

The Concept of Justice in the Quran Perspective: A Social Critique of Orphans' Wealth Management in Surah Al-An'am Verse 152

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Abstract

The concept of justice in the perspective of the quran: a fundamental principle in establishing a harmonious and sustainable social order. One of the aspects of justice that receives significant attention in Islam is the protection of orphans' rights. Surah Al-An'am verse 152 emphasizes the importance of managing orphans' wealth fairly and responsibly. This verse asserts that their assets must not be misused and should only be utilized for beneficial purposes until they reach maturity. This study employs a qualitative research method and adopts a library research approach, conducting a critical and in-depth analysis of relevant literature, including books and scholarly journals. The research aims to explore the Quranic perspective on justice in managing orphans' wealth while critically examining social practices in Arab societies that often contradict the principles of justice. By referencing classical and contemporary interpretations, this study seeks to provide a deeper understanding of justice in managing orphans' wealth and its implications for the Islamic social system. Social criticism of practices that deviate from Islamic justice values is expected to serve as a reflection for society in maintaining the trust of orphaned assets and upholding justice in everyday life.

Keywords: Justice, Critique, Wealth, Surah Al-An'am

Introduction

In Islam, there is a holy book that is the source of its teachings, namely the Quran (Nirwana, 2020). The Qur'an is a perfect holy book that Allah revealed to the Prophet Muhammad through the angel Gabriel gradually when Muslims read it will be judged as a reward (Kartika et al., 2023). Broadly speaking, Allah SWT makes the Qur'an as a guide and light for mankind (Kholis, 2008). As the Word of Allah This Book (Qur'an) has no doubt about it as a guide for those who are pious. (Al-Baqorah:2).

Justice is a norm that every individual wants in their social life. Both the state as a social institution and the international organization that brings together various countries seem to have the same vision and mission in terms of justice, although there may be differences in their perceptions and concepts regarding it.

In essence, justice is an attitude of treating a person in accordance with their rights. And what constitutes a person's right is to be recognized and treated in line with their dignity and worth equal in status, with the same rights and responsibilities without discrimination based on ethnicity, lineage, religion, or social group. (Almubarak, 2018b)

The Qur'an, which is believed by Muslims to be the sacred word, serves as a critique against anything that deviates from what Allah Subhanahu Wa Ta'ala has conveyed in the Qur'an. This includes social criticism found in the reasons behind the revelation of certain verses. According to Wahbah Zuhayli's interpretation of Surah Al-Shura, verse 14, justice is one of the teachings brought by every prophet. This concept of justice remains consistent and unchanged from one generation of prophets to the next, until it was ultimately perfected by Prophet Muhammad SAW. (Almubarak, 2018a)

The wealth of orphans is often considered a trust that must be safeguarded by their guardians or administrators. Guardians are expected to manage these assets with full responsibility and transparency. The misuse of an orphan's wealth not only affects the child's well-being but also creates social injustice within society. In this context, Islamic law strictly regulates that any form of unauthorized appropriation of an orphan's wealth is prohibited and can be subject to penalties.

In this article, we will discuss the concept of justice according to the Qur'an, specifically in Surah Al-An'am verse 152, as well as the social critique of the management of orphan wealth, which may still not fully align with Islamic teachings. By understanding and applying the principles found in the Qur'an, we can create a more just, harmonious, and prosperous society in accordance with the values taught in the Qur'an.

