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JUSTICE IN THE PERSPECTIVE OF THE QUR'AN AND THE SACRED TEXTS OF OTHER RELIGIONS AND ITS CONTEXTUALITY

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Abstract

This paper explores the views of various religions on justice as a value that must be upheld because it pertains to the well-being of life. The purpose is to broaden the understanding of interfaith ideologies in Indonesia. This research employs a qualitative approach, relying on literature studies analyzed descriptively. The paper concludes that there are several perspectives on the definition of justice. According to Islam, justice is divided into three forms: first, justice in a material and immaterial sense, closely related to fulfilling rights and obligations among all beings. Second, justice in the form of balance, meaning impartiality towards oneself, relatives, and those of the same faith. Third, justice as retribution, signifying the consequences of one's actions. In Christianity, the term "tsedeq" refers to righteousness, associated with God's justice in His covenant to sustain, save, and act against His people's enemies. In Hinduism, as presented in the Vedas, justice is a trait of actions and behavior. God bestows justice evenly upon all beings, allowing them to act and liberate themselves from samsara (repeated birth) as a result of their deeds. In Buddhism, according to the Tripitaka, justice refers to the potential and virtues within humans, which are inherently unbound by the physical body. In Confucianism, as taught in the Si Shu, justice is viewed as equality that must be upheld. The goal in Confucian teachings is to cultivate virtuous, loving, truthful, just, dutiful, wise, and trustworthy individuals

KATA KUNCI:
Keadilan; Pandangan Agama-agama; Studi Agama

Abstrak

Tulisan ini mengeksplorasi pandangan berbagai agama tentang keadilan sebagai nilai yang harus ditegakkan karena berkaitan dengan kesejahteraan hidup. Tujuannya adalah untuk memperluas pemahaman tentang ideologi-ideologi lintas agama di Indonesia. Penelitian ini menggunakan pendekatan kualitatif, dengan mengandalkan studi literatur yang dianalisis secara deskriptif. Penelitian ini menyimpulkan bahwa ada beberapa perspektif tentang definisi keadilan. Menurut Islam, keadilan dibagi menjadi tiga bentuk: pertama, keadilan dalam arti material dan immaterial, yang berkaitan erat dengan pemenuhan hak dan kewajiban di antara semua makhluk. Kedua, keadilan dalam bentuk keseimbangan, yaitu tidak memihak kepada diri sendiri, kerabat, dan orang-orang yang seiman. Ketiga, keadilan sebagai pembalasan, yang berarti konsekuensi dari tindakan seseorang. Dalam agama Kristen, istilah "tsedeq" mengacu pada kebenaran, yang dikaitkan dengan keadilan Tuhan dalam perjanjian-Nya untuk memelihara, menyelamatkan, dan bertindak melawan musuh-musuh umat-Nya. Dalam agama Hindu, seperti yang dijelaskan dalam Weda, keadilan adalah sebuah sifat tindakan dan perilaku. Tuhan menganugerahkan keadilan secara merata kepada semua makhluk, memungkinkan mereka untuk bertindak dan membebaskan diri mereka dari samsara (kelahiran kembali) sebagai hasil dari perbuatan mereka. Dalam ajaran Buddha, menurut Tripitaka, keadilan mengacu pada potensi dan kebajikan dalam diri manusia, yang pada dasarnya tidak terikat oleh tubuh fisik. Dalam ajaran Konghucu, seperti yang

diajarkan dalam Si Shu, keadilan dipandang sebagai kesetaraan yang harus ditegakkan. Tujuan dari ajaran Konghucu adalah untuk mengembangkan individu yang berbudi luhur, penuh kasih, jujur, adil, berbakti, bijaksana, dan dapat dipercaya..

INTRODUCTION

The scriptures of every religion are composed using human language. Behind the neatly arranged verses of these sacred texts, the essential and profound meanings are not always explicitly or clearly revealed. These religious scriptures encourage deep understanding to uncover the ideal messages hidden within them (Amallia, 2019). The diversity of these scriptures is rooted in the fact that each offers different ways of thinking(Sumanto, 2019), shaped by the knowledge background and interpretive orientation of their followers (Nurdin, 2013), Thus, they all serve to help understand life, guide humanity, and address the challenges faced by people on earth, (’Abd Al-Baqy, 1981).

