

## ETHICS OF REDISTRIBUTION IN SURAH AL-MA'UN AND AT-TAUBAH AS INTERPRETED BY QURAISH SHIHAB, ALONGSIDE MARXIST THOUGHT

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### ABSTRACT

*This study explores the intersection of Islamic and Marxist conceptions of social justice, focusing on the Qur'anic interpretations of M. Quraish Shihab and the theoretical works of Karl Marx. Utilizing a hermeneutic and qualitative content analysis approach, the study examines key Qur'anic verses such as Surah Al-Ma'un, At-Tawbah, and Al-Baqarah and Marxist texts including Das Kapital and The Communist Manifesto. Findings show that both frameworks emphasize wealth redistribution, solidarity, and empowerment of the oppressed, albeit through different epistemological lenses: Shihab emphasizes moral and ethical responsibility within the Islamic framework, while Marx critiques structural capitalist exploitation and calls for systemic revolution. Through the proposed Sinthac Model, the study presents a synthesized approach combining spiritual and material strategies to address contemporary social injustice, particularly in the Indonesian context. This integration offers a unique contribution to the discourse on Islamic Socialism and its applicability to global poverty and inequality.*

## INTRODUCTION

Social justice is a key concern in both religious and secular ideologies, particularly in the context of addressing inequalities, exploitation, and the needs of marginalized communities. In Islam, the Qur'an provides a comprehensive framework for social justice, emphasizing equality, charity, and social solidarity. M. Quraish Shihab, a prominent Indonesian scholar, offers an interpretation of the Qur'an that focuses on the moral responsibility of individuals and communities to promote social justice, especially through mechanisms such as zakat and helping the oppressed (Shihab, 2020). His views stress the importance of a just distribution of wealth and the protection of the marginalized, aligning with broader Islamic teachings on equity and fairness.

In contrast, Marxism, as articulated by Karl Marx, offers a materialist critique of social inequalities, focusing on the inherent exploitative nature of capitalist systems. Marx's theory of class struggle highlights the division between the bourgeoisie and the proletariat, with the latter exploited for their labor, leading to systemic injustice (Fernanda Desky, 2022). Marxism calls for revolutionary change to dismantle capitalist structures and redistribute wealth to address the social imbalances it generates. While these two frameworks Islamic social justice and Marxism are often seen as opposing, they share a common concern for the oppressed and propose transformative actions for achieving a more just society.

Scholars have increasingly explored the intersections between Islam and Marxism, challenging the notion that these ideologies are incompatible. Elfi and Siregar (2024) have examined how figures like Tan Malaka integrated Islamic principles with Marxist thought to address social injustices in Indonesia. Similarly, Layli Uddin (2023) revisits Islamic Socialism, showing how socialist thought fused with Islamic values to promote social justice in South Asia. This emerging field of study suggests that while Islam and Marxism have different origins, they can complement each other in the struggle for equity, particularly when addressing issues such as poverty, exploitation, and marginalization.

However, the existing literature has primarily treated these ideologies separately, either exploring Islamic social justice or Marxist critiques of capitalism, without offering a comparative analysis of how these perspectives can work together. This gap in the research is notable, especially given the growing interest in combining religious and secular approaches to address contemporary social challenges (Soetomo, 2023). Recent work by scholars such as Fogg (2019) and Juraev & Ahn (2023) has begun to bridge this divide, exploring the potential for Islamic and Marxist ideas to coexist within movements for social change, particularly in post-colonial contexts.

This article aims to fill that gap by conducting a thematic and hermeneutic analysis of key Qur'anic verses (Al-Ma'un, At-Tawbah) alongside core Marxist texts (The Communist Manifesto, Das Kapital). It critically explores how each tradition conceptualizes the root causes of injustice, the role of the individual and the state, and the ethical imperatives of redistribution. The study culminates in the proposal of the Sinthac Model a conceptual synthesis of spiritual ethics and socio-economic critique offering a new framework for theorizing and practicing social justice in Muslim-majority societies, particularly Indonesia.

By engaging both spiritual and structural paradigms, this article contributes to the expanding field of Islamic socialism and liberation theology, while also inviting renewed academic inquiry into the intersection of religion and leftist social theory in the Global South. The study culminates in the proposal of the Sinthac Model a conceptual synthesis of spiritual ethics and socio-economic critique offering a new framework for theorizing and practicing social justice in Muslim-majority societies, particularly Indonesia.

## METHODS

This study employs a hermeneutic approach to analyze and compare the concept of social justice within the Qur'anic interpretation of M. Quraish Shihab and Karl Marx's theory of social justice. Hermeneutics, as a method of textual interpretation, allows for a deeper understanding of how both Islamic and Marxist perspectives address social inequality and exploitation. It facilitates the analysis of texts within their historical, social, and cultural contexts, as well as the identification of their contemporary relevance. This method is particularly suitable for examining religious texts and philosophical theories, where meaning is often layered and complex, necessitating a comprehensive interpretative framework (Gadamer, 2004).

