



INTEGRASI

JURNAL STUDI ISLAM DAN HUMANIORA

E-ISSN: 2986-0474

Vol. 4, No. 3 (2026)

The Concept of Justice in Today's Reality Based on a Review of the Prophet's Hadiths

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ARTICLE INFO	ABSTRACT
Article history: Received: June 26, 2026 Revised: July 25, 2026 Accepted: August 18, 2026 Available Online: September 10, 2026	This study aims to analyze the concept of justice in Islam based on the hadiths of Prophet Muhammad and to examine their relevance to contemporary legal practices. This study employs a qualitative approach using library research. The research data consist of the Prophet's hadiths concerning justice in law enforcement, evidence, testimony, and punishment, supported by relevant literature, including hadith commentaries, books, and scholarly articles. The data were analyzed descriptively and analytically by identifying the principles of justice contained in the hadiths and relating them to the development and challenges of contemporary legal practices. The findings show that the Prophet's hadiths emphasize equality in law enforcement, objectivity based on evidence, honesty in testimony, and the application of law without discrimination. The study also finds that contemporary justice practices face several challenges, including unequal access to legal institutions, the influence of power, and the dominance of formal legal procedures. Therefore, the principles of justice reflected in the Prophet's hadiths can serve as an ethical and reflective foundation for developing legal practices that are more equitable, humane, and responsive to the needs of society.
Keywords: Prophetic Hadith; Islamic Justice; Islamic Law; Legal Justice; Modern Legal System.	
Aminatuz Zuhria, F. M., Melati, W. W., Muhid, & Muthoharoh, I. L. A. (2026). The concept of justice in today's reality based on a review of the Prophet's hadiths. <i>Integrasi: Jurnal Studi Islam dan Humaniora</i> , 4(3), 293-318	
	ABSTRAK
	Penelitian ini bertujuan untuk menganalisis konsep keadilan dalam Islam berdasarkan hadis-hadis Nabi Muhammad saw. serta mengkaji relevansinya dengan praktik keadilan dalam realitas hukum masa kini. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan (<i>library research</i>). Data penelitian bersumber dari hadis-hadis Nabi Muhammad saw. yang berkaitan dengan keadilan dalam penegakan hukum, pembuktian, kesaksian, dan pemberian sanksi, serta literatur yang relevan berupa kitab syarah hadis, buku, dan artikel ilmiah. Data dianalisis secara deskriptif-analitis dengan mengidentifikasi nilai-nilai keadilan dalam hadis, kemudian mengaitkannya dengan perkembangan dan persoalan praktik keadilan dalam sistem

	hukum kontemporer. Hasil penelitian menunjukkan bahwa hadis Nabi memuat prinsip keadilan yang menekankan kesetaraan dalam penegakan hukum, objektivitas berdasarkan bukti, kejujuran dalam memberikan kesaksian, serta penerapan hukum tanpa diskriminasi. Penelitian ini juga menunjukkan bahwa praktik keadilan masa kini menghadapi berbagai persoalan, antara lain ketimpangan akses terhadap hukum, pengaruh kekuasaan, dan dominasi prosedur formal. Oleh karena itu, nilai-nilai keadilan dalam hadis dapat menjadi landasan etis dan reflektif dalam membangun praktik hukum yang lebih adil, manusiawi, dan responsif terhadap kebutuhan masyarakat.
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A. Introduction

For human beings, the principle of justice is one of the fundamental foundations of social, religious, and state life (Hariyanto, 2015, p. 235). Justice is a universal aspiration shared by humanity because it represents a noble ideal that every society and state seeks to achieve (Fauzi Al-Mubarak, 2018, p. 115). Islam commands every individual to act fairly and uphold justice in all aspects of life (Afifa Rangkuti, 2017, p. 1). Therefore, justice in Islam encompasses the principle of placing everything in its proper position, assigning responsibilities according to individual abilities, and granting rights in a balanced and proportionate manner. This concept reflects the principle that every individual is entitled to receive their rights without discrimination and that every action should be undertaken based on fairness and proportionality (Nurlaila Harun, 2021, p. 157).

Justice has consistently been a subject of concern and struggle for individuals and communities seeking to establish a harmonious, secure, and prosperous life. The enforcement of justice contributes significantly to the formation of a harmonious society (Nurlaila Harun, 2021, p. 157). Justice is not confined to a particular dimension of life but encompasses various aspects, including religion, social relations, economics, politics, culture, and law. Conversely, the erosion of justice can result in social instability and unrest (Afifa Rangkuti, 2017, p. 2). Therefore, justice constitutes a fundamental principle that must be upheld in every dimension of human life. In Islam, justice is a central objective that must be realized to maintain social order, balance, and

collective welfare. Without justice, social structures become vulnerable to conflict and instability. Consequently, the pursuit and enforcement of justice must be undertaken continuously by individuals, institutions, and society as a whole.

The concept of justice has a broad scope and encompasses various forms of human relationships, including the relationship between individuals and themselves, between individuals and other members of society, between individuals and judges or other parties involved in legal proceedings, and between individuals and other relevant institutions or authorities (Hariyanto, 2015, p. 235). Anyone who violates the principles of justice not only undermines the legal order but also contradicts the divine principle of justice established by Allah. Justice and the rule of law are therefore inseparable, much like two sides of the same coin. Justice can be realized when the rule of law is upheld, whereas the neglect of the rule of law inevitably undermines justice (Afifa Rangkuti, 2017, p. 2).

