

## Social Justice Manifestation Based on Islamic Law Principle in The Corporate Penal Sanction of Environment

Rimsyahtono  
Nandang Sambas  
Ratna Januarita  
Neni Sri Imaniyati

Universitas Islam Bandung  
[rimsdenny@gmail.com](mailto:rimsdenny@gmail.com)

### Abstract

*This paper discusses the principles of corporate penal sanction, and the implementation of social justice in environmental corporate penal sanctions based on Islamic legal principles. This research is to analysis normative juridical with a statute, conceptual and philosophical approaches. Sources of legal materials include: primary and secondary legal materials obtained by using literature studies. The analysis technique uses prescriptive analysis with logic and legal reasoning. The results showed that, the principles of corporate punishment in environmental aspects based on Islamic law, aims to: (1) prevent corporations from repeating their actions, (2) prevent other corporations from participating in environmental pollution, and (3) control corporations that have polluted the environment. The manifestation of social justice based on the principles of Islamic law in corporate punishment for environmental crimes must contain the values of corporate culture and community development. This is in accordance with the principle of benefit in Islamic Criminal Law in paying attention to victims of crime.*

**Keywords:** *Corporation; Criminalization; Environment; Islamic Law Principles; Social Justice*

### Abstrak

*Paper ini membahas tentang hakikat pemidanaan korporasi dalam aspek lingkungan hidup perspektif hukum islam, dan perwujudan keadilan sosial dalam pemidanaan korporasi lingkungan hidup yang berlandaskan asas hukum Islam. Jenis penelitian ini adalah yuridis normatif dengan pendekatan perundang-undangan, konseptual dan filosofis. Sumber bahan hukum meliputi: bahan hukum primer, dan sekunder yang diperoleh dengan menggunakan studi kepustakaan. Teknik analisis menggunakan analisis preskriptif dengan logika dan penalaran hukum. Hasil penelitian menunjukkan bahwa, hakikat pemidanaan korporasi dalam aspek lingkungan hidup berbasis pada Hukum Islam, bertujuan untuk : (1) mencegah korporasi agar tidak mengulangi perbuatannya, (2)*

*mencegah korporasi lain agar tidak ikut melakukan pencemaran lingkungan hidup, serta (3) untuk membina korporasi yang telah melakukan pencemaran lingkungan. Perwujudan social justice yang berlandaskan asas Hukum Islam dalam pemedanaan korporasi pada kejahatan lingkungan hidup, harus mengandung nilai budaya korporasi (corporate culture) dan pembangunan masyarakat (community development). Hal ini sesuai dengan asas kemaslahatan dalam Hukum Pidana Islam dalam memperhatikan korban kejahatan.*

**Kata Kunci:** *Asas Hukum Islam; Keadilan Sosial; Korporasi; Lingkungan Hidup; Pemedanaan;*

## **Introduction**

Business activities carried out by corporations have three primary responsibilities to their stakeholders such as legal, economic, and social responsibility. Legal responsibility relates to the corporation's efforts to comply with the prevailing regulations. Related to corporate efforts as an economic responsibility to produce and market products and achieve maximum profit for the benefit of shareholders (creditors and financiers of capital). Social responsibility relates to corporate efforts to manage, anticipate, and overcome and neutralize negative impacts on the environment and society that may arise from corporate business activities. (Sonata, 2014).

The three primary responsibilities should be carried out by the corporation simultaneously. They should not cancel each other out. However, in reality, it is not uncommon for corporations to ignore their legal and social responsibilities for the sake of fulfilling their economic responsibilities to shareholders. Based on pursuing the maximum profit, corporations destroy the environment. The environmental damage that corporations ignore in carrying out their business activities can undoubtedly have a negative impact on human survival. Damage to the environment, especially public and social facilities, causes environmental quality to decline, causing various diseases that almost affect all parts of Indonesia (Tarigan, 2019).

The environment should support good economic improvement to support life that functions as a place for the network of life. Every economic development carried out needs to pay attention to the impact on the environment to not paralyze this life. The economy is a subsystem of the environment. This subsystem does not mean that economic growth will be neglected. Economic growth is indeed being considered to have concern and contribute to the community's quality of life and the environment to improve the community's welfare so that unemployment and poverty begin to be overcome (Nurjanah & Nurnisya, 2019).

Corporate economic activities that do not pay attention to the condition of the community and ignore environmental aspects make the company's relationship with the community environment a complement or sufferer object for the company. Such about water Indonesia is one of the countries that is wasteful of laws, directly proportional to the wasteful attitude of its people in using water (Suntana, 2021). Finally, the community's existence becomes marginalized so that conflicts arise that can interfere with running the company's activities (Retnaningsih, 2015). Corporations that do not carry out their social and environmental responsibilities, resulting in polluting and causing environmental damage from activities that can directly or indirectly endanger human life and life, the corporation may be subject to sanctions based on the provisions of the applicable laws and regulations (Marthin et al., 2017).

Positive Law in Indonesia has regulated crimes against the environment in Law No. 32 of 2009 concerning Environmental Protection and Management. Provisions regarding environmental crimes as listed and regulated in Articles Article 97 to Article 120 clearly and unequivocally stipulate that environmental crimes are criminal acts (RI, 2009).

Criminal Law in Indonesia has experienced a paradigm shift from what initially only stipulates people/individuals as legal subjects (Natuurlijke persoon) to now includes corporations as legal subjects (Rechts persoon) that can be held criminally responsible. The Law on Environmental Protection and Management regulates various prohibitions that should not be violated, either by individuals or corporations as legal subjects within the scope of environmental Law (Tarigan, 2019).

Article 1 number 32 of the Law on Environmental Protection and Management defines every person as an individual or a business entity, whether it is not a legal entity or a legal entity. The basis of justification for placing corporations as a subject of Criminal Law in the Environmental Protection and Management Law is the basis of an integralist philosophy, that everything can be measured based on harmony, and harmony and balance between one's interests and social interests (Akrial & Susanti, 2017).