Methods

This article uses a qualitative research method in the form of library research, which is a method of collecting data by understanding and studying theories from various literature related to research. Furthermore, research based on literature research can be in the form of narratives, descriptions, or literature studies. The description here describes the relationship between science and research methods. The literature review of the researcher uses to support the views, ideas, and ideas that the researcher puts forward in this article so that it is hoped that later with the support of the literature review this research article has a strong academic foundation (AN et al., 2024). The literature review that the researcher chooses in this article comes from books and journal articles that are in accordance with the discussion passage as well as those that have novelty value. (Manurung, 2022)

Discussion

1. Verses of the Quran

A. Q.S. Al-Anam 152

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَيْلِ وَالْمِيزَانَ بِالْقِسْطِ ۚ لَا تَكْلِفُ نَفْسًا إِلَّا وُسْعَهَا ۚ وَإِذَا قُلْتُمْ فَاعْدُوا ۚ وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ
وَبِعَهْدِ اللَّهِ أَوْفُوا ۗ ذَلِكُمْ وَصَاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ

Meaning : "And do not approach the treasure of an orphan, except in a more beneficial way, until he is an adult. And perfect the measurements and scales fairly. We do not burden anyone but just his ability. And when you say, then do justice, even though he is your relative, and fulfill the promise of Allah. This is what Allah has commanded you to remember."

2. Asbabun Nuzul

A. Q.S. Al-Anam 152

Asbabun nuzul verse 152 of Surah Al-An'am is related to the protection and management of orphans. During the time of the Prophet Muhammad (PBUH), many children became orphans due to the war and the death of their parents. Therefore, this verse was revealed to provide directions on how to protect and manage the orphans' property fairly and beneficially.

Asbabun nuzul is sourced from the narration of Ibn Murdawaih quoting from Imam Tabrani through Ibrahim ibn Nailah, Ismail ibn Umar, Yusuf ibn Atiyyah, Ibn Aun, Nafi', and Ibn Umar. In this narration, Ibn Umar stated that this letter was revealed when the Prophet Muhammad PBUH was together with Asma bint Yazid. The hadith states: "Surah Al-An'am was revealed to the Prophet PBUH at the same time, at that time I was holding the reins of his camel. The weight of the revelation almost broke the bones of the camel on which it rides," (H.R. Ibn Hausyab).

Regarding Surah Al-An'am itself, it was revealed when the Prophet Muhammad PBUH together with Asma bint Yazid, as stated in the following hadith:

"Surah Al-An'am was revealed to the Prophet PBUH at once, while at that time I was holding the reins of his camel. Indeed, this surah almost broke the bones of the camel it was riding because of the weight of the surah Al-An'am that was being revealed," (H.R. Ibn Hausyab).

In particular, verse 152 discusses the behavior of the companions in taking care of orphans. At that time, the number of orphans was quite large because the life expectancy of the community was still low.

For example, wars often occur between tribes or factions. As a result, there are times when a father dies, and his child has to be cared for by another relative. Young orphans usually receive inheritances from their fathers. However, due to his young age, he was not yet able to manage his own property. Therefore, the caregiver is responsible for managing the inheritance.

In this regard, Allah SWT said in surah An-Nisa verse 10: "Indeed, those who eat the property of orphans in a tyrannical manner will swallow the fire in their belly and they will enter into the blazing fire (hell)".

As a result of the warning, friends who take care of orphans become more careful. They separated their treasure from the orphan's treasure, even distinguishing their family's food from the food provided for the orphan. As a result, when the orphans did not finish the dish, no one dared to touch the food, left to go stale and redundant.

Atha' bin Saib narrated from Sa'id ibn Jubair from Abdullah bin Abbas that when Allah sent down His words: "And do not approach the treasure of an orphan, except in a more beneficial way" (Al-An'am [6]: 152) and He said: "Indeed, those who eat the treasure of an orphan in a mischievous manner ... to the end of the verse (An-Nisa [4]: 10).

After hearing this verse, the friends who took care of the orphans immediately went home and began to separate their food from the orphan's food, as well as their drink from the orphan's drink. As a result, there is a surplus of food that is maintained for orphans until they eat it or until the food goes stale.

This felt very difficult for the companions, so they complained about the problem to the Prophet PBUH. So Allah SWT said: "And they ask you about the orphans, say: 'It is good to take care of their affairs properly, and if you interact with them, then they are your brothers,'" (QS. Al-Baqarah [2]: 220).

Finally, the companions again mixed their food and drinks with the food and drinks of the orphans they cared for (H.R. Abu Daud).