The primary data sources for this study are Shihab's *Tafsir Al-Misbah*, which provides a contemporary interpretation of Qur'anic verses on social justice, and Marx's seminal works, including *Das Kapital* and *The Communist Manifesto*. These texts will be analyzed through the hermeneutic lens to uncover their underlying themes of justice, equality, exploitation, and class struggle. The analysis will also consider the socio-economic contexts in which both Shihab and Marx wrote their respective works, providing insights into how their ideas can be applied to modern-day social justice issues. The hermeneutic method will allow for an in-depth interpretation of both Islamic and Marxist texts, comparing their respective conceptions of justice and exploring potential synergies between the two.

A comparative analysis will be conducted to identify commonalities and differences between the Qur'anic teachings on social justice, as interpreted by Shihab, and Marxist social theory. While both frameworks critique the injustices perpetuated by socio-economic systems, they emerge from different traditions Islamic theology and Marxist materialism. This analysis will explore how each perspective addresses issues such as exploitation, poverty, and inequality, and the methods they propose for addressing these issues. By comparing these perspectives, the study will examine whether a synthesis is possible that can inform contemporary social justice practices.

The research will adopt qualitative content analysis as the primary technique for data analysis. This approach will focus on the thematic analysis of key texts, identifying patterns of thought related to social justice, exploitation, and the role of the state and society in promoting equality. According to Krippendorff (2018), content analysis allows for a systematic examination of texts to uncover implicit and explicit meanings. In this study, content analysis will be used to identify recurring motifs and ideas in both Marxist and Islamic writings, drawing comparisons between their views on the role of power, wealth distribution, and the rights of the marginalized.

In addition, a hermeneutic circle will be employed to ensure that the interpretation of the texts remains dynamic and reflective. This circle involves a continuous process of interpreting parts of the text in relation to the whole, and vice versa. This iterative approach ensures that the researcher remains attuned to the evolving meanings of the texts as new interpretations are made. This approach is in line with the principles of interpretive hermeneutics, as outlined by Heidegger (2010), who argued that understanding is a process of engagement with the text, wherein the meaning emerges through dialogue between the reader and the text.

The analytical process followed a three-phase hermeneutic model, adapted from Gadamer (1975) and Ricoeur (1981). This model allows for a structured movement from textual exegesis to theoretical synthesis, and finally to contextual application. See table below

**Table 1.** three-phase hermeneutic model

Phase	Description	Output
Textual Understanding	Close reading of selected texts (Qur'an and Marx) in their original or translated forms, focusing on keywords related to justice, poverty, class.	Initial coding & textual notes
Dialogical Interpretation	Comparative analysis of Shihab's and Marx's concepts identifying thematic convergences/divergences on justice, ethics, and wealth.	Thematic categories (e.g., solidarity, revolution, zakat, alienation)
Synthesized Reflection	Contextual integration within the Indonesian socio-political setting, leading to the construction of the Sinthac Model as a conceptual synthesis.	Proposed model & philosophical implications

This research will also include a case study analysis to contextualize the theoretical findings within a real-world socio-economic setting. The case study will focus on Indonesia, a country with a predominantly Muslim population, where issues of social justice, inequality, and poverty are prevalent. By applying the theories of Shihab and Marx to contemporary Indonesian society, this study will explore how their ideas might be used to address pressing social issues. It will analyze the socio-political landscape of Indonesia, examining how both Islamic and Marxist perspectives could contribute to addressing poverty, inequality, and marginalization within the context of globalization and neoliberal economic policies.

To further ensure the reliability and validity of the findings, a triangulation approach will be used, integrating secondary data from previous studies on Islamic socialism and Marxism, such as the works by Soetomo (2023), Uddin (2023), and Fogg (2019), to provide a comprehensive framework for analysis. By integrating multiple sources and theoretical perspectives, the study will

develop a more holistic understanding of how social justice can be achieved in modern societies. This framework aligns with established academic practices for ensuring the robustness of comparative research, as discussed by Creswell (2014).

## **RESULTS AND DISCUSSION**

### **Introduction to Social Justice in Islamic Thought and Marxism**

In this section, we provide a comprehensive overview of the concept of social justice within Islamic thought, specifically focusing on the interpretation of M. Quraish Shihab, and Marxist theory, primarily drawing on Karl Marx's critique of capitalism. These two intellectual traditions, while originating from different worldviews Islamic spirituality and Marxist materialism share a common concern for addressing systemic inequalities and ensuring social welfare. Understanding the theoretical foundations of both perspectives is essential for exploring their potential intersections and applications to contemporary socio-economic issues.

Social justice in Islamic thought, as interpreted by Shihab, is rooted in the Qur'anic teachings that call for equitable distribution of wealth and resources. Shihab emphasizes that social justice is not merely about charity, but about creating a just social order where every individual's rights are protected and wealth is distributed fairly, especially to the marginalized. Zakat, sadaqah, and the welfare of the underprivileged are central to Shihab's interpretation of social justice. He posits that Islam's ethical framework, as articulated in the Qur'an, requires active intervention to prevent the oppression of vulnerable groups in society (Shihab, 2022). The Qur'an's teachings on wealth redistribution, the protection of orphans, and the provision for the poor are clear directives that establish social justice as an Islamic duty rather than a voluntary act of charity (Shihab, 2022; Hanafi, 2023).

