

RELEVANCE OF THE CONCEPT OF JUSTICE IN THE ECONOMIC PRINCIPLES OF ISLAM

Sri Wahyuni ¹
Ari Asriadi ²

^{1,2}Universitas Islam Negeri Sumatera Utara
(e-mail: rumahyunikreatif@gmail.com)

Abstract: *This study aims to analyze the relevance of the concept of dignified justice in Islamic economic principles. The method used in this study is qualitative research on the basis of writing references. This aspect is taken to elaborate more specifically the views of experts and research both on dignified justice and on the principles of Islamic economics. The sources that researchers use are sources related to themes obtained from journals, books, both national and international which have been published in the last five years. The results of this study show the concept of dignified justice urgent in principle economy Islam. Draft this emphasize treatment which same and fair for all people without except and ensure that all individual and group Public own chance which same for reach well-being economy. Besides that, draft this also role urgent in management source power natural and economy with ensure that source power the used in a manner fair and equally for whole stakeholders interest.*

Keywords: *Dignified justice, Islamic Economic Principles, System Economy*

Introduction

Justice with dignity is a principle which states that everyone has the right to fair treatment and equal dignity before the law and society. It is the foundation of a democratic legal system and is an important concept in legal and political philosophy. Dignified justice emphasizes the need for equal treatment for all individuals regardless of background, gender, religion, or socioeconomic status (Prayuda, 2017; Salfitra et al., 2020) .

One important aspect of dignified justice is equal treatment before the law. All individuals must be punished or respected according to the same rules , without discrimination based on race, sex, sexual orientation, or socioeconomic status. This also includes the right to equal protection of the law and the right to be admitted as a witness in court.

Dignified justice also emphasizes the importance of human rights. All individuals must be protected from discrimination and unfair treatment, and the rights to freedom of expression, religion and assembly are recognized. This also includes the right to obtain proper education and decent work without discrimination (Disantara, 2021; Hukum et al., 2020) .

Overall, dignified justice is an important concept in a just society. It emphasizes the importance of equal and fair treatment of all individuals, as well as protecting human rights. This is a basic principle of any good legal system and the foundation of any just society. (Disantara, 2021; Karim & Maimun, 2021)

Dignified Justice is a legal theory that has several important postulates in the field of law. The intended postulate, among other things, is that law is a system. The system is a unit consisting of several parts but are interrelated. In the system there are several elements or elements that are interrelated with each other in order to achieve the goal. Other postulates include justice that humanizes humans. The theory of dignified justice is based on the soul of the nation. Pancasila is the soul of the Indonesian nation. Pancasila is the basic norm of the state, an important element in the legal system, which is called the Pancasila Legal System. The precepts in the Pancasila precepts are good measures for a legal system. Other elements or elements in the Pancasila Legal System, namely the purpose of law (Disantara, 2021) .

In the economic context, dignified justice is defined as the fair distribution of economic resources and economic benefits in society. This includes equal rights to access education and training needed to pursue a decent career, as well as equal rights to access decent business and job opportunities (Husni, 2020; Karim & Maimun, 2021; Shen, 2022; Wahyuni et al., 2011) .

equal treatment before the law for all business people, without discrimination based on race, gender, sexual orientation, or socioeconomic status. This includes the right to equal legal protection and the right to be accepted as a witness in court (Dukhanin et al., 2018; Muhammad Yafiz, nd) .

In a just economic system, the market mechanism must be regulated in such a way as to realize a fair distribution of economic resources. This includes redistribution mechanisms such as progressive taxes and social programs aimed at reducing economic inequality (Husni, 2020) .

Overall, dignified justice in the economy is an important concept for realizing a just society. It emphasizes the importance of fair distribution of economic resources and economic benefits within society, as well as equal treatment before the law of all business people. This is the basic principle of every good economic system and the foundation of every just society.

In an Islamic perspective, justice is one of the basic principles that is recognized and respected. Justice is defined as giving equal and fair treatment to everyone, without exception, and fulfilling individual and community rights proportionally.