Justice within the legal system, as an essential component of human interaction, continues to develop in response to changing social conditions and historical contexts. This process has existed since ancient times and will continue as long as human beings remain engaged in social life. As creations of God Almighty, human beings possess both physical and spiritual dimensions, including the capacity for emotion and reason. The emotional dimension plays an important role in the formation and control of moral values, particularly in distinguishing between good and evil (Nurlaila Harun, 2021, p. 157). Therefore, efforts to achieve social justice in Islam should not be limited to the implementation of laws and regulations but should also involve the cultivation of moral awareness and the control of individual desires.

This perspective is particularly relevant to the development of contemporary criminal justice systems. The criminal justice system under the Criminal Code has traditionally been associated with a retributive paradigm, in which punishment is primarily regarded as a response to criminal conduct. Such an approach tends to focus on the offender and may provide insufficient attention to the recovery of victims.

Although offenders may receive punishment, the losses and suffering experienced by victims are not necessarily restored (Flora, 2018, p. 142). Restorative justice emerged partly as a response to this limitation. It emphasizes the restoration of harm and the resolution of conflicts involving victims, offenders, and communities while seeking to accommodate the interests and needs of all parties involved.

Satjipto Rahardjo argues that the resolution of cases through the formal judicial system, which ultimately concludes with a court decision, represents a relatively slow form of law enforcement. This is attributable to the numerous stages involved in the legal process, beginning with the police and prosecution service and continuing through the district court, high court, and Supreme Court. Such a lengthy process contributes to significant case backlogs within the judiciary. Consequently, within the Indonesian legal system, the justice expected through formal legal mechanisms does not always correspond to substantive justice. Judicial proceedings may be costly, lengthy, exhausting, and, in some cases, ineffective in resolving the underlying problems. Furthermore, the legal process may be vulnerable to corruption, collusion, and nepotism (Flora, 2018, p. 144).

These conditions demonstrate the importance of examining justice not merely as a formal legal principle but also as a moral and religious value. Islamic teachings provide a normative framework for understanding justice that emphasizes equality, impartiality, responsibility, and the protection of human rights. Within this framework, justice is not simply an institutional responsibility but also a moral obligation for every individual involved in the legal process. The principles embodied in Islamic teachings therefore have the potential to contribute to contemporary discussions concerning legal reform, particularly in addressing discrimination, inequality, and the limitations of formal legal mechanisms.

Accordingly, this study focuses on analyzing the Prophet's hadiths concerning legal justice and examining their relevance to the realities of modern legal systems, particularly in Muslim-majority countries. The study seeks to provide a deeper understanding of the concept of legal justice in Islam based on the hadiths of the

Prophet Muhammad and to position hadith as a normative and reflective source of universal values of justice. In this context, hadith is not merely understood as a collection of legal texts but also as a record of the Prophet's practical application of justice in responding to the diverse social realities of the people of Medina.

The significance of hadith in this context lies in its direct documentation of the Prophet's exemplary conduct in upholding justice, particularly in resolving conflicts, distributing rights, and applying the law equally without discrimination. By examining hadith as a source of ethical and legal values, this study seeks to demonstrate how Islamic principles of justice can be actualized in response to contemporary legal challenges, which are often characterized by inequality, discrimination, and excessive criminalization. Thus, the study connects the values contained in the Prophet's hadiths with contemporary problems of legal justice, demonstrating that these values should not be viewed merely as normative ideals but also as a potential foundation for meaningful reforms toward a more humane, equitable, and inclusive legal system.

Several previous studies have examined justice from an Islamic perspective. The article entitled *Justice in the Islamic Perspective* discusses the concept of justice from an Islamic viewpoint and emphasizes that justice is a universal aspiration and a noble ideal pursued by every society and state. Islam requires the establishment of justice in various aspects of life, including distributive, retributive, social, and political justice, based on the teachings of the Qur'an (Fauzi Al-Mubarak, 2018). Another study entitled *The Concept of Justice in the Islamic Perspective* examines justice as a fundamental principle in social and state life. The study emphasizes that justice is derived from the teachings of the Qur'an and must be upheld to create a harmonious society. It also establishes a relationship between justice and the rule of law (Afifa Rangkuti, 2017). Furthermore, the article entitled *Law Enforcement for Justice in Islam* discusses law enforcement from an Islamic perspective, emphasizing the importance of human factors in realizing legal justice. The study also highlights the responsibility of government institutions to enforce justice and prevent arbitrary or discriminatory practices.

Unlike previous studies, which have predominantly approached justice from a normative and conceptual perspective, the present study specifically examines the values of legal justice contained in the Prophet's hadiths and their relevance to contemporary legal systems. This study therefore seeks to bridge the normative teachings of Islam with the practical challenges of modern law. By placing hadith within the context of contemporary legal justice, the study contributes to the development of an Islamic legal perspective that is not only textual and normative but also contextual, reflective, and responsive to contemporary problems of inequality, discrimination, victim recovery, and the effectiveness of legal institutions.

