

**THE CONCEPT OF JUSTICE ACCORDING TO
SYED MUHAMMAD NAQUIB AL-ATTAS**



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**THE CONCEPT OF JUSTICE ACCORDING TO SYED
MUHAMMAD NAQUIB AL-ATTAS**

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ABSTRAK

KONSEP KEADILAN MENURUT SYED MUHAMMAD NAQUIB AL-ATTAS

Netty Yuwanda

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Al-Attas sebagai salah seorang ilmuwan muslim kontemporer yang giat mengkritisi problematika kehidupan manusia modern, menawarkan gagasan-gagasan alternatif untuk menjadi solusi berbagai krisis di masyarakat Islam, salah satunya krisis keadilan. Konsep keadilan yang ditawarkan ini menjadi sangat menarik dan layak dikaji karena memadukan antara jawaban atas permasalahan kontemporer dan sumber-sumber klasik Islam, dengan alasan inilah peneliti mencoba untuk mengkaji ide tersebut.

Dalam mengkaji ide tersebut, peneliti menggunakan pendekatan filosofis untuk menyimpulkan ide-ide al-Attas mengenai keadilan yang kemudian dideskripsikan dan dianalisa secara kritis dengan menggunakan pemikiran atau konsep beberapa tokoh.

Adapun hasil dari penelitian ini adalah konsep keadilan yang digagas al-Attas, untuk mewakili ideology Islam, berkonotasi memurnikan *fitrah* manusia dengan cara mengembalikan fungsinya sebagai objek dan penegak keadilan. Karena keadilan yang diajarkan dalam Islam berlandaskan, berfokus dan memprioritaskan kebutuhan dasar serta *fitrah* manusia. Keadilan juga memiliki hubungan timbal balik dengan ilmu yang tak bisa dipisahkan. Karena keberadaan ilmu dapat menjadi sebab tegaknya keadilan, dan adanya keadilan menjadikan ilmu dapat terbentuk dan teraplikasikan dengan benar. Manusia membutuhkan ilmu yang akan menuntunnya mengetahui hakikat segala sesuatu untuk kemudian menempatkannya pada tempatnya yang tepat. Begitupun peran keadilan dalam pencarian dan pengaplikasian ilmu. Ilmu yang seharusnya membawa kedamaian dan kemaslahatan bagi manusia, malah akan membawa kekacauan jika tidak didasari keadilan. Selain itu, keadilan juga merupakan refleksi dari *fitrah* atau tujuan diciptakannya manusia sebagai seorang hamba dan *khalifah* di muka bumi ini. Hal ini dikarenakan keimanan seseorang kepada Allah akan mencerminkan kebajikan dan budi pekerti yang semuanya bersumber dari keadilan.

Adil merupakan refleksi keimanan seseorang. Konsep keadilan Al-Attas ini bertujuan untuk memanusiakan manusia dengan mengembalikan pada *fitrah*nya. Keadilan disini terfokus kepada bagaimana seharusnya manusia sebagai pusat keadilan menjalankan fungsinya sebagai hamba sekaligus *khalifah*. Konsep ini tidak terlepas dari upaya Al-Attas untuk menegakkan *kalimatullah* dan membentuk manusia yang bertauhid. Karena keadilan tidak bisa terwujud kecuali oleh orang yang benar-benar menegakkan syariat Islam. Ini sebuah idealism Al-Attas untuk menjadikan manusia bertauhid.

Kata Kunci: keadilan, Al-Attas, *fitrah*, *'abd*, *khalifah*

ABSTRACT
THE CONCEPT OF JUSTICE ACCORDING TO SYED MUHAMMAD NAQUIB
AL-ATTAS

Netty Yuwanda

36.2015.22.0524

Al-Attas as one of the contemporary Muslim scientists who actively criticize the problems of modern human life offers alternative ideas to be a solution to various crises in Islamic society, one of which is the crisis of justice. The concept of justice (*'adl*) offered is very interesting and worthy of review because it combines the answers to contemporary problems and classical Islamic sources, for this reason, the researchers tried to examine the idea.

In reviewing the idea, the researcher used a philosophical approach to deduce al-Attas' ideas about justice (*'adl*) which are then described and analyzed critically by using the thoughts or concepts of several figures.

The results of this study are the concept of justice initiated by al-Attas, to represent the ideology of Islam, its connotation purifying human nature (*fitrah*) by restoring its function as an object and enforcer of justice (*'adl*). Because justice is taught in Islam based on, focusing on and prioritizing basic needs and human nature (*fitrah*). Justice (*'adl*) also has a reciprocal relationship with the science that cannot be separated. Because the existence of science can be the cause of upholding justice (*'adl*) and the existence of justice (*'adl*) makes science (*'ilm*) can be formed and applied correctly. Humans need science that will guide them to know the nature of things (*fitrah*) and then put it in its proper place. Likewise, the role of justice (*'adl*) in seek and application of science (*'ilm*). The science that should bring peace and benefit to humans will actually bring chaos if it is not based on justice.

Justice (*'adl*) is the reflection of one's faith. Al-Attas concept of justice aims to humanize humans by returning to their nature (*fitrah*). Justice here focuses on how humans should be the center of justice to carry out their functions as *'abd* and *khalifah*. This concept is inseparable from the efforts of Al-Attas to uphold *kalimatullah* and form a monotheistic human. Because justice cannot be realized except by people who truly uphold Islamic sharia.

Keywords: justice, Al-Attas, human nature (*fitrah*), *'abd*, *khalifah*

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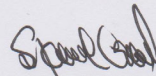
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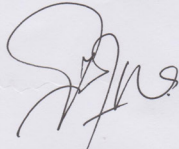
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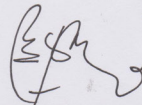
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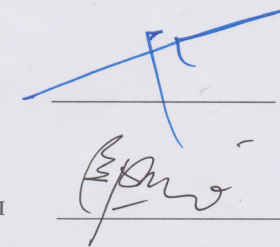


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2nd Examiner: Mrs. Maria Ulfa, M.Fil.I



DEDICATION

I dedicated this thesis to

My heroes, Mr. H. Abdullah and Mrs. Murni Suciati for their endless love, caring, sacrifices for educating and preparing me for my future, and their pray that always gain my strength to face the world.

My genius sisters, “Rithma Yanita and Davina Kirana Desva”; and My dearest brother, “Irgi Tri Wardani” for the craziest time we passed together. This brotherhood maturing me!

And for my big family for their moral and spiritual support; and the longing that always expressed.

MOTTO

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ
أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا
بَصِيرًا (النساء: ٥٨)

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ
أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا
غَافِلِينَ (الأعراف: ١٢٧)

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Sincerely Yours,

Netty Yuwanda
36.2015.22.0524

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CHAPTER ONE

INTRODUCTION

A. Background of Study

Justice is one of the values of humanity¹, which often debated about its barometer. Justice will be a long discourse in the history of human civilization,² since obtaining justice is a basic right for every human being. Nevertheless, justice to one party does not mean justice to the other party. As a consequence, the dominance of human lust manifestations is often to be a barometer of justice arbitrarily. Even though the concept of justice had outlined in the Al-Qur'an and tried to be applied in social life, it does not surely make humans agreement with decisions taken or the law applied.

For instance, one of the never-ending issues in justice is gender equality. The issue that feminists are particularly suing is women in Indonesia are still discriminated³ and have not fully attained the equality of rights as well as men in several ways. As the consequences, the issue of gender equality challenges Muslims' reliance on rights, roles, and responsibilities between men and women. In addition, it has caused Muslims' misunderstanding about sharia and justice interpretation. In this case, the lack of understanding of justice will cause another inequality.

¹ Kemetrian agama, *Tafsir Al-Qur'an Tematik; Hukum, Keadilan, dan Hak Asasi Manusia* (Jakarta: Aku Bisa, 2010), p.18

² Agung Hendaryana, *Memantapkan Profesionalisme Polri Di bidang Penegakan Hukum Dalam Rangka Mewujudkan Supremasi Hukum*, thesis unpublished, Postgraduate Program-Master of law Diponegoro University Semarang 2010, p. 1

³ Researcher from CEDAW (The Convention on the Elimination of All Forms of Discrimination against Women) Working Group, Estu Fanani, said women still often get discriminatory treatment in the political, economic, social, cultural and civil fields. The form also varies, including physical and psychological violence, negative stigma, domestication and marginalization. See: www.kompas.com 21 August 2016, accessed on 19 December 2018 at 12.31

In Western civilization, even though the suicide was as a despotic man (dzalim), this is only considered a zulm only to the extent in which this action revoking the khidmat (devotion) of a citizen against the State. Therefore, the injustice was not against himself, but against the Country and society. Here, the question is, is the state's law more important than an individual's right, while the highest purpose of building state is to keep the rights of every single man?

They regard equality as justice. As a consequence, since the man does not give everything an equal portion, names injustice (*zulm*). Such in giving right between man and women, and between men with other human beings. On the contrary, Islam taught *a'tii kulla dzi haqqin haqqahu*, gives something according to his rights. However, is giving the same portion to every single human justice? Is building a family in the spirit of equality also justice? Is justice only about the relationship between one creature with another person or his country? So, what is the real justice mean? What should be the basis in this justice?

Al-Attas as one of the contemporary Muslim scientists who actively criticize the problems of modern human life offers alternative ideas to be a solution to various crises in Islamic society, one of which is the crisis of justice. The concept of justice ('adl) offered is very interesting and worthy of review because it combines the answers to contemporary problems and classical Islamic sources. Al-Attas was one of Muslim philosopher who carried out such a kind of endeavor to bring the pride of Muslims back.⁴ Therefore, seeing this discourse on justice, the researcher wants to examine how the concept of justice according to Syed Naquib Al-Attas.

B. Problem of Study

In order to highlight the focus of this research, based on the background above, the researcher formulates the problem of this study as **“How was Al-Attas’ idea on Justice?”**

⁴ Naquib Al-Attas, *Risalah Untuk Kaum Muslimin*, (Kuala Lumpur: ISTAC, 2001), p. 4-5

C. Purpose of the Study

Based on the previous formulation, the purpose of this research to analyze and describe a comprehensive idea of Al-Attas on Justice.

D. Significance of the Study

This study is hoped to be a valuable contribution. This is classified into two kinds, as follow:

a. Theoretical of Significance

To enrich the literature treasury especially for student Aqeedah and Islamic Philosophy in Theology Faculty of Darussalam University.

b. Practical of Significance

1. To deliver information for further research about justice
2. To help the society in understanding the right concept of justice, in this case, Naquib Al-Attas' idea on justice. That will affect their behavior in real life.
3. This work is an effort to keep Muslim's faith Aqeedah from the hegemony of Western secular ideology which is more intensified on Islamic thought.

E. Literature Review

The researcher found out some research had relevancy with this research topic, those are:

First, **“Teori Keadilan, Studi Komparatif Atas Pemikiran John Rawls dan Fazlur Rahman”**, written by Ulumuddin, collegian of Islamic State University of Sunan Kalijaga Yogyakarta, 2009. The researcher of this thesis concerned about the concept of justice in John Rawls and Fazlur Rahman's sight by comparative method, to analyze the similarity and dissimilarity of their concept. This research highlights the moral and ethical, which has close relevancy with the theory of justice. Nevertheless, it greatly differs from the topic that will enlarge upon this research. The differential is on the personage, he is Syed Muhammad Naquib Al-Attas,

which exactly has a different idea.

Second, **“Konsep Keadilan Dalam Al-Qur’an” (Telaah Kata *Al-’adl* dan *Al-Qist* Dalam Tafsir al-Qurtubi)** written by Akhmad Saikuddin, collegian of Islamic State University of Sunan Kalijaga Yogyakarta, 2014. The researcher of this thesis concerned to describe the meaning of *al-adl* and *al-qist* and their use in Holy Qur’an with the descriptive analysis method. The researcher concludes that *al-’adl* and *al-qist*, both often meant by justice. But *al-’adl* is more general than *al-qist*. *Al-’adl* is disguised invisible justice (*khafi*) such as the judge’s decision. But *Al-qist* is clear visible justice (*zahir*) such as the obligation in giving proper measurement (*al-kayl wa al-wazn*). Nevertheless, the research it greatly differs from the topic that will enlarge upon this research. The differential is on the subject. Previous research defines the concept of justice based on *tafsir* book, but this research will define the concept of justice base on the personage’s idea, he is Syed Muhammad Naquib Al-Attas.

Third, **“Syed Muhammad Naquib Al-Attas, The Concept Of Religion (*Din*) And Civilization (*Tamaddun*)”**, written by Esti Rahmaningrum collegian of researcher Darussalam University, Ushuluddin Faculty, 2014. This study discussed some important points of Syed Naquib Al-Attas’ idea on *din* and *tamaddun* by the descriptive analysis method. The researcher looked that Al-Attas is the first scholar who released a new theory of *din* and *tamaddun*. It is intently described a concept of the *din* and *tamaddun* completely. She concludes *din* is not only a religious concept, but it is also very applicable to be the foundation of civilization. Although this research has the same personage, it has greatly differed from the topic that will enlarge upon this research. It is his concept of justice that discussed infrequently by many scholars, as the solution of secular Western thought.

F. Theoretical Framework

This study based on a philosophical approach.⁵ The conceptual foundation used as an affirmation of the research title or defining several concepts used in research by referring to reliable and credible sources in accordance with the scientific field.⁶ Given the urgency of the theoretical framework itself, the researcher sees that opinions and concepts from highly competent thinkers and scholar are required.

Etymologically, in the Oxford dictionary, justice means “*the justice treatment of people*”.⁷ Justice means not being biased or put something in order properly.⁸ The word al-’*adl* in terms of Arabic language contains various meanings,⁹ and the most popular one is placing something in its proper place”,¹⁰ which has an antonym of injustice (al-*zulm*). Justice also interpreted as a balanced act in accordance with the provisions, does not justify the wrong and does not blame the right, despite facing certain consequences. Terminologically justice is about action, decision, treatment, and so on. Justice, including; not exceed or reduce than is reasonable; impartial and give an unbiased decision; in accordance with the ability and level or position, holding on to the truth, and not arbitrary.¹¹ Therefore, to solve the problems that will be faced in the future, as a consequence of

⁵ Philosophical approach in Islamic studies endeavors to conclude universally by examining the problem’s root. This is basic method radically and integral, because discussed something about its essence and reality. See: Supiana, *Metodologi Studi Islam* (Jakarta: Ditjen Pendis Kemenag RI, 2012), p. 96

⁶ Tim Penyusun, *Pedoman Penulisan Skripsi*, (Ponorogo: Unida Press, 2015), p.28

⁷ A.S.Hornby, *Oxford Advanced Learner’s Dictionary of Current English*, (Oxford: Oxford University Press, 2015), p. 842

⁸ Abi al-Fadhl Jamaluddin Muhammad al-Mishriy ibn Mukarram ibn Manzur al-Afriqiy, t.t., *Lisan al-’Arab*, Jilid XI, (Beirut: Dar Sader), p. 430

⁹ See: jamaluddin Muhammad Ibn Mukarram al-Ansariy, *Lisan al-’Arab*, juz 13-14 (Mesir: Dar al-Misriyyah li al-Ta’lif wa al-Tarjamah, t.t.), p.456-463; Muhammad Husain al-Tabatabaiy, *Al-Mizan fi al-Tafsir al-Qur’an*, juz 12 (Beirut: Musasah al-A’la li al-Matnu’at, t.t.), p. 330

¹⁰ Jamil Saliba, *al-Mu’jam al-Falsafiy bi Alfaz al-’Araby yah wa Inkliziyyah wa al-Latiniyyah*, Juz II (Beirut: Dar al-Saqafah, t.t.), p. 33

¹¹ Peter Salim dan Yenny Salim, *Kamus Bahasa Indonesia Kontemporer*, (Jakarta: Modern English Press, 1991), p. 12

misconception injustice, then we need an opinion to look at the thoughts or idea of the figures to be discussed.