Islam recognizes that justice is the right of Allah and it is the duty of humans to uphold it. In the Qur'an, Allah states that He will not change the fate of a people until they change it themselves. This shows that justice is a human responsibility and that every individual must be responsible for their actions (Karim & Maimun, 2021) .

In the perspective of Islamic economics, justice is defined as the fair distribution of economic resources and economic benefits in society. This includes equal rights to access education and training needed to pursue a decent career, as well as equal rights to access business opportunities and decent work (Dukhanin et al., 2018; Prayuda, 2017; Salfitra et al., 2020) .

Islam recognizes that economic justice is a joint responsibility of the government and individuals. The government must guarantee that all individuals can access the economic resources needed to live decently, while individuals must be responsible for carrying out social and economic obligations (Jafari & Moufahim, 2023) . Based on this view, it is interesting to analyze the concept of dignified justice and its implementation in Islamic economic principles .

Literature Review

Dignified Justice Concept

According to the perspective of Dignified Justice, a system does not allow conflict to occur within it. So that in the philosophy of Dignified Justice there is no antinomie. There is no conflict between justice and expediency. Likewise, there is no conflict between benefits and legal certainty. Justice, certainty, and expediency as legal objectives are a unified balance. Every time the law is discussed, it automatically contains the meaning of justice, as well as certainty and all useful laws (Disantara, 2021) .

Justice is the most important and main goal in law. Talking about justice is the same as talking about the law itself. Even though it is difficult to formulate, discussions about justice have always been the subject of discussion in every school of legal philosophy. Justice can be divided into three types. First, namely general justice or *justitia generalis* or legal justice, namely justice according to the will of the law which must be fulfilled in the public interest (Kameo & Prasetyo, 2020; Murphy et al., 2021; Sourcebook et al., 2007) .

Justice comes from the word just, which means not arbitrary, impartial, not one-sided. Justice can at least be divided into three types, namely general justice or legal justice, special justice, and equity. Legal justice is justice according to law, which must be carried out in the public interest, while at the same time not sacrificing humans as individuals. Special justice is justice on the basis of equality or proportionality. Whereas *aequitas* is justice that is generally accepted, objective and does not take into account the situation of the people concerned (Amini & Fisher, 2023; Lanka, 2023) .

Thomas Aquinas put forward justice by differentiating justice into 2 groups, namely general justice (*justitia generalis*) and special justice. General justice is justice according to the will of the law, which must be carried out in the public interest, while special justice is justice based on equality or proportionality. Special justice is divided into 3 types, namely (Disantara, 2021) :

1. Distributive justice (*justitia distributiva*) is justice that is proportionately applied in the field of public law in general. For example, the state will only appoint a person to be a judge if that person has the qualifications to become a judge;
2. Commutative justice is justice that equates achievements and contra-achievement;
3. Vindicative justice is justice in terms of imposing punishment or compensation in criminal acts. A person is considered fair if he is sentenced to corporal punishment or a fine in accordance with the amount of punishment that has been determined for the crime he committed.

Dignified Justice is a legal theory that has several important postulates in the field of law. The intended postulate, among other things, is that law is a system. The system is a unit consisting of several parts but are interrelated. In the system there are several elements or elements that are interrelated with each other in order to achieve the goal. Other postulates include justice that humanizes humans. The theory of dignified justice is based on the soul of the nation. Pancasila is the soul of the Indonesian nation. Pancasila is the basic norm of the state, an important element in the legal system, which is called the Pancasila Legal System. The precepts in the Pancasila precepts are good measures for a legal system. Other elements or elements in the Pancasila Legal System are legal objectives (Disantara, 2021; Dukhanin et al., 2018) .

Fair Concept in Islamic Economics

Islamic economy is the application of justice. The Qur'an places emphasis on maintaining justice through the wisdom given by the prophets (QS. *Al-Hadiid* [57]: 25). Affirmation equality also covers justice economy and deletion inequality income. God lower Islam as guidelines life in all field, economy, political and social. From facet economy, justice must maintained in two field at a time. Justice in a manner general (adl'am) means realization system and structure political and economy which fair. Region this Becomes not quite enough answer government and government. kindly special, justice (usually adl) refers on application justice in life Muslim Among Muslim and people others (Husni, 2020)

Justice which worthy is principle that every people entitled on treatment which fair and equality in front law and Public. This is base from system law which democratic and draft urgent in philosophy law and political. Justice Valuable emphasize necessity treatment which same for all people, without looked race, type sex, religion, or status social economy.