B. Methods

This study employs a qualitative approach with a library research method. The research focuses on the concept of justice in Islam based on the hadiths of Prophet Muhammad and its relevance to contemporary legal practices. The primary data consist of the Prophet's hadiths related to justice, particularly hadiths concerning equality in law enforcement, evidence in legal disputes, false testimony, and punishment. Secondary data include hadith commentaries, books, and relevant scholarly articles discussing Islamic justice, Islamic law, and contemporary legal systems. Data were collected through documentation by identifying, selecting, and reviewing relevant written sources. The selected hadiths were then examined together with their explanations in relevant hadith commentaries to identify the principles of justice contained in each narration. The data were analyzed descriptively and analytically. The analysis was conducted by interpreting the meaning and context of the selected hadiths, identifying their justice principles, and relating these principles to contemporary legal realities. Through this analysis, the study examines how the values of justice reflected in the Prophet's hadiths can be understood as normative and ethical references for responding to problems in modern legal practices (Rosyidah & Masykuroh, 2024).

C. Result and Discussion

1. Definition and Factors of Shifts in Justice Practices between the Past and Present

In linguistic terms, fair means putting something in its proper place and acting in accordance with the truth. In the context of commendable behavior, fair is defined as establishing the truth regarding two or more issues based on rules established by religion, so that the action is not driven by personal desires (Irwansyah, 2020). This general definition of justice is actually very flexible. When translated into the reality of dynamic life, the variables considered become very subjective. The phrase “in its proper place” in the expression “putting something in its proper place” usually refers to two things: first, in accordance with Islamic law; second, based on the *ijtihad* of the ruler or leader while still referring to existing legal principles. Sometimes it is also interpreted as a proportional action. Therefore, in practice, justice can be flexible and subjective (Abdullah, 2024). In the context of speech, fairness means conveying something appropriately, without bias or partiality, so that balance and truth are achieved in the delivery (Mujianto, 2020).

Justice can be achieved by adhering to its main principles, namely: a) the absence of favoritism or unfair treatment; b) the legal basis used focuses more on the purpose of the action taken, not just on the legal process; c) considering an issue from various perspectives. In addition, according to John Rawls, the principles of justice include: 1) maximum freedom as long as it benefits all parties, and 2) the principle of inequality applied to benefit the weakest groups (Taqiyuddin, 2019). Madjid Khadduri also describes the main principles of justice by dividing them into two categories, namely substantive and procedural aspects, each of which reflects a different dimension of justice. The substantive aspect covers elements of justice in the substance of Sharia law (substantive justice), while the procedural aspect relates to elements of justice in the application of procedural law (Nurlaila Harun, 2021).

To understand the practice of justice comprehensively, it is necessary to first define conceptually what is meant by the practice of justice itself. Within the framework of the theory of dignified justice, the practice of justice is understood as part of a complete legal system, which consists of four layers: legal philosophy, legal theory,

legal dogmatics, and legal practice. Each layer is systemically interrelated and inseparable; the higher layers provide normative guidance and values, while the lower layers function to actualize these values in legal reality. Thus, the practice of justice does not merely mean the implementation of positive law, but also reflects dignified justice that humanizes human beings. According to this theory, ideal justice can only be achieved if legal practitioners do not rely solely on written law, but also consider philosophical and theoretical aspects, as well as social dynamics (Prasetyo, 2018). This understanding is important in reviewing how justice has been practiced both in the past and present, which is certainly influenced by various social, political, and cultural factors that have developed over time.

The shift in legal practices between the past and the present shows a fundamental change in how society and the state understand and apply rules. In the past, the values that formed the basis of punishment were closely related to social norms, customs, and local wisdom that existed within society. The system that prevailed at that time was organic, deeply rooted, and reflected community values such as mutual cooperation, deliberation, and social balance. Maintaining mutual understanding was the main orientation, creating harmony and a sense of balance felt by all levels of society. However, as times changed, the practice of justice shifted towards a more modern and centralized legal system. Today, the legal system is largely influenced by a positivistic approach, namely law that is derived from written rules and formal procedures. This approach tends to ignore local values and prioritizes administrative order over the substance of justice. Justice is ultimately understood only in legal-formal terms, rather than as something that lives and develops in the collective consciousness of society (Miharja, 2021).

This shift was caused by various factors, including a legal education system dominated by Western thinking, the weakening of local legal culture, economic decline, political domination, dependence on foreign investment, and low nationalistic spirit. All of these factors are interrelated and accelerate the change in the legal system from one based on social values to a rigid and bureaucratic state legal system. As a result, current

practices of justice are often no longer able to respond to the needs for justice felt by society as a whole (Farida, 2023).

2. The Principle of Legal Justice in Indonesia

Justice is one of the main objectives in a legal system, although there are other objectives such as legal interests, legal certainty, and legal order that are also important. Basically, many experts have put forward various concepts of justice, because justice is something that is capable of fulfilling the interests of society. This concept of justice is based on reality or existing facts (Marbun et al., 2023). Meanwhile, the term *hukum* is borrowed from Arabic and refers to the word *recht*, which literally means straight. In addition, the term *wet* is not only interpreted as law, but also as a natural necessity that reflects order in the real world, such as Archimedes' law, Lavoisier's law, Newton's law of gravity, and economic laws such as the law of supply and demand that determines prices, and Gossen's law which explains the inverse relationship between consumption and consumer satisfaction. The legal paradigm can be understood through two main competing schools of thought. The first is the classical Aristotelian view, which sees law as a normative moral inevitability. The second is the contemporary Galilean view, which sees law as a factual empirical inevitability (Arif Hidayat & Zaenal Arifin, 2019).

