



PRINCIPLES OF JUSTICE IN ETHICS FROM NURCHOLISH MADJID'S PERSPECTIVE

Abstract: This research discusses the principle of justice in ethics from the perspective of Nurcholish Madjid, a contemporary Muslim philosopher known for his progressive and liberal thinking. The main focus of the research is to understand the concept of ethics according to Nurcholish Madjid, the principle of justice in the perspective of Islamic ethics that he promotes, integrating the values of justice in Nurcholish Madjid's thought and its implementation in the life of contemporary society. This research aims to identify and analyze how the concept of justice is carried out by each individual. The justice that Nurcholish Madjid refers to is something that has an urgency regarding humanity, equality, and resolving injustice. To analyze this, the concept of ethics according to Nurcholish Madjid's view will be studied in the context of his philosophical thinking which includes the principles of justice, economics and social relations. The method used involves a philosophical approach of analysis by exploring the major works of Nurcholish Madjid and relating them to the complex situations that individuals face with contemporary moral challenges. According to Nurcholish Madjid, justice should be an intellect that needs to be developed in social life for the creation of positive habits that should be normalized. This just action is an attitude that does not exclude the rights and obligations of individuals and is based on human equality (egalitarianism).

Keywords : Ethics, Principles of Justice, Nurcholish Madjid, Islam

Author:

Hafis Abdillah Karim¹

Affiliation:

¹UIN Fatmawati
Sukarno Bengkulu,
Indonesia

**Corresponding
author:**

hafisabdillahkarimh
@gmail.com

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Abstrak: Penelitian ini membahas prinsip keadilan dalam etika perspektif Nurcholish Madjid, seorang filosof muslim kontemporer yang terkenal karena pemikirannya yang progresif dan liberal. Fokus utama pada penelitian adalah untuk memahami konsep etika menurut Nurcholish Madjid, prinsip keadilan dalam perspektif etika islam yang diusungnya, mengintegrasikan nilai-nilai keadilan dalam pemikiran Nurcholish Madjid dan implementasinya dalam kehidupan masyarakat kontemporer. Penelitian ini bertujuan untuk mengidentifikasi dan menganalisis cara konsep keadilan yang dilakukan oleh setiap individu. Keadilan yang dimaksud Nurcholish Madjid adalah sesuatu yang memiliki urgensi mengenai kemanusiaan, kesetaraan, dan menuntaskan ketidakadilan. Untuk menganalisis hal ini, konsep etika menurut pandangan Nurcholish Madjid akan dikaji dalam konteks pemikiran filosofisnya yang mencakup pada prinsip keadilan, ekonomi dan hubungan sosial. Metode yang digunakan melibatkan pendekatan filosofis analisis dengan mengeksplorasi karya-karya utama dari Nurcholish Madjid dan mengaitkannya dengan situasi kompleks yang dihadapi individu dengan tantangan moral kontemporer. Menurut Nurcholish Madjid, keadilan hendaknya menjadi akal budi yang perlu dikembangkan dalam kehidupan bermasyarakat untuk terciptanya kebiasaan positif yang harus dinormalisasikan. Tindakan adil ini menjadi sikap yang tidak menyampingkan hak dan kewajiban dari individu serta didasarkan pada persamaan manusia (egalitarianisme).

Kata kunci: Etika, Prinsip Keadilan , Nurcholish Madjid, Islam



INTRODUCTION

There is a form of openness in accepting culture and ways of thinking that free humans to express their actions, leading to understandings that are not relevant to the realization of existing norms. The role and function of Islam is starting to be abandoned and understood in a closed and static way because of the modernization that has occurred which has an impact on changes in behavior between human beings. Problems that concern humans ranging from social and racial discrimination, subordination, and marginalization are forms of injustice.

Nurcholish Madjid is an Indonesian Muslim scholar who is known for his critical, progressive and modern thinking. One of his famous thoughts is about the principles of justice in ethics. Based on Nurcholish Madjid's perspective, justice is a structural value that must be upheld by every individual. In his thoughts, Nurcholish Majdid emphasizes the importance of maintaining a balance between rights and obligations, respecting the rights of every human being, and being tolerant of each other. In Nurcholish Madjid's view, justice is not only important in social life in society but also in religion. Nuscholish Madjid also believes that justice is a human value that is in harmony so that it gives birth to justice as a configuration of Human Rights (HAM). So in religious life, justice must be upheld and applied in every aspect of life.

