

Justice, Country and Economic Development: Perspective of Islamic Economic

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Abstract. This article has purpose to describe about Islamic Justice theory in a country to intent Economic development evenly. Islamic Economic System in justice, including all basic aspect of economic as production, distribution, consumption, and exchanging. Justice is important pillar in Islamic Economic. In Islamic country has important role to strengthen justice, so, the country should has own policy or strategic step to intent the welfare and justice in economic development. In accordance with (*justice*), A Figure of Islamic Economic Ibn Khaldun has stresses that justice is the spine (back bone) and the strong principle in economic. If justice couldn't be implemented, so a country will be destroyed and disappeared. The country has a big responsibility in intended Justice of Economic Development. This is claimed so that the community has the same opportunity to get feasibility of life, even though in every community has differentiated by potential, skill and intellectual level, and also economic life that owned. In Justice of Islamic Economic demanded is a country together with the society that able to integrate in synergic to arranged whole aspect of life become to integrate sequence of unity. Justice that want to be reached in this article to expect there is characteristic and character from the community as the main core so that has own characteristic realized in using all resource as capital in production, consumption and distribution.

Keyword: Justice · Country · Economic development · Economic of Islam

1 Introduction

1.1 Background

Islam has enforced the justice and honesty in production or distribution of wealth and ownership of equipment to make a living. But, Islam also aware that, the same thing with another problem that happened, There will be no similarity between human in all economic good or ownership of world wealth. This unbalanced has mentioned by Al-Qur'an as the part of economic rule of the God. Al-Qur'an didn't see the unbalanced in those distributions as the reward or punishment and not also take an effort to eliminate it, Because there are no both of people in the world who has given the ability mental of physic that one hundred percent is same [1].

Islamic Principle about justice conducted in whole aspect of human life activity, as well as in law, social, politic or economic. Actually, the Islam Economic system is absed

on the justice principle, These are includes all of basic aspect of economic such as production, distribution, consumption, and exchange [2].

In Islam point of View the existence of individual and community has the same important rule, without, should be prioritized. As individual, each human has the full freedom. But when they are together in community, so the freedom will be limited with another people freedom. Because of that each individual cannot take the benefit of their freedom to fulfill the importance of themselves and neglect the community importance. If it is not happened, so, the conflict will be happened between the importance. On contrary, if the community importance is prioritized, and take a side of Individual importance, so the bad potential of individual will not develop well.

In this case the justice need to be reinforced, The problem is who has reinforced these justices, the answer of course all the community itselfes. But in practical, needed a certain group in community that has own quality that able to reinforce the justice in community itselfes.

The justice related with the relationship between the groups contain the meaning that Al-Qur'an gave the morality demand so, the people can live aside in peacefully and make friend with others even they have different ethnic, religion, and racism. It has been part of all the spirit of universality of Al-Qur'an as blessing for all people (*rahmatan lil' alamin*) [3][4]. While *economic justice* such as have seen, contain the understanding that al-Qur'an really stress to the (*egalitarianism*) of human life and avoid all the social imbalance that has originated from economic imbalance, such as exploitation, keserakahan, wealth concentration to small number of people and others [5].

Islam becomes economic as the structure to reach the great purpose, to fulfill the welfare so we can feel more *khusyu'* in doing the worship to Allah SWT [6]. The understanding is, Islam stressed that economic is not the last purpose, but only as *khadim* (supported purpose) for principles values such as *aqidah Islamiyah* (Islamic creed), worship and good behavior (*akhlaqul karimah*). In *nash* (QS. Quraisy: 4) this purpose has been stated by Allah SWT as mentioned in his firman, "Who has given the meaning for them to eliminate *the hunger and make save them from the scary*". The meaning of this article according to Qardhawi was created the commitment of strong brotherhood between servant of Allah one and another, and this is the economic goals / objective that want to be reached by Islam.

Economic imbalance between human was not only natural but also gift to clean the human soul and private development. They who have a little of the life necessity tools should need to learn to be patient and not envy or jealousy; likewise, they who have abundant wealth should learn to thank to Allah, behave well and humble to the poor and also sacrifice their wealth in Allah path. Nevertheless, Islam didn't make difference between ownership of wealth of human less than the rich man lives is easy and glorious because they can control most of community wealth while majority of other people that only authorize community wealth in a small number and live in poverty, destitution, and hunger. According to Islam, The difference of wealth may not more over than the limit occurred and reasonable, because if it is happened so, it's mean that community has invited fury of Allah and at the end they will find natural destruction by themselves [7].