Among the profound meanings discussed is the nature and existence of humanity itself. One way to study "humanity" is by examining it from the perspective of its Creator. As beings of both body and soul created by God, the study of humanity becomes intriguing. Even in matters of morality, religion, and belief, human existence is of paramount importance. (Alaika Salamullah, 2008) Discussing humanity cannot be separated from the concept of social justice. Addressing social justice is critically important, especially given the current social inequalities. Social justice is often overlooked by those in power, despite being highly regarded in the ideologies of the religions in Indonesia. Given this phenomenon, it is necessary to revisit how religions view justice as a value that must be upheld because it pertains to human rights. The aim is to broaden understanding of one of the significant issues in social life.

RESEARCH METHODS

This paper employs a qualitative approach, utilizing content analysis methods as outlined by (Kusumastuti & Khoiron, 2019). Content analysis allows for a systematic examination of data, focusing on interpreting and understanding the meaning behind various forms of text. The type of research conducted is a literature review, which involves gathering, analyzing, and synthesizing data from a wide range of secondary sources, including academic books, scholarly articles, scriptures, reports, and reputable websites. This approach allows the study to draw upon existing knowledge and research relevant to the study’s theme (Arif, 1992). By reviewing and analyzing these diverse sources, the paper aims to present a comprehensive overview of the topic, identifying patterns, themes, and insights that contribute to a deeper understanding of the subject matter. This method is particularly valuable for exploring theoretical perspectives and gaining insights from prior research to inform the study’s conclusions.

RESULTS AND DISCUSSION

Results

The Justice in the Perspective of Religions

This section will discuss and compare the views and ideologies of various religions on the definition of justice as presented in their respective scriptures.

1. Justice in the Perspective of Islam (The Qur'an)

Justice, or fairness, in Arabic is referred to as *al-qist*, and there are verses that allude to justice. 1) Justice in the material and immaterial sense. 2) Justice as balance. 3) Justice as retribution(Al-Baghdadi, 1994a). These concepts will be explained as follows:

First, justice in the material and immaterial sense. Material justice is closely related to everything that concerns the interactions among beings. Allah SWT encourages each being to always fulfill their rights and obligations, whether for themselves, their families, or others. Al-Alusi, in his commentary, explains that Allah commands His creatures to carry out their duties with fairness, without bias(Al-Baghdadi, 1994c). Then, immaterial justice refers to a form of justice where a person receives a reward or punishment based on the good or bad deeds they have done. For example, a country's leader upholds justice by considering the needs of the people impartially. When the people are in distress, a leader should help them justly(Hanafi, 2009). According to Al-Ghazali, there are ten principles of justice that a leader should adopt as fundamental guidelines: responsibility, receptivity to advice, humility, compassion, selflessness, loyalty, simplicity, gentleness, sincerity, and love for the people.(Tafsir, Arifin, & Komarudin, 2002) Qur'an Surah Al-Mumtahanah, verse 8:

لَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِى الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْٓا اِلَيْهِمْۗ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ

Allah does not forbid you from being kind and just towards those who do not fight you because of religion and do not drive you out of your homes. Indeed, Allah loves those who act justly.

In this verse, Allah commands His creatures to act justly and equitably, not only towards individuals, relatives, or fellow believers, but universally(Al-Baghdadi, 1994a). This means one should do good if it is beneficial and advantageous. However, if it brings chaos or harm, it should be prevented. Furthermore, if in a social interaction a person of a different faith is in the right, while a person of the same faith is in the wrong, we must support and uphold the former. In matters of justice, Allah SWT even commands us to remain just towards non-Muslims. According to Tafsir al-Misbah, if Muslims make mistakes while non-Muslims are in the right, then the non-Muslims should be upheld. This shows that Allah SWT instructs Muslims to be fair and just in discerning right from wrong. This verse applies generally, regardless of time or place (Shihab, 2006).