Environmental crimes committed by corporations can be classified as white-collar crimes, and this is a crime or crime related to the organization or of an organizational nature. In addition, corporate crime is also a complex crime and has an economic dimension in its modus operandi (Qur & Mardiyah, 2018).

The corporate punishment policy in the Law on Environmental Protection and Management still relies on financial sanctions, and the immediate punishment is a fine. However, the imposition of fines still causes problems because it has not touched the community's losses due to environmental pollution, which should be life support. As in reverse, where criminal sanctions are subsidiary sanctions because they prioritize administrative sanctions, if these sanctions are not successful, then criminal sanctions will be applied (Amarini, 2016).

Corporate punishment in the environmental aspect has not yet led to the realization of social justice based on the principles of Islamic Law. However, the lack of attention to local communities as victims of crimes against the environment is committed by corporations. If the community as a victim already considers the corporation to ignore the environment and social aspects and even have a negative impact on the corporate activities, this condition will cause social turmoil or community resistance (Marthin et al., 2017). The approach to the principles of Islamic Law is intended so that the realization of social justice in corporate punishment in the environmental aspect is comprehensive, considering that Islamic Law is also recognized as one of the sources of Law in the state of Pancasila law. Therefore, the problem in this research is: how is the realization of social justice based on the principles of Islamic Law in corporate punishment in environmental aspects for the future.

Corporate punishment in the environmental aspect has developed along with the attention to the community's interests as victims who have suffered losses due to environmental pollution. Corporate punishment has led several researchers to discuss corporate punishment in environmental aspects. The case of the Montara oil well leak in the Timor Sea states that the punishment for corporations has not been effective in tackling pollution and or environmental destruction cases, then formulates a systematic and integrated criminal policy effort so that criminal sanctions become effective (Amarini, 2016). The effectiveness is in line with the example of the waste pollution case in the Surabaya District Court Decision Number: 3628/Pid.B/2011/Pn.Sby. In this decision, the defendant represents a company that has been legally proven to be dumping industrial waste into the environment without a permit, causing river pollution. The panel of judges sentenced the defendant to imprisonment for eight (8) months and a fine of Rp. 10,000,000 (ten million rupiahs), provided that if the fine is not paid, it must be replaced

with a prison term of two (2) months (Pakpahan, 2020). Thus, from the examples of these cases, carrying out such punishments is deemed less effective because this research does not use a social justice approach based on the principles of Islamic Law in the concept of corporate punishment in environmental aspects.

This research is expected to accommodate the interests and rights of the community as victims of environmental crimes committed by corporations by formulating futuristic aspects as the embodiment of social justice based on the principles of Islamic Law in corporate punishment in environmental aspects.

### **Research Method**

This research is qualitative. The data was obtained in secondary data derived from a literature review of legal materials such as legislation, journals, articles, jurisprudence. The research approach is carried out through narrative-descriptive studies and grounded theory regarding the realization of social justice against corporate punishment in environmental aspects based on the principles of Islamic Law. The procedures used are restoring or retelling corporate criminal events in Islamic Law related to environmental aspects. Grounded theory is based on a systematic procedural approach that utilizes selective coding, consequences, causality, and others on the phenomenon of corporate punishment in environmental aspects to develop a new model of punishment in a specific theory. In line with (Gilalom, 2017) and (Sonata, 2014), the data obtained through the literature study were analyzed qualitatively. The typology of research used is included in the typology of normative Law (juridical normative), which includes principles, systematics, and levels of legal synchronization. The analysis of this research is based on the chronology of legal events through in-depth observations, especially in terms of literature review.

### **Discussion**

#### **1. The Nature of Corporate Criminalization in Environmental Aspects in the Perspective of Islamic Law**

Islamic Law is a set of rules or norms whose source comes from Allah S.W.T and Prophet Muhammad S.A.W to regulate human behavior in living social life (Marzuki, 1994). In a more straightforward sentence, Islamic Law can also be defined as a rule or law that originates from the teachings of the Islamic religion, containing all the provisions of

Allah's commands that must be obeyed (obeyed) by a Muslim (Latupono et al., 2017). Islamic Law or Shari'ah is an order based on the revelation of Allah S.W.T for all humans brought by the Prophet Muhammad S.A.W relating to beliefs and binding regulations on the behavior of all adherents of the Islamic religion. However, Fiqh law is more dynamic and flexible in its application (Wasik, 2016).

The fundamental interests of human life are the main goals always maintained by Islamic Law or called Maqashid Al-Shari'ah. The essence of Maqashid Shari'ah is to achieve *maslahah* and avoid *mafsadah*. *Maslahah* is divided into four groups: those relating to the establishment of the *ummah*, the matters relating to the *ummah* in general, both individuals and groups, which are seen from the elements of avoiding damage and the realization of needs and which are effects or behavior.

The existence of Maqashid Syari'ah embodies safety and benefit in the world and the hereafter in a balanced way (Fad, 2019). The basic principles of Maqashid Al-Shari'ah: maintaining religion (*hifdz ad-din*), preserving the soul (*hifdz an-nafs*), maintaining reason (*hifdz al-aql*), maintaining offspring (*hifdz an-nasl*), and maintaining property (*hifdz al-mal*). Maqashid Al-Shari'ah is based on a convincing premise that all Shari'ah laws are established with one goal, called human benefit (Rohidin, 2019).

Destruction or pollution of the environment is the main subject in the objectives of Islamic Law (Maqashid Al-Shari'ah). The category of environmental preservation (*al-dharuriyat al-khams*) includes (1) protecting the environment has the same understanding as protecting religion. Maintaining religion is the main goal in Islamic Law. The existence of religion makes it *fitrah* for every people. Positive Law in Indonesia even guarantees respect for religious life as a human right to be protected from various forms of interference from anyone and anywhere. Islamic Shari'ah always fosters tolerance between adherents of religions, as long as one another does not feel disturbed. Religion makes an adequate contribution to human awareness to protect the environment and influence human behavior in preserving and protecting the environment (Safriisyah, 2014).