Law serves as a means to achieve justice. Justice in the context of law is the justice expected by the entire community living under the auspices of that law. Therefore, the law must have a strong foundation in order to create justice that is accepted by the wider community. However, various problems arise, especially those related to the process of forming legislation, which often hinder the achievement of justice. In reality, the law is still often influenced by political interests alone, rather than truly reflecting the aspirations of the general public (Febriansyah, 2017). As a country based on the rule of law, Indonesia upholds the principle of social justice comprehensively and without discrimination. The meaning of justice must be felt by all levels of Indonesian society regardless of any differences (Andra Triyudiana & Neneng Putri Siti Nurhayati, 2024).

As a country based on the rule of law, Indonesia places the House of Representatives (DPR) as the institution with primary authority in the formation of laws. This is constitutionally affirmed in Article 20 paragraph (1) of the 1945 Constitution, which states that the DPR holds the power to make laws. Furthermore, Article 20 paragraph (2) stipulates that every draft law must be discussed jointly by the DPR and the President to obtain mutual approval before being passed. This system reflects the principle of checks and balances between the legislative and executive branches in the legislative process in Indonesia. In addition, Article 1 paragraph (3) of the 1945 Constitution states that Indonesia is a country based on law, which means that all actions of the government and state apparatus must be subject to and based on the applicable laws, which are determined by the people or their representatives in the DPR. This concept is known as *rechtsstaat*, where the law is supreme and not based on the will of a personal ruler or arbitrary actions that can deprive people of their human rights, which is called *machtsstaat*. Thus, the rule of law is the main foundation of the Indonesian state, ensuring that power is exercised fairly and appropriately (Arif Hidayat & Zaenal Arifin, 2019).

The principle of justice in law often forms the basis for society to demand fair treatment from the state as the enforcer of law and administrator of government. According to Hart, the general principle of justice in law emphasizes equality and inequality, namely that similar things should be treated similarly, while different things should be treated differently. This view implies that every individual should be treated the same as other individuals in the same circumstances, and differently if the circumstances or treatment are indeed different, thereby creating fair and proportional treatment (Hayat, 2015). One of the biggest obstacles to realizing the principle of justice is the inequality of access to judicial institutions, especially for people living in remote areas and economically disadvantaged groups. High litigation costs, lengthy legal processes, and a lack of adequate legal aid are major obstacles for many people in fighting for their rights in court. Although the government has made efforts through the Legal Aid Law, its implementation is still uneven, resulting in many people struggling

to obtain justice due to economic limitations and lack of access (Gokma Toni Parloindungan S et al., 2024).

John Rawls specifically formulated principles of justice through a conceptual approach that he developed himself, namely the concepts of “original position” and “veil of ignorance.” As with social contract theories in general, Rawls's thinking on justice as fairness is also based on a hypothetical construct. In this case, Rawls imagines a condition in which every individual is in an equal position, without any advantages over one another in terms of social status, position, level of intelligence, ability, or power. This situation is what he calls the “original position,” which is based on the principle of reflective equilibrium and supported by three main characteristics, namely rationality, freedom, and equality (Faiz, 2009). The goal is to establish principles that govern the basic structure of society in a fair manner. The “veil of ignorance” refers to a condition in which individuals are unaware of various personal facts about themselves, including their social position and outlook on life, thereby preventing bias in formulating principles of justice (Damanhuri Fattah, 2013) Through these two concepts, Rawls attempts to construct a normative framework that enables the achievement of impartial and equal justice for all members of society.

According to John Rawls, individuals placed in an original position would rationally choose two main principles of justice. The first principle asserts that everyone has equal rights to the widest possible basic freedoms, as long as those freedoms can still be enjoyed equally by other individuals. This principle is known as the equal liberty principle, which includes fundamental rights such as political freedom, freedom of opinion and expression, and freedom of religion (Faiz, 2009). The second principle relates to the regulation of social and economic inequality. Rawls states that such inequality can only be justified if it meets two conditions: (a) it provides the greatest benefit to the least fortunate members of society, known as the difference principle, and (b) all positions and roles must be openly accessible to all members of society under conditions of equal opportunity, known as the equal opportunity principle. Through

these two principles, Rawls designed a framework of justice that aims to guarantee individual freedom while overcoming inequality in a fair and inclusive manner (Damanhuri Fattah, 2013).

Meanwhile, Majid Khadduri classifies justice in the legal sphere into two main categories, namely procedural justice and substantive justice. Procedural justice, also known as formal justice, emphasizes the importance of a fair and neutral legal process. In this context, judges are required to maintain an impartial position and treat both parties equally, without taking sides. Meanwhile, substantive justice refers to material justice, which focuses on the content and final outcome of a legal process. Substantive justice is based more on the values of propriety and objective truth. In this approach, the party that is substantively right should prevail, as proven by facts and evidence that support the truth (Sabna Anggraini et al., 2024). Thus, justice is not only viewed in terms of procedure, but also in terms of content and results that reflect the values of honesty and truth.