Then in his thoughts about Islam, Islam must be interpreted in a way that is relevant to modern life today. The principle of justice is an important aspect in his ethical thinking, which emphasizes the importance of treating other people fairly and equally. This principle is also reflected in his political thinking which emphasizes the urgency of democracy, human rights and social justice. In his view, justice is a fundamental principle that must guide all aspects of human life, including politics, economics and social relations. Nurcholish Madjid also believes that justice is very important to create a just

and equitable society based on the principles of equality , freedom and human dignity.

This research uses library research methods and descriptive analysis which is carried out by collecting data from journals or articles and library sources related to this research. Apart from that , this research will include an analysis of relevant literature to support research entitled "Principles of Justice in the Ethics of Nurcholis Madjid's Thoughts". This data collection technique was taken from the works of Nurcholish Madjid which discusses the principles of justice in ethics and analysis of the concepts used by Nurcholish Madjid in his thoughts about the principles of justice which include equality, responsibility , brotherhood and so on. In conducting a literature review , researchers also used content analysis techniques to identify the main themes that appear in Nurcholish Madjid's work. All data presented comes from library data in the form of books, journal articles, etc.

Several studies conducted by previous researchers regarding the principles of justice in Nurcholis Madjid's ethical perspective from various views. Among them is a journal with the title "Modern Islam and Social Justice in Nurcholis Madjid's View". This journal discusses the issue of the form of accountability of every human being in the world and in the afterlife , explains the inclusive role of religion, responds to the problems of modernization in life, social justice, heterogeneity and Pancasila from Nurcholish Madjid's perspective. He believes that Islam, with its policies on human values and social justice, is capable of addressing humanitarian problems. Nurcholish Madjid believes that Islam is a religion that is responsible , logical, open and equal in seeing human values as actions to create a just, moral and tolerant society. Islam is a humanitarian religion that allows every idea or thought whose aim is to uphold justice and humanity.



Attitudes and creative thinking are the keys to the development of Islamic thoughts to create reform (Sulbi, 2021) .

Based on the explanation above , this research is a research formulation, namely there is a problem formulation, statement and research objectives. The formulation of the problem in this research is the principle of justice in the ethical thought of Nurcholish Madjid. The main question of this research is about biography and the concept of justice in ethics according to Nucholis Madjid. This research aims to discuss the Principles of Justice in Ethics from Nurcholish Madjid's Perspective. It is hoped that this research will add new insights and provide a valuable contribution to the development of the principles of justice in ethics according to Nurcholish Madjid's perspective.

DISCUSSION

1. A Short History of Nurcholish Madjid

Nurcholis Madjid or often called Cak Nur is a liberal thinker who was born on March 17 1939 in Jombang , East Java. He was raised and grew up in a boarding school environment. During his life, apart from being active in Islamic thought , he was also active as chairman of HMI until his death on August 29 2005. His father was H. Abdul Majdid, a Muslim who came from Tebu Ireng in Jombang and was still related to KH Hasyim Asy'ari who was the founder of Nahdatul Ulama (NU) and Rais Akbar NU, namely Abdur Rahman Wahid's grandfather. His mother was a student of KH Hasyim Asy'ari and the daughter of an organizer of the Islamic Trade Company (SDI). At that time , SDI was led by kyai from NU. Then NU joined Masyumi , Nurcholish Madjid's father also joined Masyumi. After that, in 1952 NU no longer joined Masyumi but his father did not return to NU and preferred to stay in Masyumi because he

remembered KH Hasyim Asy'ari's advice that Masyumi was the only legitimate Islamic community in Indonesia. (Muhammedi, 2017.32) .