Second, justice in the form of balance, as mentioned in Qur'an Surah Al-Isra, verse 35.

وَاَوْفُوا الْكَيْلَ اِذَا كِلْتُمْ وَزِنُوْا بِالْقِسْطَاسِ الْمُسْتَقِيْمِۗ ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَأْوِيْلًا

"Give full measure when you measure, and weigh with an accurate balance. That is best and most just in the end."

Al-Alusi agrees with Imam Dahaq in interpreting *al-qist* as *qabban*, which means a balance or scale. According to Imam Zujaj, *al-qist* refers to a scale or balance used to weigh dirhams or other items (Al-Baghdadi, 1994b). Justice in this context means having equal measures or weights between one side and the other. According to Quraish Shihab, the perfection of measurement and weighing is considered good and leads to better outcomes (Hanafi, 2009). Among these outcomes are creating a sense of security, tranquility, and prosperity within the community, as everyone receives their due rights and needs. Tafsir al-Misbah also explains that الْقِسْطَاسِ is interpreted as a balance, a term borrowed from Roman languages and incorporated into Arabic. Scales or balances

are chosen as synonyms for justice because they are believed to foster security, tranquility, and well-being in society when each person gives more than their needs and receives a fair share of their rights. This requires measuring tools, whether scales or balances (Shihab, 2006).

Third, justice in the form of retribution. It is a consequence of the presence of deviations. As mentioned in Qur'an Surah Al-Jin, verse 14.

وَّاَنَّا مِنَّا الْمُسْلِمُوْنَ وَمِنَّا الْقٰسِطُوْنَۗ فَمَنْ اَسْلَمَ فَاُولٰۤىِٕكَ تَحَرَّوْا رَشَدًا

Indeed, among us there are those who are Muslims and those who deviate from the truth. Whoever embraces Islam has chosen the right path.

This verse explains that a person who violates and does not follow the rules of Islam is considered unjust in making decisions. Then, in the following verse, Qur'an Surah Al-Jin, verse 15 وَاَمَّا الْقَاسِطُوْنَ فَكَانُوْا لِجَهَنَّمَ حَطَبًاۗ as a retribution for what they have done, Allah threatens with a commensurate punishment or retribution for their actions. They will become fuel for the fire of Hell (Al-Baghdadi, 1994b). The final phase in gaining insight is to apply or implement knowledge in a way that benefits and improves oneself, one's family, or others. Relations among individuals will be good, harmonious, and orderly when everyone practices justice in all matters. This means that each person has different backgrounds and should act according to their respective roles. Furthermore, the most fundamental form of justice is the principle of ownership. Everything under the sky belongs only to God. This means that everything humans possess is merely a trust, temporary, and meant for the common welfare. Knowing the essence of gender, before the advent of Islam, gender was regarded with low status, but since the arrival of Islam brought by the Prophet Muhammad (peace be upon him), there has been a significant change concerning the dignity and status of women. Gradually, women have attained an honorable position, and forms of oppression against women have been diminished. One of the purposes of the Quran's revelation is to achieve human justice in society. Justice in the Quran encompasses various aspects of life, both individual and collective. The Quran does not tolerate any form of oppression, whether based on ethnicity, skin color, tribe, belief, or gender.

The relationship between human existence and social justice lies within humanity itself. As caliphs on Earth, humans are endowed with high authority and intellect to balance their existence with their status as social beings. It is clear that humans must take full responsibility for what has been entrusted to them. Humans should follow the guidelines based on the Quran and Hadith to lead, regulate, and prosper life on Earth.

2. Justice in the Christian Perspective (Bible)

The word for justice in the Bible comes from the Hebrew term "tsedeq," which means "straight" or "righteous." In this context, justice is always associated with God's justice in His covenant to protect, save His people, and execute judgment against their enemies. However, justice can also mean punishment for God's people who are unfaithful or disobedient to His laws, as a sign and consequence of their adherence to God's promises. According to Stephen Tong, cited by Petrus Baela, "just" is synonymous with the word "true." In Hebrew, "true" is "tsaddik," with the noun form being "tsedeq," which is equivalent to the Greek terms "dikaios" or "dikaiosune." This term means more than just being "straight" or "true"; it signifies an essence that underpins life, flowing out ethical norms and true character (Stenhouse, 2004).