The principle of justice in the modern criminal justice system is very prominent in its application, which emphasizes bureaucratic structures. This means that justice is no longer applied personally, but through institutionalized mechanisms run by the state with a systematic and bureaucratically organized structure. The transition from the personal application of justice to the state did not happen suddenly, but rather through the strengthening of the position and power of the state and the government. Thus, the application of justice gradually shifted to state institutions and became part of a formal and structured legal system (Meldy Ance Almendo, 2007). In the context of modern law, the criminal justice system is organized bureaucratically with a clear division of functions and duties between various law enforcement agencies, in accordance with the principles of functional and institutional differentiation. This bureaucratic structure aims to create efficiency and order in law enforcement, although there are sometimes challenges in integrating various agencies with different bureaucracies so as not to interfere with the effectiveness of criminal justice administration (Maroni, 2018).

وَسَلَّمَ، فَقَالَ: «أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ» ثُمَّ قَامَ فَخَطَبَ، قَالَ: يَا أَيُّهَا النَّاسُ، إِنَّمَا ضَلَّ مَنْ قَبْلَكُمْ، أَتَمُّ كَانُوا إِذَا سَرَقَ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ الضَّعِيفُ فِيهِمْ أَقَامُوا عَلَيْهِ الْحَدَّ، وَائِمَّ اللَّهُ، لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، سَرَقَتْ لَقَطَعْتُ يَدَهَا

(Abū 'Abdullah al-Bukhārī al-Ju'fī, 1422H)

Sa'id bin Sulaiman narrated to us, al-Layth narrated to us, from Ibn Shihab, from 'Urwah, from 'Aisyah, may Allah be pleased with her, that: "The Quraysh were troubled because a woman from the Makhzumiyyah tribe had committed theft. They said, 'Who can speak to the Messenger of Allah, peace be upon him, to defend this woman? No one dared except Usama bin Zaid, the beloved of the Messenger of Allah, peace be upon him. So Usama spoke to the Messenger of Allah, peace be upon him (asking for intercession so that the woman would not be punished). Then the Messenger of Allah, peace be upon him, said, 'Do you want to intercede in one of the hudud (punishments) of Allah? Then he stood up and delivered a sermon, saying: "O people, indeed what destroyed those before you was that when a noble among them stole, they let him go. But when a weak person among them stole, they enforced the punishment upon him. By Allah, if Fatimah bint Muhammad were to steal, Muhammad himself would cut off her hand."'. (HR. Bukhari)

When the Prophet Muhammad (peace be upon him) rebuked Usama bin Zaid for attempting to intercede on behalf of the Makhzumiyah woman who had stolen, he said, "Do you intend to intercede in one of the punishments prescribed by Allah?" Although the narration does not explicitly state that Usamah actually requested intercession, the scholars explain that the meaning of this hadith aligns with other clearer narrations, such as the mursalsal narration from Habib bin Abi Thabit. In that narration, the Prophet (peace be upon him) said to Usamah, "Do not intercede in matters of hudud, for if the hudud punishment has reached me, then there is no more tolerance (forgiveness) for it."

This statement is further reinforced by another hadith from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allah (peace be upon him) said, "Settle (forgive) hudud matters among yourselves before they reach me, because if they reach me, then the punishment must be enforced." This hadith was narrated by Abu Dawood in a chapter entitled "Forgiveness in Hudud

before it Reaches the Ruler,” and was declared sahih by al-Hakim, with a sahih chain of transmission up to 'Amr bin Shu'aib. In addition, Abu Dawood and Ahmad also narrated from Yahya bin Rashid that Ibn 'Umar came out to us and said, “I heard the Messenger of Allah say: Whoever's intercession prevents one of the punishments of Allah's hudud, then he has indeed opposed Allah in His affairs.” This narration is also supported by Ibn Abi Shaibah through another chain from Ibn 'Umar as a mauquf (statement of a Companion).

As for the narration from Abu Hurairah mentioned by al-Tabrani in the book al-Awsat, it is stated that whoever intercedes in matters of hudud has opposed the authority of Allah. Abu Ya'la also narrated from Abu al-Muhayyāh, from Abu Maṭar, who said: “I saw 'Ali brought before him a thief...” Then the story is mentioned in which it is stated that when the Prophet, peace be upon him, was brought a thief, the companions said, “O Messenger of Allah, will you not forgive him?” He replied, “That is a bad ruler, namely the ruler who forgives the hudud punishment among you.” Al-Tabrani also narrated from 'Urwah bin al-Zubayr that when al-Zubayr encountered a thief and wanted to intercede for him, he was rebuked: “Wait until this matter reaches the imam (ruler).” So he replied, “If it reaches the imam, then the curse of Allah be upon the intercessor and the one who accepts the intercession.” A similar narration is also found in al-Muwatta' from Rabi'ah from al-Zubayr, although the chain of narration is broken and stops at al-Zubayr, but it is also narrated by Ibn Abi Shaibah with a hasan chain of narration (Abu Fadl al-Asqalani al-Shafi'i, 1379).

