method that compares two or more objects, concepts, or phenomena to systematically identify their similarities and differences. The primary goal of this analysis is to understand the unique characteristics or specific patterns of the objects studied through a

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<sup>52</sup> Irfan Taufan A.M, *Analisis Naratif, Analisis Konten, dan Analisis Semiotik: Penelitian Kualitatif*, (Universitas Muhammadiyah Bone: Januari, 2019) p.2

<sup>53</sup> Irfan Taufan, *Analisis Naratif, Analisis Konten, dan Analisis Semiotik: Penelitian Kualitatif*, p.2

<sup>54</sup> Irfan, *Analisis Naratif, Analisis Konten, dan Analisis Semiotik: Penelitian Kualitatif*, p.5

comparative perspective.<sup>55</sup> If usually comparative analysis is applied in financial research, this time the researcher uses comparative analysis techniques to obtain new information from tables compiled about the phenomenological problems of justice and also theories from philosophical figures who discuss the theory of justice. Not only will al-Attas' theory of justice be compared with the theories of justice proposed by Western and Islamic scholars, but al-Farabi's theory of the ideal state will also be compared with the perspectives of various Western and Islamic scholars who discuss related theories.

#### **4. The Technique of Data Compiling**

As for the writing flow, the techniques used to compile this scientific paper are inductive and deductive, allowing for a balanced analysis that moves from specific observations to general principles and vice versa. This approach ensures a comprehensive examination of concepts, grounded in both detailed examples and overarching theories.

##### **a. Inductive Method**

Inductive techniques are usually written with a description of something from specific to general, while inductive techniques focus on existing objects with original objects.<sup>56</sup> The inductive method involves observing particular instances or cases and then synthesizing these observations to form broader

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<sup>55</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, (Alfabeta, 2012) p. 138.

<sup>56</sup> Moleong, L.J, *Metodologi Penelitian Kualitatif*. (Bandung: Remaja Rosdakarya, 2018), p.11-12



generalizations or theories. This method relies on empirical data and specific examples to gradually build a comprehensive understanding of a subject.

### **b. Deductive Method**

Deductive works the opposite, that is, working from general things to more specific things, and in deductive research we will find that the researcher will emphasize theory and hypothesis testing, not observation.<sup>57</sup> Unlike the inductive method, which builds theories from specific examples, the deductive method begins with established theories or general principles. It applies them to particular cases to test their validity. This approach allows researchers to evaluate how well theoretical concepts hold up when applied to real-world situations.

## **H. System of Study**

In this discussion, there will be 4 chapters of discussion, including:

In the *first* chapter, the research method for examining this scientific paper will be outlined, which includes the background of the problem, the formulation of the problem, the objectives of the research, and the significance of the research. The researcher will also discuss previous research related to the topic, the theoretical framework, the research methodology, and the systematics of the discussion in this scientific paper. The background and system must be placed in the first chapter as an overview of the issues that form the basis for this scientific work. This chapter will provide the foundation for formulating the discussion

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<sup>57</sup> Luhur Moekti Prayogo, *Penelitian Deduktif Dan Induktif (Research Method in Remote Sensing)*, no. December (2020), <https://doi.org/10.13140/RG.2.2.27977.16485>.

problems, ensuring that the research objectives are achieved and contribute to scientific knowledge.

In the *second* chapter, the researcher will discuss the biography of the figures present, also the main data related to the title variable. The researcher will explain the sub-section outlined, which covers the concept of justice and the state according to Islamic and Western scholars, each of whom holds a different perspective.

In the *third* chapter, the researcher as well as the theories referenced in examining the two scholars' views—namely, justice and injustice according to S.M.N. al-Attas, as well as the Ideal State and its opposite according to al-Farabi.

In the *fourth* chapter, the researcher will concluding the issues discussed throughout the paper. This chapter will also present the results of the research and analysis, along with recommendations and conclusions that will mark the conclusion of this scientific work.