According to Al-Ghazzali, Justice is one of the cardinal virtues that produced by inter-action of intellect, self-assertion, and appetite.¹² Justice is the virtue of keeping the golden mean between extremes of science, self-assertion, and appetite, and how to maintain a balance between them. And its opposite is injustice (*zulm*). That is going beyond the prescribed limits. Justice requires that someone should fulfill someone's rights. For instance, justice in politics means that various groups in the city be organized with the proper attention and do that allowed for the different elements. Everything should be placed in its proper place.¹³ His thought to be a reference of the thinker or philosopher after.

Al-Ragib al-Isfahaniy divides justice into two kinds. First, absolute justice whose judgment based on reason and universal, for it will not change and disappear throughout the ages; secondly, the justice set forth through the provisions of syari'ah which exchangeable and possible cancellation, in line with the importance and change of times.¹⁴ In his thought, we can determine its barometer according to the type of that justice.

Justice often misunderstood by equality, especially in terms of quantity. However, both greatly differ. A representative example is in the matter of fighters for gender equality. They have a misconception about justice. They approached the verses of the Qur'an which say that man and woman inequality but *taqwa*,¹⁵ whereas, in their view, the general example shows man and woman not being treated equally in rights and obligations.

¹² Prof. M. 'Umaruddin, *The Ethical Philosophy of Al-Ghazzali*, (Delhi: Adam Publishers and Distributers, 1996), p.197

¹³ *Ibid.*, p. 203-204

¹⁴ Al-Ragib al-Isfahaniy, *Mu'jam Mufradat Alfaz al-Qur'an*, (Kairo: Dar al-Katib al-'Araby, t.t.) , p. 337

¹⁵ "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted. (Al-Hujuraat [49]:13)

This is corroboration about their misconception of justice. Actually, the case is every single human need to treat properly on his necessary and ability, not similarly. As a consequence, it causes misconception of justice that should be absolute value if given according to human nature (*fitrah*).

Many scholars and philosophers have discussed the concept of justice. Looking at the complex problem regarding understanding to the misconception of justice, the researcher tries to present a concept from a contemporary and competent personage who masters contemporary problems and can be a handle or a reference as a solution to the confusion that occurs. Therefore, the researcher wants to raise Syed Naquib Al-Attas' idea as a foundation in justice case.

G. The Methodology of Study

The method is a way of thinking according to the rules and systems that have been determined.¹⁶ While research is a series of planned and systematic steps to solve problems or get answers for questions.¹⁷ Research carried out based on data that are written from various sources relating to the subject matter of the researcher who adopted it, whether it is primary, namely the character's work, or secondary, namely other sources that closely related to the ideas of the personage adjusted with existing research objects.¹⁸ So, in this research, the researcher uses the methodology below:

1. Research Design

Research design is a procedure and technique in planning research that is useful as a guide for developing strategies that produce research models.¹⁹ The sort of research design that the researcher used is library research, which focuses on thought's

¹⁶ Drs. Sudarto, M.Hum, *Metode Penelitian Filsafat*, (Yogyakarta: Raja Grafindo Persada, 2002), p. 41

¹⁷ Rony.H.Sumitro, *Metodologi Penelitian Hukum*, (Jakarta: Ghalia, 1982), p. 19

¹⁸ Winarko Surakhman, *Pengantar Penelitian Ilmiah: Dasar Metode Teknik* (Bandung: Tarsito, 1990), p. 182. see Anton bakker and Ahmad Charris Zubair, *Metodologi Penelitian Filsafat* (Yogyakarta: Kanisius, 1990), p. 61

¹⁹ Tim Penyusun, *Pedoman Penulisan Skripsi.....*, p. 28-29

character and all of the impacted aspect.²⁰ Thus, she tries to gather data with deep relevancy with the topic of research.

2. Research Object

The research object is the nature of the state of an object, person, or the center of attention and research objectives.²¹ Library research has two main data sources, which be the reference. They are primary and secondary sources. The primary source could direct the researcher to the data of the topic.²² On the other hand, the secondary will strengthen the researcher's argumentation.

a. The Primary Data Sources

The primary sources in this research are books associated with the topic as follow:

On Justice and the Nature of Man: A Commentary on Surah Al-Nisa (4): 58 And Surah Al-Mu'minun (23): 12-14 which written by Naquib Al-Attas himself and published by IBFIM, Kuala Lumpur, Malaysia, 2015. In his book, he provides us with his *Tafsīr*, his explication and commentary of the verses in two *Sūrahs* of the Qur'an: *Sūrah al-Nisā'* verse 58 and *Sūrah al-Mu'minūn* verse 12-14. He shares his philosophical insights, which reveal his nearly unique perception. The singular crucial point of this work is, there is an intimate connection between justice and the nature of man as an individual person.

Risalah Untuk Kaum Muslimin. Written by Naquib Al-Attas himself and published by ISTAC, Kuala Lumpur, Malaysia, 2001. In this book, Al-Attas discusses many concepts, such as the concept of culture, religion, and one of them is the concept of justice. The concepts that Al-Attas describes in this book as a response and warning to Muslims for the world's problems,

²⁰ Anton Baker, *Metode-Metode Filsafat*, (Jakarta: Ghalis Indonesia, 1984), p.138

²¹ Tim Penyusun, *Pedoman Penulisan Skripsi*,..... p. 29

²² Atang Abdul Halim and Dr. Jaih Mubarrok, *Metodologi Studi Islam*, (Bandung: PT Rema Rosdakarya, 2003), p. 225

one of them is the Muslims have forgotten the main purpose of human creation. In addition, there are too many concepts of West thought that permeate Muslim thought so that Muslims slip from the main foundation, namely Islam.

Islam dan Secularism. Written by Naquib Al-Attas himself and published by PIMPIN, Bandung, 2010. Briefly, this book provides a basic understanding of the origin of Secularization that would cause confusion and thus discussing ways to isolate these elements and key concepts that neglects the nature of human to seek God in culture and civilization. In addition, one of the other concepts is justice. Numerous original and profound ideas are contained in this book—arrived at chiefly through a critical study of the Muslim tradition—such as the concepts of *din*, *'adl*, *hikmah*, *adab*, *ma'na*, *ta'dib*, and their significance in the development of an Islamic system of education.

Prolegomena to the Metaphysics of Islam. Which written by Naquib Al-Attas himself and published by ISTAC, Kuala Lumpur, Malaysia, 1995. No book of its kind, in profundity as well as the magnitude of scope and comprehensive grasp of modern intellectual challenges facing the contemporary Muslim World, appeared in the last century. The book deals with the fundamental question of the nature of 'worldview' according to Islam -a question that has never really been raised in our time. The fundamental elements of the worldview of Islam, together with the key terms and concepts that they unfold, are elaborated in detail in this book, including justice.

b. Secondary Sources

The researcher takes the secondary sources from the works written by other competent that concerned the works on justice which including books, articles, journal, website, etc.

3. Data Collection Techniques

The appropriate method of collecting data for such as this research is literary research. Literary research is research method for collecting relevant information according to the problem of research. This method is one of qualitative research method located in the library that analyzes document, books, journals, archives, reports, and so on.²³ This method facilitates the researcher in building the theoretical framework and proving hypothesizes according to Syed Muhammad Naquib Al-Attas' concept on justice.

4. Data Analysis Method

Data analysis is organizing, sorting, classifying, and categorizing data to find hypotheses from the data obtained.²⁴ Data Collection Techniques are intensive activities that require deep understanding, ingenuity, creativity, conceptual sensitivity, and hard work in a study.²⁵

After gathering data from sources, it will be analyzed using appropriate methods. They are the descriptive and analytical method. The aim of the descriptive method is describing the research's result to deliver a new understanding of the topic.²⁶ and describing the sources of research systematically. This will be beneficial for building a basic view of the justice concept.

The analytic method will be applied for discovering Syed Muhammad Naquib Al-Attas' concept on justice. Thus, with the collected data, the researcher will arrange, sort, group, and categorize it.

²³ Andi Prastowo, *Metode Penelitian Kualitatif Dalam Perspektif Rancangan Penelitian*, (Yogyakarta: Ar-Ruzz Media, 2011), p. 190

²⁴ L. Mleong, *Metodologi Penulisan Kualitatif*, cet. Ke-1 (Bandung: Remaja Rosdakarya, 1990), p. 10

²⁵ Tim Penyusun, *Pedoman Penulisan Skripsi*,.... p. 29

²⁶ Anton Bakker and Achmad Charris Zubair, *Metodologi Penelitian Filsafat*, (Yogyakarta: Kanisius, 1990), p. 54

H. System of Study

This Research containing four chapters, they are:

Chapter one is building the method of research that arranged by the background of the study, the problem of study, its purpose and importance. In this chapter, the researcher will explain some literature review about this domain of study, theoretical framework, methodology, and system of study.

In chapter two, the research emphasizes the basic information of the two variables, Syed Naquib Al-Attas and justice. The researcher will explain more about Biography of Syed Muhammad Naquib Al-Attas, which containing Al-Attas's Life History and His Education, Work of Scholarship, The Development of Al-Attas' thought; The definition of justice epistemologically and terminologically; the meaning of justice in Al-Qur'an according to interpreter (*mufassir*), ulama', and philosopher.

Chapter three discuss Syed Muhammad Naquib Al-Attas' concept on justice, which will be discussed systematically by the researcher as; human as central of Justice, justice as the Principal of 'Ilm, and justice as a reflection of Muslim's faith. This chapter will be the main topic of this writing.

Chapter four, this chapter will summarize several problems, which discussed in the previous chapters. Moreover, this chapter will discuss the result of the research, conclusion, suggestion, and continuing by closing.

CHAPTER TWO

NAQUIB AL-ATTAS AND JUSTICE

A. Biography of Syed Muhammad Naquib Al-Attas

Syed Muhammad Naquib Al-Attas is one of the most influential contemporary scientific figures in the world today. He is widely known as a great thinker, scholar, linguist, philosophy, history, and Sufism. Its scientific contribution is recognized and used as a reference by domestic and foreign intellectuals, Muslims and non-Muslims, especially in the fields of philosophy, history, and education. He succeeded in elaborating on a number of fundamental concepts very clearly and defiantly, including the concept of 'din', the concept of science, the concept of 'adab', the concept of fitrah, the concept of education, the concept of university, the concept of Islamization of science, the concept of justice, and many more.²⁷

1. Life History and His Education

Syed Muhammad Naquib Al-Attas ibn Ali ibn Abdullah ibn Muhsin Al-Attas, who was born on September 5, 1931, in Bogor, West Java Indonesia is an expert in various scientific fields, such as metaphysics, philosophy, theology, history, and literature.²⁸ Al-attas is the second son of the couple Syed Ali ibn Abdullah ibn Muhsin Al-attas and Syarifah Raquan Al-'Aydarus. His elder brother Syed Hussein Al-Attas, a sociologist and former vice-chancellor of the University of Malaya. While his younger brother was named Syed Zaid, a chemical engineer and former lecturer at the MARA Institute of Technology.²⁹

Al-Attas was born in a blue-blooded family, from his father and mother. He was born as a Ba'alawi family with a genealogy

²⁷ Ismail al-Alam, *Karir dan Karya-karya Al-Attas*, dalam jurnal ISLAMIA, Vol. XI, No.2, Agustus 2017, p. 7

²⁸ Wan Mohd Nor Wan Daud, *Filsafat dan Praktik.....*, p. 45

²⁹ *Ibid.*, p. 46

to Imam Hussein, grandson of Prophet Muhammad SAW. His father, Syed Ali ibn Abdullah Al-Attas is from Saudi Arabia who is a descendant of scholars and well-known Sufism experts from the Sayyid group.³⁰ In Johor Syed Ali ibn Abdullah Al-Attas is still among the nobles. His mother, Syarifah Raquan Al-'Aydarus, is a descendant of Sundanese nobility in Sukapura, West Java.

Al-Attas's ancestors became the guardians, scholars and well-known people in his country. From the mother side, there was Muhammad Al-Aydarus, a scholar, teacher and spiritual guide of Syed Abu Hafis 'Umar ba Syaiban from Hadramaut, who later led Nur Al-Din Al-Raniri one of the leading scholars in the Malay, to Rifa'iyah.³¹

From his father's side, his grandfather, Syed Abdullah ibn Muhsin ibn Muhammad Al-Attas was a guardian who had an influence not only in Indonesia but also to Arab countries. His grandmother, named Ruqayah Hanum, is descendant of Turkish aristocrats. Ruqayah married Ungku Abdul Majid, the younger brother of Sultan Abu Bakar Johor (w. 1895). Sultan Abu Bakar Johor was the husband of Ruqayah's younger brother named Khadijah, who later became Queen of Johor after the death of Sultan Abu Bakar. After Ungku Abdul Majid died, Ruqayah married Syed Abdullah Al-Attas and was blessed with a son, Syed Ali Al-Attas.³² The great family of Syed Muhammad Naquib Al-Attas has a tremendous influence on his education. From the mother's family,

³⁰ The genealogy of the Al-Attas family in his personal collection shows that he was the 27th descendant of the Prophet Muhammad, through the sayyid lineage in the Ba'Alawi family in Hadramaut. In the Islamic tradition itself, the title of Sayyid is a title for direct descendants of the Prophet. *Ibid.*, p. 431

³¹ The Rifa'iyah Order was founded by Abul Abbas Ahmad ibn Ali Ar-Rifai. This congregation grew and developed in Iraq, then spread to various other regions such as, Turkey, Damascus, India, Egypt and Syria. In Indonesia, the center of the Rifa'iyah Order is in Aceh, brought by Sheikh Nur Al-Din Al-Raniri. *Ibid.*, p. 45

³² *Ibid*, p. 46

Al-Attas was educated in Islamic sciences, while from her father's family in Johor, she gained a very useful education to develop the basic language, literature, and Malay culture.

Al-Attas began his formal education when he was five years old at Ngee Heng Elementary School (1936-1941) in Johor. In Johor, Al-Attas lives with his uncle Ahmad. When Japan took control of Malaysia Al-Attas and his family returned to Indonesia. In Indonesia, Al-Attas continued his education at school 'Urwah al-Wusqa, Sukabumi, West Java (1941-1945), madrasah that used Arabic as the language of instruction.³³ It was here that Al-Attas began to explore understandings of the strong Islamic tradition, especially about *tarekat* and *Sufis*.