Because of that, Islam didn't allow the difference between the poor and the rich grow until reach the impossible limit to be controlled and it will disturb the community peace. At once it doesn't admit there is a full even distribution in selection of economic infrastructure ownership *pemilikan*, Islam support social and economic justice fully. Islam require distribution of income and wealth fairly and even and guaranty that Islam

country adequate basic need for all community. There are many rule of economy or law that was made to bridge the gap between poor and rich people, and to a welfare state in Islam that guarantees social security and guarantee adequate the basic need for each of citizen [8].

2 Theoretical Fundamental

Economic of Islam is the way or path that was chosen by moslem to be run in the term of reaching the life of economic and in solving the problem in a way with the concept of justice. According to Duski Ibrahim (Professor and Dean of Syariah Faculty in IAIN Raden Fatah), Islamic Economic stressed on the justice, so, it taught the priority concept in facing the monetary impact compare with conventional system. One of important solution that should be given intention by government in running the economic is the application of syariah economic, because has own strong comitment for poverty pulling out, justice reinforcement, even distribution, economic growth, elimination of riba, and prohibition of currency speculation. So, it can create economic stabilization. Islamic Economic System that was represented by Syariah Banking has shown the integrity to be stand on because using the profit sharing system as well as in conventionl bank that has main purpose to get the benefit.

Furthermore, according to Agustianto, Concept of economic growth in Islam is different with Capitalism economic growth system that always using Indicator of PDB (Production, Dosmetic, Brutto) and percapita. In Islam, The growth should in line witheven distribution. The purpose of economic activity, is not to increase the growth as mentined in Capitalism economic growth system. The purpose of Islamic Economic is better to prioritize even distribution poverty and unemployment, because of that Islam stressed the balance between the growth and even distribution. The growth doesn't become the main objective, except it will be followed by even distribution. In Islam concept, the growth and even distributionis both of side from an entity, because both of them are not separated. Based on this effect, so, the paradigm of *tricle down effect*, that was developed and applied in Indonesia duringnew era reign, and it was contradictedwith justice concept according to Islam.

In realtion with economic system, M. Umer Chapra has three point of viewand there are three basic principles in Islam these are *Tauhid*, *Khilafah* and *'Adl* (justice) as sequence that form *Islamic Worldview*but alsomaqasidand strategic. Tauhid become the main fundamental for each moslem in running each of their activity. This Prinsip is reflected that the adminitrator and the single ownerof the world is Allah SWT the almighty god.

Tauhid Principle, then become a basic for all aspect and thinking in Islamic life that are Khilafah and al 'Adl. Principle of Khilafah represented that human is the khalifah or vise of Allah in the world by giving a potential and spiritualand mentalityalso completeness of sources of material that could be used for life in term of spreads the mission of life. Mission of human as khalifah, they have freedom of thinking, choose, change the condition of life accroding to what they want. Khalifah concepthas many implication these are (*universal brotherhood*), *resources as a trust*, *humble life style*and *human freedom*.

According to Umer Chapra, the principle of *al 'adl* is the concept that couldn't be separated from both concept before that is Tauhid and Khilafah, Because this principle is integrated with *maqasid al-syari'ah* (the purpose of syaria). The consequence of Khilafah and *al 'Adl* principles demanded that all sources that was amanah from God should be used to reflect the *maqasid al-syari'ah*, four of them are *needed fulfillment, respectable source of earning, equitable distribution of income and wealth dan growth and stability*.

Principle and economic Philosophysuch as Justice (*al-adl*), (*hardworking*), (*cooperation*), (*moderation*) and (*honesty*) are the basic principle that was developed Islam economic, while in conventional economic this principles don't become focus discussion, but only as the completion from the system that has been built by them. Related with *justice*, A Figure of Islamic Economic Ibn Khaldun has stresses that justice is the spine (back bone) and the strong principle in economic. If justice couldn't be implemented, so a country will be destroyed and disappeared.[9]

According to Baqir as-Sadr, "Islamic economic is not a knowledge (*'ilm*) but also a perfect (*mazhab*). In the other word, Islamic economic was not designed to explain economic event occurred, but to show the step that should be followed. This is principally based on the justice idea with essential that related with ethic appreciation problem. This is also the end of subordination to one of totality that related to the religion [10] Rven though it was easy to criticize, The thinking of Baqir as-Sadr is really reasonable enough to get serous attention. Even though he criticizes about capitalist and sialize, his creation include the element that show Islam doesn't contradicted with modern economic [11].