Protecting the environment is the same as protecting religion. The act of destroying the environment is an act that deviates from the commands of Allah S.W.T. The context of good relations between human beings created by Allah S.W.T. prevents actions that cause environmental damage and prosper the earth. Allah S.W.T says in Surah Al-Qashash verse 83:

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ

*"The land of the hereafter. We are made for people who do not want to boast or mischief the earth.*

*Furthermore, the (good) end is for those who are pious."*

(2) protecting the environment is the same as protecting the soul. Allah S.W.T commands humans to eat, drink, dress, and take refuge from various dangers and diseases and forbids an act that can threaten human life. To live and maintain life, Islam highly upholds the maintenance of human rights (Rohidin, 2019).

Protecting the environment has the same meaning as protecting the soul because it creates a good life for humans. Environmental pollution causes harm to the community and even causes fatalities that are contrary to the purpose of Islamic Law, which is supposed to provide benefits for many people. In the Qur'an Surah Al-Maidah verse 32, Allah S.W.T says:

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ۚ وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

*"Therefore We set (a law) for the Children of Israel, that: whoever kills someone, not because that person (kills) another person, or not because of causing mischief on earth, it is as if he has killed all humankind. Moreover, preserves the life of a human being. It is as if he has preserved the life of all humankind. Furthermore, indeed Our messengers have come to them with clear statements, then many of them after that transgressed in making mischief on earth."*

(3) Protecting the environment is the same as protecting reason. In the relevance of hifdzu aql (maintaining reason) with the environment, God created humans to be more memorable and superior to other God's creatures because humans have reason so that humans can think and can distinguish between falsehood and which rights and can judge what is wrong and what is right. which one is good when someone has a reason. However, he does forbidden things, or bad things mean that someone's mind has been damaged. Therefore people who destroy the environment mean that their minds must be reorganized (Ramadhan, 2019). Allah S.W.T commands humans to behave in ways that can maintain and improve the existence of reason. Therefore, Allah commands every human being to seek knowledge. On the other hand, humans are prohibited from doing anything that can damage the mind. There are many explanations in the Qur'an that command humankind to think (Rohidin, 2019). People who do not think are people whose minds have been

damaged and have caused their ecosystem and environment to be not maintained. When humankind wants to find peace and tranquility, it can see natural scenery.

(4) Protecting the environment is the same as maintaining offspring. Allah S.W.T ordered humankind to carry out offspring and legally foster them. This *maslahah* is related to marriage which is the way of Shari'ah in obtaining offspring (Nafiah & Faih, 2019). Behavior that causes environmental pollution or destruction is the same as threatening the survival of future generations. Environmental pollution harms the health of future generations and can even lead to death because they cannot feel and enjoy a healthy and suitable living environment (Ramadhan, 2019).

(5) protecting the environment is the same as protecting property. Wealth is an essential thing in life but is not the main component. Various transactions and agreements or agreements recommended by Islam to protect assets to live a prosperous life (Nafiah & Faih, 2019).

Protecting the environment is the same as preserving property. In its care, it can be done by preserving natural resources by taking them appropriately or using them not excessively so that the source of wealth will not be lost before it is used. In the Qur'an Surah An-Nisa verse 5, Allah S.W.T says:

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

*"And do not hand over to people whose minds are not perfect, the wealth (those in your power) which Allah has made as to the basis of life. Give them shopping and clothing (from the proceeds of the treasure) and speak to them kind words."*

Based on the above description, everyone, including corporations that pollute or damage the environment, is given severe sanctions or punishments in Islamic Law. Punishment in Islamic Law is called *uqubah*, which means a reward for someone who violates the provisions or rules of Sharia that have been set by Allah S.W.T and His Messenger Muhammad S.A.W for the benefit of humankind. In determining a crime, a judge can use the principle of *ikhtiyath* called the principle of prudence by avoiding had punishment for *subhat* cases, where the concept of the precautionary principle in his decision puts forward environmental protection (Risaldi et al., 2018).



Criminal punishment in Islamic Law has a legal basis originating from the Qur'an, wherein essence, the threat of crime that endangers humankind can be avoided, and humankind is saved. The basis for the provision of punishment or sanctions are as follows:

First, the Qur'an Surah Sad verse 26

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ

*"O David, verily We have made you caliph (ruler) on earth, so judge (cases) between people fairly and let us not follow your passions, for they will lead you astray from the way of Allah. Verily, those who stray from Allah will have a severe punishment because they forgot the day of reckoning."*

Second, the Qur'an Surah An-Nisa verse 58

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

*"Indeed, Allah commands you to convey the message to those who are entitled to receive it, and (orders you) when you set a law between people so that you judge with justice. Verily, Allah has taught you the best. Verily, Allah is All-Hearing, All-Seeing."Ketiga, Al-Qur'an Surat An-Nisa ayat 135*

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۗ وَإِنْ تَلَّوْا أَوْ تَعْرَضُوا فَأِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

*"O you who believe, be true enforcers of justice, be witnesses for Allah even if it is against yourself or your parents and your relatives. If he is rich or poor, then Allah knows best his benefit. So do not follow your lust because you want to deviate from the truth. Moreover, if you twist (words) or refuse to be witnesses, then surely Allah knows of all that you do."*

Either in the presence or absence of texts in the Qur'an and Hadith, punishment or punishment can be grouped such as texts; hudud, qishas, diyat, and kaffarat punishments. Hudud are all things forbidden by Allah S.W.T to be done or violated. Qishas is perpetrator retaliation according to his actions, eliminating the benefits or injuring the limbs according to the form of the violation. Diyat is the property given to the victim or the victim's family because of his crime. Kaffarat is a ransom by taking actions that have been determined in the Shari'ah for committing a violation or mistake that is forbidden by Allah S.W.T (Jahroh, 2011).

