



The Islamization of Jhon Locke's Justice Theory: Integration of Islamic Concepts and Jhon Locke's Theory of Justice

Mohammad Latief

Universitas Darussalam Gontor, Indonesia

ahmadlatief@unida.gontor.ac.id

Muhammad Fajar Pramono

Universitas Darussalam Gontor, Indonesia

mfpramono@unida.gontor.ac.id

Shanaz Nurzaini Bey

Universitas Darussalam Gontor, Indonesia

shanaznurzainibey98@student.afi.unida.gontor.ac.id

Abstract

The Study world is faced with inter-community conflict, which creates disparities in social life. From this, John Locke tried to bring up the theory and concept of justice to achieve a prosperous society, but John Locke's theory and concept of justice ended in social capitalism and the behavior of prejudicial others that comes with critics from the Westerns. So, the purpose of writing this paper is to criticize John Locke's theories and concepts of justice with several theories of justice from other scientists, reveal the positive and negative sides of the whole, then only take the positive side. The writing of this paper uses the analytical-descriptive method to describe the theory of justice by John Locke and several other scientists, then analyze it to reach criticism and the positive and negative sides. So then by writing this paper will contribute to the integration of John Locke's concept of justice with including Islamic values. The result of integrating the concept of justice is that John Locke plays a role in expressing that there is a lack of wishful thinking about John Locke's concept of justice and the Islamic concept that can gain prohibition demonstrating that the Islamic law concept can support any tone without compromising any side.

Keywords: Criticism, Theory of Justice, John Locke, Islamization

How to cite: Muhammad, L., Muhammad, F. P., & Shanaz, M. B. (2023). The Islamization of Jhon Locke's Justice Theory: Integration of Islamic Concepts and Jhon Locke's Theory of Justice. *Hikmatuna: Journal for Integrative Islamic Studies*, 9 (1), DOI: <https://doi.org/10.28918/hikmatuna.v9i1.951>

Received: 08-02-2023

Revised: 09-05-2023

Accepted: 19-06-2023

Introduction

This world had many conflicts that cause fights and controversies. One of the conflicts that can be mentioned is the unequal welfare of the people in social life, this unequal welfare results in the division of social life into several classifications (Kraus et al., 2017). One of many conflicts that could be told is the unequal pupil's prosperity in the social life, with some examples as a sufficient economic life and a poor economic life. (Tambunan, 2008) In addition, the uneven distribution of people's welfare also has an impact on the experience of each individual through the social interaction that has been caused by the above economic classification. For example, people with a poor economy receive poor public services due to limited funds, while those with an adequate economy receive good and special behavior because they can spend adequately. (Kraus et al., 2017) That fact, the world needs equality of justice to solve the problem of unequal pupil's prosperity in social life.

John Locke as a politician with his liberal ideology points a view of justice by the definition of the liberals. The definition of justice from the liberals is a behavior that must be of the highest value because by justice every single person can have their rights. (Batubara et al., 2021) John Locke applied that definition by formalizing a contract between the government and pupils to protect the pupil's rights until it can make the pupil's life full of prosperity. (Alwino, 2017) Unfortunately, the government dislikes how the type of justice that John Locke applied to sociality. On the contrary, the government uses its authority to control the pupils so they can get their desire (Bakir, n.d.). In this case, John Locke's concept of justice tends to Adam Smith's concept of capitalism, namely that individual interests are the force for controlling the economy and all processes that are carried out will lead to the prosperity of the nation, which is as if individuals are driven by invisible hands that encourage them to move forward. (Zainol Hasan & Mahyudi, 2020) In that situation then, John Locke's theory of justice succeeded to fulfill the pupil's prosperity in their social life.