3 Discussion

3.1 Justice Concept in Al-Quran

In important terms related to morlity has been explained in al-Qur'an is justice. It has been seen from many word of "*adl*" (*justice*) and the same meaning words that are *al-qist*, *al-wazn*, *al-wast* that was mentioned too in al-Qur'an. Beside that word explicitly mentioned the word of *al-adl*, actually in the beggining of article mentionaed, idea and thinking about justuce has come at the same time.1 and it wasn't only about the command to do all the work fairly but also it has been seen from the al-Qur'an prohibition not to do "zalim". Not live in redundant or living in luxury if Fazlur Rahman and Islamic Intelligent contemporary said that, Basic message from al-Qur'an is stressed to justice and the form has been seen in social and economic justice [12].

In al-Qur'an the terms of *al-adl* with all it derivation has mentioned 30 times [13]. The main meaning from this words has oposite meaning (*mutaqabilain*), first the meaning of *istiwa'* (straight) and second meaning of *i'wija'* (bent).

Beside the word word of "*adl*" (*justice*) and the same meaning words that are *al-qist* in all form and called 23 times. The word has been aranged in letter of *q-s-t* has two different meaning (*mutadaddidain*). If it was read *al-qist*, so, it has meaning *aladl*, while if it was read *al-qast*, so the maning was *al-jurr*, and *al-qusut* means *aludud an al-haq* (turn away from the right) and *al-qasat* means *i'wija'* (bent) [14] beside the

word, *al-wazn* with all derivations in 23 times [15] the main meaning *istiqomah* (moderate and straight). While the word of *al-wast* mentioned in Al-Qur'an for 5 times that means *al-adl* and *al-nisf*, middle or centre [16] (To understand the concept in al-Qur'an doesn't integrate if search the meaning only was done at the main theme and the same meaning only. And it need to look up the opposite meaning of the word itself).

So, now we know the contra of *adl* become a must. In al-Qur'an the word of *adl* always faced with *zalm* word [17]. When Allah commanded us to make and work in Justice, frequently at the same time Allah prohibit us to do "zalim". The word of *al-zulm* has meaning to put some thing in the right place, as well as in away to increase or decrease or derivate from the time and places [18]. And through the *tafsir maudhu'i approach* or (thematic) learning found that justice concept in al-Qur'an has a meaning to complete. The meaning of justice is revolved at the balance meaning or balance condition or not extreme, the similarity of there was no criminalization in anything, and the right fulfilment to anyone who should get the right or placement some thing to the right place [19].

Justice in al-Qur'an, the word "adil" or fair mentioned more than one thousands, after word "Allah" and knowledge, justice value is very important in economic, social and politic lifes. Therefore the justice should be applied in economic lifes such as distribution, production, consumption process and many more. Justice should be formed in allocating a number of result of economic activity for all people who didn't able to come into the market through zakat, infak and hibah. In Al-Quran mentioned that justice is the universal objective that want to be reached in perfect balance. The other understanding also mentioned by al-Farabi that justice is same like balance, epistemologi tauhid stressed that justice is Allah Attributes:

... this attribute along with the other ones, namely of purpose, certainty, wellbeing and creative reorganization, constitute the essential attributes of the knowledge derivation process from the stock of knowledge (IBF-net: 2004).

Firman Allah related with justice has mentioned in An – Nahl article 90:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

Meaning: "Truly, Allah asked (you) to do justice and do the good deeds, give to you friend, and Allah prohibit you from the worst thing, denial and hostility. He gave teaching to you so that you can get the learning" (Q. S. an-Nahl: 90).

3.2 Concept of Justice in Islamic Economic

Justice literally mean as giving/providing what become to thier, as well as the owner as individually or group or something, has value of anything without reducing or adding. Without doing the over of ownership, at least in corridor or premis concept, Islam taught us about the justice far away before Conventional place the principles of justice

in economic. Islam has owned the principles of strong laws in justice and balance between right and obligation, between soul and body and between world and hereafter.