On the other hand, Karl Marx critiques capitalist systems, arguing that social justice cannot be achieved without addressing economic inequality and class struggle. Marx's critique focuses on the exploitation of the working class by the capitalist class, where the labor of the proletariat is used to generate wealth for the bourgeoisie, leaving the workers in a state of alienation. Marx's theory of historical materialism underscores that social justice is intrinsically linked to the transformation of the capitalist system into a socialist or communist society, where wealth and power are redistributed to achieve equality (Bisuony et al., 2023). According to Marx, true justice can only be realized when the structural inequalities embedded within capitalist systems are dismantled (Hanafi, 2023).

In Indonesia, the synthesis of Islamic social justice and Marxist theory has historical significance, especially through figures like Tan Malaka, who integrated Islamic values with Marxist ideology to advocate for social justice and revolutionary change. The political context of Indonesia, with its deep-rooted social inequalities, makes the integration of these two frameworks particularly relevant. Scholars such as Uddin (2023) and Fogg (2023) have explored how Islamic socialism—a blend of Islamic teachings and Marxist thought—has been used as a tool for social reform in Muslim-majority societies, providing a more holistic understanding of justice that transcends economic or spiritual views alone. Islamic socialism seeks to reconcile Islamic ethical principles with the call for social equality, providing a framework for addressing both spiritual and material aspects of life.

The theoretical basis for Islamic socialism can be traced back to thinkers like Ali Shariati, who fused Marxism with Islamic principles to address the alienation of the poor and the need for revolutionary change in the socio-economic structure (Paralihan, 2024). Shariati's work demonstrates how Islamic teachings, particularly the concept of tawhid (the oneness of God), can be applied to advocate for liberation and justice, thereby aligning with some Marxist principles, particularly in challenging the oppressive structures of society (Saffari, 2023).

Scholars like Soetomo (2023) and Juraev & Ahn (2023) have critiqued the theoretical underpinnings of both Marxism and Islamic social justice, arguing that both perspectives share a

common goal of liberating the oppressed, though through different ideological and practical means. Islamic social justice calls for a moral obligation to address social disparities, while Marxism calls for a revolutionary transformation of society's economic structure. These scholars suggest that combining the spiritual dimensions of Islamic thought with the materialist analysis of Marxism can offer a more comprehensive approach to addressing social justice in the modern world (Sukrie & Antok, 2023).

Islamic thinkers like Jamāl al-Dīn al-Afghānī and Salāmah Mūsa have also played significant roles in integrating socialist ideals with Islamic principles, influencing Islamic socialism in the 20th century. Their intellectual legacy has shown that Islamic thought and Marxism can coexist and mutually reinforce one another in the pursuit of social equality (Soetomo, 2023). This integration provides a framework for understanding social justice that goes beyond Western capitalist ideologies, offering a unique perspective in societies like Indonesia where both Islamic principles and Marxist ideas have shaped social and political movements.

In summary, both Islamic social justice and Marxist theory provide valuable insights into how to address social injustice, inequality, and exploitation. While Islamic thought offers a spiritual and ethical approach grounded in religious duties and moral responsibility, Marxism provides a materialist critique of capitalist systems, focusing on economic equality and the need for revolutionary change. The integration of both frameworks offers a holistic approach to social justice, one that considers both spiritual and material needs, particularly relevant in the socio-political context of Indonesia and other Muslim-majority nations facing socio-economic challenges.

### **Comparative Analysis of Social Justice in the Qur'an and Marxist Theory**

In this section, we delve into a comparative analysis of Islamic social justice, as interpreted by M. Quraish Shihab, and Marxism, as conceptualized by Karl Marx. While these two frameworks might initially seem worlds apart one grounded in spiritual ethics and the other in materialist philosophy a closer examination reveals shared concerns about inequality, exploitation, and the marginalization of the oppressed. This comparison is thus both relevant and provocative, offering fresh insights into how each perspective contributes to addressing societal injustice.

To begin, Shihab's interpretation of social justice is rooted deeply in the spiritual and ethical dimensions of Islam. For Shihab, social justice in the Qur'an is not just a set of guidelines but a moral responsibility that binds both individuals and society to ensure equity. He emphasizes that zakat (obligatory charity) and sadaqah (voluntary charity) are not merely acts of generosity, but institutional imperatives that must be embedded within the social structure to combat poverty and inequality. In this framework, social justice is not just a good deed; it is a divine mandate a duty to God and the community. Shihab's interpretation makes it clear that justice is systemic, calling for structural changes to ensure fairness, inclusion, and the well-being of the marginalized (Shihab, 2022).

Marx, on the other hand, provides a more materialist critique of social justice, grounded in his analysis of capitalism as an inherently exploitative system. For Marx, social justice cannot be achieved unless the capitalist system is overthrown because it locks the working class into a perpetual cycle of exploitation. Marx argues that the proletariat is alienated from both the fruits of their labor and from one another. Economic systems, he contends, shape social relationships, and unless capitalism is dismantled, justice will remain an illusion (Bisuony et al., 2023). In Marx's view, social justice requires a revolutionary transformation the overthrow of class divisions and the redistribution of resources. This revolutionary aspect of Marxism stands in contrast to the more gradual, ethical reforms advocated by Shihab.

The critical question that arises is: Can these two visions spiritual and material be reconciled in the pursuit of justice? The answer, as we explore further, lies in the underlying themes of both ideologies. Despite their differences in approach, both Shihab and Marx critique the same social

malady: the exploitation of the marginalized and the unequal distribution of wealth. Both argue that true justice requires addressing the structural causes of inequality, although they differ in the methods and understandings of how to enact this change.