3. Interpretation of Ulama on Q.S. Al-An'am Verse 152

Tafsir Ibn Kathir : Ibn Abbas narrated that when Allah sent down His word about the prohibition of approaching the orphans' property except in a more beneficial way (Surah An-Nisa: 10), the people who took care of the orphans began to separate their food and drink from the food and drink of the orphans. As a result, food for orphans becomes excessive or even stale. This felt heavy for them, so they complained about this to the Prophet PBUH. Then, Allah sent down His words in Surah Al-Baqarah verse 220, which states that it is better to take good care of orphans and that they are our brothers. After that, they again mixed their food and drinks with the orphans.

God's words in the verse also command to uphold justice in measures and scales and to avoid cheating. Allah threatens those who do not act justly in this matter with a warning in Surah Al-Muthaffifin. God also makes it clear that He does not burden anyone beyond his means, and that everyone must be fair in speaking, even to relatives. Allah commands to fulfill His promises, namely to carry out His commandments and prohibitions and to practice His book and the sunnah of His Messenger. This verse ends with the affirmation that this command is to be remembered and carried out.

Wahbah Zuhaili wrote about his methodology in the introduction to Tafsir Al-Munir (Hariyono, 2018). Interpretation of Al-Wajiz by Wahbah az-Zuhaili explains: "Do not approach the wealth of orphans by taking or wasting it in any way, except in a manner that is beneficial, such as investing it or spending it in ways that serve the orphan's well-being according to their needs, until they reach maturity. The prohibition on approaching something includes more than just directly handling the wealth itself. Continue managing the orphan's assets until they are mature enough to use their wealth wisely. Ensure fairness in measurement and balance, both in receiving and giving, without diminishing or exaggerating. Allah does not burden anyone beyond their capacity. When speaking or making judgments, always uphold justice, even if the person involved is your relative. If you make a promise to Allah or to other people, fulfill that promise. This command is given by Allah so that you may remember and take lessons from past events. Furthermore, it serves as a reminder for you to follow Allah's instructions and be cautious of His punishment.

4. Keywords

A. Fair (عدل)

Linguistically, the word adil according to the Big Indonesian Dictionary (KBBI) means: equal in weight, not biased, impartial, siding with what is right, and not arbitrary. Adil etymologically refers to being in the middle or balanced (Saputra, 2017). The word adil is commonly used in various contexts related to justice, balance, and impartiality (Irawan, 2018). Terminologically, adil means giving each person their due rights—without excess or deficiency, in accordance with the commands of Allah SWT. At its core, the meaning of adil is more abstract and philosophical, relating to moral principles and universal values.

B. Qist (قسط)

Linguistically, the word qist in Arabic means justice, balance, or precision. It carries a meaning similar to "adl" (عدل), which refers to giving something in the correct and proper way—without bias and without exceeding limits. Qist is often used in the context of balanced justice across various aspects of life. Terminologically, qist (قسط) refers to the application of justice in various areas of life. Interestingly, the word al-qist can mean both "something" and its opposite—this reflects the beauty and richness of the Arabic language. The essence of al-qist lies in how a person is able to deliver justice to everyone proportionally, in accordance with fairness and appropriateness. (Rozaq, 2019)

5. Contextualization of Justice in the Qur'an with Community Life

The Qur'an as a perfect source of Islamic teachings has provided various solutions to solve various problems faced by humans. The solution offered by the Qur'an is to always adhere to religious teachings (al-Qur'an and hadith) which contain various values of truth, justice, and goodness (Ramadhan & Dahliana, 2023). Justice is a key value taught in the Quran and covers various aspects of people's lives, including legal, social, economic, and personal (Idris et al., 2023). The contextualization of the teachings of justice in the Qur'an means applying these principles to the current situation and conditions of modern society. (Al-Haq & Amalih, 2021)

A. Social Criticism of the Status of Orphans Before Islam

In the pre-Islamic era, Arab society was known for its deteriorating morals and frequent engagement in unethical actions. One clear example of this was the practice of burying baby girls alive, as they were considered a burden to their families.