The form of justice in economic at least not related with four aspect, Justice in exchange, Distributive justice, social justice sosial, and law of justice. Justice in exchanging is a good deeds of human behavioural always give the best to the other, something that become the right for the others, or something that should be accepted by others.

Distributive justice is good indeed for community behavior and authority to share all the joy and burden together, by evenly distribution and characteristic of adjustment or harmony and level of different of Body and soul. Production result won't allowed if it was distributed at one of two area only can be neglected but also should be overallly, because other also need the same thing.

Social justice is the good deed from human behaviour in relationship with community, always giving and doing to implement all the thing that show the prosperity and welfare together as the last step from community or state. Justice in Law is the good deeds that managed relationship between the member and it unit together with the function and position to reach the welfare of age [20].

While the basic fundamentals that contain in economic system as the implication from economic philosophy as implication on tauhid economic philosophy in Islam as follow: first, basic value of ownership in Islam economic. Second Balance basic value that has impact which has been seen the influence to each aspect of moslem behaviour economic to all aspect of behavior of moslem economic and third is justice. Justice mean the conditional freedom Iskamic behaviour. Freedom is not limited and it will cause imbalance between production growth with the specific right for small groups to collect abundant wealth (look at QS 57:20) and sharpen the conflict between the rich and poor, and at the end it will destroy the social arrangement (QS 104:1-3). Justice should be applied fro all phase of economic. Justice in production and consumption is the arrangement of efficiency and to eliminate the royal or wasting. is a cruel and suppression if some one allow to make some thing to their property but over limited stated and even let them to take other people right (QS 4:160-161, 26:182-183, 2:188). Justice in distribution is the right scoring to the production factors and price policy, the result according to the resonable measurement (QS 15:19, 20:6, 25:2, 87:1-3). Justice mean Policy to allocate a number of result from economic activity fro them who don't able to come into the market or not able to buy them according to the market price, the policy through the *zakat*, *infak*, *sedekah* (See QS 2:110,271,280, 4:8, 9:60, 24:33, 27:26-27, 47:38, 57:7, 60:8, 70:24-25) [21].

In Al-Quran meaning the fair government is the government really suggested and should be applied in all aspect of life. Moreover, nash Al-Quran (QS.49:9, 60:8, 5:42, 89:20) explain how important the social justice not only include the justice in Share the individual wealth/property also the property of the state.

According to Mubyarto (1990:21), the justice in economic is the the play role about economic relationship that based on the ethic principle the principles has sources to the law of Islam, the law of God or caharacteristic of human social [22]. Because of that, economic justice at principle is the logical consequences from islam brotherhood. By the economic justice each individual will get the right according to the contribution was given. Each of individual should be free from other people exploitation.

Islam become economic as structure to reach the greatest objectives that is to fulfill the feeling more *khusyu* in doing worship to Allah SWT.[23] In this understanding,

Islam stressed that economic was not the end goals, but it was only as *khadim* (supported objectives) for basic values such as *aqidah Islamiyah* (Islamic creed), worship and good behaviour “*akhlaqul karimah*”. In *nash of Al-Quran* (QS. Qura'isy: article 4) this objective has been stated by Allah SWT as mentioned in the *firman of Allah*, “who has given us food to them to eliminate the hunger and keep care of them from scarcity”. The meaning from this *surah* according to Qardhawi is created the strong brotherhood between servant of Allah one and another, and this is actually the economic purpose that wants to be reached in Islam.

In *Al-Quran* mentioned that Justice is a universal objective that needs to be reached in perfect balance (*perfect equilibrium*). Thus understanding explained by al-Farabi that stated the justice was same with balance. Deeply from both definitions before, epistemology of *tauhid* stressed that justice is the attributes of Allah [24].

.....this attribute along with the other ones, namely of purpose, certainty, well-being and creative reorientation, constitute the essential attributes of the knowledge derivation process from the stock of knowledge.

In this understanding, justice concept divided into two parts that is first primordial justice. That is the essential of the balance and God. Concept of justice becomes the attributes of Allah SWT, this becomes the *aksioma* function in *epistemology tauhid* (oneness), but it wasn't configured into, but only as the form of topology *supercardinal* from *stock of knowledge*. So, the justice of primordial is the part of topology *supercardinal* *tauhid* (oneness).