Reviewing the past literature, one had a conclusion of John Rawl's criticism of John Locke's theory of justice that is contractual, so it is only profitable to one side than the whole side of the sociality (Yusuf, 2015). Another told a critic of Karl Marx that John Locke's theory of justice just revealed the level of difference between the rich and poor, and it could end as a repression of the pupils and human rights may not be protected anymore (Pohan et al., 2018). If this does not stop, there will be more powerful people living and it will make them stronger and more powerful than the government itself (Alwino, 2017). The last analysis from the past literature review is the critique from Murray Rothbart. His criticism was that a state is an unavowed crime. A state will harm individual freedom so that justice will not attend in social life (Nofia Fitri, 2012). To this many critics, John Locke's theory of justice did not satisfy any part of the sociality. John Locke also did not try to engage faith in his theory which make it even worse for unsatisfied people's need in knowing the nature of justice.

So then, the writer wants to describe John Locke's theory of justice to know the lack of John Locke's theory of justice that bring out capitalism, secularism, and liberalism in social life. Then the writer will come up with a positive sight of the theory and try to integrate the theory with Islamization.

Method

Reviewing the past literature, one had a conclusion of John Rawls's criticism of John Locke's theory of justice that is contractual, so it is only profitable to one side than the whole side of the sociality (Yusuf, 2015). Another told a critic of Karl Marx that John Locke's theory of justice just revealed the level of difference between the rich and poor, and it could end as a repression of the pupils and human rights may not be protected anymore (Pohan et al., 2018). If this does not stop, there will be more powerful people living and it will make them stronger and more powerful than the government itself (Alwino, 2017). The last analysis from the past literature review is the critique from Murray Rothbart. His criticism was that a state is an unavowed crime. A state will harm individual freedom so that justice will not attend in social life (Nofia Fitri, 2012). To this many critics, John Locke's theory of justice did not satisfy any part of the sociality. John Locke also did not try to engage faith in his theory which make it even worse for unsatisfied people's need in knowing the nature of justice.

So then, the writer wants to describe John Locke's theory of justice to know the lack of John Locke's theory of justice that bring out capitalism, secularism, and liberalism in social life. Then the writer will come up with a positive sight of the theory and try to integrate the theory with Islamization.

Result and Discussion

John Locke's Biography

John Locke was born on 29 August 1632 in Somerset, England. At the age of 30-35, he incorporated with the English government. Since he incorporated the government, Locke started to analyze and critique the government. In 1660, England had been under Christian control and had a problematic issue in their government a political disruption that mostly came from the religious practice which made the pupils frustrated and needed a peaceful living. This is the cause of Locke's observation and analysis of his 2 biggest questions as the central point for the tensivity by that time (Dunn, 2003:25-35). Then, in 1683, Locke founded and led an organization of national political movements to maintain the rights of the House of Commons under Charles II. (Dunn, 2003) pg. 33

The Essay on Toleration, one of Locke's opus discussed how toleration is held in a state. In this opus, Locke declares that every single possessor should be a wise man for his pupils, and every pupil has the right to every single possessor's decision. By this sight, pupils only have to obey every possessor's decision passively. For Locke, there is one condition and situation where pupils do not have to obey the possessor, which is every single thing that involves faith. Because faith or religion cannot engage with the politic. Both faith and politic are two different things in life (Dunn, 2003:51).

In 1704, by the condition that Locke is on focus to separate the faith and politics, and culture of England, he started to fatigue from his effort and become very ill. He cannot even hold himself, and by the age of 72 years John Locke he left this world (Dunn, 2003:44-45).

John Locke's Theory of Justice

To know John Locke's theory of justice, first to understand and knowledge is the definition of justice itself by John Locke sight. Then to understand and knowledge the tenet and element or component of justice by John Locke.

The Definition of Justice

John Locke's definite justice same as the liberal's definition of justice. For John Locke, justice is a person's behavior to feel free and freedom (Alwino, 2017: 309-328) to defend and reach their rights (Batubara et al., 2021: 485-491). By that definition, John Locke's justice is a person's moral behavior to feel free and have the freedom of their rights in life.