The punishment that has no text. This punishment is called the ta'zir punishment. Ta'zir punishment has no provisions from Allah S.W.T regarding the type and form of punishment, so it is entirely left to the judge handling the case. Judges are given special authority (but still adhere to the principles of Sharia law, cannot act arbitrarily) to determine the form or type of punishment and the severity or severity of the sentence. There is a ta'zir punishment based on the following hadiths: (a) The hadith of the Prophet Muhammad S.A.W narrated by Bahz ibn Hakim which means "From Bahz ibn Hakim from his father from his grandfather, because he was suspected of committing a crime the Prophet detained someone"; (b) Hadith of the Prophet Muhammad S.A.W narrated by Abi Burdah which means "From Abu Burdah Al-Ansari Ra. that he heard the Messenger of Allah S.A.W say: It is not permissible to bind ten lashes except in the punishment prescribed by Allah ta'ala (Mutafaqun Alaih)"; (c) Hadith of the Prophet Muhammad S.A.W narrated by Aisyah which means "From Aisha Ra. That the Prophet said: Lighten the punishment for those who have never committed a crime for their actions, except in the hudud fingers" (Idami, 2015).

The purpose of punishment in Islamic Sharia is tangible evidence of Islamic Law's purpose as retaliation for evil behavior, prevention in particular and prevention in general, and protecting the victim's rights (Jahroh, 2011). In addition to retaliation and prevention, punishment is in Sharia and pays attention to the perpetrators of the crime because punishment also aims to seek teaching and goodness for criminals so that they can form a perfect society and have respect for fellow members by knowing the limits of each other's rights and obligations (Marsaid, 2020). Environmental Assessment Strategy aims to environmental and sustainability of incorporate considered into strategic decision making processes, such as the formulation of policies, plans, and programs (Nilsson and Dalkman, 2001).

The primary purpose of punishing Islamic Law is to maintain and realize the benefit of humankind because Islam is a Rahmat-an Lil Alamin to teach and guide humans. In the context of environmental crimes committed by corporations, the essence of punishment for corporations that pollute or damage the environment in Islamic Law aims to create and maintain the benefit of humankind and prevent and avoid human beings from things that can threaten the safety of even humanity. Destroying human life. The

category of sanctions given for environmental destruction is ta'zir, Ulil Amri's decision (Hasanah, 2018).

The objectives of criminalizing corporations that pollute the environment in Islamic Law are to prevent corporations that commit environmental crimes from repeating their actions or will not continue to commit environmental crimes. Prevention also means that it prevents other corporations (besides the perpetrator corporations) from imitating them by participating in environmental crimes that result in environmental pollution. They know that the punishment given to corporations (as perpetrators) will also be given to other corporations that commit crimes. The same one. Second, the purpose of imposing penalties on corporations that commit environmental crimes is to educate and at the same time foster corporations that commit criminal acts so that they become corporations that are aware of their mistakes only so that later it can make a positive contribution to the benefit of society (Hasanah, 2018).

## **2. Manifest of Social Justice in Corporate Criminalization in Environmental Aspects Based on Islamic Law Principles**

In environmental aspects currently applicable in the Environmental Protection and management act seems to still favor the meaning of punishment as a form of punishment and retaliation for evil acts committed by corporations. This protection can be seen at the level of regulation or regulation of the primary criminal sanctions applied to corporations in the form of fines as a legal consequence of the losses incurred as a result of corporate crimes (Amarini, 2016).

The imposition of fines imposed on corporations is often considered the most appropriate punishment. However, in the last few decades, there has been a massive study of victims of crime that gave rise to "the crime victim's right movement." The imposition of fines only on corporations has begun to question its effectiveness in society. The theory that focuses on the punishment of corporations is retributivism (retaliation), which considers corporations as beings who can make moral judgments. However, retributivism aims to provide suffering to corporations, while corporations are unlikely to feel punishment even though they can feel losses (Rich, 2016).

The fines imposed on corporations that have committed environmental crimes are not enough to stop corporations from repeating their lousy behavior or making

corporations give up. It is useless to impose a fine on the corporation if it is not balanced with improving its organization. Because, in principle, it is impossible for corporations to feel misery or suffer the consequences of the punishment imposed, it is the characteristics of the corporate organization itself that certainly affect the tendency to commit criminal acts. Criminal sanctions are imposed as a last resort if civil sanctions or administrative sanctions are deemed unsuccessful (Amarini, 2016).

The criminal imposition of the corporation that only relies on the principal punishment in the form of a fine cannot be effective in a society that is following Article 25 of the Regulation of the Supreme Court of the Republic of Indonesia Number 13 of 2016, where the judge imposes the main punishment in the form of a fine (Supreme Court, 2016). Giant and multinational corporations can quickly pay these fines, but the rights of corporations that have been harmed are still being ignored. The matter is because the concept of corporate punishment does not necessarily restore the rights of the people who have been lost and harmed due to criminal acts committed by the corporation. Applying sanctions in environmental crimes tends to cause weaknesses (Amarini, 2016).

Corporate punishment in the environmental aspect must provide justice for the victims. The justice in question is social justice, which allows the community as victims of corporate crime to play an active role in the criminal justice process. Society is given broad justice rights to claim and pursue its interests. In addition, the principle of social justice in corporate punishment places the community's interests to be protected as special targets so that services are provided within the framework of law enforcement activities. The enforcement of social justice is essentially a social contract and a responsibility to Allah SWT., where justice in Islam aims to improve people's lives without discriminating between types or forms and their descendants (Fatikhin, 2017).

The values of justice in Islamic Law are fundamental as the main principle, with the types of expressions in the Qur'an that also called the words al-'ll, al-qisth, and al-mizan. What is an essential concern of Islam is the principle of justice in the life of humankind. Islam makes rules that all believers can carry out (Iman, 2019).