### **Examining Key Qur'anic Verses on Social Justice: Shihab's Interpretation**

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true justice requires addressing the structural causes of inequality, although they differ in the methods and understandings of how to enact this change.

### **Examining Key Qur'anic Verses on Social Justice: Shihab's Interpretation**

To understand Islamic social justice, M. Quraish Shihab draws heavily from key Qur'anic verses that advocate for the fair distribution of wealth, the protection of the marginalized, and community solidarity. Shihab stresses that the Qur'an's message of social justice is intrinsically tied to moral and spiritual obligations that individuals and society must fulfill.

One pivotal verse that Shihab focuses on is Surah Al Baqarah (2:177), which emphasizes that righteousness and piety are linked not just to faith and worship, but also to social actions, particularly toward the vulnerable. The verse calls for justice through actions such as feeding the poor, helping orphans, and assisting those in need (Shihab, 2022). Shihab's interpretation underscores that these are not merely ethical guidelines; they are imperatives for social transformation. His call for justice is not confined to individual acts of charity but extends to addressing systemic inequalities.

Another foundational element of Islamic social justice is wealth distribution. According to Shihab, zakat and sadaqah are not individual acts of kindness but institutional mechanisms to ensure that wealth circulates and reaches the marginalized. Surah At Tawbah (9:60) explicitly mentions zakat as a tool to rebuild society by providing for the poor, orphans, and wayfarers those most vulnerable in society. Shihab interprets this as a divine injunction that the state, too, must take responsibility for wealth distribution, ensuring that no one is left behind (Shihab, 2022).

Community solidarity is another important theme Shihab draws from the Qur'an. For example, Surah Al Ma'un (107:1-7) critiques those who neglect to assist the poor and needy, urging collective responsibility. Shihab argues that this verse demonstrates how social solidarity should be the foundation of any Islamic society, where mutual care and support are vital to achieving social justice. This concept of communal responsibility contrasts sharply with the individualism prevalent in capitalist societies, where the selfish accumulation of wealth often overshadows the welfare of others (Shihab, 2022).

### **Thematic Convergence: Redistribution of Wealth**

The Qur'anic principle of wealth distribution closely aligns with Marx's critiques of capitalism and economic inequality. Both Shihab and Marx argue that justice cannot be realized as long as capital remains concentrated in the hands of a few, and the working class or marginalized groups continue to bear the burden of exploitation. While Shihab emphasizes moral and spiritual responsibility, Marx's approach is materialistic, calling for a revolutionary change in the economic structure.

For instance, in Surah Al Baqarah (2:261), the metaphor of a seed that grows into a multiplying crop is used to describe the reward of charity. This verse emphasizes the spiritual growth that comes from redistributing wealth the more you give, the more you benefit spiritually. Shihab underscores that wealth redistribution is not only an economic act but a divine obligation, reinforcing both the spiritual and social fabric of society. In contrast, Marx's critique of capitalism suggests that wealth is extracted from the labor of the working class without adequate compensation, resulting in alienation and poverty (Bisuony et al., 2023).

Although both frameworks call for redistribution, the key difference lies in their approaches. Shihab's perspective is deeply rooted in Islamic morality, where individuals are encouraged to share voluntarily and act with compassion, while Marx advocates for the abolition of capitalist structures through revolution. Marx's revolutionary framework can be seen as a more radical response to the problem of inequality, one that demands systemic overhaul. Shihab, however, does not necessarily advocate for such a total transformation of the economic system. He focuses instead on ethical actions and moral reform within the existing societal framework.

At the core of both Islamic social justice and Marxist thought is the redistribution of wealth. Shihab emphasizes that Islamic social justice isn't just a personal virtue; it's a social mandate. Zakat,

sadaqah, and the protection of the rights of the poor and marginalized are essential mechanisms to achieve fairness (Shihab, 2022). However, Shihab also calls for these principles to be institutionalized by the state and society an argument that aligns with Marx's view that true social justice cannot be achieved until the capitalist system is overthrown. Both ideologies agree on the need for wealth redistribution, but their methods differ.

Marx's class struggle theory adds an urgency that Shihab's interpretation does not necessarily share. For Marx, the state under capitalism is an instrument of class oppression; therefore, it cannot be relied upon to implement true social justice. Instead, Marx calls for the working class to revolt and overthrow the existing social order. Shihab, however, believes that the transformation of society must begin with individual responsibility a bottom up approach that fosters solidarity and compassion. Shihab's call for reform works through moral transformation within individuals and communities, while Marx's vision involves a top down revolution.

### **Bridging the Gap: Towards a Synthesis?**

So, what's next? Can Islamic social justice and Marxism be reconciled in a way that builds bridges between their differing approaches? Perhaps, yes. While Shihab emphasizes gradual transformation, focusing on moral responsibility, and Marx advocates for revolutionary upheaval, the core of both ideologies is a shared desire to address the root causes of inequality. In fact, one might argue that both frameworks can complement each other if viewed as two parts of a whole.