The conclusion from the entire history confirms that hudud (fixed punishments in Islamic law) cannot be intervened with intercession or requests for leniency, once the case has reached the hands of the competent authorities, because at that point the implementation of the law becomes an obligation. Attempting to intercede in hudud cases after they have reached the authorities is considered an act that opposes the law and the will of Allah, and in some accounts

is even considered blasphemous. This is a fundamental principle in Islamic law that justice must not be obstructed by intervention or the influence of power.

2). Justice based on evidence, not emotion

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ وَإِنَّمَا أَنَا بَشَرٌ، وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَحْسَنُ بِحُجَّتِهِ مِنْ بَعْضٍ، وَإِنَّمَا أَقْضِي لَكُمْ عَلَى نَحْوِ مَا أَسْمَعُ مِنْكُمْ، فَمَنْ فَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئًا، فَلَا يَأْخُذْهُ فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ، يَأْتِي بِهَا يَوْمَ الْقِيَامَةِ

(Yazid al-Qazwaini, n.d.)

Abu Bakr bin Abi Shaibah narrated to us, he said: Waki' narrated to us, he said: Hisham bin 'Urwah narrated to us, from his father, from Zainab bint Ummu Salamah, may Allah be pleased with her. She said: The Messenger of Allah, peace be upon him, said: "Indeed, you bring your cases to me, and I am only a human being. It may be that some of you are more eloquent in presenting their case than others. I judge based on what I hear from you. Therefore, whoever I give a ruling that is actually the right of his brother, let him not take it, for indeed I have cut off for him a piece of the fire of Hell, which he will carry on the Day of Resurrection." (HR. Ibnu Majah).

The hadith narrated by Ummu Salamah contains a profound moral and legal message about justice and responsibility in resolving disputes. In his statement, the Prophet Muhammad (peace be upon him) declared that he was only a human being who did not know the unseen except what Allah revealed to him. Therefore, when two parties were in dispute and brought their case to him, he ruled based on what he heard outwardly, namely from evidence, confessions, and each party's ability to present their arguments.

However, the Prophet Muhammad (peace be upon him) reminded us that in a dispute, there may be people who are more eloquent in speaking or constructing arguments, making them appear more convincing than their opponents. In reality, however, these people may not be on the side of truth. If a judge (including the Prophet Muhammad, peace be upon him, when acting as a judge) decides a case

based on what is seen and heard during the trial, then the person who is skilled in speech may win legally and be allowed to take something, such as the property or rights of another person. However, if that person is not entitled to it, then what they have won is not right in the sight of Allah. The Prophet Muhammad (peace be upon him) stated that what is taken unlawfully is actually part of the fire of Hell, meaning that in the Hereafter, they will be held accountable and may face punishment for taking others' rights through unjust means, even if it appears lawful through legal channels.

This hadith shows that the Prophet emphasized the importance of honesty in a case, and that Sharia courts do not justify unjust actions, even if they are carried out in a manner that is legal according to worldly law. The Prophet (peace be upon him) judged based on outward evidence, because that is what Allah commanded him and the other prophets to do. Therefore, the responsibility for true justice remains with each individual before Allah. Scholars such as Imam al-Suyuti and al-Qurtubi stated that at the beginning of his prophethood, the Prophet (peace be upon him) was only commanded to judge based on outward appearances. However, in certain cases, he was given the privilege of judging with the inner knowledge revealed to him, something that did not apply to his followers after him. This shows the special status of the Prophet Muhammad as both a judge and a prophet, but it still emphasizes the importance of fair procedures and caution in establishing laws. (Abū al-Ḥasan, Nūr al-Dīn al-Sindī, n.d.)

From this hadith, we can learn an important lesson that victory in a case is not always synonymous with truth, especially if it is achieved through cunning or manipulative means. Islam instills the principle that everyone must be morally and spiritually responsible for what they take, even if they obtain it through a formally valid legal decision. Thus, this hadith serves as a stern warning that the essence of justice is not only measured by worldly outcomes, but also by accountability in

the hereafter. A Muslim should not only strive for victory before people, but also ensure that they are righteous before Allah.

3). False testimony undermines justice

حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنِي عُبيدُ اللَّهِ بْنُ أَبِي بَكْرٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْكِبَائِرَ، أَوْ سُئِلَ عَنِ الْكِبَائِرِ فَقَالَ: "الشِّرْكُ بِاللَّهِ، وَقَتْلُ النَّفْسِ، وَعُقُوقُ الْوَالِدَيْنِ، فَقَالَ: أَلَا أُنبِئُكُمْ بِأَكْبَرِ الْكِبَائِرِ؟ قَالَ: قَوْلُ الزُّورِ، أَوْ قَالَ: شَهَادَةُ الزُّورِ " قَالَ شُعْبَةُ: وَأَكْثَرُ ظَنِّي أَنَّهُ قَالَ: شَهَادَةُ الزُّورِ

(Abū 'Abdullah al-Bukhārī al-Ju'fī, 1422H)

Muhammad bin al-Walid told me, Muhammad bin Ja'far told us, Shu'bah told us, he said: 'Ubaidillah bin Abi Bakr told me, he said: I heard Anas bin Malik ra. say: The Messenger of Allah, peace be upon him, mentioned the major sins, or he was asked about the major sins, so he said: "Associating partners with Allah, killing a soul (without right), and disobeying one's parents." Then he said: "Would you like me to tell you the greatest of the major sins?" He said: "Lying," or he said: "False testimony." The narrator of the hadith, Shu'bah, said: What I am most certain of is that he said: "False testimony." (HR. Al-Bukhari).