Part urgent from right basic man is treatment which same in front law. All individual must punished or respected according to rule which same , without discrimination based on race, type sex, orientation sexual or status social economy. This including right on protection which same in lower law and right for testify in court.

justice Precious also emphasize importance right basic man. All people must protected from discrimination and treatment no fair, and right on freedom expression, religious and associate must acknowledged. This also including right on education which worthy and profession which worthy without discrimination. kindly general, justice which worthy is draft urgent in Public which fair. This emphasize importance treatment which same and fair for all people and protection right basic man. This is principle base from system law which good and base from Public which fair (Hasirci & Tuna Ultav, 2020) .

Dignified justice is theory law which own a number of postulate urgent in field law. Postulates which meant, Among other, that law is something system. System is something unity which consists from a number of part which each other related one same other. Something system own a number of element or element which each other related for reach something purpose. Postulates other is justice humanize man. Theory justice dignified originate from soul people. Pancasila is soul nation Indonesia. Pancasila is standard base country, part urgent from system

law which called as system law pancasila. Terms Pancasila is size which good for system law. Element or element other from order law pancasila that is purpose law (Shen, 2022) .

Another view states that justice is a manifestation of orders and prohibitions that are carried out in a balanced way for all mankind without exception (Wahyuni et al., 2011) . Islam views justice as a necessity and absolute necessity as an important element in social and human life . An interesting thing can be seen from Zaki Fuad Khalil's view which states that building good social relations is a form of obligation in the Islamic religion where justice is not always about fulfilling rights but also obligations, especially in Islamic economic entities (Hasirci & Tuna Ultav, 2020) .

A strong Islamic commitment to just brotherhood requires resources that function to carry out *maqashid sharia* , namely providing the basic necessities of life, especially basic needs such as clothing, food, shelter, education and health (Karim & Maimun, 2021) . Fraternity and justice also require that all resources be distributed equally among all people through fair administration (Dukhanin et al., 2018) .

Method

The method used in this study is qualitative research on the basis of writing references (Syaharuddin et al., 2020) . This aspect is taken to elaborate more specifically the views of experts and research both on dignified justice and on the principles of Islamic economics . The sources that researchers use are sources related to themes obtained from journals, books, both national and international published in the last five years (Heriyanto, 2018) and several core sources related to themes published over five years and are still relevant to the study theme. After collecting reference sources, the researcher carries out an elaboration in the form of a qualitative analysis of existing sources and draws an analysis that the researcher uses to see the relevance of the concept of dignified justice in Islamic economic principles.

Result and Discussion

The Narrative of Justice in the perspective of the Qur'an

Narration fair in perspective Al-Qur'an is draft which very urgent and often discussed in book holy this. Al-Qur'an always emphasize treatment which same for all and emphasize that all must treated same in front law. Al-Qur'an also emphasize importance distribution riches and income which fair. Draft zakat introduced in Al-Qur'an for ensure that source power finance distributed in a manner fair in Among they which not enough lucky (Prayuda, 2017; Salfitra et al., 2020) . . In the Qur'an, the concept of zakat was introduced as a way to ensure that economic resources are distributed fairly among the less fortunate. as in QS Al-Hasyr [59]: 7

مَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَالرَّسُولِ وَلِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ
مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا
اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾

Artinya : “*Apa saja harta rampasan (fai-i) yang diberikan Allah kepada Rasul-Nya (dari harta benda) yang berasal dari penduduk kota-kota maka adalah untuk Allah, untuk Rasul, kaum kerabat, anak-anak yatim, orang-orang miskin dan orang-orang yang dalam perjalanan, supaya harta itu jangan beredar di antara orang-orang kaya saja di antara kamu. Apa yang diberikan Rasul kepadamu, maka terimalah. Dan apa yang dilarangnya bagimu, maka tinggalkanlah. Dan bertakwalah kepada Allah. Sesungguhnya Allah amat keras hukumannya*”.