In Tafsir Adhwa'ul Bayan, Shaykh al-Syanqithi explains the origin of the word al-'adl, which etymologically means honest, not treacherous and straight. The existence of al-'adl is essentially in the middle between two things: ifraath (beyond limits) and taffriith (arrogance). Therefore, whoever stays away from both of them, he has done justice.

Mutahhari argues about fairness in a broad sense, which means maintaining balance in society. Thus, justice is everything that can benefit the community or maintain and maintain it in a better form, so that community progress will be achieved. Justice is demanded and contained in the Qur'an in various ways, not only in the process of law enforcement and law enforcement or against disputing parties, but the Qur'an demands justice for oneself in behaving, whether in behavior, writing, or writing, speak (Fatikhin, 2017).

In principle, enforcing social justice is a form of agreement or social contract and a form of responsibility to Allah S.W.T. More clearly, the Qur'an has emphasized that it is based on justice that this universe was founded. Islam is a guide and regulation for all human beings, how that person deserves to be a member of a just and prosperous society, even in the household, his independence is guaranteed for everyone.

The affirmation of social justice has been contained in the Qur'an, Allah as stated as follows:

First, the Qur'an Surah Al-Nahl verse 90

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ  
*"Verily Allah commands (you) to do justice and do good, to give to relatives, and Allah forbids from evil deeds, evil, and enmity. He teaches you so that you can take lessons."*

Second, the Qur'an Surah Al-Maidah verse 8 "

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا إِعْدِلُوا هُوَ أَقْرَبُ  
 لِلنَّفْوَٰى وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

"O you who believe, be those who always uphold (the truth) for the sake of Allah, as witnesses with justice. Furthermore, do not let your hatred of a people encourage us to act unjustly. Be fair because fair is closer to piety. And fear Allah, verily Allah knows of what you do."

The verse of the Qur'an explains that the values of Islamic teachings are not only vertical or only human relations with Allah SWT, but also must improve human relations with humans.

In his book entitled "Social Justice in Islam," Sayyid Qutb said that "social justice" in Islam is not only related to economic aspects but includes spiritual aspects as well as moral aspects of humans themselves. According to Sayyid Qutb, equality in economics

based on Islam is equal opportunity to increase economic capacity. According to him, the principle of Islamic Law in upholding social justice has several main principles or foundations such as the following: (Aravik, 2018).

First, absolute freedom of the soul. Islam guarantees complete freedom, and the freedom of the soul is not only measured from the economic side of the purely meaningful side but on both sides as a whole or in its entirety. Islam frees the soul from forms of slavery in fear of life, sustenance, position, and cult of the individual. In Islam, respected or noble people believe, are pious, and do good deeds. The authenticity of the concept of Islamic thought about slavery about the original concept of humans in a society where independence is a legal concept does not take human behavior and honor lightly (Hajani, 2017).

Second, the complete equality of all men. There is no distinction between honor for people based on class or lineage, both nobles and ordinary people in Islam. Islam came to declare the equality of human types, their rights, and obligations before Allah SWT and before the Law. In this world and the hereafter and the origin or the place of death. In Islam, every human being has the same position. No individual or the human race is stronger or higher in rank than any other individual or the human race. Equality of position as fellow human beings in Islam is universal (Asnawiyah, 2013).

Third, a mutually responsible society (the firm mutual responsibility of society). In Islam, every human being is required to stop evil deeds that occur in society and is required to be able to control his lusts. The community is also obliged to help members who are weak or poor and are also obliged to increase mutual prosperity. Shared responsibility and protection of each person's property, honor, and safety in society is an essential view for Islam. Therefore, if individuals commit destructive actions, they will be threatened with harsh punishments (Asnawiyah, 2013).

Social justice in Islamic Law, with a starting point on the basis or principle, emphasizes that property ownership is not complete or absolute. However, complete and essential ownership is the monopoly of the ruler and creator of this universe with all its forms and contents on to Allah S.W.T. Humans are only owners in a relative sense (Aravik, 2018).

The Manifestation of the principle of social justice based on Islamic Law in corporate punishment in the environmental aspect must contain values that can preserve

and improve the quality of social life (society) and eliminate structural (organizational) weaknesses in corporations that cause environmental pollution. Therefore, according to the author, the concept of corporate punishment in the environmental aspect for the future will not only hold fast to punishing corporations by applying fines but also must have futuristic aspects that contain at least 2 (two) values are following:

First, Corporate Culture Values. Corporate culture is described as an organizational value system that contains a collection of norms, ways of behaving, and beliefs and principles to help individuals understand the organization's functioning. Corporate culture is a system that applies the beliefs and values that develop within an organization to direct the behavior of members of the organization. Corporate culture is a primary competitive advantage tool, where a corporate culture can respond to environmental challenges and support organizational strategy appropriately and quickly. Corporate culture affects all aspects of the organization, including influencing their behavior and communication at work. It also affects organizational members in acting. Corporate culture is one of the factors that can affect members' performance by creating high motivation and job satisfaction, which in turn will make members work seriously, responsibly, per the regulations and the existing corporate culture value system (Manurung & Sihombing, 2018).

The corporate culture standard reference can serve as a binding guideline for its members because it can be formally formulated in various organizational rules. Thus, individuals in the organization indirectly become bound to form behaviors and attitudes that are per the organization's vision, mission, and strategy. A solid corporate culture must strengthen individuals in the organization to form behaviors and attitudes that can improve the quality of performance (Kuswati, 2020).