In the Bible, the concept of justice is closely linked with the behavior and morality of judges in their duties. This understanding stems from the awareness that humans are created by God, the Creator. Judges, endowed with knowledge and wisdom, act as God's representatives to

adjudicate matters within society. Decisions must be based on truth and justice, regardless of who is involved in the case. In Genesis 1:26, which discusses the creation of humanity in the image of God, it is noted that humans, as God's image bearers, receive divine attributes such as love and justice. Justice is an implementation of love, central to Christian teaching. Jesus explained that the highest commandment is love, instructing, "Love the Lord your God with all your heart and love your neighbor as yourself."

God Himself is the source of justice, as He is inherently just. God's justice is evident in all His actions toward creation (Stenhouse, 2004) In Christian theological terms, justice is a theological concept focused on efforts to establish justice amidst societal and national injustices. The theology of justice centers on God's justice, which maintains, protects, and saves humanity impartially. Justice is a recurring ethical theme in both the Old and New Testaments, related to God and human interactions. Justice encompasses fundamental principles such as love, impartiality, honesty, and the necessity of upholding fairness.

3. Justice in the Hindu Perspective (Vedas)

In Hinduism, God provides equal justice to all beings, allowing them to act and liberate themselves from the cycle of rebirth (samsara) caused by their karma. Humans, as creations endowed with intellect and wisdom, possess the capacity to discern between good and evil and, with love and compassion, realize that harming others is equivalent to harming oneself (Rizal, 2022).

The sacred Vedas serve as the ideal foundation for Hindu law (Gede, 1977). Hindu law originates from religious teachings that guide human life and offer enlightenment. The essence of justice in Hinduism is impartiality and fairness, ensuring that justice is not skewed or biased. This characteristic of fairness must be cultivated from an early age so that individuals can learn to consider and make decisions justly and correctly (Luh Gede Hadriani, 2021). The value of justice in Hindu law is marked by the establishment of rta ("law" or "cosmic order") as a cornerstone of dharma. Six pillars of dharma are emphasized: Satyam (Truth), Rta (Supreme and unyielding law; Justice), Ugram (Severity), Diksa (Purity), Brahma (Prayer), Tapa (Discipline; Hard work), Yajna (Sacrifice). These principles uphold the world, as stated in the Atharva Veda (XXX.I:1).

Hindu law is derived from the values of Hindu teachings and is applied in the Hindu community in Indonesia. The goal of Hindu law is to create justice, peace, and welfare for humanity through its implementation in society. The values of Hindu law are passed down through traditions and customs, forming a system of customary law known as adat law. Adat law in Indonesia holds the same legal status as other laws, distinguished only by the specific context in which it applies (Fajar, 2023).

The law in society must be able to provide a sense of security and comfort for its people by creating justice and welfare. The protection offered by the law to society includes safeguarding against all forms of violence and cruelty that may arise. The ultimate goal of a legal system is to establish a sense of justice, welfare, and happiness in the lives of the people. This is also the aim of Hindu law, which seeks to achieve balance in nature to ensure safety and comfort in the world. Thus, it can be said that Hindu law, through its implementation in the customary law of Hindu communities, plays a role in supporting the goals of law in Indonesia, creating social justice and eternal peace for all the people of Indonesia (Susilawati & Wayan Eka Sumartini, n.d.). The Hindu legal system has two meanings:

1. Rta or eternal law, which is equated with natural law and, in social science terms, serves as the ideal foundation for the form of law intended to be applied in regulating society in this

world. Rta is a force that cannot be seen by humans (Transcendent) but can only be felt based on the belief in the existence of absolute truth.