After World War II, in 1946, Al-attas went to further education in Johor, Bukit Zahrah School in 1946-1950 and later in English College. At that time Al-Attas lived with one of his uncles, Ungku Abdul Aziz ibn Ungku Abdul Majid, the Sultan's nephew who later became the sixth modern Johor Menteri Besar.³⁴ Al-Attas spent a lot of time reading and exploring historical, literary, and religious manuscripts and Western classical English books in his uncle library.³⁵

After completing high school, in 1951, he enrolled in the Malay regiment as a cadet (candidate officer) with number 6675. Because of his discipline and achievements, Al-Attas was chosen by General Sir Gerald Templer who was then British High Commissioner to follow military education in Eton Hall, Chester, Wales, then at the Royal Military Academy, Sandhurst, England (1952-1955). During his stay in England, Al-attas knew and understood the views of life and Western thought,³⁶ and met for the

³³ Ismail al-Alam, *Karir dan Karya.....*, p. 8

³⁴ *Ibid.*, p. 8

³⁵ Wan Mohd Nor Wan Daud, *Filsafat dan Praktik.....*, p. 47

³⁶ *Ibid.*, 48

first time with Sufism metaphysics, especially from Jami's works, which were collections of campus libraries.³⁷

As soon as he arrived from Sandhurst, Al-Attas was assigned as an office clerk in the regiment of the Malayan royal army, which at that time was facing communist attacks. But Al-Attas's interest in science made him withdraw voluntarily from the regiment of the Malayan royal army and took him to the University of Malaya. Al-attas continued his studies at Malaya University (1957-1959) in Singapore and took the Faculty of Social Sciences. During his undergraduate education, Al-Attas succeeded in writing two books, namely the *Rangkaian Rubaiyat* printed by the Language and Library Board and *Some Aspects of Sufism as Understood and Practiced Among the Malaysia* which was published by the Malaysian Sociology Research Institute.³⁸ The book was written based on his research throughout Malaysia to find important Sufi figures to know the teachings and practices of their Sufism.³⁹

Because of the brilliance of the contents of his second book, in 1959, the Canadian government through the Canada Council Fellowship gave Al-Attas a three-year scholarship to study at the Institute of Islamic Studies,⁴⁰ McGill University, Montreal. At McGill University, Al-Attas met with well-known scholars, such as Sir Hamilton A. Gibb⁴¹, Fazlur Rahman (1919), Toshihiko Izutsu, and Syed Hossein Nasr. With a thesis entitled 'Raniri and the Wujudiyah of the 17th Century Aceh' Al-Attas succeeded in

³⁷ Ismail al-Alam, *Karir dan Karya.....*, p. 8

³⁸ Wan Mohd Nor Wan Daud, *Filsafat dan Praktik.....*, p. 49

³⁹ Ismail al-Alam, *Karir dan Karya.....*, p. 8

⁴⁰ The institute was founded by a philosopher and comparative religion expert, Wilfred Cantwell Smith.

⁴¹ Sir Hamilton Gibb is an English orientalist. He was born in 1885 in Alexandria and died in 1971 at the age of 76. Gibb argues that revelation is a picture of the personal experience of the Prophet Muhammad. See: Moh. Fudholi, *Relasi Antagonistik Barat-Timur: Orientalisme Vis A Vis Oksidentalisme* in journal *Teosofi: Jurnal Tasawuf dan Pemkran Islam*, Vol. 2, NO. 2, (Desember, 2012), p. 397

getting the M.A title from McGill University in 1962⁴² with one of his thesis supervisors Mohammad Rasjidi, being the First Minister of Religion of the Republic of Indonesia, who was a visiting professor at the campus.⁴³

In 1965, with his dissertation entitled ‘The Mysticism of Hamzah Fanshuri’ under the guidance of A. J. Arberry and Martin Lings, Al-Attas received his Ph.D. from SOAS (School of Oriental and African Studies), University of London, and graduated with satisfactory grades. During his time as a student, Al-Attas was very active in correcting negative views on Islam and preaching spreading pure Islamic teachings. The da’wah activities carried out by Al-Attas succeeded in making some people aware that they wanted to embrace Islam.⁴⁴

2. Work of Scholarship

Syed Muhammad Naquib Al-Attas’s scholarly work on Nur al-Din ar-Raniri and Hamzah Fansuri in the two major campuses make it as authoritative in two fields at once. That is the Malay scene and Islamic thought (philosophy, kalam, and tasawuf).⁴⁵ After attending his doctoral studies, Al-Attas returned to Malaysia (1965) and was later appointed Head of Literature⁴⁶ at the Faculty of Malay Studies, University of Malaya, Kuala Lumpur. From 1968 to 1970, Al-Attas served as Dean of the Faculty of Literature at the same campus and later became Senior Founder of the National University of Malaysia (UKM). He also founded and led the Institute of Languages, Literature, and Malay Culture (IBKKM).⁴⁷

⁴² Wan Mohd Nor Wan Daud, *Filsafat dan Praktik.....*, p. 49

⁴³ Ismail al-Alam, *Karir dan Karya.....*, p. 8

⁴⁴ Wan Mohd Nor Wan Daud, *Filsafat dan Praktik.....*, p. 50

⁴⁵ Ismail al-Alam, *Karir dan Karya.....*, p. 9

⁴⁶ Syed Muhammad Naquib al-Attas, *Risalah untuk Kaum.....*, p. i

⁴⁷ Wan Mohd Nor Wan Daud, *Filsafat dan Praktik.....*, p. 50

In the 1980s, Al-Attas obtained the Tun Abdul Razak Chair in Southeast Asian Studies at the University of Ohio, United States. While on this campus he again conducted research on Nur Al-Din Al-Raniri which brought him together with Wan Mohd Nor Wan Daud, a student of neo-modernist Muslim philosopher Fazlur Rahman⁴⁸ who later became an Al-Attas believer and his main interpreter of thought. After returning from the United States, Al-Attas was appointed by the finance committee of the International Islamic University of Malaysia (IIUM) to become a University Professor in the field of Islamic thought and civilization. In December 1987, the Malaysian Minister of Education, Anwar Ibrahim authorized him to establish and become chancellor of the International Institute of Islamic Thought and Civilization (ISTAC). In his career, he was assisted by Wan Daud.⁴⁹ In the 2000s Malaysia's political atmosphere heated up and affected the ISTAC, Al-Attas then Wan Daud resign from their duty.⁵⁰

Because the intelligence and breadth of his science Al-Attas were trusted to lead various conferences and received many awards. Like, led a panel discussion at the 29th International Congress of the des Orientalistes in Paris, 1973⁵¹; became the main consultant for the holding of the 1976 International Islamic Festival (World of Islam Festival) in London while also being a speaker and envoy at the International Islamic Conference (International Islamic Conference); In 1977 he became a speaker at the First World Conference on Islamic Education in Mecca; In 1976-1977 he was a Visiting Professor at Temple University, United States; A year later, he was asked by UNESCO to lead a meeting of Islamic historians

⁴⁸ Wan Mohd Nor Wan Daud, *Rihlah Ilmiah*, (Jakarta, UTM-CASIS & INSISTS, 2012), p. 116-118

⁴⁹ *Ibid.*, p. 119

⁵⁰ Ismail al-Alam, *Karir dan Karya.....*, p. 9-10

⁵¹ Syed Muhammad Naquib al-Attas, *Ma'na Kebahagiaaan dan Pengalamannya dalam Islam*, terj. Muhammad Zainy Uthman (Kuala Lumpur: ISTAC, 2002), p. xix

in Aleppo, Syria.⁵² Al-Attas was awarded the first Abu Hamid Al-Ghazali Chair of Islamic Thought by Dato ‘Seri Anwar Ibrahim.⁵³ In 1994 King Hussein from Jordan appointed him a Member of the Royal Academy of Jordan, and in 1995 the University of Khartoum, Sudan, awarded an honorary doctorate (D.Litt).⁵⁴

According to Wan Daud’s testimony, the presence of Al-Attas in all the events was sole because they wanted to give something of value, namely outlining the great ideas of Islam, resolving the historical problems of Muslims, and correcting misunderstandings. On every occasion, Al-Attas always uses Islamic judgments including textual, logical, philological, comparative and empirical rules, if needed.⁵⁵

The scientific ethos produces important works in all fields under its control. He has written more than 30 books and monographs that have been translated into various languages, such as Arabic, Persian, Turkish, Urdu, Indonesian, French, German, Russian, Bosnian, Japanese, Indian, Korean and Albanian. As well as articles that have been submitted totaling more than 400 and have been submitted in Malaysia or abroad between the mid-1970s - 1980. Among them:

1. *Rangkaian Ruba’iyat*, (Kuala Lumpur: Dewan Pustaka dan Bahasa, 1959)
2. *Some Aspects of Sufism as Understood and Practiced Among Malay*, (Singapore: Malaysian Sociological Research Institute, 1963)
3. *Raniri and the Wujudiyah of 17th Century Aceh*, (Singapore: Royal Asiatic Society, Malaysia office, 1966)
4. *The Origin of the Malay Sya’ir*, (Kuala Lumpur: DBP, 1968)

⁵² *Ibid.*, p. xx

⁵³ Wan Mohd Nor Wan Daud, *Filsafat dan Praktik.....*, p. 53-54

⁵⁴ Wan Mohd Nor Wan Daud, *Rihlah Ilmiah.....*, p. 228

⁵⁵ *Ibid.*, p. 227-228

5. *Preliminary Statement on a General Theory of the Islamization of the Malay-Indonesian Archipelago*, (Kuala Lumpur: DBP, 1969)
6. *The Correct Date of the Terengganu Inscription*, (Kuala Lumpur: Museums Department, 1969)
7. *The mysticism of Hamzah Fanshuri*, (Kuala Lumpur: University of Malaya Press, 1970).
8. *Concluding Postscript to the Origin of the Malay Sya'ir*, (Kuala Lumpur: DBP, 1971)
9. *Islam Dalam Sejarah Dan Kebudayaan Melayu*, (Kuala Lumpur: National University of Malaya, 1972)
10. *Islam Dalam Sejarah dan Kebudayaan Melayu*, (Kuala Lumpur: Universiti Kebangsaan Malaysia, 1972)
11. *Comments on the Re-examination of Al-Raniri Hujjat Al-Shiddiq: A Refutation*, (Kuala Lumpur: Museums Department, 1975)
12. *Islam: The Concept of Religion and the Foundation of Ethics and Morality*, (Kuala Lumpur: Angkatan Belia Islam Malaysia, (ABIM), 1976)
13. *Islam and Secularism*, (Kuala Lumpur: ABIM, 1978)
14. *Aims and Objectives of Islamic Education: Islamic Education Series*, (London: Hodder and Stoughton and King Abdulaziz University, 1979)
15. *The Concept of Education in Islam*, (Kuala Lumpur: ABIM, 1980).
16. *Islam, Secularism and The Philosophy of the Future*, (London and New York: Mansell, 1985)
17. *A Commentary on the Hujjat Al-Shiddiq of Nur Al-Din Al-Ranri*, (Kuala Lumpur: Kementerian Kebudayaan, 1986)
18. *The Oldest Known Malay Manuscript: A 16th Century Malay Translation of the 'Aqa'id of Al-Nasafi*, (Kuala Lumpur: Dept. Penerbitan Universitas Malaya 1988)

19. *Islam and the Philosophy of Science*, (Kuala Lumpur: ISTAC, 1989)
20. *The Nature of Man and The Psychology of the Human Soul*, (Kuala Lumpur: ISTAC, 1990)
21. *The Intuition of Existence*, (Kuala Lumpur: ISTAC, 1990)
22. *On Quality and Essence*, (Kuala Lumpur: ISTAC, 1990)
23. *The Meaning and Experience of Happiness in Islam*, (Kuala Lumpur: ISTAC, 1994)
24. *The Degrees of Existence*, (Kuala Lumpur: ISTAC, 1994)
25. *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Elements of the Worldview of Islam*, (Kuala Lumpur: ISTAC, 1995).
26. *Fundamental Elements of The Word View of Islam*, (Kuala Lumpur: ISTAC, 1995)
27. *Risalah Untuk Kaum Muslimin*, (Kuala Lumpur: ISTAC, 2001).
28. *The ICLIF Leadership Competency Model (LCM): An Islamic Alternative*, (Kuala Lumpur: The International Centre for Leadership in Finance (ICLIF), 2007)
29. *Tinjauan Ringkas Peri Ilmu dan Pandangan Alam*, (Penang: Universiti Sains Malaysia, 2007)
30. *Historical Fact and Fiction*, (Malaysia: UTM, 2011)
31. *Konsep Pendidikan Dalam Islam*, (Bandung: Mizan, No year)
32. *On Justice and The Nature of Man A Commentary on Surah al-Nisa(4):58 and Surah al-Mu'minin(23): 12-14*, (Kuala Lumpur: IBFIM, 2015)

3. The Development of Al-Attas Thought

Syed Muhammad Naquib Al-Attas is a well recognized in the world of contemporary Islamic thought. From his hand, many scientific works have become references. His works show the scientific quality that is very awake and disciplined.⁵⁶ Recognizing

⁵⁶ Iftitah, *Tafsir-Tafsir Pemikiran Al-Attas*, in journal ISLAMIA, volume XI, No.2, Agustus 2017, p.3

one's work and thoughts does not feel solid if it is not equipped with knowing the person behind the great works and brilliant thinking. Maturity and depth of reflection and the thought of one's mind will be reflected in the scientific journey.

The great family of Syed Muhammad Naquib Al-Attas has a tremendous influence on his education. From the mother's family, Al-Attas was educated in Islamic sciences, while from her father's family in Johor, she gained a very useful education to develop the basic language, literature, and Malay culture. Therefore the nuances of science are very strong in this family.

Education that Al-Attas did greatly influence the formation of his thoughts and views. Madrasah *Urwatul Wutsqo*, Sukabumi (1941-1945) plays a role in introducing Arabic to al-Attas because Arabic is used as a conveyor in the School.⁵⁷ Here Al-Attas begins to deepen understanding of strong Islamic science, especially about *tarekat* and *sufi*.

His love for science was reflected when al-Attas went to further education in Johor and lived with one of his uncles. He spent his youth reading and exploring historical, literary, and religious manuscripts and Western classical English books found in his uncle's library,⁵⁸ Ungku Abdul Aziz ibn Ungku Abdul Majid, the Sultan's nephew who later became the Chief Minister of the Modern Johor sixth. It is, therefore, no wonder that his science of history and literature is incredible. The concepts he conceived refer to the guidelines of Muslims. Even the works produced on the basis of the deep-rooted understanding creates the concepts of his mind that have inspired many to study it deeper.

⁵⁷ Ismail al-Alam, *Karir dan Karya.....*, p. 8

⁵⁸ Wan Mohd Nor Wan Daud, *Filsafat dan Praktik.....*, p. 47

Al-Attas began to recognize and understand the views of life and Western thought,⁵⁹ and became acquainted with Sufism metaphysics, especially from the campus library collection⁶⁰ when he attended military education at Eton Hall, Chester, Wales, and the Royal Military Academy, Sandhurst, England (1952-1955). His mastery of the social sciences was inseparable from his decision to resign voluntarily from the regiment of the Malayan royal army and continued his studies in social sciences studies, University of Malaya (1957-1959). That happened because of his interest in science.