Based on his educational history , Cak Nur received his basic education at two schools, namely Al-Wathaniyah which was managed by his parents and at the People's School (SR) in Mojoanyar, Jombang. Then the basic education he underwent was the beginning of the provision of the formation of his intellectual embryo. His educational background until he studied at the University of Chicago shows that his intellectual career as a Muslim thinker built a youthful image at that time. Nurcholish Madjid's great contribution to the development of the world of science , education and renewal of thought in Islam has been demonstrated factually by establishing the Paramadina Waqf Foundation in 1986. (Khaeroni, 2021.181-182) .

2. Nurcholish Madjid's works

In this discussion , the works of Nurcholis Madjid cannot be presented in their entirety, but some of his works are presented which are thought to be representative enough. The following are works by Nurcholish Madjid, among others:

- a. *Islamic Intellectual Treasures* , first published by PT Bulan Bintang in 1984 in Jakarta. This book is the idea of Nurcholish Madjid. The editing of this book is intended to introduce Nurcholish Madjid's conception and provide an elaboration on the glory of Islam at that time for the Islamic generation. Apart from that, this book also inspires its readers by introducing several previous Islamic philosophers, namely Al-Kindi (258 H/870 AD), Al-Asy'ri (d. 300 H/913 AD), Al-Farabi (d. 337 H/950 AD), Ibn Sina (d. 428 H/1037 AD), Al-Ghazali (d. 505 H/111 AD), Ibn Rushd (d. 594 H/1198 AD),



- Ibn Taymiyyah (728 H/1328 AD), Ibn Khaldun (808 H/1406 AD), Jamal Al-Din Al-Afgani (1255 H-1315 H/1839 M-1897 AD) and Muhammad Abduh (1262 H-1323H/1845 AD-1905 AD). (Madjid , 1984).
- b. *Modern Islam and Indonesianness* , published by Mizan in 1987 in Bandung. Nurcholish Madjid's work has been printed 11 times. This book describes Nurcholish Madjid's writings regarding modernization in Islam and the situation in Indonesia. This book provides an overview of solutions for Islamic and Indonesian religion. This book is a thinker's introduction to universal and in-depth studies that include Islamic modernity and Indonesianness. (Madjid , 1987).
 - c. *Islamic Doctrine and Civilization: A Critical Study of Issues of Faith, Humanity, and Modernity* , published by Paramadina in 1999. In this book, Nurcholish Madjid explains faith and the emancipation of human dignity , integrating the importance of aspirational Islamic teachings to bring about change and explaining how humans have transcendental life goals that are based on faith and piety. (Madjid , 1999).
 - d. *Islam, the Religion of Civilization: Building the Meaning and Relevance of Islamic Doctrine in History* , published by Paramadina in 1995 in Jakarta. In this book, Nurcholish Madjid explains how Islam and the codification of the Al-Qur'an through a historical approach , renewal and reinterpretation have made people wrong in observing the Islamic religion. Then in this book, Nurcholish Madjid also hopes that Indonesian people will return to the true teachings of Islam . (Madjid , 1995).
 - e. *Islamic Political Ideals in the Reformation Era* , published by Paramadina in 1999 in Jakarta. The contents of the book explain Nurcholish Madjid's ideas regarding the political side , democracy, nation and statehood in



Indonesia. Then state the problem with an opinion that is easy to digest. Then he linked his argument to issues involving justice and political ideals in Indonesia.

3. Nurcholish Madjid's Understanding of Ethics

Discussions about ethics itself are no stranger to how it relates to individual behavior and cognition. From this view it is clear why ethics is needed in everyday life to give importance to everything that is done with good teaching, to make oneself a role model for practice. So what is the conception of ethics from Nurcholish Madjid's view?