For example, back days on the middle century in Europe, Europe has been under the control of the church and the Christians. Every single decision is under the agreement of the church's autonomy. By that, no one has any freedom to behave and to do. Individual autonomy is slowly confined and closely to abolition and denial (Batubara et al., 2021: 485-491). As John Locke said in his book *The Two Tresteries Government* "Men give up all their natural power to the society which they enter into, and the community puts the legislative power into such hands as they think fit; with this trust, they shall be governed by declared laws, or else their peace, quiet, and property will still be in the same state of uncertainty as they were in the state of nature." (Locke, n.d.) So then by this example, John Locke's definition of justice is to defend human rights.

To combine John Locke's theory, there are philosophers' definitions of justice. First, John Rawls, stated that justice can be achieved through freedom and equality (Anggara, 2016: 1-11). Where a person must return to his original position and his ignorance so that he can behave without having to think about his position or social status (Faiz, 2009: 135-149). Rawls's definition is very different from Locke's because Rawls focuses on a person's justice from an individual perspective, while Locke considers a person to get justice from someone else who has a higher degree. Therefore, Rawls' theory of justice is considered the most rational theory by most political figures.

In line with Rawls, Karl Marx defines justice as a situation where everything from the people is only for the people because it is in their interests. For Marx, this means that everything is shared and common (Alwino, 2017: 309-328). So that there is no longer any regulation from the state over the people because the degrees are equal and the ownership of everything is completely shared (Pohan et al., 2018: 20-35). From Marx's definition, it can be seen that there is a similarity with Locke's definition, namely having a core that can regulate the existence of justice, with the difference that for Marx, it is the people themselves who regulate it, while for Locke, it is the government that regulates it. So it can be concluded that Marx's definition of justice will lead to the formation of a communist society.

In addition to Rawls and Marx, Murray Rothbard appears, who defines justice as a position where humans have power and are entitled to themselves. No one is allowed to dominate anyone (Nofia Fitri, 2012: 1-13). Therefore, the government and the state do not have power over the people. The position of the people and the government is different, where the government and the state are not related to the people. From Rothbard's definition, it can be seen that it is similar to Rawls's and very different from Locke's in that for Locke, the government regulates justice and people's freedom.

After knowing the definition of justice from John Locke and several other figures, there is one definition that is quite good to take. The most probable definition that can be applied in life is John Rawls's definition of justice, according to which justice can be

achieved if a person returns to a state of complete nature, which knows nothing, so there is no tendency to take sides.

After knowing the definition of justice from John Locke and several other figures, there is one definition that is quite good to take. The most probable definition that can be applied in life is John Rawls's definition of justice, according to which justice can be achieved if a person returns to a state of complete nature, which knows nothing, so there is no tendency to take sides.

After discussing the definition of John Locke's theory of justice with other figures, it can be seen that there is a significant difference. For Locke, because humans have the freedom to protect and achieve their rights, the state and its government must achieve justice for these human rights. So, the difference is that Rawls seeks justice with a method of pure justice that is the result of his observation of man's original position (Batubara et al., 2021: 485-491). For Locke, because humans have the freedom to protect and achieve their rights, the state and its government must achieve justice for these human rights. So the difference is that Rawls seeks justice with a method of pure justice that is the result of his observation of man's original position (Soetoprawiro, 2010: 229-256).

Apart from Rawls, Karl Marx also disapproved of John Locke's theory of justice. The difference that looks significant is John Locke's theory of justice, which leads to a capitalist society, while Karl Marx's justice represents socialists (Pohan et al., 2018: 20-35). Furthermore, the difference between Murray Rothbart's justice and Locke's justice can be seen in Rothbart's concept of wanting a free society without a state because, for him, life would be fairer without a state and its arrangements (Nofia Fitri, 2012: 1-13). This is inversely proportional to Locke, who requires the state and government to regulate all the rights and needs of society.

So, it can be seen again, from the differences mentioned, that there is opposition to John Locke's theory of justice, which is considered not to be maximized in people's lives. So that there are theories of justice from other figures who are considered better used in people's lives.