His quest for science did not stop there; during his undergraduate studies, he did a lot of research all over Malaysia to meet important figures of Sufi to know the teachings and practice of their Tasawuf.⁶¹ The results of the research succeeded in producing two books, the *Rangkaian Rubaiyat* printed by the Dewan Bahasa dan Pustaka and *Some Aspect of Sufism as Understood and Practised Among Malaysia* published by the Sociology Research Institute of Malaysia.⁶²

Al-Attas authority in the field of Islamic Studies is the result of his hard work studying at McGill University, Montreal, with a thesis entitled *Raniri and the Wujudiyah of 17th Century Aceh*. At this university, Al-Attas met with well-known scholars, such as Sir Hamilton A. Gib, Fazlur Rahman, Toshihiko Izutsu, and Syed Hossein Nasr.⁶³ Subsequently, Al-Attas continued his studies at SOAS (School of Oriental and African Studies), University of London, with a dissertation entitled *The Mysticism of Hamzah Fanshuri* under the guidance of A. J. Arberry and Martin Lings. His

⁵⁹ *Ibid.*, p. 48

⁶⁰ Ismail al-Alam, *Karir dan Karya.....*, p. 8

⁶¹ *Ibid.*, p. 8

⁶² Wan Mohd Nor Wan Daud, *Filsafat dan Praktik.....*, p. 49

⁶³ *Ibid.*, p. 49

domination of Islamic Studies provides a strong understanding and foundation for him. While being a student, Al-Attas is very active in correcting negative views on Islam and spreading pure Islamic teachings.⁶⁴

In the 1980s, Tun Abdul Razak's chair in the field of Southeast Asia studies at the University of Ohio, the United States that was awarded Al-Attas had brought him to meet influential figures of thought this century. Call it Fazlur Rahman, a neo-moderate philosopher. According to the testimony of Wan Mohd Nor Wan Daud, student Fazlur Rahman, the two great philosophers - Attas and Fazlur Rahman - often discussed at Fazlur Rahman's office for hours on Aristotle, Ibn Sina, al-Ghazali, Ibn Arabi, Sirhindi, Muhammad Iqbal, and others.⁶⁵ They respect each other despite being aware of some basic differences in terms of thought. During this campus, he returned to research on Nur Al-Din Al-Raniri.⁶⁶

The experiences of al-Attas have shaped his views. According to Ismail Al-Alam in his article entitled "Karya dan karir dan Karya-Karya Al-Attas" in the journal ISLAMIA, Al-Attas's thoughts and personal life are references to the development of his main ideas, especially three contributions to science namely, problems the most important thing faced by Muslims is the problem of science. Second, modern science is not neutral because it is influenced by Western views of life. Third, the Islamization of contemporary science.⁶⁷ These three things are ideas that can only be produced by someone who has a keen understanding and explores the treasures of Islamic thought, the West, and the state of the second society of civilization in each of its histories. The formation of these ideas can be seen from the Al-Attas study of two Malay Sufis, namely ar-Raniri and Fansuri.

⁶⁴ *Ibid.*, p. 50

⁶⁵ Wan Mohd Nor Wan Daud, *Rihlah Ilmiah.....*, p. 119

⁶⁶ *Ibid.*, p. 116-118

⁶⁷ Ismail al-Alam, *Karir dan Karya.....*, p. 12

Though studying Islamic Studies in the West, he did not immediately use the socio-cultural approaches to analyzing the issue of Muslims and developing his thinking, though it did not even avoid the approach altogether. By referring to the building of Ahlusunnah's thought, al-Attas rolled out the fundamental and fundamental ideas that had been ignored by some and misunderstood by others. He clarifies, outlines, and links the idea with the intellectual environment and the dynamics of today's Muslim culture.⁶⁸ For him the early scholars have truly succeeded in embracing Islam's brilliance and excellence, they have a sharp tendency, high thinking, and spiritual depth. Therefore if we hope to arise at the same stage, we need to be inferior to imitate them, which is why it is to adhere to Ahlusunnah Wal Jama'ah.

B. General Concept of Justice

1. Definition

To find out a comprehensive building on justice, it would be better if we start from the definition of justice itself. Both etymologically and terminologically. Etymologically, justice has several meanings. Al-Qur'an uses terms (*al-'adl*) and (*al-Qist*) for understanding justice.

According to the word's root in *Mu`jam Maqayis al-Lughah*, term *al-'adl* consists of the letter `ain, dal and lam which means *al-istiwa'* or a condition that is the same or straight."⁶⁹ While term *al-qist* consists of the letters qaf, sin, and tha which means by justice or *al-qist*, tendency or *al-qast* and bent or *al-qasath*.⁷⁰ This opinion is in accordance with al-Raghib al-Ashfahani's opinion in his book *Al-Mufradat fi Gharib Al-Qur'an*. He said that the notion of the

⁶⁸ *Ibid.*, p. 14

⁶⁹ Abi al-Husain Ahmad Ibn Faris Ibn Zakariyya, *Mu`jam Maqayis al-Lughah*, Juz V, (T.tp : Dar al-Fikr, 1979), p. 246.

⁷⁰ *Ibid.*, p. 86

term *'adl* is an equation. “*al- 'adalah wal mu 'adalah hiya lafdzun yaqtadi ma 'na al-musawah.*”⁷¹

Al-Baidhawi in his book *Anwar al-Tanzil wa Asrar at-Ta'wil* states that justice means *al-inshaf wa al-sawiyayyat* “in the center and equalizing”.⁷² The same opinion was expressed by Rashid Ridha.⁷³ According to Al-Jauhari in *Sihah Fi al-Lughah*,⁷⁴ Ibn Mandzur in *Lisan al- 'Arab*,⁷⁵ Justiceuz Abadi in *Qamus Al-Muhit*,⁷⁶ and Al-Fayumi in *Misbahul Munir*,⁷⁷ *'al-Adl* is the opponent of *al-Jaur* whereas justice is the purpose of something. Justice means *mustaqim* (straight), which is a conclusion embedded in the soul (*al-nafs*) that something is natural or straight.⁷⁸

From the etymologically above, basically, the meaning of justice refers to the same condition, which is appropriate, straight, and does not deviate from the existing rules.

Terminologically, justice has a broader meaning. The researcher classifies the definition into seven; *appropriate, equal, peaceful, perfect, right, balanced, and put something in its proper place or not unjust*. Once the importance of justice values in Islam, even the Qur'an mentions the value of justice as much as 78 times.⁷⁹

⁷¹ Abu Al-Qasim al-Husain bin Muhammad ar-Ragib al-Ashfahani, *Al-Mufradat fi Gharib Al-Qur'an*, (T.tp, Maktabah Nazar Mushthafa al-Baz, t.t.), p. 422

⁷² Nashr al-Din Abu al-Khair 'abdullah bin 'Umar al-Baidhawi, *Anwar al-Tanzil wa Asrar at-Ta'wil*, Juz I, (Mesir: Mushthafa al-Bab al-Halabi, 1939), p. 191

⁷³ Muhammad Rasyid Ridha, *Tafsir al-Manar*, Juz V, (Mesir: Maktabah al-Qahirah, 1960), p. 174

⁷⁴ Ismail Ibn Hammad al-Jauhari, *as-Shihah*, Cet. IV (Beirut: Dar al-Ilmi li al-Malayin, 1990)

⁷⁵ Ibnu Manzur, *Lisan al-Arab*, Juz 11, (Beirut: Dar Sadir, T.Th), p. 430

⁷⁶ Muhammad Ibn Al-Yaqub Firuz abadi, *Qamus al-Muhit*, (T.tp: Resalah Publishing, 2015)

⁷⁷ Ali Maqri Al-Fayumi, *al-Misbahul Munir*, Kairo

⁷⁸ See: Jamaluddin muhammad ibn Mukarram al-Ansary, *Lisan al-Arab*, juz 13-14 (Mesir: Dar al-Misriyyah li al-Ta'lif wa al-Tarjamah, t.t.), p. 456

⁷⁹ Muhammad Fuad 'abd Al-Baqiy, *Al-Mu'jam al-Mufahras Li Alfaz al-Qur'an al-Karim* (Beirut: Dar al-Fikr, 1981), p. 448-449

al-'adl mentioned 28 times, *al-qisth* is called 27 times, and *Al-Mizan* is mentioned 23 times. While every word in the Qur'an has its own meaning, although in the extrinsic word has the same meaning as the others. So from that the word '*adl*' in the Al-Qur'an has various aspects and objects. This diversity results in a diversity of meanings '*adl* (justice).

There are the following meaning of justice terminologically:

First, justice means '**according to**'. This meaning is as stated by Al-Baidhawi.⁸⁰ In this context, justice means punishment or retribution is in accordance with the practice done, right, does not reduce or exaggerate, or the distribution of something does not have to be equal, but according to acquisition right. Justice means 'according to', as in situations such as those implied in Al-Anbiya verse 47. Allah gives His punishment to His creatures according to the deeds he has done. Not reduced or exaggerated. So that no one is wronged.⁸¹

In addition, in the case of accounts payable, as in Al-Baqarah verse 282, every person must record the amount of the debt justice (right, according to the facts, not overdoing or reducing). In terms of inheritance, justice does not mean to be distributed equally but must comply with the provisions imposed by the Islamic Shari'ah, men get two parts while women get half of the men. This is because men have a burden in providing and giving dowry, while does not the wife.

Second, justice means '**same**' as stated by Murtadha Mutahhari.⁸² In this context, justice is when we deny any difference

⁸⁰ Nashiruddin Abi Sa'id 'abdullah bin Umar bin Muhammad as-Syirazi al-Baidhawi, *Anwar At-Tanzil, wa Asrar Al-Ta'wil*, (Mesir: Al-Maktabah At-Taufiqiya, t.t), p. 89

⁸¹ *Ibid.*, p. 89

⁸² Murtadha Muthahhari, *Keadilan Ilahi: Azas Pandangan Dunia Islam*, (Bandung: Mizan, 1995), p. 53-58

and maintain equality when having the same right. Nevertheless, justice means 'equal' in different contexts. For example, in surat al-Mumtahanah verse 8, it is justice to mean 'same' in the context of *mu'amalah*, both with Muslims or non-Muslims. In an-Nisa verse 3, justice means 'same' in the context of treating wives justice. And in al-An'am verse 7, justice means 'equal' in the context of paying the ransom or replacing something else that is equal and balanced. When a person does good, then he is rewarded with kindness, and if he does evil, then he is rewarded with evil, that is just.

Third, justice means '**peace**' as stated by At-Tabari.⁸³ In this context, justice is peaceful and not inclined to one. Justice means 'peace' in different contexts. For example, in Al-Hujurat verse 9, Allah told the mu'min to be justice in resolving and reconciling two people who were at war,⁸⁴ namely reconciling the dispute between the two groups by giving him punishment according to his rebellion and guaranteeing the safety of the two groups that both of them will not fight again.⁸⁵

Fourth, justice means '**perfect**'. This meaning as stated by Ibn 'Asyur,⁸⁶ al-Alusi,⁸⁷ ar-Razi,⁸⁸ az-Zamarkhsyari,⁸⁹ and Thabathabai⁹⁰ In this context, justice means to complete the dosage and scales as contained in Hud verse 84.

⁸³ Abu Ja'far Muhammad bin Jarir At-Tabari, *Jami' Al-Bayan fi Ta'wil Al-Qur'an*, (Beirut: Dar al-Fikr, 1978), p.82

⁸⁴ *Ibid.*,

⁸⁵ Mahmud bin 'Umar bin Muhammad Az-Zamkhsyari, *Tafsir Al-Kasysyaf 'an Haqaiq Ghawanidh At-Ta'wil wa 'Uyun Al-Aqawil fi Wujud At-Ta'wil*, (Beirut: Dar al-Fikr, t.t.), p. 354

⁸⁶ Muhammad at-Thahir Ibn 'Asyur, *Tafsir At-Tahrir wa At-Tanwir*, (t.tp: Al-Daruttaunisiyyah, t.t), p. 165

⁸⁷ Abul Fadhl Syihabuddin Mahmud Al-Alusi, *Ruh Al-Ma'ani fi Tafsir Al-Qur'an Al-Azhim wa As-Sab' Al-Matsani*, (Beirut: Dar al-Kutub Al-Islamiyah, 1994) p. 298

⁸⁸ Muhammad Ar-Razi Fakhruddin, *Tafsir Al-Fakhr Ar-Razi: Al-Tafsir Al-Kabir wa Mafatih Al-Ghaib*, (Beirut: Dar al-Fikr, 1985) p.247

⁸⁹ Mahmud bin 'Umar bin Muhammad Az-Zamkhsyari, *Tafsir Al-Kasysyaf.....*, p.76-77

⁹⁰ Muhammad Husain Al- Thabathabai, *Al-Mizan fi Tafsir Al-Qur'an*, (Beirut: Muassasah Al-A'la, 1983) p. 376

Fifth, justice means ‘**right**’ as stated by Ibn ‘Asyur⁹¹, al-Alusi,⁹² ar-Razi,⁹³ az-Zamarkhsyari,⁹⁴ and Thabathabai⁹⁵. In this context, means upholding justice based on truth, knows no one or anything, as in An-Nisa verse 135. In addition, in al-An’am verse 152, justice means ‘true’ in the context of speaking. Justice in speaking that is saying correctly, what it is, not adding or reducing.

Sixth, justice means ‘**balanced**’ as stated by Murtadha Muthahhari⁹⁶ and Thabathabai.⁹⁷ In this context, justice means everything in it has to exist according to its proper level and not to the same degree, whether it is nature, humans, society to get progress,⁹⁸ always take a middle stance and stay away from extreme; excessive (*ifrat*) and vanity (*tafrit*).⁹⁹ Or enforce similarities (*al-musawah*) and balance (*al-muwazannah*) between various matters.¹⁰⁰ Justice can mean ‘balanced’ in different contexts. For example, in Surat Ar-Rahman verse 7 about the creation of nature. Allah created natural conditions by balanced, every material inside in the proper level and every distance measured in a very careful manner.

Likewise in the creation of man in al-Ma’idah ayat 95. The meaning of ‘balanced’ in this context is, if one member of the human body is excessive or decreases from the level that should be, then balance (justice) will never occur. That arrangement makes man the

⁹¹ Muhammad at-Thahir Ibn ‘Asyur, *Tafsir At-Tahrir*....., p. 168

⁹² Abul Fadhl Syihabuddin Mahmud Al-Alusi, *Ruh Al-Ma’ani*....., p. 299

⁹³ Fakhruddin, *Tafsir Al-Fakhr Ar-Razi: Al-Tafsir Al-Kabir wa Mafatih Al-Ghaib*, p.247

⁹⁴ Mahmud bin ‘Umar bin Muhammad Az-Zamkhsyari, *Tafsir Al-Kasysyaf*....., p.76

⁹⁵ Muhammad Husain Al- Thabathabai, *Al-Mizan fi Tafsir*....., p. 376

⁹⁶ Murtadha Muthahhari, *Keadilan Ilahi: Azas*....., p. 53-58

⁹⁷ Muhammad Husain Al- Thabathabai, *Al-Mizan fi Tafsir*....., p. 331

⁹⁸ Murtadha Muthahhari, *Islam dan Tantangan Zaman, Terj. Ahmad Sobandi* (Bandung: Pustaka Hidayah, 1996), p. 225

⁹⁹ Muhammad Husain Al- Thabathabai, *Al-Mizan fi Tafsir*....., p. 331

¹⁰⁰ *Ibid.*,

perfect creature. Justice in the sense of ‘balance’ raises the belief that Allah is the Wisest and the All-Knowing creates and manages everything with a certain size, level, and time to achieve the goal.