Islamic spirituality and Marxist materialism don't have to be in opposition they can be synergistic, working together to create a more just society. Islamic socialism, as Tan Malaka and others have shown, has the potential to be a powerful hybrid of Islamic principles and Marxist ideals, advocating for social change that is both spiritual and material (Uddin, 2023).

By leveraging both frameworks, we may discover new pathways toward justice, where moral principles guide revolutionary action, and material change creates ethical reform. Both Shihab and Marx call us to transform society, but where they differ lies in the methods one emphasizes personal ethics and the other, structural revolution. Perhaps the future of social justice lies in bridging these gaps, using both spiritual and material forces to guide us towards a more equitable world.

In comparing Shihab's Qur'anic social justice with Marx's materialist critique, we find significant common ground in their focus on wealth redistribution, support for the marginalized, and social solidarity. While Shihab's framework leans toward spiritual and ethical solutions through moral responsibility, Marx's vision calls for radical structural change. Despite these differences, both frameworks offer valuable perspectives on how to address economic inequality, social exploitation, and the marginalization of the oppressed. The integration of these perspectives could lead to a comprehensive approach that combines spiritual ethics with material change, offering a potential pathway to true social justice.

### **Contemporary Application of Islamic Social Justice and Marxism in Indonesia**

In examining the application of Islamic social justice and Marxist theory to contemporary issues in Indonesia, we must engage with the pressing challenges of wealth inequality, economic injustice, and political corruption. Indonesia, as the world's largest Muslim majority country, presents a fascinating context where these frameworks, rooted in deeply different philosophical traditions, have found relevance. Through the hermeneutic lens, we can better understand how Islamic principles of justice and Marxist critiques of capitalism are not only theoretical but have been actively applied to social movements in Indonesia over time.

Indonesia's growing wealth gap is an issue that can be traced back to the consequences of neoliberal economic policies, which have disproportionately benefited the elite, while millions of Indonesians continue to live in poverty. The Gini coefficient for Indonesia remains high, indicating significant economic inequality, which exacerbates social tensions. Here, both Islamic social justice

and Marxism offer competing solutions for redistribution but with very different approaches. Shihab's interpretation of Islamic social justice emphasizes moral duty and the individual's role in wealth redistribution through zakat and sadaqah. However, as Marx might argue, charity alone can never fully address the systemic exploitation that fuels inequality. The capitalist system, which fosters these inequalities, must be dismantled for true justice to prevail. The hermeneutic approach allows us to see that both perspectives Shihab's and Marx's are not merely theoretical positions but practical responses to the same social injustice: the disparity in wealth and the perpetuation of economic oppression.

### **Wealth Inequality and Economic Justice: The Role of Islamic Social Justice and Marxism**

One of the most significant challenges in Indonesia is the growing wealth gap, as evidenced by the country's high Gini coefficient, which measures income inequality. The concentration of wealth in the hands of a few while millions remain in poverty has led to social unrest. This is where Islamic social justice and Marxist critique of capitalism can offer complementary solutions. According to M. Quraish Shihab, Islamic social justice calls for moral responsibility and institutionalized charity to correct the systemic inequalities in society. Shihab emphasizes that zakat (obligatory charity) and sadaqah (voluntary charity) are not just individual acts of kindness but part of an Islamic obligation that the state must ensure to redistribute wealth (Shihab, 2022). This system is not merely about personal charity; it is about creating a just and equitable system where wealth is shared and distributed fairly, particularly to the marginalized.

On the other hand, Marxism provides a materialist critique of the capitalist system, which is inherently exploitative. Marx argues that the capitalist system concentrates wealth in the hands of the elite by exploiting the working class, which produces the wealth yet receives little in return. Marx's solution to this inequality is not limited to redistribution through charity, but calls for a revolutionary transformation that abolishes the capitalist system and establishes a socialist society where wealth is distributed based on need rather than profit (Bisuony et al., 2023). While Islamic social justice encourages moral reform through Islamic charity, Marxism advocates for systemic change, calling for the overthrow of capitalism and its replacement with a classless society.

Both frameworks address the same issue of economic inequality, yet Islamic social justice focuses on individual moral duties and state regulated charity, while Marxism calls for revolutionary change. In Indonesia, where neoliberal economic policies have deepened wealth inequality, the Islamic approach to wealth redistribution and Marxist analysis of capitalism both challenge the current economic system. The shared concern for equitable wealth distribution connects the two theories, though their methods for achieving justice are starkly different.

### **Political Corruption and Governance: Islam, Marxism, and State Responsibility**

Indonesia's political corruption continues to hinder efforts toward economic justice. Despite the transition to a democratic system, corruption remains pervasive, with political elites continuing to benefit from patronage networks that prioritize personal interests over the public good. Islamic social justice, as interpreted by Shihab, offers a moral framework for good governance, emphasizing that leaders must govern with justice, ensuring that public resources are used to benefit the marginalized. Shihab's interpretation of the Qur'an emphasizes accountability for leaders and stresses the importance of equitable wealth distribution. According to Shihab, political leaders must act as guardians of social justice, ensuring that the poor and marginalized receive fair treatment and resources (Shihab, 2022).