The role of corporate culture is to make social glue in uniting members to achieve corporate goals in the form of values and or provisions that must be applied and implemented by corporate members. Corporate culture can create human resources who have good knowledge, integrity, behavior, attitudes, morals, and skills so that they can successfully encourage the achievement of the corporate vision and mission. Corporate punishment in environmental aspects with futuristic aspects that contain corporate culture values by emphasizing the internal efforts of the corporation itself to create a constructive work culture and obey the laws and regulations. Implementing corporate punishment with

corporate culture values is carried out through a judge's decision (court) so that corporations make concrete, planned, and measurable efforts to improve work culture to prevent the repetition of criminal acts. Corporations can be subject to criminal liability for mistakes by not carrying out prevention efforts or having a work culture that cannot be avoided by the occurrence of criminal acts (Suhariyanto, 2017).

Second, the Value of Community Development. Community development is an organized effort aimed at empowering the community and improving people's lives to direct themselves. Community development in principle is carried out through joint efforts by individuals in the community and improvements from self-help organizations by obtaining technical assistance from corporations, governments, or voluntary organizations. The community development process is carried out on an ongoing basis, meaning that these activities are carried out step by step, starting from activities, follow-up, and evaluation. The purpose of community development is to improve the social, economic, and cultural life of the community to achieve a quality and better life than before. Community development focuses on activities owned by the community and then empowered to fulfill the community's needs so that the principle of "to help the community to help themselves" can become a reality. In a joint action, active community participation is required in solving a problem and fulfilling their needs through the potentials of the community (Kadji, 2015).

The concept of community development leads to development that must pay attention to the interests and involvement of the community to play an active role, either directly or indirectly, in order to improve their welfare, not the other way around, which eliminates the community in the development process (Teja, 2015: 64).

Community development is a process of community development aimed at increasing public access to achieve better social, economic, and cultural conditions compared to conditions before development activities were carried out. The goal is to create a society with a more independent quality of life and a better level of welfare. An essential principle of community development is the community's involvement and participation (contribution), such as the community being invited by corporations to channel aspirations, opinions, or ideas about the goals and expectations of each party (Triyono, 2014).



Community development programs have three main characteristics: community-based, which can be interpreted as community-centered, then local resource-based means centered on local resources. And sustainable means sustainable. The goal of community development is community capacity through empowerment and welfare. Corporate punishment in environmental aspects with futuristic aspects that contain community development values is intended to develop and empower local communities who have suffered losses due to environmental pollution by corporations. Through this community development, it is hoped that corporations can contribute to the welfare of the local community (Triyono, 2014).

The implementation of community development in corporate punishment in environmental aspects is carried out through court decisions by imposing penalties on corporations to take various actions, both in the form of repairs and services to the local community. The value of Corporate Culture and Community Development as the embodiment of the principle of social justice based on Islamic Law in the concept of corporate punishment in the environmental aspect for the future, in principle, has the aim of realizing benefits, especially justice for all parties by organizational improvement of the corporation, as well as developing local communities in realizing prosperity. Community Development is the leading spirit in the empowerment carried out by corporations and the government for the communities around the company's location (Triyono, 2014).

The concept of punishment aligns with the principle of the benefit of the people in Islamic Law. Each punishment (punishment) applied in Islamic Law contains an aspect or element of paying attention to the victim of a crime, specifically the victim who is individualistic and or the victim who is caused by the convict's actions directly. It means that legal justice is enforced impartially to one of the groups. This principle was justified by the Prophet Muhammad SAW. and his friends. As a result of applying the principle of paying attention to victims of this crime, the wider community feels protected by a sense of justice (Gustiawati, 2013: 261). However, to lead to applicable and Law of contemporary Islamic criminal to be applied should be following constitutional and international standards by taking into two things such as the principle of legality without discrimination and punishment and treatment problem against prisoners (Amri, 2019).

The aspect of paying attention to the interests of the victim in every punishment in Islamic law is based on the Qur'an Surah An-Nisa verse 58:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

*“Indeed, Allah commands you to convey the message to those who are entitled to receive it, and (orders you) when you set a law between people so that you judge with justice. Verily, Allah has taught you the best. Verily Allah is All-Hearing, All-Seeing.”*

The context of justice in this principle is that it focuses on implementing justice in the form of punishment of perpetrators of crimes and justice that also reaches the interests of victims who have received losses as a result of committing a crime by the perpetrator. Based on the essence of the losses suffered by the community as victims of corporate crime in environmental aspects, whether physical, economic, psychological, or mental, emotional losses, or very core disturbances to their very fundamental rights. It can be made up of fines or compensation funds as a mechanism for victims of pollution by corporations. Often less compensation in absolute amount than in tort litigation. Some approach needs to develop a compensation fund while introducing effective reforms to existing mechanisms (Mwanza, 2021), especially regarding concept corporation environmental crime.

## **Conclusion**

The nature of corporate punishment in environmental aspects in Islamic Law aims to prevent corporations from repeating their actions or polluting the environment. Prevention here also means preventing other corporations from participating in polluting the environment. In addition, it also aims to foster corporations that have polluted the environment.

The Manifest of the principle of social justice based on the principles of Islamic Law in corporate punishment in the environmental aspect must contain the values of corporate culture and community development. The goal is to realize the benefit, especially justice for all parties. This Manifest is in line with the principle of the benefit of the people in Islamic Law, where every punishment (punishment) applied in Islamic Law contains an aspect of paying attention to victims of crime.

The suggestion in the research is to recommend to the DPR and the President of the Republic of Indonesia to seek the realization of social justice based on the principles of

Islamic Law, which contains the value of corporate culture and community development in corporate punishment in environmental aspects in the form of legislation.