Seventh, justice means ‘put something in its place or not injustice (*zulm*)’ as stated by Jamil Saliba¹⁰¹, Said Nursi¹⁰², Ibn ‘Asyur,¹⁰³ al-Alusi,¹⁰⁴ az-Zamarkhsyari,¹⁰⁵ and Thabathabai.¹⁰⁶ In this context, justice means putting something in its place or not despotic (*zulm*). It is justice to say that justice is using something according to place, time, size, ability, level or position without addition or subtraction, without prioritization or termination. This meaning also has different contexts. For example, in As-Syuara verse 15, it is justice to mean ‘put something in its proper place’ in the context of inter-religious relations, maintaining individual rights and giving rights to everyone who has the right to receive them.¹⁰⁷

From some of the definitions above, it can be understood that justice is placing something in its proper place, imposing something according to one’s power, holding on to the truth, giving something that is indeed his right with a balanced level, according to the portion and necessity so that something becomes impartial. Justice is often associated with the equal division. But Islam views

¹⁰¹ Jamil Saliba, *al-Mu’jam al-Falsafiy bi Al-faz al-Arabiyyah wa Inkliziyyah wa al-Latiniyyah*, juz II (Beirut: Dar al-Saqafah, t.t.), p. 33

¹⁰² The fact that all things are endowed with being, given shape and put in their appropriate place in accordance with precise equilibrium and in appropriate measure, shows that all matters are done in accordance with infinite justice and balance. See: Said Nursi, *The Words*, Tenth Word—Third Truth, translated from the Turkish by Şükran Vahide. (Istanbul: Sölzer Publications, 1992) New Revised Edition 2004, p. 77

¹⁰³ Muhammad at-Thahir Ibn ‘Asyur, *Tafsir At-Tahrir*....., p. 153

¹⁰⁴ Abul Fadhl Syihabuddin Mahmud Al-Alusi, *Ruh Al-Ma’ani*....., p. 268

¹⁰⁵ Mahmud bin ‘Umar bin Muhammad Az-Zamkhsyari, *Tafsir Al-Kasysyaf* ‘....., p.503

¹⁰⁶ Muhammad Husain Al- Thabathabai, *Al-Mizan fi Tafsir*....., p. 234

¹⁰⁷ Murtadha Muthahhari, *Keadilan Ilahi: Azas*....., p. 58

justice as not an equal distribution because this division will cause some parties to be mistaken because they do not get their right according to or get something that is not their right.

Justice in Western ideology is different from justice in an established Islamic ideology. The foremost thinker among the ancient Greeks does not conceive the origin and nature of justice. This is because they have their own theory of man. A political and natural character with more emphasis on political and natural character in the dichotomy of justice.¹⁰⁸ Therefore, justice refers more to individual social contracts in the environment.

For Western ideology, justice is a case between two parties that refers to the State and society, namely between someone and another person; between the people and the king; and between the community and the State.¹⁰⁹ Therefore, justice is the basis of morals and manners. Justice, which refers more to human relations with the State or society.¹¹⁰ In other words, moral values and character depend on the mutually agreed of moral values.

Representing the secular ideology of the West, Aristotle argues, justice is understood in terms of equality. This opinion is similar to John Rawl's opinion, for him, justice rejects the loss of freedom for some people and is greater for others. Therefore, in a just society, the freedom of citizens is considered an established value.¹¹¹

The life of Western dichotomy separates religion from life and only relies on science as the basis of their lives. Even though

¹⁰⁸ Syed 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*, (IBFIM: 2015), p. 25

¹⁰⁹ Syed Muhammad Naquib Al-Attas, *Manusia dan Cita Keadilan*, in journal Bestari, Nopember-Desember 1990, p. 24

¹¹⁰ Naquib Al-Attas, *Risalah Untuk Kaum.....*, p. 23-24

¹¹¹ John Rawls, *A Theory of Justice, Teori Keadilan*. Terj. Uzair Fauzan dan Heru Prasetyo, (Yogyakarta: Pustaka Pelajar, 2006) p. 3-4

the science they have is not true science, it is only conjecture or denial whose truth cannot be verified.¹¹² Western ideology does not explain the relationship between science and religion, wisdom and justice, morals and character. They assume that science is only a matter of *'aqliyah*, without having anything to do with religion.¹¹³ Whereas in this case, science is the main requirement for upholding justice. Because justice is a situation where everything is in its proper place, giving rise to a harmonious atmosphere. Therefore, it is true science that can know each place in the right place.¹¹⁴ In other words, Western secular science will not bring justice. From the explanation above it can be concluded that the concept of justice in the secular ideology of the West and Islam has a striking difference.

2. Justice According to Imam Al-Ghazali

Justice is the main principle in moral teaching.¹¹⁵ Justice is the accumulation of the four sublime virtues, namely: wisdom (*hikmah*), courage (*syajā'ah*), generosity (*syakhāwah*), and justice (*al-ādīl*).¹¹⁶ A person's attitude of justice will certainly have implications for his morals in the association, so he will treat others according to their rights and obligations.¹¹⁷ This is reinforced by the statement of Imam Al-Ghazali in his book, *Al-Maqshad fiqh asma 'Allah al-Husna*, the word '*al-muqsith*' which is often interpreted by the word 'fair' means to give equally to both parties according to their rights nobody feels persecuted.¹¹⁸ Then it can be concluded that

¹¹² Naquib Al-Attas, *Risalah Untuk Kaum.....*, p. 22-23

¹¹³ *Ibid.*, p. 59

¹¹⁴ Naquib Al-Attas, *Risalah Untuk Kaum.....*, p. 25

¹¹⁵ Syamsul rizal Mz, Akhlak Islami Perspektif Ulama Salaf, in journal Jurnal Edukasi Islami Jurnal Pendidikan islam vol. 07/ no.1. april 2018, p. 84

¹¹⁶ Ilyas Ismail, *True Islam: Moral, Intelektual, Spiritual*, (Jakarta; Mitra Wacana Media, 2013), p. 32-35

¹¹⁷ Syamsul rizal Mz, Akhlak islami perspektif....., p. 84

¹¹⁸ Abu Hamid al-Ghazali, *Al-Maqshad fi Syarh Asma 'Allah Al-Husna*, (Beirut: Dar al-Kutub al-'Ilmiyah, t.t), p. 112

the moral character embedded in a person will have implications for the behavior of the object of His creation.

Al-Ghazali argues that justice is a favored order, both in behaving or virtuous, community relations rights, and in the elements of enforcing the stability of the State.¹¹⁹ He added that everything should be put in the proper place.¹²⁰ Justice is no more and no less, it only has one opposite meaning, namely injustice (*al-Jaur*).¹²¹ Therefore, justice has absolute standards. Its presence brings happiness to all beings because indirectly justice has restored man to his nature.

According to Al-Ghazali, all humans are creations based on faith (*tauhid*), all the Prophets who came brought the religion of *Tawheed*,¹²² and Allah has taught humans about the nature of everything. He concluded that with human science would understand monotheism; know the essence of God, His nature (*fitrah*), and position before God.¹²³ So from that believing in Allah is the nature of all humans (*fitrah*). Indirectly, justice has a connection with one's faith. Justice will not be realized if their rational soul cannot defeat the animal soul, which in this case relates to the faith they have. A person's perseverance in his religious life will help him face the impulses of lust that lead to injustice.¹²⁴ In this case, human beings are essentially unable to eliminate and force the loss of emotional lust as a whole, humans will not be able to. However, according to Al-Ghazali humans can curb and control by means of

¹¹⁹ Abu Hamid al-Ghazali, *Mizal al-Amal*, terj. M. Ali chasan Umar, p. 99

¹²⁰ *Ibid.*, p. 100

¹²¹ *Ibid.*, p. 273

¹²² Abu Hamid al-Ghazali, *Ihya Ulumuddin*, terj. Moh. Zuhri, dkk, (Semarang : CV. Asy Syifa), p. 231

¹²³ Al-Qasimi, *Buku Putih Ihya' Ulumuddin Imām Al-Ghazālī*. (Bekasi: Darul Falah, 2010), p. 11

¹²⁴ Abu Hamid al-Ghazali, *Teosofia al-Qur'ân*, terj. M. Luqman Hakim dan Hosien Arjaz Jamad (Surabaya: Risalah Gusti, 1995), p. 236

both Riyadhah (training the mind) and mujahadah (getting closer to God). Therefore, according to Al-Ghazali, morality changes, and changes can be obtained through the learning process or always trying to train the soul to do actions that encourage good morals.¹²⁵ Therefore, it can be concluded that being fair is human nature (*fitrah*). The presence of lust is just a test that can be passed by trying to purify the individual.

In a sense, Al-Ghazali mentioned his concept of justice through his opinion on leadership. This related to one of the roles of humans on earth, the *Khalifah*. He explained that humans who are most entitled to position and power are people who have a fair character in themselves.¹²⁶ The ideal leader is someone who is able to do justice among the people (*not nepotism*), protect the people from damage, not *dzalim* (injustice),¹²⁷ and can hold himself back from evil deeds and greed.¹²⁸ In carrying out its role as a *khalifah* of this earth must be based on faith and justice, because leaders who do not believe in God, will endanger the State because these rulers will not be able to decide fairly and make the world chaotic.¹²⁹ On the contrary, if the ruler has faith and justice, then the world will prosper and the people will feel safe.¹³⁰ So from that related to power, it can be concluded that the basic elements of justice according to Al-Ghazali are as follows: Realizing that power or position is only part of Allah's favor, always longing for advice and advice from the ulama, always not satisfied with unjustness

¹²⁵ Zaki Mubarak, *al-Akhlak Inda Ghazali*, (t.t: Daarul Jil, Bairut, 1988), p. 156

¹²⁶ Imam Abu Hamid Al-Ghazali, *Etika Berkuasa: Nasihat-Nasihat Imam Al-Ghazali*, terj. Arief B. Iskandar, (Bandung: Pustaka Hidayah, 1988), p. 124

¹²⁷ Abu Hamid al-Ghazali, *Ihya Ulumuddin.....*, p. 22

¹²⁸ Abu Hamid al-Ghazali, *Etika Berkuasa, Nasehat Imam Al-Ghazali*, (Bandung: Pustaka Hidayat, 2001), p. 78

¹²⁹ Abu Hamid al-Ghazali, *At-Tibr al-Masbuk fi Nasihat al-Muluk*, (t.t: Darul Kitab Al-Ilmiah), p. 4

¹³⁰ Imam Abu Hamid Al-Ghazali, *Etika Berkuasa: Nasihat.....*, p. 78

ever done, forgiving, noble and *qana'ah* in all things, siding with the people and fulfilling their needs, completing all matters with an attitude of affection and tenderness, and seriously seeking the people's pleasure in a lawful way.¹³¹

From the description above, it can be concluded that the concept of Al-Ghazali's justice aims to restore humanity to its nature (*fitrah*), its nature as a *khalifah* on earth, which has various consequences that must be followed. Any obstacle that must be faced such as lust can be overcome by *riyadhah* and *mujahadah* to the Lord of all nature.

¹³¹ *Ibid.*, p. 23

CHAPTER THREE

JUSTICE ON SYED MUHAMMAD NAQUIB AL-ATTAS' VIEW

A. Justice ('*adl*): The Definition

Syed Muhammad Naquib Al-Attas defines justice (*'adl*) in his several books as a harmonious condition where everything is in its right and proper place and a state of equilibrium either regarding objects or regarding living things.¹³² In this case, 'place' here refers to a harmonious and balanced relationship between a human being and himself, not only to the absolute situation in relation to others.¹³³ On the contrary, the relationship between man and God's other creations reflected in his relationship with himself.¹³⁴ This argument in line with Murtadha Muthahhari¹³⁵ and Yusuf Qardhawi¹³⁶ whose define justice (*'adl*) as a state of equilibrium between individuals with their either material or spiritual and between individuals and society. Even more so, Allah has provided facilities to humans in the form of day and night as humans' benefit to balance their lives.¹³⁷ From the description above, it concluded that human physical and spiritual needs, which must be fulfilled, have the potential to create disharmony if did not give in a balanced manner or prioritizes one need and neglects the other.

According to his book, *Risalah Untuk Kaum Muslimin*, justice (*'adl*) centered on human beings -because it (justice) is the quality of human action that emanates from moral superiority and comes from wisdom-, based on

¹³² Syed Muhammad Naquib Al-Attas, *Islam dan Sekularisme*, Terj. Khalif Muammar, (Bandung: PIMPIN, 2010), p. 94; Syed Naquib Al-Attas, *On Justice and.....*, p. 13

¹³³ Syed Muhammad Naquib Al-Attas, *Islam dan Sekularisme.....*, p. 96

¹³⁴ *Ibid.*, p. 94, 96

¹³⁵ Murtadha Muthahhari, *Keadilan Ilahi*, terj. Agus Efendi (Bandung: MIZAN, 2009), p. 58

¹³⁶ Yusuf Qardhawi, *Norma dan Etika Ekonomi Islam* (Jakarta: Gema Insani Press, 1997), p. 228

¹³⁷ Al-Qur'an Al-Karim, ar-Rum (30): 23, al-Qashash (28): 73, an-Naml (27): 86, al-Mu'minin (40): 61, dan al-An'am (6): 60

faith in God, for its value then applied in the life of society and state.¹³⁸ In this case, Plato argues similarly, that is, justice emanated from wisdom.¹³⁹ By making him the center of justice (*'adl*), it could understand that justice is human nature (*fitrah*).

In his book, *On Justice and The Nature of Man: A Commentary on Surah Al-Nisa (4): 58 And Surah Al-Mu'minun (23): 12-14*, Syed Muhammad Naquib Al-Attas argues that justice will bring people back to their nature (*fitrah*).¹⁴⁰ In this case, *fitrah* related to the primordial agreement¹⁴¹ between a man and his God before being born into this world.¹⁴² At this level, justice (*'adl*) to his self means, to put itself in harmony with his nature (*fitrah*), so he attains the level of innate purity that brings himself to the perfect degree toward happiness.¹⁴³ On the contrary, who has neglected his promise, meant he had been cruel (*zalim*) to himself.¹⁴⁴

In Al-Attas' view, justice (*'adl*) happens when something is put in its proper place.¹⁴⁵ In this case, the barometer is human nature (*fitrah*).¹⁴⁶ *On the contrary, injustice (zulm)* occurs because the ignorance that affects the error in putting something.¹⁴⁷ In other words, humans as subjects and actors of justice must give everything according to the rights that refer to their nature.