In contrast, Marxism views political corruption as an inherent feature of capitalist governance. Marx argued that the state under capitalism is an instrument of class oppression, designed to protect the interests of the capitalist class and preserve economic inequality. According to Marx, political corruption is not simply a moral failure but a structural feature of the capitalist system, which ensures that the ruling class retains its privilege and power. Marx's solution to political corruption is not reform but revolution a complete overhaul of the state and its functions (Bisuony et al., 2023). Marx's

call for the overthrow of capitalist structures and the redistribution of power aligns with the need for structural reform in Indonesia's political system.

Both frameworks offer important critiques of political corruption, though their solutions differ. Islamic social justice calls for moral reform in governance, with an emphasis on accountability, while Marxism calls for a revolutionary transformation of the capitalist state to eliminate the corruption inherent in capitalism.

### **Social Movements in Indonesia: Islamic Social Justice and Marxism**

Social movements in Indonesia, influenced by both Islamic and Marxist ideologies, have played a significant role in advocating for economic justice and political reform. Nahdlatul Ulama (NU), Indonesia's largest Islamic organization, has long advocated for social justice through Islamic principles of solidarity and equitable wealth distribution. NU's welfare programs, focusing on education, poverty alleviation, and economic development, resonate with Shihab's interpretation of Islamic social justice. These programs call for greater governmental responsibility in addressing inequality and ensuring that Islamic values of care and justice guide the nation's policies (Uddin, 2023; Arif, 2020).

On the other hand, Marxist inspired movements in Indonesia have traditionally focused on class struggle and the need for revolutionary change to dismantle capitalist structures. The Indonesian Communist Party (PKI), before it was crushed in the 1965 anti communist purge, advocated for land reform, workers' rights, and the redistribution of wealth. Contemporary labor unions continue to fight for higher wages, better working conditions, and greater workers' rights, drawing on Marxist principles of economic redistribution and class struggle. These movements argue that capitalism, driven by multinational corporations and neoliberal policies, perpetuates exploitation and social inequality, calling for systemic change to ensure social justice (Bisuony et al., 2023; Arifi et al, 2022).

Although Islamic social justice and Marxism have distinct methodologies moral responsibility versus revolutionary change they both emphasize economic redistribution, the empowerment of the marginalized, and the need for structural change. By integrating both Islamic ethics and Marxist analysis, Indonesia can develop a comprehensive framework for addressing social justice that blends spiritual guidance with material transformation.

For instance, Islamic ethics can guide moral leadership and accountability, while Marxism provides the structural framework to critique capitalism and propose solutions for systemic injustice. The combination of Islamic socialism (as seen in figures like Tan Malaka) with Marxist thought can lead to a more holistic and inclusive approach to tackling Indonesia's economic and political inequalities.

Both Islamic social justice and Marxism offer critical insights into how economic inequality and political corruption can be addressed in Indonesia. While Islamic principles focus on moral transformation through ethical governance and wealth redistribution, Marxism calls for systemic change and the overthrow of capitalist structures. By integrating these two frameworks, Indonesia can move toward a more just and equitable society, where both spiritual and material dimensions of social justice are realized.

### **Integrating Islamic Social Justice and Marxism for Contemporary Solutions**

The combination of Islamic social justice and Marxism offers an insightful and dynamic framework for addressing modern social issues such as economic inequality, social injustice, and oppression. In Indonesia, where economic disparity continues to grow despite rapid development, integrating Islamic ethical teachings with Marxist critiques of capitalism can provide both moral and structural solutions to these entrenched problems. Through the analysis of key Qur'anic verses related to wealth redistribution, solidarity, and the rights of the oppressed, we can craft a more holistic approach that combines both spiritual and systemic reforms.

## Examining Qur'anic Teachings on Wealth Redistribution and Justice

One of the foundational Qur'anic verses on social justice is Surah Al Baqarah (2:261), which compares charity to a seed that grows into a multiplying crop:

*“The example of those who spend their wealth in the way of Allah is like a seed of grain which grows seven ears, each bearing a hundred grains. Thus Allah multiplies for whom He wills” (Qur'an, 2:261).*

In this verse, charity (particularly zakat and sadaqah) is not only a moral duty but also a tool for social transformation. Shihab's interpretation emphasizes that zakat is a form of economic justice that addresses the systemic inequalities in society, ensuring that wealth circulates rather than being hoarded by the few. For Shihab, this process of redistribution is a divine mandate, not just a personal moral act. It's something that should be institutionalized, and the state must ensure that the rich share their wealth with the poor, ensuring societal fairness.

In contrast, Marxist thought critiques capitalism for creating class divisions, where wealth is concentrated in the hands of the few, leaving the majority in poverty. From a Marxist perspective, charity, although beneficial, does not tackle the root of economic inequality. Instead, Marxism calls for revolutionary transformation, where the capitalist system is dismantled and replaced by a system of shared ownership. The key difference here is that while Shihab advocates for moral responsibility within the current economic system, Marx insists that only a radical restructuring of the system can achieve true social justice.

Thus, Islamic social justice and Marxist theory share a common goal of wealth redistribution, but while Shihab's framework focuses on moral actions and community solidarity, Marxism pushes for a structural revolution to address the capitalist oppression that keeps wealth and power in the hands of a few.