Principle of *Tauhid* then becomes fundamental for all aspects of thinking in Islam that is *Khilafah* and al-Adl. Principle of *Khilafah* represented that man is the *khalifah* or vice of Allah in the world by providing the potential, spiritual and mentality also completeness of material resources could be used for life in spreading mission of life. Human delegation mission has a freedom in thinking, selecting and, change the condition of life according to what they want. Concept of *Khalifah* has some implications (*universal brotherhood*), (*resources as a trust*), (*humble life style*) (*human freedom*).

Principle and economic philosophy such as justice (*al-adl*), (*hardworking*), (*cooperation*), (*moderation*) and (*honesty*) are the basic principles that have been developed in Islam. While in conventional economic these principles are not a focus of learning, but only as the complete from the system that has been built by them. Related with justice, a figure of Islamic Economic Ibn Khaldun has stressed that justice is the spine (back bone) and the strong principle in economic. If justice couldn't be implemented, so a country will be destroyed and disappeared [25].

Moreover the inequality of income is possible in Islam because contribution is different in every distribution [26].

According to Ziauddin Ahmad concept of economic justice is one of the basic rights of economic that each of individual should have opportunity to develop ability in choose the profession as their talent [27].

Related with the issue was discussed above, there are three forms of human behaviour to raise the economic justice:

1. Greedy of Human

Human has greedy character, never feel enough to what do they have. Their wish also about how to keep their wealth abundantly, and it has implication of envy characteristic, don't care with others and only think about themselves.

2. Using the Property without Calculation

Human tend to use the property as they like. In surah Hud article 87, Allah Swt bann/prohibit us to use the property as we like because of that can raise the social ency in community. The using of that property that should be consider the justice and and not destroy the general justice. Islam really hate the behaviour of wastefull "*mubazir* and *disraf* (abundantly) in consumeing the wealth and property (QS. 7 : 31). Fulfilment of life necessity should be done in moderate sequence of life while it should be include the happiness, couldnt do wastefull and luxuriously.[28]

3. Keep the Wealth in Abundantly

Human has characteristic that really like to keep the wealth so the property or wealth couldn't run for all level. Al-Qur'an prohibit us to concentrate to our property and to most of the people can cause price unstability. In Al-quran surah al-surat 59 : article 7, Allah SWT said that, The wealth and property should be run well and not only placed in a group of people. Prohibition was mentioned in Al-Qur'an should be understood well to place the wealth/property in appropriate and used and ake benefit of it.

The word of social justice is the new word The first time heard in political debatin the beggining of 19th century. The sentence was used by politician John Stuart Mill, and the issue about the social justice start to spread out. Socail justice has the meaning that all the pattern of distribution in a community should be made in line with justice principles.

Second conception required that so the goods will be allocated well according to the need each of people in many kind. This is closely related with idea of even distribution or similarity, because a program can be successfully satisfy the need will make the people feel same in material [29].

4 Principle of Islamic Justice in a Country to Form a Development of Economic

In Islamic approach has four dimension that were fulfill the market mechanism by morality filterization, to motivate individual to particptae the social importance, restructurization of socio-economic, and positif role of the government should be able to prove that government more effective in guarantee the welfare of all community members more than capitalist or socialist approach has single dimension and only focused on the private importance and the market strength only rely on collectivity and central planning. Different with this case, Generally government in Moslem country is poorer, but has secularity views inside (and not outside), In line with conventional policies that lent from culture of western secularity that placed dominant position at this moment. Because of that they able to formulated a economic development in justice.

But it has stated that at this moment to do kind of things above, need the guaranty that the policy adopted should be fulfilled two criteria. First criteria, Actions of policy it self should be able to do a great contribution to realize the syari'at objectives (*maqashid*) without blamming syariat, and secondly that action didn't directed to the increasing the claim to the resources. Send criteria should be fulfilled by optimalization of work scheeming. A strategy that seen how to increase the resources for specific purposes without reduce the availability of other purposes only will be directed us to the failure and imbalance. Netrality value should be thrown. Policies should be

tested through the Values of Islam filterization. The test for this action will be stated by the government hand to do these policies generally, especially for the policies that don't fulfill the criteria of optimization of Pareto.