## References

- Akrial, Z., & Susanti, H. (2017). Analisis Terhadap Korporasi Sebagai Subyek Hukum Didalam Undang-Undang No. 32 Tahun 2009 Tentang Perlindungan Dan Pengelolaan Lingkungan Hidup. *UIR Law Review*, 1(02), 137–148. <https://doi.org/10.25299/uirlrev.2017.1.02.953>
- Amarini, I. (2016). Mengefektifkan Sanksi Pidana Korporasi dalam Kasus Pencemaran Lingkungan Hidup. *Jurnal Kosmik Hukum*, 16(1), 1–17. <https://doi.org/http://dx.doi.org/10.30595/kosmikhukum.v16i1.1272>
- Amri, R. (2019) Reformasi Hukum Pidana Islam Kontemporer (Studi atas Pemikiran Abdullah Ahmed an-Naim. *Jurnal Hukum Islam* 17(1):1-19
- Aravik, H. (2018). Pemikiran Ekonomi Sayyid Qutb. *Islamic Banking: Jurnal Pemikiran Dan Pengembangan Perbankan Syariah*, 3(2), 31–43. <https://doi.org/10.36908/isbank.v3i2.43>
- Asnawiyah. (2013). *Konsep Sosialisme Islam Menurut Sayid QUTHB*. 15(1), 53–65. <http://substantiajurnal.org/index.php/subs/article/download/6/5>
- Fad, M. F. (2019). Kontekstualisasi Maqashid Shari’ah dalam Sustainable Development Goals. *Iqtisad Reconstruction of Justice and Welfare for Indonesia*, 6(2), 130–155. <https://doi.org/10.31942/iq.v6i2.3142>
- Fatikhin, R. (2017). Keadilan Sosial dalam Perspektif Al-Qur’an dan Pancasila. *Panangkaran: Jurnal Penelitian Agama Dan Masyarakat*, 1(2), 293–313. <https://doi.org/10.14421/panangkaran.2017.0102-06>
- Gilalom, M. A. S. (2017). Penguatan Sanksi Pidana Islam dalam Sistem Pelaksanaan Pidana Menurut KUHP. *Lex Crimen*, VI(1), 150–157. <https://media.neliti.com/media/publications/146990-ID-penguatan-sanksi-pidana-islam-dalam-sist.pdf>
- Hajani. (2017). Metode Syari’at Islam dalam menghapuskan perbudakan. *Al Ahkam*, 3(2), 1–22. <https://doi.org/http://dx.doi.org/10.37035/ajh.v13i2.1806>
- Hasanah, L. (2018). Perspektif Hukum Pidana Islam Terhadap Tindak. *Adliya*, 12(1), 86–105.
- Idami, Z. (2015). Prinsip Pelimpahan Kewenangan kepada Ulil Amri dalam Penentuan

- Hukuman Ta'zir, Macamnya dan Tujuannya. *Jurnal Hukum Samudera Keadilan*, 10(1), 20–43. <https://ejournalunsam.id/index.php/jhsk/article/view/106/73>
- Iman, F. N. (2019). Wawasan Alquran Karya M. Quraish Shihab (Sebuah Kajian Intertekstualitas Tafsir di Nusantara). *Nun*, 5(1), 95–115. <http://ejournal.ariat.or.id/index.php/nun/article/view/102>
- Jahroh, S. (2011). Reaktualisasi Teori Hukuman dalam hukum Pidana Islam. *Jurnal Hukum Islam (JHI)*, 9(2), 189–203.
- Kadji, J. (2015). Pembangunan Masyarakat Sebagai Upaya Dalam Rangka Penanggulangan Kemiskinan di Desa Leboto. *Jurnal Ilmiah Ilmu Administrasi Publik*, 5(1), 31–37. <https://doi.org/10.26858/jiap.v5i1.1063>
- Kamalludin, I and Barda N.A.. (2018). Kebijakan Reformasi *Maqâshid Al-Syar'iah* Dan Kontribusinya Dalam Formulasi Alternatif Keringanan Pidana Penjara'. *AL-ADALAH*, 15 (1), 182. <http://ejournal.radenintan.ac.id/index.php/adalah/article/view/2931> DOI: <http://dx.doi.org/10.24042/adalah.v%0vi%oi.2931>
- Kuswati, Y. (2020). The Influence of Organizational Culture on Employee Performance. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, 3(1), 296–302. <https://doi.org/10.33258/birci.v3i1.761>
- Latupono, B., Angga, L. O., Labetubun, M. A. H., & Fataruba, S. (2017). *Buku Ajar Hukum Islam*.
- Mahkamah Agung. (2016). *Peraturan Mahkamah Agung Republik Indonesia Nomor 13 Tahun 2016 Tentang Tata Cara Penanganan Perkara Tindak Pidana Korupsi Oleh Korporasi*. [https://bawas.mahkamahagung.go.id/bawas\\_doc/doc/perma\\_13\\_2016\\_web\\_fix.pdf](https://bawas.mahkamahagung.go.id/bawas_doc/doc/perma_13_2016_web_fix.pdf)
- Manurung, H., & Sihombing, D. R. (2018). The Influence of Organizational Culture on Employees Performance at Cv. Putra Saleh Anugrah in District Samosir. *International Journal of Advanced Engineering Research and Science*, 5(4), 215–220. <https://doi.org/10.22161/ijaers.5.4.31>
- Marsaid. (2020). *AL-FIQH AL-JINAYAH (Hukum Pidana Islam)*.
- Marthin, Salinding, M. B., & Akim, I. (2017). Implementasi Prinsip Corporate Social Responsibility (Csr) Berdasarkan Undang-Undang Nomor 40 Tahun 2007 Tentang Perseroan Terbatas. *Journal of Private and Commercial Law*, 1(1), 111–132. <https://doi.org/10.15294/jpcl.v1i1.12358>