## Rights of the Marginalized: Empowering the Poor and Oppressed

Another critical aspect of Islamic social justice is its emphasis on the rights of the marginalized. A significant verse in this regard is Surah At Tawbah (9:60), which outlines those entitled to zakat:

*“Alms are for the poor, the needy, those who are employed to collect them, for those whose hearts are to be reconciled, for those in slavery, for those in debt, for those who struggle in the cause of Allah, and for the traveler an obligation from Allah. And Allah is All Knowing, All Wise” (Qur'an, 9:60).*

Here, the Qur'an clearly sets out the social obligations of the Muslim community to care for the marginalized the poor, orphans, slaves, and travelers. Shihab interprets this as a fundamental principle of Islamic social justice, where zakat is not a voluntary act of kindness, but rather a divine obligation to ensure the welfare of those who are most vulnerable. In Shihab's view, the state must play an active role in implementing these principles, ensuring that wealth is distributed justly and that the needs of the marginalized are met.

From a Marxist perspective, the issue of marginalization is tied directly to the capitalist system, which thrives on the exploitation of the working class and the oppression of the poor. Marx's theory posits that class struggles are the driving force behind societal conflict, with the working class being systematically exploited by the capitalist elite. Marx would argue that true social justice cannot be achieved until the capitalist system is overthrown, and wealth is redistributed through socialist means, where resources are allocated according to need, not profit.

Therefore, both Shihab's interpretation and Marxist thought agree on the rights of the marginalized but differ in their approach: Shihab advocates for moral action and institutionalizing justice through Islamic principles, while Marx calls for a revolution to dismantle the capitalist system that perpetuates the oppression of the poor.

## Community Solidarity and Collective Action

Islam also emphasizes community solidarity as a core value in achieving social justice. In Surah Al Ma'un (107:1-7), the Qur'an criticizes those who do not fulfill their moral responsibility to help the poor:

*"Have you seen the one who denies the Recompense? For that is the one who drives away the orphan and does not encourage the feeding of the poor. So woe to those who pray but are heedless of their prayer" (Qur'an, 107:1-7).*

This verse stresses that true faith and righteousness cannot be separated from social action. Shihab's interpretation underscores that community solidarity is not optional but a moral obligation for every Muslim. This means that social justice is a collective responsibility, where individuals, communities, and the state must work together to ensure that the poor and needy are cared for (Arif, 2018;2019).

Marxist theory, similarly, calls for solidarity among the working class as a means of resisting capitalist exploitation. Marx argues that only through collective action can the working class overthrow the capitalist system and ensure that economic resources are redistributed fairly. Class unity is a core tenet of Marxist ideology, and it is the foundation for revolutionary action.

Here, the overlap between Islamic solidarity and Marxist class struggle becomes clear: both emphasize community action and solidarity to address the systemic inequalities of their respective societies. Islamic social justice calls for moral action to care for the poor, while Marxism calls for collective revolutionary action to dismantle the capitalist systems that perpetuate oppression.

### **Sinthac Model: Proposed Integrated Approach**

The proposed Sinthac model aims to integrate both Islamic social justice and Marxist principles to create a comprehensive approach to solving economic inequality and social injustice in Indonesia. The model combines moral reform and structural transformation, offering both individual and systemic solutions to address the needs of the marginalized and oppressed.

#### **Key Elements of the Sinthac Model:**

##### **1. Moral and Structural Reform:**

The model proposes the integration of Shihab's emphasis on moral responsibility (through Islamic charity) with Marx's critique of capitalism. While Islamic ethics guide personal charity and community welfare, Marxist critiques address the structural reform needed to eliminate capitalist oppression. Together, they create a comprehensive moral framework for individual and social transformation.

##### **2. Institutionalizing Wealth Redistribution:**

In this model, Islamic charity (such as zakat and sadaqah) is institutionalized within the broader framework of Marxist economic reform. State run programs that prioritize the marginalized will ensure equitable wealth distribution, eliminating the disparities between the wealthy elite and the working class. Islamic moral teachings will guide these reforms, ensuring they align with ethical standards of justice and fairness.