The interpretation of ethics from the branch of philosophy is the science of what is commonly done or the science of cultural customs which describe values, morals about good and bad. (Sagala, 2013:11). Ethics also makes humans have the knowledge of how to treat, act and understand how to be tolerant between fellow humans and provides an explanation that something must be done with rules and norms that relate to procedures aimed at achieving happiness, harmony and an ideal life. The word ethics is a word that comes from the Greek word *ethos*, which means custom. (Sagala, 2013:11). In the Islamic context, ethics is called *akhlaq*, which comes from the Arabic plural of the word *khuluq* which means cultural customs, behavior, character, nature, manners and religion. (Alfan, 2011:7). From this understanding, it can be concluded that ethics is a science that examines the character or behavior of individuals which is seen as the character values of individuals based on good and bad behavior. Globally, ethics is often equated with morals. Based on the source, ethics and morals have differences, ethics originates from reason, whereas morals originate from customs. (Sukron, 2021:19). The definition of ethics according to Muhammad Ibn Zakariyya ar-razi, who in his thinking has a theological understanding, means that it can be assessed



as whether a person's good or bad behavior depends on the final consequences of that moral action. (Hamdani, 2020.171) .

Ethics in the treasury of Islamic thought is usually included in practical philosophy (al-hikmah al-'amaliyah) which talks about everything "as it should be" which is based on theoretical philosophy (al-hikmah al-'amaliyah) which discusses everything "as it should be" existence" is included in metaphysics. (Abdullah , 2020.7). According to Nurcholis Madjid, the definition of ethics is a moral foundation that includes the principles of justice , equality and togetherness in the context of social life. According to his thoughts , Nurcholish considers that ethics coincides with religious, social and cultural values and forms a moral foundation that brings harmony between individuals and society. In this way, ethics becomes a regulation of how people should act and regulates what humans actually do. Ethics is the cause of moral matters occurring by individuals because they desire what they think. Enabling it to generate positive behavior and high dedication regarding this matter.

4. Principles of Justice in Ethics from Nurcholish Madjid's Perspective

The definition of justice is an essential theory of the basis of law , if there is no justice then the law is unethical and is called law. Justice is also something conceptual which is interpreted as fair character or behavior or actions. The Islamic view of justice itself is a word that comes from Arabic, namely "adl" which means having morals in balance. This balance includes rights and obligations and consistency with fellow living creatures. Justice is essentially treating individuals or other people according to their rights for the obligations they have carried out. What is the right of every person is to be accepted and viewed according to the same dignity and worth in the eyes of God Almighty. Human rights are



the rights that humans need for their survival in society. (Almubarak, 2018) . The word fair is also interpreted as being impartial or neutral , choosing the truth, and being fair or not arbitrary. (Department of National Education, 2008.12) . Justice itself in Islam is inclusive, consisting of economic justice , social justice and political justice. The position of justice in Islam is a principle that is upheld because it is a command that must be upheld and implemented in the order of life.

Nurcholish Madjid explained that the idea of the validity of Islamic teachings is to uphold justice, which is the same as the sacred duty of the prophets. This principle of justice is the humanitarian and social political foundation of the Islamic religion itself. In this case, it explains that a fair attitude is a form of action that reflects the nature of Tawaduk so that it makes a human being have a high level with thoughts that bring renewal to a universal scope. Justice in Nurcholish Madjid's concept of thought is an action that includes social life without discriminating against other people , which is the basic attitude of unity to create peace and contribute to each other in order to strive for openness and mutual tolerance between religious communities. Interpreting the explanation from Nurcholish Madjid's perspective, the position of justice is something that is urgent to gain a sense of belonging to racial, social and cultural differences to support each other and accompany the unity of the Indonesian nation and state as the ideals of the 1945 Constitution regarding social justice.

The articulation of the principle of justice in Nurcholish Madjid's ethics directs every individual to their morality to jointly uphold religious social ethical values. Social ethics is defined by Nurcholish Madjid as when members of society can live with uninterrupted enjoyment , by not following or justifying their own individualistic desires. (II & Theory,



2003:57) . Which means that every society with an attitude of tolerance is able to control itself by understanding that there are rights and obligations of other people. The culture that is increasingly developing in people's lives makes the human side questionable because of the lack of justice as a principle in ethics. The sense of socialism and idealism (balanced) as a way of behaving, examples of acts of justice which are the prospects for realizing the ideals of the Islamic religion, namely a society with social justice, are starting to be abandoned and sometimes become mere formalities, even the actions are not implemented in life.