There are five policies of action that were proposed for development that were followed by justice and stability. They are:

1. Giving the comfortability to the human factor,
2. Reducing the wealth concentration,
3. Doing economic restructuring,
4. Doing financial restructuring, and
5. Strategic policy planning [30].

Between these policies of action might be it's very familiar for us who are always discuss about the development literature. But, the most important is morality injection into development parameters material. Without morality integration and material, maybe it will be impossible to make efficiency and couldn't be created without efficiency or even distribution such as mentioned above.

4.1 Giving the Convenient to the Human Factor

The human is life element main aspect from development program. They are the reason at once as the development targets, and if they won't be prepared appropriately to give positive contribution to the development, and their importance isn't protected in the limits of social welfare, it was impossible to be succeed to actualize the main objectives of Islam. Because of that, the most challenging task in front of Muslim country is motivate the human factor to do whatever they need to do for development importance. Individual should give what is the best by hard working and efficient ascertained with integrity, honesty, and discipline and (if needed) to sacrifice to solve the restrictions in development it selves. They also should be able to change the consumption, create the saving behaviour, and do investment according to what they need to increase the growth and bigger evenly distribution less imbalance [31].

Actually there are two line between the morality and social economic justice. One thing that may be impossible if we realized without the progress with other thing. In Muslim country where the community moral strength was restricted by social economic injustice and this is not realistic, to increase the morality awareness through the speech and Friday Speech (khotbah); it also to reduce imbalance and strengthen the justice [32].

1) Socioeconomic Justice

Material has become not really reasonable so, most of majority of people couldn't accept the adequate wage for their labour work, creativity and contribution that was given to the output. Because of that, They become pessimist, while their initiative, support (spirit), and efficiency decrease worse. There are two main factor that has responsibility in this problem. First, less of realistic in legal policies and second wealth concentration and authority just in part of people, as well as in village or in the city. Less of realistic of those policies has caused distortion at the main price and not aware it will decrease the income of farmer, the company with the micro scale, and the labour, also reduce their demand about the need and create misallocation of sources to the

fulfilment of need. Wealth concentration and authority also occurred and caused by most of legal policy and most of the others are because the economic system that is exploited and has become in a century, it has restricted the competition and create a conducive climate for disaster in poor community in the town or in a village. All this thing reduced their availability and also ability to do the best [33].

Islamic values demanded that the employer treat the labour as their family member. The demand has meaning that the labour should be treated in honor and love, and also to guarantee their welfare. Labour real wage in Islamic community, Ideally at least at the level that can make them can fulfill them and their family main necessity adequately [34].

A big role has been played by exploitation that happened because there is a configuration of worst strength including the inappropriate legal policies, wealth concentration an authority/management, and also less of training and financing facilities for the worker. If these exploitation strength is not weakened sharply, and it was impossible for the worker and ask them to work honestly and efficient [35].

And also for the exchange of currency that wasn't realistic and also the price control that not need to make loss of producer and export, while the highest protection tariff will make lost the customers these actions will restrict the obligator to use the health policy to stress the inflation, enlarge the supply of good and services fulfillment of main necessity and enlarge, the work filed and income [36].

2) Morality Transformation

Islam truly has big potential to create the quality that required to be injected into the community behaviour and make them possible to identify the social importance rather than their private importance. It is not only to demand this characteristic to the believers or adherent to religion but also has the charisma that required to give inspiration and change them [37].

Here will be raise the worries about the cost and time sequence in morality transformation. And as we know that actually the implementation has been found in mosques (always there even just a small place in remote area as well), Education institutions, mass media, Social reformation institution [38].

4.2 Reducing the Wealth Concentration

The most serious obstacle for in justice development was concentration of ownership the production sources in muslim country, and it was same looks like make a market loss. Islam in this case has difference strategy with the socialism strategy in term of eliminated injustice of capitalism if distribution, it has decreased the human dignity in case of permanent wage payment and also kill the initiative and individual spirit to do the effort by collecting all production facility and decision making centralization.

4.3 Economic Restructurisation

Resources reallocation that needed to do the even distribution development will not run well, Such has been explained before, Without re designed of economic that include all

aspect of economic, include private consumption, government finance, formation of capital and production [39].