¹³⁸ Syed Muhammad Naquib Al-Attas, *Risalah untuk Kaum.....*, p. 39-40

¹³⁹ Maryanto, Refleksi dan Relevansi Pemikiran Filsafat Hukum Bagi Pengembangan Ilmu Hukum, in journal *Hukum*, Fakultas Hukum Universitas Islam Sultan Agung Semarang, Vol. 13 (1) tahun 2003, p. 52-54

¹⁴⁰ Syed Muhammad Naquib Al-Attas, *On Justice and.....*, p. 14

¹⁴¹ Syed Muhammad Naquib Al-Attas, *Risalah untuk Kaum*, p. 38

¹⁴² "And remember when thy Lord brought forth the offspring of the sons of Adam from their loins, and Allah took witness to their souls:" Am I not your Lord? "They said: "Yes, we are our witnesses." (That we do so) that you do not say on the Day of Resurrection: "Indeed, we are those who are unaware of this. Al-Qur'an Al-Karim, Al-A'raf: 172

¹⁴³ Syed Muhammad Naquib Al-Attas, *Risalah untuk Kaum*, p. 39

¹⁴⁴ *Ibid.*, p. 38

¹⁴⁵ Syed Muhammad Naquib Al-Attas, *On Justice and.....*, p. 13

¹⁴⁶ *Ibid.*, p. 13

¹⁴⁷ *Ibid.*, p. 7

This opinion is in line with Plato,¹⁴⁸ Ibrahim Mustafa,¹⁴⁹ and some of the interpreters such as Al-Maraghi who are justified by conveying their rights to their owners effectively.¹⁵⁰ This opinion is reinforced by Al-Ghazali's statement stating that everything if it exceeds its limit, it will reflect the opposite (*Kullu Shay' in Idza Balagha haddahu in 'akasa 'ala dhiddihi*). The concept of justice according to Naquib Al-Attas corresponds to adagium *a'tii kulla dzi haqqin haqqahu*. From the description, it concluded that enforcing justice means giving everything according to their rights and nature (*fitrah*). Therefore, if everything has put on their proper place surely, it ascertained that the purpose of justice concept has been realized, namely humanizing humans and returning humans to their nature (*fitrah*). Therefore, whoever demands justice in the name of equality will not actually engender true justice, but engender a new injustice because it does not put something in its place.

According to Syed Muhammad Naquib Al-Attas, to put things in the proper place involves science of basic traits (*fitrah*) and intelligence for guiding the soul to act accordingly.¹⁵¹ Because in this case, with the gift of the reason given by God,¹⁵² in essence, He (God) has provided man with the skills to have a correct understanding and to show the variety of right and wrong behavior.¹⁵³ In this case, the rational use of reason and a guided heart with the Qur'an and hadith very needed to form a correct worldview.

¹⁴⁸ Bahder Johan Nasution, *Kajian Filosofis Tentang Konsepkeadilan Dari Pemikiran Klasik Sampai Pemikiran Modern*, dalam jurnal *Yustisia* Vol. 3 No.2 Mei-Agustus 2014, p. 120

¹⁴⁹ Ibrahim Mustafa, *al-Mu'jam al-Wasit*, (Theheran: al-Maktabah al-Ilmiyyah, 1934), p. 593

¹⁵⁰ Ahmad Mustafa al-Maraghi, *Tafsir al-Maraghi*, Jilid V (tt.: Dar al-Fikr, 1974), p. 69

¹⁵¹ Syed Muhammad Naquib Al-Attas, *On Justice and.....*, p. 14

¹⁵² Syed Muhammad Naquib Al-Attas, *Prolegomena To The Metaphysics of Islam*, (Kuala Lumpur: ISTAC, 1995), p.145

¹⁵³ Al-Qur'an Al-Karim, Al-Balad (90): 10; Syed Muhammad Naquib Al-Attas, *Manusia dan Cita Keadilan*, in journal *Bestari*, Nopember-Desember 1990, p. 21. See: Syed Muhammad Naquib Al-Attas, *The nature of Man, Aims and Objectives of Islamic Education*, Hodder and Stoughton: King Abdul Aziz University, cet.I, Jeddah, 1979.

Because someone metaphysical beliefs or worldviews will reflect human values and actions consciously or unconsciously.¹⁵⁴ As the consequent, the correct worldview will reflect the right behavior and avoid negligence.¹⁵⁵ On the contrary, if someone has a wrong worldview, his understanding of the justice concept certainly will be wrong. This can engender injustice in the lives of individuals or society because of ignorance (*jahl*) and deviation (*zulm*) from their respective nature (*fitrah*).

To avoid ignorance (*jahl*) of his own nature, humans ordered to examine the nature (*fitrah*) of their creation in order to instill goodness or justice (*'adl*) as a perfect human being, not just as a citizen. Because what needs to emphasize is the value of human beings as citizens, as citizens in their micro-kingdoms, as something spiritual, not human values as physical entities measured in a pragmatic and utilitarian context based on their use for the state, society, and world.¹⁵⁶

From the explanation above, it concluded that according to Naquib Al-Attas justice (*'adl*) is a harmonious condition where everything is in its right and proper place and a state of equilibrium either regarding objects or regarding living things. Justice (*'adl*) is not just a harmonious relationship between an individual and another, but also about the relationship between man and himself. Because in this case justice (*'adl*) is the quality of human action that emanates from moral superiority and comes from wisdom, based on faith in God, for its value then applied in the life of society and state. Justice is human nature (*fitrah*), so nature (*fitrah*) is the most appropriate barometer for justice (*'adl*) that has to do with primordial agreement. Therefore, when man did not put something according to the nature (*fitrah*) of the object of creation, then he did *dzalim*. *Dzalim* is not just about against

¹⁵⁴ Alparslan Acikgence, *Islamic Science towards a Definition*, (Kuala Lumpur: ISTAC, 2006), p. 8-9

¹⁵⁵ See Ninian Smart and Alparslan Acikgence's statement in Hamid Fahmy Zarkasyi, *Peradaban Islam*, hal. 12-13

¹⁵⁶ Ahmad Suyuthi, Ta'dib Sebagai Upaya Rekonstruksi Pendidikan Islam Perspektif Syed Naquib Al-Attas, in jurnal AL HIKMAH, Volume 1, No. 2, September 2011 p. 159

other people or things, but the greatest injustice (*zulm*) is injustice (*zulm*) of oneself because they have violated his promise in primordial agreement.

B. Human as a Central of Justice ('Adl)

Every ideology has different standards of justice, based on their own principles. Represents Western secular ideology, Aristotle¹⁵⁷ and St. Thomas Aquinas says that the standard of justice in Western society depends on mutually agreed of moral values. In this case, the opinion of the public to be the highest reference of a justice, which affirms that individual rights have been in abeyance if it contradicts with public opinion. As the consequent, to set certain moral standards or values, public perceptions need to be set up to accept it as a justification.

For example, S.M.N. al-Attas told in his book *Islam and Secularism* about suicides, which categorized as a crime in the West. Western society convicts suicide as a mistake, not because the perpetrator violates his individual rights. However, the biggest mistake is precisely because of the obligations in society and the State that must be ignored because of these actions.¹⁵⁸ This condition shows that in Western culture individual rights are not reputed as more important than state rights.

Although Islam also establishes suicide as a mistake, in Islam suicide viewed from a different angle. If Western culture considers suicide as a person's disobedience to its obligations to the state and society, then Islam views it as a crime and injustice to itself. This is because he has violated his nature as a human being to stay alive before the coming of God's provisions. Al-Attas responds to this condition by saying that a man who has violated his nature considered have violated the primordial agreement with his God.¹⁵⁹

¹⁵⁷ Aristotle stated that justice is a policy related to human relations. See: Manan Abdul, *Reformasi Hukum Islam di Indonesia* (Jakarta: PT Raja Grafindo Persada, 2006) p. 111. In addition, all actions that tend to produce and maintain people's happiness are fair. Aristoteles, *Nicomachean Ethics*, (London: Kegan Paul, Trench, Trubner&Co.Ltd, 1906)

¹⁵⁸ Syed Muhammad Naquib Al-Attas, *Islam dan Sekularisme.....*, p. 93-94

¹⁵⁹ Syed Muhammad Naquib Al-Attas, *Risalah untuk Kaum.....*, p. 39-40

In this case, as a servant (*'abd*), it is not his right to make die and animate. Thus, his injustice (*zulm*) towards others, in fact, has an effect on his own injustice (*zulm*). Moreover, the negligence of his obligations in society and the State those cause of his negligence towards himself. At this stage, individual values are further reinforcing.

As a *fitrah* religion, according to S.M.N Al-Attas, justice taught in Islam is based on basic needs and human nature (*fitrah*). Therefore, that, any rules and laws formed always begin and end for the human his self.¹⁶⁰ In other words, in relation to the *Khalik* or with fellow beings, humans are both the actors and objects of justice (*'adl*).¹⁶¹ This condition has been repeatedly explained in the Qur'an, that mistakes made by humans are a form of injustice and deception (*dzalim*) against themselves, which is often not realized.¹⁶² Therefore, all guidance and shari'a taught in Islam it could be understood that in essence always aims to protect the human personality.

The importance of individual values confirmed emphatically by Al-Attas by explaining that justice in society and state will only be obtained if humans have been justice to themselves.¹⁶³ Al-Attas then continued that this justice (*'adl*) would penetrate and have an impact on the political and social system, which related to the distribution of rights and improvements to imbalances (*qist*).¹⁶⁴ Justice (*'adl*) then should be the main foundation and pillar for the political and social values that apply in society. Vice versa, the laws formed later, should be able to protect the rights of each individual in accordance with his nature (*fitrah*) as a human being.

Justice (*'adl*) in practice is always connected and inseparable from social and political life in society. It (social politics), according to al-Attas, is essentially derived from the natural tendency of man to the law of nature

¹⁶⁰ *Ibid.*, p. 37-38. See: Syed Muhammad Naquib Al-Attas, *On Justice and.....*, p. 23

¹⁶¹ Syed Muhammad Naquib Al-Attas, *Islam dan Sekularisme.....*, p. 95-96

¹⁶² Al-Qur'an Al-Karim, An-Nisa (4): 123; Yunus (10): 44; Al-Baqarah (2): 9

¹⁶³ Syed Muhammad Naquib Al-Attas, *Islam dan Sekularisme.....*, p. 105

¹⁶⁴ Syed Muhammad Naquib Al-Attas, *On Justice and.....*, p. 13

or the so-called *sunnatullah*.¹⁶⁵ *Al-Attas added that man actually knows the meaning of justice for himself in order to act in accordance with the divine command.*¹⁶⁶ *Thus, political and social reference should be in accordance with the sunnatullah.*¹⁶⁷ *In this context, every individual or society should not and cannot betray the trust of God to be justice ('adl).*

The uprightness of justice ('*adl*) by humans is also not without conditions. Enforcement of justice ('*adl*) requires people, as perpetrators and objects, to possess and master the right science. Because, justice ('*adl*) enforcement without proper science, power abusing is difficult to avoid.¹⁶⁸ Therefore, every enforcer of justice in society should be the person who best understands *sunnatullah*. Moreover, each individual is required to understand the *sunnatullah* upholding justice ('*adl*) for himself and the surrounding community.

The Western secular ideology does not have a fixed basis and reference, so there is always a shift in even the change in values.¹⁶⁹ As the consequent, social values in society also change. Dr. Syamsuddin Arif in his book *Orientalis and Diabolisme*, which states that if in the past, religion used as a guideline for all actions, now all decisions and actions of Western humans have no more business with religion, prove this. Therefore, the secular ideology leaves only materialism, and worldliness, which is not necessarily oriented towards mutual benefit. Moreover, this is where the foundation and principles of Western justice are currently standing.

Al-Attas then warned,¹⁷⁰ if the foundation of loyalty, obedience, consent, and the basis of justice diverted from human nature (*fitrah* and *sunnatullah*) and conveyed to a secular public agreement, the implication

¹⁶⁵ *Ibid.*, p. 20

¹⁶⁶ *Ibid.*, p. 19

¹⁶⁷ *Ibid.*, p. 20

¹⁶⁸ *Ibid.*, p. 17

¹⁶⁹ Happy Susanto. *Sekularisasi dan Ancaman Bagi Agama*, in journal *Tsaqafah*, 1427. volume 3, nomor 1. p. 54

¹⁷⁰ Syed Muhammad Naquib Al-Attas, *Risalah untuk Kaum*, p. 39-40

was a moral orientation and wisdom would shift and change.¹⁷¹ This situation will not ensure to engender noble human beings. Meanwhile, good morals are the main reason for sending a *Rasul* to humankind. Good moral is a form of human obedience to God that will determine humanity's fate in the hereafter.¹⁷² Therefore, it is a mistake if we rely on the provisions of life to something that is not absolute and always tends to change.¹⁷³ In addition, Islamic law is the perfect pledge to be the foundation of human life.

Human beings as the center of justice in his concept, giving consequences those humans are the perpetrators and objects of justice (*'adl*). The value of the individual in Naquib Al-Attas' concept of justice (*'adl*) is very important. In this case, it (justice) always begins and ends for the person himself. In other words, any form of crimes and injustice (*zulm*) to something outside of himself, in effect, he actually committed a crime and injustice to himself because of the violation of his nature (*fitrah*) in the primordial agreement with his God who was often unaware.

From the description above, it can be concluded that in the Naquib Al-Attas' concept of justice (*'adl*) states that justice (*'adl*) taught in Islam is based on, focusing on and prioritizing basic needs and human nature (*fitrah*). In this case, human beings' essences have a natural tendency towards *sunnatullah*, so that humans actually know the meaning of justice (*'adl*) for themselves so they can act according to the divine command to put everything in its proper place. In this level, the enforcement of justice (*'adl*) requires people, as perpetrators and objects, to possess and master

¹⁷¹ The development of community norms is increasingly complex. This makes people confused about choosing social norms that can be used as role models. False and true become biased. Noble character as stated by experts is not by itself. Nevertheless, is influenced by various factors, one of them is society. The community environment clearly has a big influence on the successful planting of aesthetic values and ethics for character building. See: Sholeh, Pendidikan Akhlak dalam Lingkungan Keluarga Menurut Imam Ghazali in *Al-Thariqah Journal* Vol. 1, No. 1, June 2016, p. 62; Jito Subianto, Peran Keluarga, Sekolah, Dan Masyarakat Dalam Pembentukan Karakter Berkualitas in *Educasia: Journal of Islamic Education Research* Vol. 8, No. 2, August 2013, p. 349

¹⁷² Al-Qur'an Al-Karim, At-Taubah (9): 7-8

¹⁷³ Syed Muhammad Naquib Al-Attas, *Risalah untuk Kaum.....*, p. 40

the right science and understand *sunnatullah* to avoid injustice (*zulm*) in upholding justice (*'adl*) for themselves and the surrounding community. Therefore, every enforcer of justice (*'adl*) in society should be the person who understands *sunnatullah*. Therefore, it (justice) should be the main foundation and pillar for the political and social values prevailing in the community in order to be able to protect the rights of each individual according to his nature as a human being. Because justice (*'adl*) in society and state will be obtained only if human beings have been justice (*'adl*) to themselves.

C. Justice ('Adl) as the Principal of Science ('Ilm)

Justice (*'adl*) is a matter of principle in scientific culture. This urgency is referring to explanation by al-Attas, in its role, which indirectly expresses the *haqq* science (*'ilm*) of the right and proper place for something or a creature in order of creation.¹⁷⁴ It (justice) also plays a role in explaining the right as opposed to the wrong, about the middle of the boundary, about the benefits and the spiritual, about the truth as opposed to falsehood. In essence, justice (*'adl*) is also a part of science, where its absence makes a science imperfect or even not becomes a science (*'ilm*).