A similar fate befell slaves and orphans, who often endured inhumane treatment and were deprived of the rights they rightfully deserved. During the Jahiliyyah period, orphans were perceived as weak individuals, making them frequent victims of injustice, particularly concerning their property and inheritance.

Societies trapped in fierce tribal competition often chose a challenging path. Each tribe would typically appoint a poet to glorify and elevate their group, narrate the battles they had endured, and weave heroic tales to instill pride and a spirit of vengeance in future generations. In these difficult and painful circumstances, an orphan could only lament their fate, endure injustice from guardians and powerful figures who oppressed them, without anyone to defend their rights or protect their livelihood.

In terms of wealth management, Islam consistently emphasizes the importance of safeguarding and protecting the assets of orphans with a strong sense of responsibility. However, this was vastly different from the practices during the Jahiliyyah era, where many guardians freely took orphaned children's wealth without offering fair compensation. In fact, they did not hesitate to exchange high-quality assets with their own inferior ones, justifying the act by claiming both items held the same value. This harmful custom had become deeply rooted in Arab society at the time, making it necessary to reform and rectify social norms.

There is a narration that states that some people were willing to marry orphaned girls solely to gain control over their wealth. According to a report from Aisha (RA), a man who was caring for an orphaned girl married her, despite her having a noble name and status. However, he restricted her freedoms and denied her rightful entitlements. The orphaned girl was even deprived of the dowry traditionally given to a bride. While providing a dowry is not a fundamental requirement of marriage, it remains an essential right for every woman who enters into matrimony.

If we observe the condition of orphans, we can see that they are children who have lost the figure responsible for their care and do not receive direct affection from a father. However, in reality, they have not lost the attention and love of Allah SWT. Allah SWT gives great consideration to them in Islamic teachings, establishing various commandments in the Sharia that encourage the community to protect, nurture, and ensure their well-being.

B. Management of Orphans' Wealth in the Perspective of the Qur'an, Surah Al-An'am 152

The role of a guardian in managing the wealth of orphans is very important, especially in the context of fulfilling the trust entrusted to them. A guardian, as the party responsible for the orphan's wealth, must safeguard it properly, ensuring that it is not taken or used unlawfully or illegitimately. Allah SWT states in Surah Al-An'am (6:152). "And perfect the measurements and scales fairly. We do not burden someone but simply their ability. And when you speak, then do justice, even though he is your relative, and fulfill the promise of Allah. This is what Allah has commanded you to remember." (Q.S. Al-An'am: 152)

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۗ لَا نُكَلِّفُ نَفْسًا
إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ وَبِعَهْدِ اللَّهِ أَوْفُوا ۗ ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَذَكَّرُونَ

And do not approach the wealth of orphans except in a manner that is more beneficial, until they reach maturity. And perfect the measure and balance with justice.

Muhammad Quraish Shihab explains that what is meant by approaching the wealth of orphans in a better way is 'all efforts that can ensure the existence and even the development of the orphan's wealth. The best way of preservation should continue until the orphan reaches adulthood and receives their wealth from the guardian to manage it independently.' Based on the interpretations of scholars, it can be concluded that the wealth of orphans should not only be safeguarded but also developed in the best possible way. These two meanings are part of the concept of managing orphan wealth. (Hannan Arrifai, 2021)

Of course, managing wealth, including handing over the wealth of orphans, requires standards, measurements, and scales. Thus, this verse mentions the seventh prohibition, which is to perfect the measure and balance with justice, so that both parties involved in weighing and being weighed feel satisfied and are not disadvantaged. Perfecting the measure and balance with justice, according to Tha'hir Ibn Ar, implies that they are required to fulfill the measurement and balance completely, as understood from the word 'aufu,' which means 'perfect.' This indicates that their focus should not only be on avoiding deficiencies but also on achieving perfection. Moreover, at that time, measuring instruments were still very simple.