5 Financial Restructurisation

The people become poor is not because they don't do the hard work or not willing to work hard or less skill but they don't have access to the financial enough access to have a business and a good working wage wasn't optimum or full wage that has been accepted was not enough more over to save for investment. Business financial is the economic weapon, strong social and political has important role in certain the basic strength, social status and economic condition for all people in modern world.[40]

6 Strategic Policy Planning

Strategic Policy Planning can make a state able to take a realistic calculation about all physically and human resource provided, and also to develop a group of prioritize has been stated maturely. The planning should states structural changing in economic to fulfill the intention, decrease the jobless and increase the economic development without create macro and external.

Stressing Filterization mechanism in Islam is very clear and couldn't be offered, in this case will help to define the economic purpose according to priority scale and define the way to reach it. The stressing in Islamic values about consumption, saving, investment, work ethic and make smart education program to push in reaching it. To unity the strategic policy is the fact that all policy will be reoriented to reach the purpose of social and economic of syari'ah (*maqashid*) [41].

Islamic Protection was supported by *Maqasid*, that was called education and justice and kept in its practical couldn't get without financial support. Protection of human life should be supported by production from "economic need" important for life. Production also need to be supported by education and law of justice but it was depended to the health, human resources and finance.

There are many factors take responsibility to serious problem/phenomenon. The important factors is economic dependancy that over to non muslim world, Political pressure from the western economic strength, Globalization from finance market (was arranged in interest system (*Riba*), secularism, and spread the west education and culture [42].

In Islam, The country or state role teach to lead a group of community that made the arranged effort to realized Islam ideally. Umar stressed that a community should be lead by a leader "imam" without obedience (al Qurtubi n.d). An Islam country/state need to use its influence to strengthen the social and culture environment to a level of shari'ah has been applied.

Muslim economic expert has stated many function to an Islam state. Between of them the most is social justice and do the good thing and go far away from the prohibition. Such as delivery (right to ownership) based on the fact ideal social justice that has a message of the truly Islam. That based on to the Allah oneness and teach them about unity of human being.

يَتَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

Meaning: “O people, Verily We created you from a man and a woman and become you asin nations and ethnics so, you will know each other. Actually the most honour person is between of you beside Allah is the most devout person between of you. Actually Allah is known and also know all” (QS. Al-Hujurat: 13)

For Islamic Economic, Devouting to Allah is guaranteed as the gift has certainly to facilitate the world life and invite the muslim to thank to Allah SWT. devout is the sign of happiness to Allah as the purpose and believes. In the other word, His Blessing for all ummah that possible not to show happiness. From them who has given most of what has been planned. One of the real reasons they are given more things so they can get better way of life and have enough in financial to support their life. More over, they will relate blessing from Allah with the effort from themselves. As the result of this mistake, they will be down further to unbelievable thing. In the end of analysing is doubt of devouting to Allah will bring them pain and destroy for the people who don't believe to Allah Swt. The value of devouting become a must for community that is the main from a country so it was developed a fair and welfare economic development [43].

In increasing the justice values in a state need to demand human development as the intention and the end of development, but also get the lesson from the experienced country and withdraw some successful history of countries from their strategic. It will support to help us to understand the main access to the quality of education in line with the soft aspect.

In this approach, Human development concept to combine some cases and it include into 4 components:

1. Productivity: Community should be able to increase their productivity to take a role and participated fully in income increasing process and remuneration of labour. Such as., economic development is a subject from the human development
2. Balance: Community should has balance access to the same opportunity. All these challenges to the economic and political opportunity should be eliminated so the people will be followed in and getting the benefit from this opportunity;
3. Continuity: Access to the chance to the opportunity should be ensured not only for generation at this moment but also for the next generation:
4. Empowerment: Development should be done by community, not only them but also others.

The example., the people should participated fully in making decision and process their life.

The main Implication in adopting the human development approach included:

First, The most important policy from the most income and as the reasonable result, Growth income percapita, but that factor could not become a dominant criteria to decide how the income of the community for example, An increasing income is important but not only as the last valuable objectives. human development approach,

Because of that, develop a sequence of evaluation question to calculate the impact of development policy.

Second, focus on human life and the purpose from the development result in this articulation from each difference policy that pay attention the root from development and community welfare. That was, exercise of all the policy formulation becomes one of that could be only to be ensured the growth, but also increase the human growth.