The Tenet of Justice

By knowing the definition of justice, it can acknowledge its tenet of justice. For John Locke, the tenet of justice is freedom. Because in freedom, a person can think and decide something by their heart and feeling which suit him most (Batubara et al., 2021: 485-491). Freedom will vanish the bounds that happen around social life (Alwino, 2017: 309-328), other than it, freedom will make someone stand by himself so that it could create an individual tenet for the sake of prosperity in life.

Another statement about freedom by John Locke comes from one of his analyses of pupils' evolution stages which is the state of nature. In the state of nature, a person can feel free, real freedom, because in this stage no one is more powerful or authoritative than others (John Locke, terj. A. Widyamartya, 2022: 25) and every person was born by the same species, so then people naturally were born free and freedom (Henry J. Schmandt, terj. A. Baidlowi and I.Bahehaqi, 2002: 311-312).

The Element and Component of Justice

After the discussion of the tenet of John Locke's justice, to the knowledge of John Locke's theory of justice, the element and components also must be discussed. The first

component is human rights (Tambunan, 2008: 117-138). Because human rights will always be present in every human moment in life. Such as human rights in property or freehold and the natural human rights that came from when a human was born (Yusuf, 2015: 1-13).

The second component is wisdom (Juhari, 2013: 7-20). Wisdom as for John Locke is a good behavior that should be spread to the entire universe, so then the implementation of human rights can be successful and also can ensure the prosperity of human life. The third component is tolerance (Batubara et al., 2021: 485-491). Toleration is a behavior to accept and respect others' acts and decisions. No one or nobody can control, arrange, or even judge any decision and act or other behavior, because it is a private thing (Locke, 1704: 172). From this toleration, it will go back and have a relation to the tenet which is freedom.

The fourth component as the last of all is the nature of the contractions or the contractual properties. As it had been mentioned in the first component which is human rights, so then this contractual property is a component of arranging freedom of human rights, that is for John Locke the needs of a state and government to arrange and manage every individual right to attend the fairest and tolerance life (Yusuf, 2015: 1-13).

From the definition of all the tenets and elements and components mentioned, a knowledge that the justice theory of John Locke is centered and focused on fighting to defend human rights in social life by full freedom to the person's individuality and contractual properties which is managed by the government to get successfully and fairest human rights.

The Positive and Negative Side of John Locke's Theory of Justice

After knowing John Locke's theory of justice, this chapter will discuss the positive side of the theory by the view of some scientists. By the justice theory that is based on democraton, to live a fair and just life, it indeed needs the management from the government. The scientist John Rawls claims that the positive side of John Locke's theory is the government's systematic order to protect human rights (Soetoprawiro, 2010: 229-256). Then comes Karl Marx with his claim of the positive side of John Locke's is John Locke's strength to afford the fairness in the individual freehold with the democrat ion government (Pohan et al., 2018: 20-35).

By knowing the positive side of John Locke's theory of justice from several West scientist, it shows how capable it is to solve the politics problem for the now living reality, but on the fact, it actually create a new problem for the pupils social life especially for Muslims. Because John Locke's standards on his theory of justice is based on human experience and ration. Locke also separating politics from religion which is not the basic principle for Muslim's life. On the contrary, Muslims standar life is based on faith and God. So, with this view, John Locke's theory of justice is incomplete, and it will be completed by integrating the theory with Islam values.

As for the negative side of John Locke's theory of justice, John Rawls stated that it is more contractual in nature, so that it benefits one side more than all sides as a whole (Yusuf, 2015: 1-13). Then, for Karl Marx, the negative side arises when applying John Locke's theory of justice: it will only hold an increasingly visible degree between the rich and the poor, so that it will lead to the oppression of the people, and in the end, human rights are not protected (Pohan et al., 2018: 20-35). In addition, if it continues, there will only be certain people who are getting stronger in the economic field, which

makes these people more powerful than the government itself (Alwino, 2017: 309-328). Furthermore, another negative side was expressed by Murray Rothbart, who said that the state is an unavoidable crime. For Rothbart, the state will injure individual freedom, so that fairness or justice itself will not be present in people's lives (Nofia Fitri, 2012: 1-13). So, it can be reviewed again to show that the negative side of John Locke's theory of justice is more serious and can cause harm to society in general.