2. Dharma represents the manifestation of the ideal form of law (Rta) into regulations governing human behavior. Its nature is relative, meaning Dharma as a law is not the same everywhere but is always connected with local customs (dresta).

Justice is a characteristic of actions, behavior, and conditions that are fair for life in society. According to Hindu law, justice is a manifestation of the legal sanction of karma (Karmaphala), meaning that every action (karma) is inseparable from its result (karma), with the event being the cause and the result being the effect.

Hindu theory emphasizes justice as a fundamental part of the protection provided to society by the government. Manu describes Danda or legal sanctions as resembling a black figure with red eyes, instilling fear and serving as a deterrent. He believed that Danda does not arise outside the grandeur of Brahma and that it is a tangible regulation. It is implied that legal sanctions also serve as compensation and a preventive measure (Srikantan & Duve, 2014).

In reality, legal sanctions are not always the same for all crimes.
"Where justice is destroyed by injustice, or truth by error, while judges are merely spectators, there they too will be destroyed. Justice, if violated or destroyed, can no longer protect or preserve; if justice is not upheld, it will ultimately destroy us."(Campbell, 1955) (Bharatiya Vidya Bhavan, 1990:841).

Based on various offenses, there is the theory of sin purification (prayaschitta). Sins arising from unintentional acts can be purified through the recitation of mantras and religious ceremonies. However, experts also explain that purification can be performed for intentional sins. The types of purification described in the Dharma Sutras are as follows:

1. Purification for Serious Offenses: For serious offenses like adultery with the wife of a parent, a friend, a sibling, a brother-in-law, or living with someone of a lower caste as if married, the highest penalty that can be applied is Prayaschitta, equivalent to death.
2. Kricchra: This form of purification can be further divided into: Ati-Kricchra: Involves eating only in the morning for three days, only at night for the last three days, living on food obtained without asking during the other three days, and fasting for the following three days. If someone eats only one mouthful while following these rules, it is called ati-kricchra. Tapta-Kricchra: Involves drinking hot water for three days, hot milk at the end of these three days, hot milk oil for the next three days, and living on air only for the end of these three days. Kriccharati-Kricchra: Involves living in water.
3. Chandrayana: This is a general rule of kricchra, particularly for distinguished individuals. On full moon days, food is provided gradually from one mouthful to fifteen mouthfuls, and on new moon days, it is reduced from fifteen mouthfuls to one mouthful. According to some experts, this rule can be followed in other ways, and there are many forms of chandrayana. (Bahadur, 1979:170-171)

If a crime is committed, it is still subject to punishment through expulsion or physical purification. However, personal purification from one of these aspects should also be undertaken. Justice is only subjective based on the reality of human life; however, if society does not achieve a sense of satisfaction (atmanastusti) that is felt as a collective justice, then society tends to seek justice according to its religious teachings. The concept of Rta refers to the natural order, including truth and justice. Dharma is seen as the support of the entire world, which is why it is called the

supreme Dharma (dharma sarvam pratishitam tasmad dharman paraman vadanti, TA 10.63). Dharma manifests as justice, which is impartial and embodies true principles.

The Upanishads view freedom in relation to the theory of Karma, where the soul and its migration aim to unite with Brahman. There is an inherent justice in the function of karmic law, directly relating to the migration of the soul and thus inseparable. According to the Upanishadic texts, all results of actions are indications of the soul's process of reincarnation. Those who act righteously will become righteous; those who act wickedly will become wicked. A person becomes pure through pure actions. However, it is also said that a person has desires or intentions. As per his desires, so he decides; as per his decisions, so he acts, and whatever work he performs, that is what he attains (BAU.4.4.5).

Thus, the fundamental nature of moral teachings on karma is a central idea in Hinduism. The results of a person's good deeds are obtained by them after death, as mentioned in the Rgveda (10.14.8).

"As you sow, so shall you reap." Humans are born into the world as a result of their own actions. Events in the world are not accidental; they are interconnected. Fundamental principles under natural law are organized as moral rules. In reality, the Law of Karma follows the concept of Rta. As a person's behavior is, so is the person. "In this way, one becomes good because of good deeds, and bad because of bad deeds" (punyo vai punyena kamana bhavati papah papena, BAU 3.2.13).