God emphasizes balance when mentioning Wasatan Muslim Ummah, which is that the people have unity, dynamics in motion, direction & purpose, and have collective genre that serves to be mediator & justification. Therefore , equilibrium is a basic ethical principle must be applied to effort & the people (Disantara, 2021) .

Al-Qur'an emphasize importance deal which fair in trading and trading. In Al-Qur'an, draft usury prohibited because looked at as shape exploitation economy which no fair. Al-Qur'an also emphasize protection right basic man. In Al-Qur'an, every individual must respected and acknowledged her rights without discrimination or treatment no fair. Al-Qur'an also emphasize treatment which fair in Thing source power natural. According to Al-Qur'an, source power natural must used in a manner fair and fair to all party and no solely for profit personal (Kameo & Prasetyo, 2020) .

Fair, which means balanced, impartial and gives rights without reducing the slightest bit of legality, putting everything in its place. And read the correct prayer without fear except to Allah SWT. Then determine the truth of the matter to be resolved according to religious law. So right action is action based on truth. In Allah's Word, Surat al-Maidah: 8, which instructs us to uphold (the truth) and also be honest with others.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا كُوْنُوْا قَوَّٰمِيْنَ لِّهٖ شٰهَدَآءَ بِالْقِسْطِ وَلَا
يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلۡاَ تَعَدِلُوْا اَعَدِلُوْا هُوَ
اَقْرَبُ لِلتَّقْوٰى وَاَتَّقُوا اللّٰهَ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا
تَعْمَلُوْنَ ﴿٨﴾

Artinya :”*Hai orang orang yang beriman, hendaklah kamu menjadi orang orang yang selalu menegakkan (kebenaran) karena Allah*”

Kindly general, tradition which fair is draft which very urgent from perspective Al-Qur'an and Becomes base principles economy Islam. This emphasize treatment which fair and equivalent to all individual and group people in management source power economy and protection right basic man as acknowledged in Al-Qur'an.

Important Factors of Dignified Justice in the economy

Justice economy is mandate which inherited from para founding father nation, as contained in Pancasila and Constitution 1945. By because that, development economy Indonesia which rapidly no could create inequality and disability in Public. By because that, needed strategy which good for create justice finance (Amini & Fisher, 2023; Kameo & Prasetyo, 2020; Lanka, 2023; Murphy et al., 2021) .

Islamic economics is based on the idea of distributive justice. The Islamic economic system mandates that it is built on two pillars: freedom and distributive

justice. Here, freedom is defined as freedom based on a balance between humans and society and between one society and another. It is also interpreted as freedom framed in the values of monotheism and justice (Husni, 2020; Wahyuni et al., 2011).

Freedom with the sharia economic system, according to Ewis Amalia in Abdul Ghafur, emphasizes equality of opportunity while combining natural rights with a sense of obligation and is limited by moral and legal principles (Karim & Maimun, 2021). Islamic economic principles prohibit excessive accumulation of wealth while the majority of people struggle to meet their most basic needs and live in poverty. The main goal of Islamic teachings, the coexistence of harmony and balance between material needs and ethical and moral needs, cannot be neglected in the name of this shared freedom. The principle of justice demanded by Islam obliges those who are economically able to *reach out to the poor* so that they can finally gain independence.

A number of factor urgent which need considered moment realize equity score in economics covers (Kameo & Prasetyo, 2020) i:

1. Equitable distribution of economic resources: Dignified justice in the economy requires fair distribution of economic resources such as capital, land, and technology. This should be realized through redistribution mechanisms such as progressive taxes and social programs aimed at reducing economic inequality.
2. Protection of workers' rights: Dignified justice in the economy also includes the protection of workers' rights such as the right to receive a decent salary, the right to receive occupational health and safety protection, and the right to protection from discrimination.
3. Fair treatment of business people: Justice with dignity in the economy also includes fair treatment of business people without discrimination based on race, gender, sexual orientation or socioeconomic status. This includes the right to equal protection of the law and the right to be admitted as a witness in court.
4. Protection of minority rights: Dignified justice in the economy also includes protection of minority rights such as the right to equal treatment in education, employment, and legal protection.