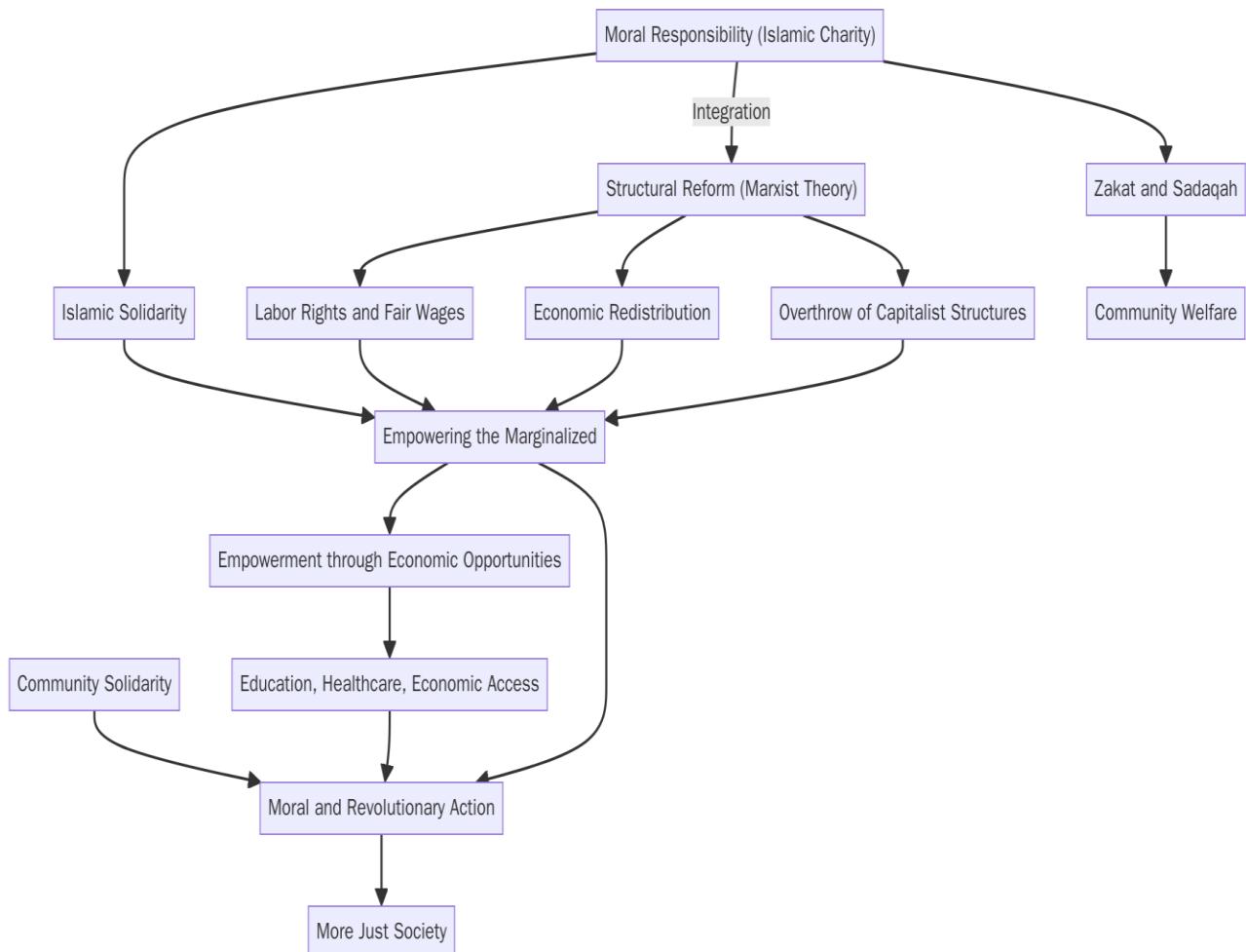
##### **3. Empowering the Marginalized:**

Empowerment is key in both Islamic social justice and Marxism. The Sinthac model proposes ensuring economic opportunities for the poor through a framework of zakat combined with labor rights and fair wages, as advocated by Marx. The state must implement policies that provide equal access to education, healthcare, and economic opportunities for all citizens, especially the disenfranchised.

##### **4. Community Solidarity through Collective Action:**

Finally, the Sinthac model calls for community solidarity to address systemic injustices. This can be achieved through Islamic solidarity, which calls for moral responsibility for the needy, and Marxist solidarity, which promotes class unity to fight capitalist exploitation. The model encourages both moral transformation and revolutionary action to build a more just society.

Here is a graphical representation of the Sinthac model, outlining the integration of Islamic social justice and Marxist principles:



**Figure 1. Sinthac Model: An Integrated Approach to Social Justice**

This diagram illustrates Sinthac's model of integrating Islamic and Marxist principles of social justice in addressing social injustice and economic inequality, particularly in Indonesia. The Sinthac model offers an integrated approach to addressing economic inequality and social injustice in Indonesia by combining Islamic social justice and Marxist principles. This model emphasizes both moral reform and structural transformation, providing practical solutions to the economic challenges facing the marginalized. By combining ethical responsibility with revolutionary change, we can create a more just and equitable society where economic justice is accessible to all.

## CONCLUSION

The integration of Islamic social justice and Marxist principles provides a powerful, multifaceted framework for addressing economic inequality, social injustice, and political corruption in Indonesia. Both frameworks, though originating from different intellectual traditions, share common concerns regarding wealth concentration, the exploitation of labor, and the marginalization of the poor. While Islamic social justice, as interpreted by Shihab, emphasizes moral responsibility

and charitable acts, Marxism calls for a radical transformation of the capitalist system to address the structural causes of inequality.

Through an in-depth analysis of key Qur'anic verses, we see how Islamic teachings align with Marxist critiques on the need for wealth redistribution, the rights of the marginalized, and the importance of community solidarity. Shihab's interpretations encourage individual responsibility and moral reform, while Marxism advocates for revolutionary change and the dismantling of oppressive structures. By integrating these two approaches, we can develop a holistic framework that balances individual moral transformation with systemic change.

The Sinthac model offers a practical and actionable approach to implementing this integrated framework in contemporary society. By institutionalizing wealth redistribution, empowering the marginalized, and fostering community solidarity through collective action, this model proposes a comprehensive solution to Indonesia's social problems. It combines Islamic ethics of charity and solidarity with Marxist critiques of exploitation and class struggle, providing a blueprint for a just and equitable society. Ultimately, the integration of Islamic social justice and Marxist thought presents a path toward a more inclusive society, where economic justice and social transformation go hand in hand, benefiting both the individual and the community.

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