In addition, John Rawls explains in his book *The Theory of Justice* that the independence and political power of state government are found in freedom, namely freedom of speech, freedom of thought, individual freedom of choice, and freedom of expression.[2] So it can be said that freedom is the essence of justice.

The Islamization of John Locke's Theory of Justice

The Definition of Islamization

As time passed and grew, civilization and knowledge made great progress and development. This progress started from the glory ages of Islam that then was adopted by the West. Since the West adopted and explored it deeper, they succeeded to show their rapid progress on developing civilization and knowledge (Sholeh, 2017: 209-221). At that time, Islam saw how great the West was and was so amazed by the great civilization and knowledge the West had, which by the fact the West was full of secularism. By this amazed, then Islam started to study and use the West knowledge that can omit the Tauhid essence inside the Muslims (Sholehuddin, 2010: 203-214). So then by this fact, to integrate the Islam's value to knowledge is indeed needed.

A famous Muslim scientist who started the Islamization of knowledge, Sayyid Naquib Muhammad Al Attas, definite Islamization as a knowledge purification process from the "virus" of West secularism (Muttaqien, 2019: 93-130) and to free people from the magic tradition, myths, animism, and national culture which is contradict with Islam (Sholeh, 2017: 209-221), and also an language and freedom mind evolution progress to the understanding of secularism (Mustakim, 2021: 344-355). From the description of the definition, the conclusion about islamization is a process of how to arrange and manage and re-defining a contaminated knowledge by secularism thought with the Islam concept and tenet and principle, which is *tauhid*.

John Locke's Theory of Justice Islamization

The secularism character of John Locke's theory of justice that it is only profitable for one side will be unsuitable to be used especially for the Muslims. The theory also has its contractual character, which could be useless to handle the problem of human social life, so then humans do not feel the essence of justice. By this problem, John Locke's theory of justice will be integrated by the Islam's values in Sayyid Muhammad Naquib and Sayyid Quthub's theory of justice by Sayyid Muhammad Naquib Al Attas islamization methode.

Sayyid Muhammad Naquib Al Attas has 2 processes in his islamization methode. The first process is to omit the West culture and civilization principle and concept to the science (Sholeh, 2017: 209-211), for this first process it is called verification (Yulianto & Baihaki, 2018: 1-19). The second process is to put in the relevant Islamic value and Islamic concept to science (Sholeh, 2017: 209-211). By this second process, the science could change its type, model, value, and its content to the science, then it became islamization (Yulianto & Baihaki, 2018: 1-19). For Al Attas, to include the Islamic

value and Islamic concept to the science, it has been islamization firstly by its language. After Islamization of its language, it could change the thoughts and the worldview to make it Islam and it could create a new Islamic knowledge (Muttaqien, 2019: 93-130).

Before integrating John Locke's theory of justice by the Islamic values, it ought to know the justice definition by two Muslims scientists, Sayyid Muhammad Naquib Al Attas and Sayyid Quthub. Al Attas justice definition is a condition of an object or knowledge that has been placed by the right meaning and right place (Kania, 2017: 157-178). By that condition, Al Attas refers to many of the Al Qur'an verses with the meaning of justice and the conclusion that justice is divided into two main characters, civil and nature. The natural character in justice is a character and behavior that applies to every individual. Then comes the civil character which is a character and behavior that will be applied in the civil government and to the public pupils (Suhandi, 2020: 201-223). Other than the two main character, for Al Attas, every fair behavior and attitude must be applied according to the God's command, because all of his command and rules is always suitable to every single place and condition, so it could be very good valid and effective (Kania, 2017: 157-178).