- Marzuki, M. (1994). Tinjauan Umum tentang Hukum Islam. In *Hukum Islam*.  
[http://staff.uny.ac.id/sites/default/files/lain-lain/dr-marzuki-mag/Dr. Marzuki, M.Ag\\_. Tinjauan Umum tentang Hukum Islam.pdf](http://staff.uny.ac.id/sites/default/files/lain-lain/dr-marzuki-mag/Dr._Marzuki,_M.Ag_.Tinjauan_Umum_tentang_Hukum_Islam.pdf).
- Mwanza, R. (2021). Compensation Funds as a Remedial Mechanism for Victims of COrporate Pollution in Kenya: A Feasibility Study. *Journal of Environmental Law*. 33(3):557-584. <https://doi.org/10.1093/jel/eqab017>
- Nafiah, R., & Faih, A. (2019). Analisis Transaksi Financial Technology (Fintech) Syariah dalam Perspektif Maqashid Syariah. *IQTISHADIA: Jurnal Ekonomi & Perbankan Syariah*, 6(2), 167–175. <https://doi.org/10.19105/iqtishadia.v6i2.2479>
- Nilsson, M and Dalkman, H. (2001). Decision Making and Strategic Environmental Assessment. *Journal of Environmental Assessment Policy and Management*. 03(03):305-327. <https://doi.org/10.1142/S1464333201000728>.
- Nurjanah, A., & Nurnisya, F. Y. (2019). Pelaksanaan Program Corporate Sosial Responsibility (Csr) Dan Komunikasi Csr. *Profetik: Jurnal Komunikasi*, 12(1), 93. <https://doi.org/10.14421/pjk.v12i1.1542>
- Pakpahan, R. H. (2020). Pertanggungjawaban Pidana Korporasi Perkebunan Atas Pencemaran Limbah Kelapa Sawit. *Human Relations*, 17(2), 223–233. <https://ejournal.peraturan.go.id/index.php/jli/article/view/615/pdfhttps://www.globebus.com/help/helpFiles/CDJ-Page3b>
- Qur, N., & Mardiyah, A. (2018). the Regulation of Corporate Liability in Environmental Criminal Act. *Jurnal Hukum Dan Peradilan*, 7(3), 483–502. <https://doi.org/10.25216/JHP.7.3.2018.483-502>
- Ramadhan, M. (2019). Maqashid Syariah dan Lingkungan Hidup ( Bahtsul Masa ’ il Sebagai Perlawanan Kaum Santri Terhadap Eksploitasi Pertambangan Emas di Silo Jember ). *Analytica Islamica*, 21(2), 126–137.
- Retnaningsih, H. (2015). Permasalahan Corporate Social Responsibility (CSR) dalam Rangka Pemberdayaan Masyarakat. *Aspirasi*, 6(2), 177–188.
- RI, M. H. dan H. A. M. (2009). *Undang-Undang Republik Indonesia Nomor 32 Tahun 2009 tentang Perlindungan dan Pengelolaan Lingkungan Hidup*. [https://jdih.esdm.go.id/storage/document/UU 32 Tahun 2009 \(PPLH\).pd0Ahttp://saber.ucv.ve/ojs/index.php/rev\\_venes/article/view/1112%0Ahttps://www.bps.go.id/dynamictable/2018/05/18/1337/persentase-panjang-jalan-tol-](https://jdih.esdm.go.id/storage/document/UU_32_Tahun_2009_(PPLH).pd0Ahttp://saber.ucv.ve/ojs/index.php/rev_venes/article/view/1112%0Ahttps://www.bps.go.id/dynamictable/2018/05/18/1337/persentase-panjang-jalan-tol-)

- yang-beroperasi-menurut-operatornya-2014.h
- Rich, S. (2016). Corporate Criminals and Punishment Theory. *Canadian Journal of Law and Jurisprudence*, 29(1), 97–118. <https://doi.org/10.1017/cjlj.2016.4>
- Risaldi, W., Mujibussalim, & Gaussyah, M. (2018). Penerapan Asas In Dubio Pro Natura dan In Dubio Pro Reo oleh Hakim Perkara Lingkungan Hidup. *Kanun Jurnal Ilmu Hukum*, 20(3), 547–559. <https://doi.org/https://doi.org/10.24815/kanun.v20i3.11151>
- Rohidin. (2019). Pengantar Hukum Islam. In *Journal of Chemical Information and Modeling* (Vol. 53, Issue 9). <https://law.uui.ac.id/wp-content/uploads/2017/02/Pengantar-Hukum-Islam-buku-ajar-rohidin-fh-uui.pdf.pdf>
- Safrihsyah. (2014). Agama dan Kesadaran Menjaga Lingkungan Hidup. *Substantia*, 16(April), 61–78.
- Sonata, D. L. (2014). Metode Penelitian Hukum Normatif dan Empiris : Karakteristik Khas dari Metode Penelitian Hukum. *Fiat Justisia Jurnal Ilmu Hukum*, 8(1), 15–35. <file:///C:/Users/User/Downloads/283-Article Text-1238-2-10-20151116.pdf>
- Suhariyanto, B. (2017). Pertanggungjawaban Pidana Korporasi Berdasarkan Corporate Culture Model Dan Implikasinya Bagi Kesejahteraan Masyarakat. *Jurnal Rechts Vinding: Media Pembinaan Hukum Nasional*, 6(3), 441. <https://doi.org/10.33331/rechtsvinding.v6i3.198>
- Suntana, I. (2021). The Controversy of Water Resource Legislation in Indonesia Based on The Islamic Constitutional Law Approach. *Jurnal Hukum Islam* 19(2):193-212
- Tarigan, E. K. (2019). Penegakan Hukum dalam Tindak Pidana Lingkungan Hidup. *Lex Justitia*, 1(1), 29–41. <https://doi.org/http://dx.doi.org/10.22303/lex%20justitia.1.1>
- Triyono, A. (2014). Pemberdayaan Masyarakat Melalui Community Development Program Posdaya (Pos Pemberdayaan Keluarga) Pt. Holcim Indonesia Tbk Pabrik Cilacap. *Komuniti*, VI(2), 111–121.
- Wasik, A. (2016). Korelasi Interaksi Sosial dalam Perkembangan Hukum Islam di Indonesia. *Jurnal Hukum Islam (JHI)* 14(1):31-48.