Similarly, Manu emphasizes in Manusmriti VIII, verses 12-15, the following about justice: *"But when dharma is violated by adharma, and if the judge does not act to examine the cruelty of that adharma, they too will be struck by the arrows of adharma." "If justice is not pursued for the truth, then those who say nothing or speak falsely will suffer." "Where justice is corrupted by injustice or truth by falsehood, and the judge witnesses this, they too will be destroyed." "Justice that is violated destroys, while justice that is upheld guarantees it; therefore, justice should not be violated, as violating justice will destroy us." (Pudja dan Tjiok Rai Sudhartra, 2002:417-418).*

From the meaning of these verses, it can be concluded that justice, which fulfills a sense of satisfaction (atmanastuti), is the justice of the Gods as a guide to Dharma, with its karmic law accompanied by Karmaphala or the results of actions received both in the present and in future lives.

4. Justice from the Perspective of Buddhism (Tripitaka)

Buddha teaches that every person has the essence of Buddhahood within themselves. Shakyamuni (the sage or wise one from the Shakya clan) believed that the goodness and potential within human essence are not bound by the physical body. Although Buddhist teachings include interpretations that can be negative, they still hold a positive concept of wisdom and boundless compassion inherent in the human mind. Buddha's compassion is vast and touches on aspects of social justice. This has been developed into the teachings of the Six Paramitas: Dana-Paramita (the perfection of giving), Sila-Paramita (the perfection of ethical conduct), Ksanti-Paramita (the perfection of patience), Virya-Paramita (the perfection of effort), Dhyana-Paramita (the perfection of meditation), and Prajna-Paramita (the perfection of wisdom) (Okawa, 2004).

According to Buddhist teachings, the distinction between individuals lies in their character, shaped by daily behavior. Buddhist social ethics emphasize that each person should fulfill their duties and responsibilities according to their social position, determined by their relationship with others in society, based on moral principles. This leads to the achievement of well-being, prosperity, and happiness within the community. Conversely, individuals who do not fulfill their

duties and responsibilities are not worthy of recognition or respect within their social position (Rahman, 2016).

To carry out their duties and responsibilities effectively, Buddhism adheres to and practices teachings about goodness (dharma). Furthermore, social behavioral norms are the roots or foundations that generate what is called social emotions, which awaken social awareness in people, foster moral and spiritual bonds in social relationships, nurture and strengthen social connections, and thereby create happiness in society.

Among the Indonesian populace, Indonesian Buddhists, as a religious group following the Dhamma Vinaya teachings of Buddha Gautama as outlined in the Tripitaka (Pali) scriptures, already possess a perfect teaching and guiding principles for cultivating a noble and prosperous physical and spiritual life, both individually and collectively among Buddhists. Through justice, Indonesian Buddhists recognize equal rights and obligations. To create social justice, noble actions reflecting familial and cooperative attitudes need to be developed.

In the Sigalavada Sutta, Buddha Gautama outlines guidelines for Buddhists on how to interact with others from different groups, statuses, and roles. These include reciprocal relationships between children and parents, teachers and students, spouses, friends, employers and workers, and monks and laypeople, which essentially promote fairness towards others, maintain a balance between rights and responsibilities, and respect the rights of others.

5. Justice from the Perspective of Confucianism (Si Shu or Su Si)

Confucianism places human beings at the highest position among all creatures. Humans possess admirable qualities upon their birth, which provides the basis for their potential to become ideal individuals or jun zi (gentlemen). The term jun zi is associated with those who practice virtue in their lives. When performing acts of virtue or goodness, humans are expected to apply ren (humanity) and li (proper conduct) as well as yi (justice). Additionally, xiao (wisdom) and li must also be implemented in life.