This verse highlights matters that should be applied to orphans, one of which is improving their condition. There are two interpretations regarding the meaning of 'improving their condition' in this verse. One interpretation states that 'improving their condition' refers to managing their wealth properly by not taking wages from it or not exchanging their assets for others that are better and of higher value.(James, 20 C.E.)

According to the second opinion, the concept of 'improving their condition' encompasses all aspects of improvement, both in terms of self-development and wealth management. Self-improvement involves support and education that enable them to acquire knowledge, etiquette, and virtues. Meanwhile, improvement in the financial aspect emphasizes the importance of safeguarding their rights by not taking or using their wealth unlawfully.

If guardians face emergency situations or urgent needs, they are allowed to take or utilize the wealth of orphans in a reasonable and responsible manner, in accordance with the previously explained provisions. The use of such wealth must be carried out with great caution while ensuring the rights and well-being of the orphans, so as not to cause injustice to them.(AlKodri, Lc, M.Ag Afrizal, M.H, 2022)

The fuqaha (Islamic jurists) have differing opinions on whether the wealth taken should be returned or not when the guardian is financially stable. According to the first opinion, the wealth does not need to be returned because the guardian consumes it as compensation for their work and was in a state of poverty at the time. This is the view of the Shafi'i school, which interprets the verse as permitting the consumption of orphan wealth without requiring repayment.(Rahman, 2016)

However, the second opinion holds that the wealth must be returned because, in principle, orphan wealth is considered sacred and should not be taken unlawfully. Guardians are only allowed to use it in cases of necessity, and they must later replace what was used, similar to the concept of consuming someone else's wealth in extreme need.

Implementation of Justice Values in Q.S. Al-An'am 152

This verse emphasizes that the wealth of orphans must not be misused, except in a manner that is more beneficial for them until they reach maturity. This highlights the principle of justice in wealth management, where the rights of orphans must be safeguarded with full responsibility.

"And perfect the measure and balance with justice. We do not burden anyone beyond their capacity. And when you speak, be just, even if it concerns a close relative. And fulfill the covenant of Allah. This is what He commands you so that you may remember." (Q.S. Al-An'am: 152)

The wealth of orphans must be protected and managed wisely until they reach adulthood and are capable of handling their own assets. In modern society, this can be implemented through child protection institutions and legal regulations that ensure orphaned children's wealth is not misused.

Moreover, this verse also teaches justice in measurement and balance, reflecting the importance of honesty in economic transactions. This principle applies not only in trade but also in social life in general, where every individual must act fairly in all aspects of life.

So, this verse provides guidance for society to build a social system based on justice, protection for the weak, and honesty in all aspects of life.

Conclusion

The concept of justice in the perspective of the Qur'an, particularly in Surah Al-An'am verse 152, emphasizes the importance of managing the wealth of orphans with full responsibility and fairness. This verse teaches that the wealth of orphans must be well preserved, must not be misused, and should be given to them when they have reached maturity and are capable of managing it themselves.

In the context of social criticism, this verse reminds society not to oppress orphans, both in terms of care and wealth management. Islam emphasizes that justice is not only reflected in legal frameworks but also in concrete actions that protect their rights.

By implementing the principles of justice taught in the Quran, society can achieve prosperity and harmony in accordance with Islamic values. The Quran provides comprehensive guidance on upholding justice in all aspects of life, making it the duty of Muslims to practice these teachings in their everyday lives.

Acknowledgement

All praise and gratitude are always extended to Allah Subhanahu wa Ta'ala, whose mercy and blessings have enabled the author to complete this research successfully. The deepest appreciation is also expressed to the supervisor, Mrs. Yeti Dahlia, for her invaluable guidance, support, and direction throughout the research process. Without her advice and mentorship, the completion of this study would not have been possible. May Allah Subhanahu wa Ta'ala reward her for all the kindness and assistance she has given.

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