The Relevance of the Concept of Dignified Justice in the Rules of Islamic Economics

The concept of dignified justice is a concept that emphasizes equal and fair treatment for all people, without exception. In the rules of Islamic economics, this concept is very important because it guarantees that all individuals and groups of people have equal opportunities to achieve economic prosperity. It also ensures that no individual or group can exploit or exploit another group. The concept of dignified justice also plays an important role in the management of natural and economic resources, by ensuring that these resources are used fairly and equitably for all parties involved (Disantara, 2021)

The concept of dignified justice also plays an important role in the management of natural resources and the economy. In the rules of Islamic economics, natural resources must be used in a fair and just manner for all parties involved. This means that natural resources should not be used for personal gain

only, but must be used for common welfare(Disantara, 2021; Husni, 2020; Kameo & Prasetyo, 2020).

In addition, the concept of dignified justice also applies to the distribution of income and wealth. In the rules of Islamic economics, no individual or group is allowed to exploit or exploit other groups to gain unfair wealth or income. This guarantees that all individuals and groups of people have equal opportunities to achieve economic prosperity.

The concept of dignified justice is also important when it comes to trade and business. In the rules of Islamic economics, trade must be carried out in a fair and honest manner. This means that no individual or group is allowed to exploit or exploit other groups in trading. In addition, in Islamic economic principles, business must be carried out in a fair and just manner for all parties involved.

There are several obstacles in applying the concept of dignified justice in Islamic economics. Some of them include:

1. Lack of understanding of the principles of Islamic economics: Some individuals or groups of people may not understand the principles of Islamic economics well, resulting in a lack of application of the concept of dignified justice in economic practice.
2. Pollution of economic values: There are several economic practices that are not in accordance with the principles of Islamic economics, such as usury and speculation, which can hinder the application of the concept of justice with dignity.
3. Lack of oversight and regulation: Without adequate oversight and regulation, some individuals or groups may engage in economic practices that are detrimental to other groups, which hinders the application of the concept of dignified justice.
4. Different views on the concept of justice: There are different opinions about what is meant by the concept of justice in Islamic economics, which can lead to difficulties in determining what should be done to implement the concept of justice with dignity.
5. Problems with the implementation of Islamic economic principles in non-Muslim countries: Implementation of Islamic economic principles in non-Muslim countries can experience difficulties, because there are several regulations and rules that are not in accordance with Islamic economic principles.

Furthermore, there are several solutions that can be applied to improve the application of the concept of dignified justice in Islamic economics, including:

1. Education and understanding: Providing good education and understanding of the principles of Islamic economics, including the concept of dignified justice, will assist in applying them in economic practice.
2. Regulation and supervision: Establishing adequate regulation and supervision will help prevent economic practices that harm other groups and ensure the application of the concept of justice with dignity.
3. Active participation of the community: Encouraging active participation of the community in making economic decisions will help ensure that

decisions are made in accordance with Islamic economic principles and the concept of dignified justice.

4. Development of an Islamic economic system: Developing an Islamic economic system that is in accordance with the conditions and needs of society will assist in applying the concept of dignified justice in economic practice.
5. Protection of human rights: Protection of human rights is one of the principles of Islamic economics, so the protection of human rights must be strengthened and guarded so that there is no discrimination in the application of the economy.

Overall, the concept of dignified justice is very important in Islamic economic principles. This guarantees that all individuals and groups of people have equal opportunities to achieve economic prosperity.

Conclusion

Overall, the concept of dignified justice is very relevant in Islamic economic principles. This concept emphasizes equal and fair treatment for everyone, without exception, and ensures that all individuals and groups of people have equal opportunities to achieve economic prosperity. In addition, this concept also plays an important role in the management of natural resources and the economy, by ensuring that these resources are used fairly and fairly for all parties involved. However, there are still obstacles in applying the concept of dignified justice in Islamic economics, such as a lack of understanding, pollution of economic values, and a lack of regulation and supervision. Therefore, solutions are needed such as education and understanding, regulation and supervision, active community participation, and the development of an Islamic economic system to increase the application of the concept of dignified justice in Islamic economics.

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