Confucius stated that with justice, there would be no issues of unity and poverty. In Confucian teachings, the values of justice are highly esteemed, as reflected in the Lunyu (Analects). "If there is justice, there will be no issues of poverty; if there is unity, there will be no issues of shortages among people; and if there is a sense of peace, there will be no dangers to fear. If, in this manner, those far away still refuse to comply, cultivate culture and virtue to attract them. Then, provide a peaceful life" (Lunyu XVI: 1.10-11). The goal in Confucianism is to cultivate the jun zi, an individual of moral integrity and virtue, who upholds the values of compassion, truth/justice/duty, propriety, wisdom, and trustworthiness, as divine gifts (Tim Mimbar Khonghucu, n.d.).

Discussion

Contextualizing Justice In Indonesia

Speaking of justice, there are three principles of justice, first, justice for rights is justice that needs to be considered based on the rights to be received by someone. Second, justice based on merit is justice that is calculated based on how much service a person has given. Third, justice based on needs is justice that is calculated based on what a person needs. If the three principles of justice are carried out properly, then the journey of a nation will be at the peak of its goals, namely justice and prosperity (Dipoyudo, 1985).

Unity and unity as something that should be fought for tenaciously by its own citizens, especially in the country of Indonesia (Salsabila, 2021). Given that Indonesia has various

backgrounds based on economic, cultural, social, ethnic, racial, and interests (Munif, 2018). So the citizens of Indonesia should be able to realize the intergralistic ideals of the Indonesian nation as recorded in the second principle of Pancasila. However, further examination of the current reality shows that there are elements of the nation that actually want to separate themselves from the Indonesian state. The emergence of indications of separating from the Indonesian state stems from the emergence of increasingly widespread separatist movements formed by social groups. The basic assumption is that most of them are critical and consider that the local communities they are defending have been treated unfairly and arbitrarily by the Indonesian government. They claim that local communities have been neglected and mistreated (Hafizha, 2023).

According to Darmodihardjo, social justice means justice that applies to society in the field of life, both material and spiritual (Maskur, n.d.). If the realm is Indonesia, it means that all Indonesian people both living inside and outside the territory of Indonesia must get equal justice. So justice for all Indonesian people means that every Indonesian citizen has the right to receive fair and equal treatment in the legal, political, social, economic and cultural fields. The precept of justice in Pancasila is the goal of the Indonesian people in a state whose realization is a just and prosperous society based on Pancasila.

The facts that occur in the field, Indonesia still has a justice crisis in various sectors such as a justice crisis in law enforcement (Vidyapramatya, 2021), an economic justice crisis based on many economic inequalities in society (Theodara & Primantoro, 2023), inter-religious conflicts covering the teaching-social-humanitarian area (Zainuddin, 2013), an education crisis based on expensive school fees that affect the quality and facilities obtained by students,(Felice, 2024) a health justice crisis has an impact on certain groups who do not have enough money for health so that the facilities, services, and comfort of health centers obtained have inequality with people who have enough money (Indonesia, 2024).

Based on the explanation above, it should be the responsibility of the government to pay more attention to what the community needs. So that welfare will be realized in Indonesian society in accordance with the ideals contained in the Pancasila of Indonesia.

CONCLUSION

There are several perspectives on defining justice. In Islam, as described in the Qur'an, justice is divided into three parts. First, justice encompasses both material and immaterial aspects, involving the fulfillment of rights and duties towards others. Second, justice in terms of balance means treating individuals, relatives, and co-religionists equally. Third, justice as a form of reward pertains to the consequences of one's actions. In Christianity, as found in the Bible, the term "tsedeq" is used, which means righteousness or uprightness. It is associated with God's justice in His covenant to protect, save, and act against His people's enemies. In Hinduism, as described in the Vedas, justice is related to actions and behaviors. God grants equal justice to all beings, allowing them to act and free themselves from the cycle of rebirth (samsara) resulting from their actions. In Buddhism, according to the Tripitaka, justice is seen as the potential and virtues inherent in humans that are not bound by the physical body. In Confucianism, as outlined in the Si Shu, justice is associated with the principle of equality and is highly valued. The goal of Confucian teachings is to cultivate individuals who are moral, virtuous, loving, truthful, just, dutiful, wise, and trustworthy.

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