Nurcholish Madjid explained that life must be balanced with the guidance of the word "adl" which means balance (justice). In the context of the modern world, this balanced action according to Nurcholish Madjid's thoughts is like human equality (egalitarianism), which characterizes the spirit of Islam and a sense of socialism with awareness of the existence of God Almighty as a reflection on the intentions and meaning of life for all of His creation. This command of justice is found in QS. An-Nahl verse 90 requires every human being to be fair and wise towards others, to do what is makruf (virtue) and abstain from what is evil.

This message to be fair becomes an awareness of the nature of Taqwa that every individual needs to have. Because this attitude makes it easier for humans to be friendly between fellow religious believers, makes it easier to do things through social interactions that bring together all of humanity and reduces social jealousy that exists in the family, school and community environment, thereby giving birth to peace and a harmonious and prosperous life. The realization of justice can be seen from how justice is enforced. In the theory of political ethics, Nurcholish Madjid states that there are three values that are compatible with religion, namely justice , pluralism and democracy. (Verawati, 2016:63) . It is explained that here justice is very much intended for the running of a political system

based on Pancasila. Indicating that this fair attitude does not only cover the political field, but based on Nurcholish Madjid's view of ethics, it is found in the social and religious fields. Regarding the existence of justice in the social and political scope narrated by Nurcholish , he gives a message about justice which includes equality, responsibility responsibility, and brotherhood. The equality interpreted by Nurcholish Madjid is a form of awareness of the dedication that must be applied.

5. Implementation of the Principles of Justice in Nurcholish Madjid's Ethics in Contemporary Life

Regarding social issues that occur among society today, there are many justice problems starting from discrimination to issues regarding justice which have only become a formality, causing the intensity of justice to decrease. The increasing problem of justice means that individuals have minimal awareness of their rights and obligations. The human side is often not connected to what is done. Pursuing justice matters on your own sometimes produces inappropriate results. The application of applicable laws tends to be ignored because the level of acceptance as awareness that this is an individual's right means that other people do not get justice. So what should be the attitude , do the regulations apply to everyone and is it possible to get the same treatment on different occasions and in different environments?

In his work entitled *The Ideals of Social Justice in Islam*, Nurcholish Madjid reveals that justice is based on human equality (egalitarianism). (Madjid , 2019:161). In this case, it means that actions reflect justice not only in terms of religion but also from different ethnicities , races and cultures. We should implement the rules and norms that apply as principles that regulate how we act and awareness that is the



prospect of realizing human beings who are rational and do not harm others. Bonds of action that regulate procedures for acting have realized the values of justice , humanity and decency that individuals have in a universal scope. This rule does not only talk about rights and obligations, including human opportunities themselves. The creation of justice is based on our desire to do something as we should. So carrying out justice is our obligation to create a just , inclusive and sustainable society. Acts of justice certainly do not only cover social society but in the context of religion, politics and other fields. Thus, fair treatment is really needed in life because of its urgent role, the consequences of acting fairly can foster a positive culture that will apply a tolerant attitude. to minimize acts of injustice in human life.

CONCLUSION

Nurcholish Madjid , an Indonesian Muslim scholar who is famous for his liberal and progressive thoughts. Nurcholish Madjid or known as Cak Nur revealed that ethics includes the principles of justice , economics and social relations. Nurcholish Madjid's articulation of the principles of justice, understanding of ethics, unites thoughts and views of justice in a conceptual framework that is relevant to the social context. According to Nurcholish Madjid, the concept of justice is an action without discrimination , regardless of religion, race, ethnicity and culture. So that it will give birth to harmonious relationships in life as the ideals of the Indonesian nation from the 1945 Constitution regarding social justice. According to Nurcholish Madjid, justice is not just a theoretical concept but must be reflected in the actions and values adhered to by society.

Justice should be a common sense that needs to be developed in social life to create positive habits that must be normalized. This fair action is an attitude that does not disregard individual rights and obligations.

According to Nurcholish Madjid, justice is based on human equality (egalitarianism). The implementation of justice also involves collaboration from the community as a firm action to resolve injustice in Indonesia. So that it gives birth to wise changes in behavior to meet the basic unity of the third principle of Pancasila and the ideals of Islam on the command to be fair.

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