Science (*'ilm*) and justice (*'adl*) have very close reciprocity. That is, the existence of science can uphold justice (*'adl*) properly, and the existence of justice (*'adl*) makes science (*'ilm*) formed and applied correctly. We can classify this reciprocal into two, in search and application. That is, the search for science (*'ilm*) and application of science (*'ilm*) need justice (*'adl*), and in seeking and upholding justice (*'adl*) need science (*'ilm*).

1. The Role of Justice ('Adl) in Seeking for Science ('Ilm)

In order to know or to gain science (*'ilm*), humans are required to be justice (*'adl*), using the right way¹⁷⁵ and according to Islamic rules.¹⁷⁶ To be justice (*'adl*) in the search for science (*'ilm*), humans

¹⁷⁴ Syed Muhammad Naquib Al-Attas, *Risalah untuk Kaum.....*, p. 43

¹⁷⁵ Al-Qur'an Al-Karim, Al-Baqarah (2):30; Al-Ahzab (33): 72

¹⁷⁶ Toha Machsun, Pendidikan Adab, Kunci Sukses Pendidikan, in journal

need wisdom (*hikmah*). Naquib Al-Attas defines wisdom (*hikmah*) as the science (*'ilm*) given by Allah SWT to humans in order for knowing the right place and make the right decision for the place of science, and justice (*'adl*) is a condition that is produced after all objects of science (*'ilm*) are in the right condition.¹⁷⁷ So in seeking science (*'ilm*), let people base it with a justice attitude. That knows the limits of its use; knowing the order of priorities in relation to usability for a person; know the obtainable or unobtainable science, know the absolute science (*'ilm*) or which is alleged or theory; and put science (*'ilm*) in the right place in relation to the person who knows. Its purpose is the science possessed by someone can give harmony to him.

On the contrary, according to Syed Muhammad Naquib Al-Attas, the science (*'ilm*) and its seeking without discipline lead to a mistake that affects an attitude of injustice (*zulm*) towards a person.¹⁷⁸ In this case, he asserts that science (*'ilm*) should bring benefits and lead people to be better, seeking science without being considered the attitude of justice (*'adl*) as an obedience reflection and devotion to God, it will only bring mankind into confusion, chaos, endless tangling, and an objective quest.¹⁷⁹ It's worth nothing for people to seek the science with wrong rules and disciplines, moreover wrong approaches.¹⁸⁰ At this stage, the use of wrong approaches can lead to misconceptions of science (*'ilm*), so the resulting attitudes will not be in line with the purpose of the science (*'ilm*).¹⁸¹ If so, it can be concluded that justice (*'adl*) in seek of science (*'ilm*) has an effect on the usefulness of science (*'ilm*) or otherwise. In this case,

El-Banat Volume 6, Nomor 2, Juli-Desember 2016, p. 229-230

¹⁷⁷ Syed Muhammad Naquib Al-Attas, *Prolegomena to the.....*, p. 110

¹⁷⁸ Syed Muhammad Naquib Al-Attas, *Islam dan Sekularisme.....*, p. 97

¹⁷⁹ *Ibid.*, p. 103

¹⁸⁰ Syed Muhammad Naquib Al-Attas, *Risalah untuk Kaum.....*, p. 42

¹⁸¹ *Ibid.*, p. 42. For instance, rationalism and empiricist approach as a theoretical approach for physical sciences used for theology, social studies, or humanities.

a justice attitude that will lead us to know the right place and make a correct verdict on the place of the object of science.

2. The Role of Justice ('Adl) in the Application of Science ('Ilm)

As a principle matter in scientific culture, justice ('*adl*) is needed not only in terms of the search for science but also in its application. In this case, to be justice ('*adl*) in the application of science ('*ilm*), humans need wisdom (*hikmah*). Naquib Al-Attas in his book *Islam and Sekularisme*, that wisdom (*hikmah*) is needed to know how to put science ('*ilm*) in its place confirm this.¹⁸² The importance of the justice ('*adl*) role in science application related to the predicate of humanity as the center of justice ('*adl*).

With its predicate as the center of justice ('*adl*), God has taught humans the names (*al-asma*) of everything to know its essence, which is about the causes of their individual uses and purposes¹⁸³ in order to put everything in its right place. Likewise, God has provided the mind to sort out the truth from error. Nevertheless, reason has the potential for proving itself as a person who tends to his basic instincts or even follows his animal lust.¹⁸⁴ Therefore, the provision that obtained by a man in the form of science about nature (*fitrah*) of the creation object should be able to become capital for humans to be justice ('*adl*) and shape human actions in a better direction. Therefore, science can be applied correctly because based on justice ('*adl*).

According to Naquib Al-Attas, the concept of justice ('*adl*) has closely related to *adab*,¹⁸⁵ especially in terms of science ('*ilm*). One of the causes of errors in the application of science ('*ilm*) is the

¹⁸² Syed Muhammad Naquib Al-Attas, *Islam dan Sekularisme.....*, p. 97

¹⁸³ Al-Qur'an Al-Karim, Al-Baqarah (2): 31

¹⁸⁴ Syed Muhammad Naquib Al-Attas, *Manusia dan Cita.....*, p. 23. See: Syed Muhammad Naquib Al-Attas, *The nature of Man, Aims and Objectives of Islamic Education*, Hodder and Stoughton, King Abdul Aziz University, cet.I, Jeddah, 1979

¹⁸⁵ Syed Muhammad Naquib Al-Attas, *Risalah untuk Kaum.....*, p. 141

loss of *adab*.¹⁸⁶ In this case, *adab* is interpreted as right action, built on the science (*'ilm*) that comes from wisdom (*hikmah*).¹⁸⁷ Naquib Al-Attas added that the reality of justice (*'adl*) in society is seen in the rules that apply in it because it is *adab* who guides people to put everything in their respective places.¹⁸⁸ It ascertained that the actualization of *adab* in the individual, who composes society as a collective entity, reflects the condition of justice (*'adl*).¹⁸⁹ Because civilized people are people who use science epistemology correctly, apply science to their objects justly, and are able to identify and sort out wrong science.¹⁹⁰

So from the description above, it can be concluded that loss of *adab* in human life will not reflect justice, because it has not taken the right action. In this case, humans who are said to have a reason but combined with lust, deny all orderliness of life. Therefore, science (*'ilm*) should be a useful tool, but a dangerous weapon.¹⁹¹ Therefore, science (*'ilm*) that unapplied with the principle of justice (*'ilm*) will not engender the value of the right action. As the consequent, the science (*'ilm*) that should bring peace, benefit, and justice (*'ilm*) to humans will actually bring chaos and harm.

Therefore, the application of science (*'ilm*) that did not base on justice (*'adl*) will be in vain. This justice (*'adl*) itself is born of a civilized attitude towards science (*'ilm*). Because science (*'ilm*)

¹⁸⁶ The main cause of this issue comes from confusion of the perceptions of leaders in all layers of society. The confusion of this scientific perception is one of the reasons for the existence of foreign life perspective interfaces, especially western based on dualism values, secularism, humanism and sophism. Therefore, the decay of manners will result in moral values, manners, ethics and religious values disappearing from individual and social life. See. Wan Mohd Nor Wan Daud, *Filsafat dan Praktik Pendidikan Islam*, (Bandung: Mizan Media Utama, 2003), p. 24

¹⁸⁷ Syed Muhammad Naquib Al-Attas, *Prolegomena to the.....*, p. 40

¹⁸⁸ Syed Muhammad Naquib Al-Attas, *Risalah untuk Kaum.....*, p. 142

¹⁸⁹ Syed Muhammad Naquib Al-Attas, *Prolegomena to the.....*, p. 40

¹⁹⁰ Toha Machsun, *Pendidikan Adab.....*, p. 229-230

¹⁹¹ Syed Muhammad Naquib Al-Attas, *Risalah untuk Kaum.....*, p. 44

that appears to be true is sometimes nothing more than a producer of confusion and skepticism.¹⁹² So how chaotic life is now, it can be used as a mirror of how the conditions of justice (*'adl*) and the people in it to their science (*'ilm*).

3. The Role of Science (*'ilm*) in The Upholding of Justice (*'Adl*)

In the reciprocal relationship between science (*'ilm*) and justice (*'adl*), the science (*'ilm*) existence can be the reason for the upholding of justice (*'adl*). According to Syed Muhammad Naquib Al-Attas in his book, *Prolegomena to the Metaphysics of Islam*, wisdom (*hikmah*), and justice (*'adl*) are obtained through human science (*'ilm*) -through the introduction of reality and truth-.¹⁹³ In this stage, human beings as objects and perpetrators of justice (*'adl*), this enforcement of justice (*'adl*) are very much in line with man's trust on this earth as His vicegerent (*khalifah*) to govern the earth in line with the will, purpose, and *Ridha* of God.¹⁹⁴ About enforcement of justice (*'adl*) indicates the enforcement of justice (*'adl*) not only to oneself but also to others. Naquib Al-Attas affirms this, that in the eyes of Islam, a good man is a man who knows his responsibility to his God; human beings who understand and implement justice (*'adl*) against themselves and others in society; and civilized.¹⁹⁵

To be justice (*'adl*), humans need science (*'ilm*) that will lead them to know the nature (*fitrah*) of things and then put them in their proper place. Moreover, if he is entrusted to be a keeper of trust (*ahl*). Although every human being is given the mandate as His vicegerent (*khalifah*) on earth, not everyone can be a keeper of trust (*ahl*). Because in becoming a keeper of trust (*ahl*), humans need moral integrity and mastery of certain science (*'ilm*) to make

¹⁹² Syed Muhammad Naquib Al-Attas, *Prolegomena to the.....*, p. 79

¹⁹³ Al-Attas thinks "natural law" or *sunnatullah* is not something that is strict and rigid, yet open to unlimited possibilities. See: *Ibid.*, p. 128

¹⁹⁴ Al-Qur'an Al-Karim, Al-Baqarah (2):30; Al-Ahzab (33): 72

¹⁹⁵ Syed Muhammad Naquib Al-Attas, *Risalah untuk Kaum.....*, p. 43

themselves worthy of holding the mandate.¹⁹⁶ In addition, *haqq* science has consequences for being fulfilled by humans in order to make humans truly put themselves in their place.¹⁹⁷ Means it ascertained that if he has science (*'ilm*) of the all creation object nature, surely he would be able to decide wiser. This is because his science (*'ilm*) leads him to put things in place so that justice (*'adl*) will be created.

Justice (*'adl*) is a condition when things or objects of science (*'ilm*) are in their proper place.¹⁹⁸ The “right” means that it is in accordance with the essential characteristics or composition of a person. The right place idea involves the necessity for everything in the order of creation to exist in that condition. This is because ontologically, things created are arranged and given that science (*'ilm*) to humans, but humans, because ignorance (*jahl*) of a just order encompasses all creation, makes changes and confuses the place of things so that injustice (*zulm*) arises. Injustice (*zulm*) is putting something in its wrong place; Injustice (*zulm*) is a condition that is inadequate or exceeds the right place so that the general order of things is not harmonious.¹⁹⁹ From this explanation, it concluded that the provision of science (*'ilm*) that Allah has given should be able helping humans to uphold justice (*'adl*) and at the same time prove that the absence of science (*'ilm*) causes no upright justice (*'adl*).

Nevertheless, with regard to the provision that God has given, humans have a forgetful nature that has implications for the attitude of injustice (*zulm*) in humans. In the view of Naquib Al-Attas by quoting Ibn Abbas' opinion, he explained that the word man (*insan*) comes from the word “*nasiya*”, which means forgetting. For Al-

¹⁹⁶ Syed Muhammad Naquib Al-Attas, *On Justice and.....*, p. 1

¹⁹⁷ Syed Muhammad Naquib Al-Attas, *Risalah untuk Kaum.....*, p. 43

¹⁹⁸ Syed Muhammad Naquib Al-Attas, *Prolegomena to the.....*, p. 103

¹⁹⁹ *Ibid.*, p. 103

Attas, humans forget the *mithaq*²⁰⁰ (original agreement) between himself and his God. *Mithaq* is obedience to His commands and away from His prohibitions. Humans forget to do their job and purpose. So from that Ibn Abbas called humans as beings because after the existence of *mithaq* with God, then people forget.²⁰¹ Naquib Al-Attas further explained that his forgetfulness was the cause of human disobedience, and this led him to act unjustly (*zulm*) and stupid.²⁰² This statement can clarify that science is really needed to uphold justice (*'adl*).

From the description above, it concluded that according to Syed Muhammad Naquib Al-Attas, science (*'ilm*) and justice (*'adl*) have reciprocity, namely: the existence of science (*'ilm*) can be a cause of upholding justice (*'adl*), and the existence of justice (*'adl*) makes science (*'ilm*) formed and applied correctly. The role of justice (*'adl*) in seeking science (*'ilm*) is very important to know the right place and make the right decision for the place of science (*'ilm*) by the aim is giving harmony to who possessed the science (*'ilm*). On the contrary, if the seek is not based on a justice (*'adl*) attitude as a reflection of obedience and devotion to God, then it will only bring people to confusion, chaos, endless tangling, and aimless searching. If it were a role of justice (*'adl*) in the application of science. Justice (*'adl*) is needed because in fact Allah has taught humans the essence of everything and provided them with reason. This provision should be the capital to be justice (*'adl*) and shape human actions in a better direction. Because the science (*'ilm*) that is unapplied with the principle of justice (*'adl*), will not engender the value of the right action. As the consequent,

²⁰⁰ Allah says: "And when the Lord brought forth from the loins of the offspring of Adam, and Allah took witness against their souls (saying)," Am I not your Lord? said: "Yes, we are our Lord, we testify." Al-Qur'an Al-Karim, Al-A'raf (7): 172

²⁰¹ Syed Muhammad Naquib Al-Attas, *Prolegomena to the.....*, p. 144

²⁰² Al-Qur'an Al-Karim, Al-Ahzab (33): 72

the science that should bring peace, be nefit, and justice (*'adl*) to humans will actually bring chaos and harm.

Naquib Al-Attas added that science (*'ilm*) has a role in upholding justice (*'adl*), considering that to enforce it humans need science (*'ilm*) that will lead them to know the nature of things (*fitrah*) then to put it in its right place. In this case, something does have the right place according to its nature (*fitrah*) so that the idea of justice (*'adl*) involves the necessity for everything in the order of creation to exist in that condition. But sometimes things are arranged and given such science to humans, but humans, because ignorance (*jahl*) of a just order encompasses all creation, makes changes and confuses the place of things so that injustice (*zulm*) arises. Therefore, it cannot be denied that science is very much needed in upholding justice (*'adl*), because science (*'ilm*), which essentially leads to truth and benefit so that justice (*'adl*), is realized. On the contrary, the wrong ownership of science will become a boomerang when combined with human manifestations of lust. Therefore, that is not peace created, but chaos.