This hadith indicates that lying and false testimony are among the major sins. In fact, the Prophet Muhammad specifically mentioned false testimony with emphasis, as if to remind people that this sin is very dangerous. Scholars explain that false testimony is easier to commit than other major sins, such as associating partners with Allah or disobeying one's parents. This is because the urge to lie or give false testimony is very common and easily found in everyday life, for example, in order to defend one's family, gain material benefits, or win a case. Meanwhile, shirk is clearly rejected by the faith of a Muslim, and disobeying one's parents is usually avoided by a clean conscience. For this reason, the Prophet Muhammad (peace be upon him) paid special attention to false statements, especially false testimony, because their impact can be very widespread. For example, false testimony can cause innocent people to be imprisoned, other people's property to be taken unlawfully, or invalid marriages to

be considered valid. It is even possible that, with one false statement, a person's life could be destroyed or a family torn apart.

According to Imam Al-Qurtubi, false testimony is the most dangerous lie after associating partners with Allah, because from this arise various forms of corruption, namely the loss of justice, the emergence of oppression, and the destruction of social order. Some scholars also argue that false testimony in this hadith is a form of disbelief, because disbelievers have lied about the truth. However, this opinion is considered weak by many scholars. The stronger opinion is that the false testimony referred to in the hadith is a deliberate lie intended to undermine the legal rights of others, such as in court or in social matters (Abu Fadl al-Asqalani al-Shafi'i, 1379). In essence, lying, especially in the form of false testimony, is a grave sin that should not be taken lightly. Our words can bring goodness, but they can also cause the destruction of others. Therefore, the Prophet Muhammad (peace be upon him) repeated this warning so that we would truly avoid it and choose to remain silent or speak the truth in all matters.

4). Punishment in this world as a form of purification and justice

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرُو النَّاقِدُ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَأَبْنُ مُبَرٍّ، كُلُّهُمْ عَنْ ابْنِ عُيَيْنَةَ، وَاللَّفْظُ لِعَمْرٍو، قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَجْلِسٍ، فَقَالَ: تُبَايِعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَزْنُوا، وَلَا تَسْرِقُوا، وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، فَمَنْ وَفَّى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ شَيْئًا مِنْ ذَلِكَ فَعُوقِبَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ شَيْئًا مِنْ ذَلِكَ فَسَتَرَهُ اللَّهُ عَلَيْهِ، فَأَمَرُهُ إِلَى اللَّهِ، إِنْ شَاءَ عَفَا عَنْهُ، وَإِنْ شَاءَ عَذَّبَهُ

(Abu al-Hasan al-Qushairi al-Naisaburi, n.d.)

Yahya bin Yahya al-Tamimi, Abu Bakr bin Abi Shaibah, Amr al-Naqid, Ishaq bin Ibrahim, and Ibn Numair narrated to us: All of them narrated from Ibn 'Uyaynah, and the wording is from 'Amr. Amr said: Sufyan bin 'Uyaynah narrated to us, from al-Zuhri, from Abu Idris, from 'Ubadah bin al-Samit, who said: We were sitting with the Messenger of Allah, peace be upon him, in an

assembly, then he said: Pledge allegiance to me not to associate anything with Allah, not to commit adultery, not to steal, and not to kill a soul that Allah has forbidden except for a just cause. Whoever among you fulfills (the pledge), then his reward is with Allah. And whoever violates any part of it and is punished in this world, that is an expiation for him. But whoever commits any part of it and Allah conceals it (does not punish him in this world), then his matter is up to Allah. If Allah wills, He forgives him, and if Allah wills, He may punish him. (HR. Muslim).

In the discussion regarding ta'zīr punishment, which is punishment given to someone as a form of education and discipline in addition to the had punishment already determined by sharia, there are differences of opinion among scholars. It is mentioned that there was someone who carved a hundred strokes on his ring (as a symbol) and beat a small child beyond the specified number of strokes. Regarding this, Abu Hanifah argued that ta'zir punishment should not exceed forty strokes. Meanwhile, according to Ibn Abi Layla, the number of strokes could be up to fifty or seventy-five, and this is one of the accounts from Imam Malik and Abu Yusuf. It is also narrated from Umar bin Khattab that the number of ta'zīr should not exceed eighty blows. Another narration from Ibn Abi Layla states that the number of ta'zīr is less than one hundred, and this is also the opinion of Ibn Syubrumah.