Then the definition of justice according to Sayyid Quthub, which is a moral ethics under the authority of Allah that will be upheld in society (M. Taufiq Rahman, 2012). The achievement of moral ethics will go through three processes, namely, first, the freedom of one's soul (Asnawiyah, 2013: 53-65) in terms of social, political, and economic status except in obedience to Allah SWT (M. Taufiq Rahman, 2012). So that someone will only submit to Allah and not to the authorities. Second, human equality does not distinguish humans from any other kind (M. Taufiq Rahman, 2012) because, in Islam, the most noble human being is only the one who fears Allah (Asnawiyah, 2013: 53-65). Third, social solidarity balances individual rights with mutual responsibilities in society (M. Taufiq Rahman, 2012). So, with justice going through these three processes, it can be said that it will be upheld in society without any side losing out.

After knowing Sayyid Muhammad Naquib Al Attas and Sayyid Quthub's definition of justice, we can see again at John Locke's definition of justice as a state government that regulates all the needs of people's rights. The first step of Islamization is the verification process, which must eliminate all Western principles and culture (Yulianto & Baihaki, 2018: 1-19). From Locke's definition, the concept of state government that tends to be secular and liberal will be removed, leaving only arrangements for the needs of people's rights. After eliminating Western principles, we will enter the second step, which is to include Islamic elements and values in the definition (Yulianto & Baihaki, 2018: 1-19). Because in Locke's definition there is a regulatory process and state government has been abolished, the Islamic concept enters in that humans will be under Allah's control and authority with Allah's Sharia laws (Fauziya & Haedar, 2016: 119-144) which will be suitable for every single needed condition (Kania, 2017: 157-178). All of Allah Sharia has been written in full in the revelation of the verses of the Qur'an (Azhar, 2022:15-23). Therefore, a country will get justice if it is under the Shari'a law of Allah.

After the two processes of Islamization have been completed, it can be observed again that the language in theory will change so that it can change one's views and ways of thinking (Muttaqien, 2019: 93-130). Then the theory of justice will turn into the process of regulating the Shari'a law of Allah SWT (Kania, 2017: 157-178) in accordance with the revelations sent down by Allah (Azhar, 2022: 15-23) regarding the

needs of a person's rights in *diniyyah*, *ruhiyah*, and *jismiyah* (Juandi, n.d.:1-19). Therefore, justice will be felt by all mankind because there are no boundaries between the rulers and the people, or between the strong and the weak, or between the rich and the poor.

Conclusion

John Locke, a political figure with a liberal ideology, has a special concern for the state; he sees conflicts occurring because people's rights do not get justice, so for him a state government is needed to regulate the rights and needs of the people. John Locke defined justice same as the liberals definition of justice. For John Locke, justice is a person's behavior to feel free and freedom to defend and reach their own rights. By that definition, John Locke's justice is a person's moral behavior to feel free and have the freedom of their rights in life. After knowing John Locke's definition of justice, it is to be noticed that the justice theory of John Locke is centered and focused on fighting to defend human rights in the social life by a full freedom to the person individuality and contractual properties which is managed by the government to get successfully and fairest human rights.

But for some major figures such as John Rawls, Karl Marx, and Murray Rothbard, who do not agree with John Locke's theory and have some criticism of the theory. John Rawls' criticism of John Locke theory of justice is contractual, so it only benefits one side rather than the whole side of society. a critic from Karl Marx that John Locke theory of justice just revealed the level difference among the rich and poor, and it could end as a repression to the pupils and human rights may not be protected anymore. Then the critic from Murray Rothbard was that a state is a unavoided crime. A state will harm the individual's freedom, so that the justice will not attend to social life. By this many critics, John Locke's theory of justice did not satisfy any part of society. John Locke also did not try to engage faith in his theory that made it even worse to unsatisfied people's need in knowing the nature of justice.