Third, it is able to related between each investment in community that was exploited fully, to the large component from public expenditure program and couldn't be observed in separation, and known as balancing community investment and physical asset, and also investment decision should be guided by highest returning to the national portfolio asset nasional. fourth, Human development was motivated by freedom, welfare and individual dignity in community, the case wasn't conventionally related with policy formulation centre.

Development concept is really often pass from their idea translation in selection of growth and policy of economic macro. Culture Dimension from comprehensive human development still not grow well enough, specially at measurement level [44].

7 Conclusion

Islam is not only want to change the life point of view individually, but also the community and institution that want to influence the some one behaviour. Even though Islam appreciate the freedom, it doesn't mean that unlimited freedom. Islam doesn't tolerate the damage freedom on weaken the society value or freedom that make dangerous for other people. Likewise, the state/country should play an important role, an educated role, The role to create a strong fundamental for Islamic values implementation to denial. Islamic community was not a "police state", but wasn't also a *laissez faire state*.

Islam stressed the justice teachings about the social justice for all people by using the social economic system that fulfill all the need for people according to their god's will as khalifatullah (the leader) in this world. And it demanded to be income distribution evenly and support the values of life that according to the purpose. If socially all the individual has the same position, so, each of consumption pattern that mirrored the arrogance and enlarge the gap between the high and low, of course it wouldn't be able to accepted. All the provided resources, including bank deposit, is the amanah from Allah and must be taken the benefit to fulfil the human need overall, the rich or poor. There is no place for consumption tendency that only spend abundantly the resource or to fulfill the need unlimited.

Discipline should be applied by Islam teaching will push even distribution data substantially could reduce public loan and private sector that not only for important of prestige and abundant. Thus monetary expansion could be enhanced in reasonable limit. The Better balance between available and using it, and more ever, not only to enhanced inflation level in reasonable reason dalam batas-batas wajar but also at once put the stronger fundamental for stage growth but it was sure and reduce unemployment and also put the welfare increasing [45].

The diminishing of abolition of interest was the source of injustice between fund provider and businessman. Overall result of business will be divided evenly to both of

them fairly. The fund provider should not take responsibility for returning of burden that was stated before. It can push of injustice situation raising and it means that maybe will be come during the stagflation time, that is when many big effort experiences the loss or become bankrupt because resesion and high level of interest while the bank benefit and fund provider will be higher increasingly.

The growth level of money bidding is difficult to reach except if the government has commitment to Islamic purpose, it doesn't take contradictory steps. All the government policy should be directed to reach these objectives. Monopoly and oligopoly practices also strict structural should be eliminated or at least to be decreased. The government officers don't allowed to be weak about their duty and responsibility to create the welfare of ummat because, as Nabi Saw said that: "*Barang siapa apa is believed by community and didn't do that sincerely and won't get the heaven, even the smell at once.*"

If the Islamic system only help to actualize the justice in social and economy by minimalizing the wealth so it couldn't allowed it's also decrease the imbalance the income and welfare and its still begiven a comment on it. but, It seems the Islamic system can run better if we compare with other plannings, including natural resource allocation, saving and capital forming, economic efficiency and growing, and also stability. The system can help to decrease monetary expansion also the inflation stressing in a way of helping to get the better balance between money bidding and its using. Islamic system, need to be applied sincerely and sungguh – sungguh in Islamic community [46].

In accordance with (*justice*), A Figure of Islamic Economic Ibn Khaldun has stresses that justice is the spine (back bone) and the strong principle in economic. If justice couldn't be implemented, so a country will be destroyed and disappeared. The country has a big responsibility in intended Justice of Economic Development. This is claimed so that the community has the same opportunity to get feasibility of life, even though in every community has differentiated by potential, skill and intellectual level, and also economic life that owned. In Justice of Islamic Economic demanded is a country together with the society that able to integrate in synergic to arranged whole aspect of life become to integrate sequence of unity.

The justice in economic principally is lied on the source how to use the wealth or property that may not be owned only by a group of people (the rich people), because it will raise the social gaps and at the end it will become into the poverty. It's become a community sickness in a state, so the economic development won't run fluently. Beside that, the justice in Islamic economic perspective should be based on faith and devout feeling to Allah swt as the owner of the world and also has morality values should be put on the top highly as the figure of the best human being (ihsan) become to the main capital from a good country.

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