Meanwhile, Ibn Abi Dhi'b and Ibn Abi Yahya argued that in educating someone (al-adab), one should not strike more than three times. As for Imam Shafi'i and the majority of Shafi'i scholars, they state that the ta'zir punishment should not exceed the number of blows in the lightest had punishment. Thus, ta'zir for a slave should not exceed twenty times, and for a free person, it should not exceed forty times. Some Shafi'i scholars argue that it should not exceed forty times for anyone, while others limit it to only twenty times. Those who limit the number of blows in ta'zir argue with a hadith that states that one should not strike more than ten times except in the case of had. However, some scholars respond that this hadith has been abrogated (its ruling has been revoked), because the companions themselves sometimes exceeded the limit of ten blows. As for the

Maliki scholars, they interpret that this limit only applied during the time of the Prophet Muhammad, because at that time, the guilty party was deterred by just a few blows, and this understanding is considered a weak interpretation.

In terms of the chain of narration of the hadith in question, there are differences in its transmission. Among them are from 'Amru bin al-Harith, from Bukair bin al-Asyaji, from Sulaiman bin Basyar, from Abdurrahman bin Jabir, from his father, from Abu Burdah. Al-Daraqutni mentions that 'Amru bin al-Harith is reinforced by Usamah bin Zaid in the same chain. However, other narrators such as al-Layts, Sa'id bin Abi Ayyub, and Ibn Lahi'ah narrated it without mentioning "from his father." There are also differences regarding who narrated it from Muslim bin Ibrahim. Some say that it was from Ibn Juraij that the chain of transmission originated from a man from the Ansar. Meanwhile, Hafsh bin Maysarah narrated it from Jabir from his father. Al-Daraquthni in the book al-'Ilal stated that the correct narration is that of al-Layts and those who follow him, while in the book al-Bay', he mentioned that the narration of 'Amru is stronger. And Allah knows best.

4. Solutions in Upholding Islamic Legal Justice

In upholding justice in the application of Islamic law in the realm of state affairs and social life, solutions are needed that are not only normative, but also contextual and applicable. This enforcement requires a comprehensive approach, covering legal, educational, institutional, and social awareness aspects. Prof. Dr. H. Muhammad Tahir Azhary, in his book, puts forward several important solutions that can serve as a foundation for building a fair Islamic legal system, in line with the values of the constitution and Indonesian society.

The first solution is the need to integrate Islamic law into the national legal system through a constitutional approach. This means that the principles of justice in Islam can be incorporated into the state legal framework as long as they do not conflict with the 1945 Constitution and the principles of the rule of law. Thus, Islamic law is not

exclusive, but contributes significantly to creating a fair and civilized legal system. The second solution concerns the importance of Islamic legal education. The instillation of Islamic values and justice must be carried out from an early age through formal and non-formal education. Education based on Islamic ethics and law will create a generation that has a high level of legal awareness and is ready to uphold the values of justice in society.

Furthermore, religious institutions and the state must play an active role in synergizing efforts to enforce Islamic law. Institutions such as the Indonesian Ulema Council (MUI), Islamic boarding schools, and law enforcement agencies need to build strategic cooperation in conveying an understanding of Islamic law that is fair and contextual. An approach that is responsive to local social and cultural values is also key to the success of realizing a truly just Islamic legal system (Azhary, 2012). In upholding justice, Islamic law requires an approach that encompasses democratic and contextual strategies. It emphasizes that Islamic law should be enforced through a process that is in line with democratic principles, not through coercion that could conflict with the constitution and the spirit of nationalism. In addition, Islamic education needs to be strengthened so that the community understands the values of Sharia justice in depth and not just symbolically. Religious organizations must also be empowered to play a strategic role through legal and policy channels. Finally, a cultural and contextual approach is very important so that the application of Islamic law can be widely accepted in a pluralistic society without causing social friction (Afrizal, 2020).

D. Conclusion

Justice in Islam has a comprehensive dimension, not limited to formal legal aspects, but also encompassing morality, social issues, and spirituality. The hadiths of the Prophet Muhammad provide a strong foundation for the principles of non-discriminatory justice, rejecting intervention in Sharia law, and emphasizing the importance of honesty and responsibility in the judicial process. This concept reflects the universal values of Islam that promote equality, transparency, and accountability in upholding justice, so that it can be a guideline in responding to contemporary legal

issues. In today's reality, the practice of justice has shifted from a substantial approach that emphasizes local social and cultural values to a more formal and bureaucratic legal system. Modern legal systems tend to focus on procedural and administrative rules, often failing to address the real needs for justice felt by the community. This is exacerbated by the influence of political power, the dominance of positivistic law, and the weakness of local legal culture, which causes the law to lose its sensitivity to substantive values of justice.

As a country based on the rule of law, Indonesia guarantees the principle of justice through its constitution and legal system. However, in practice, various challenges still hinder the achievement of justice, such as overlapping regulations, bureaucratic corruption, limited access for marginalized groups, and a legal system that is not yet fully pro-people. Therefore, the integration between the normative principles of Islamic justice and the national legal system needs to be continuously strengthened so that the law truly becomes an instrument of justice that is inclusive and responsive to social realities. This study emphasizes the importance of making *hadith* a reflective and normative source in building a modern legal system that is just and humane. The Prophet's *hadiths* are not only guidelines for individual ethics, but also have strategic value in structuring a social justice system based on honesty, integrity, and protection of the rights of all parties. With a contextual approach that takes into account the dynamics of the times and the needs of society, the actualization of the values of justice in the *hadiths* can be a transformative solution in legal system reform, especially in Muslim countries.

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