After hearing some of these Western figures' criticisms, differences, positives, and negatives emerged from the theory of justice, prompting an effort to integrate the values of Islam of John Locke's theory of justice. There are two definitions of islamization from a muslim scientist to integrate the values of Islam, which is Sayyid Naquib Muhammad Al Attas and Sayyid Quthub and also to know the definition of justice from both of them. Al Attas justice definition is a condition of an object or knowledge that been placed by the right meaning and right place. By that condition, Al Attas reference to many of the Al Qur'an verse with the mean of justice and conclusion that justice is divided into two main character, civil and nature. The nature character in justice is a character and behavior that applied to every individual. Then comes the civil character which is a character and behavior that will be applied in the civil government and to the public pupils. Then the definition of justice according to Sayyid Quthub, which is a moral ethics under the authority of Allah SWT that will be upheld in society. The achievement of moral ethics will go through three processes, namely, first, the freedom of one's soul in terms of social, political, and economic status except in obedience to Allah. So that someone will only submit to Allah and not to the authorities. Second, human equality does not distinguish humans from any other kind because, in Islam, the most noble human being is only the one who fears Allah. Third, social solidarity balances individual rights with mutual responsibilities in society. So with justice going

through these three processes, it can be said that it will be upheld in society without any side losing out.

After the two processes of Islamization have been completed, it can be observed again that the language in theory will change so that it can change one's views and ways of thinking. Then the theory of justice will turn into the process of regulating the Shari'a law of Allah SWT in accordance with the revelations sent down by Allah regarding the needs of a person's rights in *dhniyyah*, *rghiyah*, and *jismiyah*. Therefore, justice will be felt by all mankind because there are no boundaries between the rulers and the people, or between the strong and the weak, or between the rich and the poor.

References

- Alwino, A. (2017). Diskursus mengenai keadilan sosial: kajian teori keadilan dalam liberalisme locke, persamaan marx, dan "Justice as Fairness" Rawls. *Melintas*, 32(3), 309–328. <https://doi.org/10.26593/mel.v32i3.2696.309-328>
- Anggara, S. (2016). Teori keadilan john rawls kritik terhadap demokrasi liberal. *jispo*, 1(1), 1. <https://doi.org/10.15575/jispo.v1i1.710>
- Asnawiyah. (2013). Konsep sosialisme islam menurut sayid qutb. *Jurnal Substantia*, 15(1), 53–65.
- Azhar, P. (2022). Keadilan dalam perspektif Islam: Dinamika dan realitas. *Islamid & Contemporary Issues*, 2(1), 15–23.
- Bakir, H. (n.d.). Nihilisme keadilan: Skenario penerapan prinsip-prinsip keadilan pada putusan hakim. in *academia.Edu*. https://www.academia.edu/download/53635289/Nihilisme_Keadilan.pdf
- Batubara, U. N., Siregar, R., & Siregar, N. (2021). Liberalisme John locke dan pengaruhnya dalam tatanan kehidupan. *Education and Development*, 9(4), 485–491. <https://journal.ipts.ac.id/index.php/ED/article/view/3189/2060>
- Dunn, J. (2003). Locke : a very short introduction. In *Very short introductions*. Oxford University Press.
- Faiz, P. M. (2009). Teori Keadilan John Rawls. *Jurnal Konstitusi*, 6(1).
- Fauziya, N., & Haedar, A. (2016). Konsep Kenegaraan dan Sumber Hukum (Telaah Kritis atas Pandangan Sayyid Qutb dalam Tafsir Fi Zilal Al Qur'an). *Al Itqan: Jurnal Studi Al Qur'an*, 2(2), 119–144.
- Juandi. (n.d.). *Pemikiran Politik Sayyid Qutb: Melacak Geneologi Kekerasan*.
- Juhari. (2013). Muatan Sosiologi dalam Pemikiran Filsafat John Locke. *Jurnal Al-Bayan*, 19(27), 7–20.
- Kania, D. D. (2017). Konsep Virtue Ethics dalam Pemikiran Syed Muhammad Naquib al-Attas. *Tasfiah: Jurnal Pemikiran Islam*, 1(2), 157–178. <https://doi.org/http://dx.doi.org/10.21111/tasfiah.v1i2.1850> Konsep
- Kraus, M. W., Park, J. W., & Tan, J. J. X. (2017). Signs of Social Class: The Experience of Economic Inequality in Everyday Life. *Perspectives on Psychological Science*, 12(3), 422–435. <https://doi.org/10.1177/1745691616673192>
- Locke, J. (n.d.). *Two Treatise of Government*. The Federalist Papers Project.
- Locke, J. (1704). *A Letter Concerning Toleration and Other Writings*. Liberty Fund.
- M. Taufiq Rahman. (2012). *Keadilan Sosial Dalam Pemikiran Barat Dan Islam (Studi Komparatif atas Pemikiran John Rawls dan Sayyid Qutb)*. <http://digilib.uinsgd.ac.id/13066/>