D. Justice as Reflection of a Muslim Faith

In this discussion, the concept of justice (*'adl*) of al-Attas is not detached from human nature as *'abd* and as *khalifah* on earth. In this case, as perfect creation, man cannot escape from the circle of vertical relations with God as Creator (*hablumminallah*) and human-horizontal relations (*hablumminannas*).²⁰³ *It is also based on the individual contract between every human being and God who not only involves the testimony and acknowledgment of the existence of God who created it but also contains the covenant to serve the Creator, perform the duty entrusted and assume the responsibility assigned to every human being.*²⁰⁴

²⁰³ Syed Muhammad Naquib Al-Attas, *Risalah untuk Kaum.....*, p. 37-39, 84

²⁰⁴ *Ibid.*, p. 37-39, 84

Al-Attas in his book, *Risalah Untuk Kaum Muslimin*, confirmed that humans should balance their role as the regulator of this nature while worshipping God who has created it.²⁰⁵ Therefore, a righteous man is a man who has lived his role well according to his nature (*fitrah*), as *'abd* and *khalifah* on earth. Thus human has been able to attain the standard of innocence that brings it at the same level to the degree of tranquility and essential wellbeing.²⁰⁶ Therefore, if a man cannot execute it well, he has violated his nature. In addition, it violates his nature just as if he had done injustice (*zulm*) against himself, for not putting himself in the proper place.

In Islam, according to al-Attas, one's faith in the Creator will reflect his virtue.²⁰⁷ Then al-Attas continued that the foundation of the virtue was justice (*'adl*).²⁰⁸ So in other words, justice (*'adl*) is a reflection of one's faith. In this case, it (justice) relates to the freedom of the human mind from the soul and animal body that he has. This means that if he succeeded in mastering himself by defeating animal lust in him, then he has achieved freedom so that he can behave according to his nature (*fitrah*). Surely, it ascertained he has been justice (*'adl*) to himself because he has put himself in the proper place.²⁰⁹ Because justice (*'adl*) is a reflection of one's faith, it is fitting for every person who is religious and believes in Allah can be justice (*'adl*) to him and create justice (*'adl*) for his surroundings.

The concept of justice (*'adl*) is related to human nature as a servant (*'abd*). In this case, al-Attas explained that one of the meanings of the primordial agreement between a man and his God was the promise to become a servant of Allah²¹⁰ (*'abd*) according to the purpose of his creation.²¹¹ In

²⁰⁵ Syed Muhammad Naquib Al-Attas, *Islam: Faham Agama dan Asas Akhlak* (Kuala Lumpur: Angkatan Belia Islam Malaysia, 1977), p. 51

²⁰⁶ Syed Muhammad Naquib Al-Attas, *Risalah untuk Kaum.....*, p. 39

²⁰⁷ Syed Muhammad Naquib Al-Attas, *Islam dan Sekularisme.....*, p. 93

²⁰⁸ Syed Muhammad Naquib Al-Attas, *On Justice and.....*, p. 10-11

²⁰⁹ Syed Muhammad Naquib Al-Attas, *Islam dan Sekularisme.....*, p. 93

²¹⁰ Syed Muhammad Naquib Al-Attas, *Islam dan Sekularisme.....*, p. 75

²¹¹ Al-Qur'an Al-Karim, Adz-Zariyat (51): 56

this context, all acts of devotion are called worship,²¹² which is implemented in the form of obedience (*ta'ah*) to Him according to the nature of God's gift (*fitrah*).²¹³ Therefore, surrender to Him will bring harmony to himself, because this means he has fulfilled the purpose of existence and creation and is in the natural tendency of man (*fitrah*).²¹⁴

*In this case, according to Naquib al-Attas, self-surrender meant by a conscious surrender without losing one's 'freedom'. Because in this context, real freedom is acting in accordance with what is demanded by the true nature (fitrah) of him.*²¹⁵ Thus, as '*abd*, serving God by worshiping Him is *fitrah*. Therefore, if someone has undergone this *fitrah*, then he has been justice (*'adl*) to himself. On the contrary, if '*abd* does not serve God by worshiping Him, means he violates his nature (*fitrah*). He did not succeed in recognizing himself, did not know his position before God Almighty, and could not put himself in the right place so that he could be an injustice (*zulm*) to himself.

In addition to human nature (*fitrah*) as '*abd*, the concept of justice (*'adl*) also has a connection with human nature (*fitrah*) as *khalifah*. As *khalifah*, man is given the trust to uphold justice (*'adl*) on earth. In this case, human beings are given the responsibility (*Amanah*) to govern the world in accordance with his will and pleasure.²¹⁶ According to Naquib Al-Attas, quoted by Wan Mohd Nor Wan Daud in "Filsafat dan Praktik Pendidikan Islam Syed M. Naquib Al-Attas" the meaning of regulating not only in the socio-political context but more importantly, against himself in order to uphold justice (*'adl*) and prevent injustice (*zulm*).²¹⁷ In addition, in managing and managing nature in line with the concept of nature (*fitrah*) is not easy.

²¹² Syed Muhammad Naquib Al-Attas, *Islam dan Sekularisme.....*, p. 75. See also: Syed Muhammad Naquib Al-Attas, *Islam: Faham Agama.....*, p. 33

²¹³ Al-Qur'an Al-Karim, Ar-Rum (30): 30

²¹⁴ Syed Muhammad Naquib Al-Attas, *Islam dan Sekularisme.....*, p. 76

²¹⁵ *Ibid.*, p. 77

²¹⁶ *Ibid.*, p. 81

²¹⁷ Wan Mohd Nor Wan Daud, *Filsafat Dan Praktek.....*,p. 95-96. Syed Muhammad Naquib Al-Attas, *Islam dan Sekularisme.....*, p. 81

In this case, human beings must see mutual benefits, not the benefit of one party and abuse other parties and give each creation object as right, not the same. This is supported by the opinion of Murtadha Muthahhari²¹⁸ which states that equality in the grant is necessary if it is the same right. Therefore, he must also know the essence of everything; because it is, actually a leader in this earth means to restore everything to his own nature (*fitrah*) thus creating a harmonious life. If all human beings are *khalifah*, then all men should be just. This submission will have an implication on his attitude to the people he leads, he can give wise advice and justice (*'adl*).

The authority of a keeper of trust (*ahl*) is different from each other in accordance with the quality of moral integrity and authentication of science (*'ilm*) possessed.²¹⁹ This is intended so that every keeper of trust can be justice (*'adl*) because it gets a trust in accordance with its capabilities. Al-Attas further explained that fulfilling the mandate to be an enforcer of justice (*'adl*) is not easy; he must have justice (*'adl*) consideration for all things. The purpose of justice (*'adl*) consideration is to decide disputes and doubts justly,²²⁰ consider their duties to God, their responsibilities to the physical environment and the creatures in them, and their accountability to the Creator regarding the responsibilities entrusted to him.²²¹ In this case, the actions taken must be in accordance with ethical and moral principles in the religious and logical sharia.²²²

To decide justly, the keeper of trust (*ahl*) must have the science of right and wrong, as well as good and bad things as a guideline to keep guiding him on the right path, especially in making decisions. In addition, the rational aspects that he has must control his animal aspects and he must have the ability to overcome the whisperings of the soul, which incite evil (*al-nafs al-ammarah*). This is intended to ensure the accuracy of the

²¹⁸ Murtadha Muthahhari, *Keadilan Ilahi: Azas.....*, p. 58

²¹⁹ Syed Muhammad Naquib Al-Attas, *On Justice and.....*, p. 5

²²⁰ *Ibid.*, p. 1

²²¹ *Ibid.*, p. 4

²²² *Ibid.*, p. 1-2

duties implementation and correct any irregularities that occur.²²³ From this explanation, it can be understood that to be a keeper of trust (*ahl*) there are several qualifications that must be met. Because sometimes human justice (*'adl*) is static due to being dominated by lust.

The Arabic wiseword says that the greatest enemy of man is his desires, and the honorable person is the most cautious (*taqwa*).²²⁴ Therefore, the Qur'an places the position of justice (*'adl*) closest to *taqwa*.²²⁵ When desires overthrow one's *taqwa*, then it is unlikely that the person can do or decide justly. In His verses pertaining to *taqwa*, Muslim are reminded to remain steadfast in upholding justice (*'adl*), not cheating even ones who are hateful,²²⁶ and upholding justice (*'adl*) even against themselves or close families. That is, love and hatred should not influence someone to cheat or act unjustly. If he has *taqwa*, justice (*'adl*) conduct can be realized easily.

Justice (*'adl*) has its own independence. A justice (*'adl*) enforcer must be free from personal or group interests, hatred, and personal sentiments. In a certain atmosphere, doing justice may be easy, but sometimes we are in a difficult and dilemma atmosphere. At a time like that, our morale is tested and *taqwa* will play a role. Therefore, the Qur'an explicitly warns that we reject lust and choose justice (*'adl*)²²⁷ because in such an atmosphere justice (*'adl*) will be difficult to enforce without high moral awareness. So moral courage is indeed the main capital in upholding justice (*'adl*),²²⁸ but this is all impossible for someone to do if someone is not afraid of retribution for injustice (*zulm*) even though it is even mustard seed.

In essence, the illustration of the concept of justice (*'adl*) described

²²³ *Ibid.*, p. 8

²²⁴ Lajnah Manahij Ad-Dirasy, *Majmu'atu al-Mahfudzat Muqarrar Li shafi al-Khomis*, (Ponorogo: Darussalam Press, 1416) p. 18

²²⁵ Al-Qur'an Al-Karim, Al-Maidah (5): 8, An-Nisa (4): 135, Al-An'am (6): 152

²²⁶ *Ibid.*, Al-Maidah: 8

²²⁷ *Ibid.*, An-Nisa (4): 135

²²⁸ Nurdin, Konsep Keadilan Dan Kedaulatan Dalam Perspektif Islam Dan Barat, in *journal Media Syariah*, Vol. Xiii No. 1 Januari – Juni 2011, p. 123

by Naquib Al-Attas is to enable human beings as they should or humanize. Justice (*'adl*) here is focused on how people should behave as *'abd* and *khalifah* according to what God has set. Al-Attas concept of justice (*'adl*) is his efforts to uphold the law and form human beings. Because according to al-Attas, the monotheistic method can solve the problem of a false dichotomy.²²⁹ Moreover, justice cannot be realized except by people who really uphold the Islamic sharia.

From the explanation above, it concluded that the concept of justice (*'adl*) of al-Attas is not detached from human nature (*fitrah*) as *'abd* and as *khalifah* on earth. Therefore, a human cannot escape the circle of relationship with God as the Creator (*hablumminallah*) and fellow human beings (*hablumminannas*). It based on a primordial agreement that contains an agreement to serve the Creator, performs the duty entrusted and assumes the responsibility assigned to each human being equally.

A person's faith in the Creator will reflect the virtues, which all come from justice (*'adl*). So in other words, justice (*'adl*) is a reflection of one's faith. This has implications for the awareness of his nature (*fitrah*) as (*'abd*) that is implemented in the name of Allah in the form of worship. If *'abd* does not worship Him, means he violates his nature (*fitrah*). Because he did not succeed in recognizing himself, did not know his position, and could not put him in the proper place. Besides that, one's faith will have implications for the awareness of his nature (*fitrah*) as the representative of Allah (*khalifah*). In this case, every human being is given a different mandate in accordance with the quality of moral integrity and authentication of science possessed in order to be able to put something in its right place. Because actually being a leader on the face of the earth means returning everything to its own nature (*fitrah*) for creating a harmonious life, even though sometimes human justice (*'adl*) is static due to being dominated by lust.

²²⁹ Wan Mohd Nor Wan Daud, *Filsafat dan Praktik.....*, p. 295

CHAPTER FOUR

CLOSING

A. CONCLUSION

After passing through research, observation, and study literature about the justice (*'adl*) on Syed Muhammad Naquib Al-Attas' view, the researcher takes the conclusion that in general the discussion of justice (*'adl*) according to Al-Attas has a strong relation to human nature (*fitrah*). Understanding this concept of justice (*'adl*), the researcher systematizes it into three main topics, namely human as the center of justice (*'adl*), justice (*'adl*) as the principle of *'ilm*, and justice (*'adl*) as a reflection of human faith.

Representing the Islamic ideology, Naquib Al-Attas defines justice (*'adl*) as a harmonious condition where everything is in its right and proper place and a state of equilibrium either regarding objects or regarding living things. Justice (*'adl*) taught in Islam is based on, focuses on and prioritizes the basic needs and human nature (*fitrah*) that Allah SWT has outlined. Therefore, the main standard of justice (*'adl*) is human nature (*fitrah*). In this level, the enforcement of justice (*'adl*) requires people, as perpetrators and objects, to possess and master the true science (*'ilm*) and *sunnatullah* to avoid injustice (*zulm*) in themselves and the environment.

The fact, science (*'ilm*), and justice (*'adl*) have the reciprocity, namely: the existence of science (*'ilm*) can be the reason for the upholding of justice (*'adl*), and the existence of justice (*'adl*) make science (*'ilm*) formed and applied properly. Without this reciprocal relationship, the science (*'ilm*) that should give harmony and justice (*'adl*) to himself and others would otherwise be a boomerang on its owner to bring people to confusion, chaos, and search without purpose.

Al-Attas concept of justice (*'adl*) is inseparable from human nature (*fitrah*) as an *'abd* and *khalifah* on earth. This is because one's faith in Allah

will reflect virtue and character all of which comes from justice (*'adl*). In other words, justice (*'adl*) is a reflection of one's faith. Though science (*'ilm*) is needed by humans as capital in carrying out its role as servants and *khalifah*. This has implications for the awareness of his nature as an *'abd* that is implemented by worship and as a *khalifah* that is implemented by leading the earth according to His will and pleasure. If an *'abd* does not worship Him and destroys harmony on earth, means he violates his nature (*zulm*). Because he does not recognize himself and his position so he cannot put himself in the right place.

The concept of Al-Attas aimed at humanizing humanity by restoring it to nature. In essence, the illustration of the concept of justice (*'adl*) described by Naquib Al-Attas is to enable human beings as they should or humanize. The concept of justice (*'adl*) that Al-Attas formulated, as his efforts to uphold the law and form human beings. Moreover, justice (*'adl*) cannot be realized except by people who really uphold the Islamic sharia.

B. SUGGESTION

From the foregoing discussion about justice (*'adl*) according to Syed Muhammad Naquib Al-Attas, the researcher realized this research still contains many limitations. Therefore, she hopes any critics and discussion from the readers or the observers in order to complete this research. After all, the researcher also hopes that this research will be useful for further research in theology and Islamic philosophy. Moreover, the researcher recommended for the next future research to discuss more deeply about Al-Attas thought and the important about his concept of justice (*'adl*). To build a better understanding of the Islamic key concept and the Islamic Worldview.

Al-Attas as a leading Islamic thinker, research on the figure of Al-Attas is a disclosure of the intellectual treasure of the Islamic world so that efforts like this seem to need to be encouraged in academics, researchers, and interested ones who have an interest in the world of thought, especially Islamic thought. Exploration through research and efforts to develop the

thoughts of Muslim leaders, such as Al-Attas, is very necessary because there will be a continuation of the chain of Islamic thought which will then contribute to the development of Islamic thought in the world. Finally, the authors hope that this research can be useful. May Allah give us peace and happiness for all of us.

C. CLOSING

Alhamdulillah, all praises are due to Allah, The Creator of this Universe, seeking His Forgiveness and Blessing. Because He merely who has the unlimited power and the invisible hand that makes the researcher be able to do everything such as this research. The researcher hopes that Allah always gives Muslim especially the researcher herself the blessing so she has the power and change to complete her further research. Amin.

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