- Mustakim, N. (2021). Islamisasi ilmu pengetahuan perspektif pemikiran ismail raji al faruqi. *Jurnal Azkia*, 16(1), 344–355.
- Muttaqien, G. A. (2019). Pandangan syed muhammad naquib al attas tentang islamisasi ilmu. *JAQFI: Jurnal Aqidah Dan Filsafat Islam*, 4(2), 93–130.
- Nofia Fitri. (2012). *Liberalisme: telaah pemikiran rawls dan nozick hingga kritik libertarian anarkis*. Universitas Indonesia.
- Pohan, I. A., Talitha, & Yudia. (2018). Eksplorasi Kontemporer Konsep Keadilan Karl Marx. *Jurnal Dialektika*, 3(2), 20–35.
- Rawls, J. (1971). *A Theory of Justice* (Revised Ed). The Belknap Press of Harvard University. <https://doi.org/10.1007/BF00136652>
- Sholeh. (2017). Islamisasi ilmu pengetahuan (konsep pemikiran ismail raji al-faruqi dan syed muhammad naquib al-attas). *Jurnal Al Hikmah*, 14(2), 209–221.
- Sholehuddin, M. S. (2010). Ismail raji al faruqi the founding father islamisasi pengetahuan. *Forum Tarbiyah*, 8(2), 203–214.
- Soetoprawiro, K. (2010). Keadilan sebagai keadilan. In *Jurnal Hukum PRO JUSTITIA* (Vol. 28, Issue 2, pp. 229–256). <http://journal.unpar.ac.id/index.php/projustitia/article/view/1064>
- Suhandi. (2020). Konsep Pendidikan (al-Ta ' dib) untuk Membentuk Kepemimpinan Menurut al-Attas. *Kalimah: Jurnal Studi Agama-Agama Dan Pemikiran Islam*, 18(2), 201–223. <https://doi.org/http://dx.doi.org/10.21111/klm.v18i2.4871>
- Tambunan, S. F. (2008). Keadilan sebagai Pemecah Masalah Konflik antara Kekuasaan (Power) dan Hak Kepemilikan (Property Right) dalam Negara Demokrasi (Sebuah Tinjauan Filsafat). *Jurnal Masyarakat Dan Budaya*, 10(2), 117–138.
- Yulianto, R., & Baihaki, A. (2018). Islamisasi ilmu pengetahuan dalam perspektif syed muhammad naquib al attas. *Al Hikmah: Jurnal Studi Agama-Agama*, 4(1).
- Yusuf, A. W. (2015). Hukum dan keadilan. *Padjajaran Jurnal Ilmu Hukum*, 2(1), 2.
- Zainol Hasan, & Mahyudi, M. (2020). Analisis terhadap pemikiran ekonomi kapitalisme adam smith. *Istidlal: Jurnal Ekonomi Dan Hukum Islam*, 4(1), 24–34. <https://doi.org/10.35316/istidlal.v4i1.206>