



The Islamic Political Thoughts of Muhammad Imarah and Buya Hamka on Justice in Islam and Its Relevance to the Actualization of the Fifth Principle of Pancasila

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ABSTRACT

This study examines the concept of justice in the Islamic political thought of two influential Muslim figures, Muhammad Imarah (Egypt) and Buya Hamka (Indonesia), and analyzes its relevance to the actualization of the Fifth Principle of Pancasila, "Social Justice for All Indonesian People." Through a comparative-descriptive analysis, it is found that both Imarah and Hamka emphasize justice as a fundamental pillar of the state. Hamka formulated justice within the framework of "Democracy of Piety" which emphasizes power as a mandate, while Imarah focuses on a substantivistic system that emphasizes the manifestation of Islamic moral values in politics and the equitable distribution of wealth. The results of the study indicate that both of these thoughts are significantly relevant to the Fifth Principle, which aims to realize a just, prosperous society, free from oppression, and supported by social security and equal access to justice for all people. The thoughts of these two figures strengthen the philosophical foundation for upholding substantive justice needed in the context of pluralist Indonesia.

Abstract

Objective: This study aims to examine the concept of justice in the Islamic political thought of Muhammad Imarah and Buya Hamka, and to examine its relevance to the actualization of the Fifth Principle of Pancasila, namely "Social Justice for All Indonesian People."

Methodology: The research uses a comparative-descriptive analysis method by examining the works of the two figures and interpreting their ideas within the framework of Islamic political philosophy and its relationship to the values of Pancasila.

Findings: The research results show that Hamka emphasizes justice within the framework of "Democracy of Piety," where power is viewed as a mandate that must be exercised with moral responsibility. Meanwhile, Imarah emphasizes a substantivist system that manifests Islamic moral values in politics and emphasizes the equitable distribution of wealth. Both are relevant to the Fifth Principle of Pancasila because they both emphasize the importance of substantive justice, social protection, and equal access to justice in Indonesia's pluralistic society.

Originality/Value: This study contributes to the growing literature on the relationship between Islamic political thought and Pancasila philosophy, particularly in the context of social justice. The research's originality lies in its attempt to integrate the perspectives of two Muslim figures across geographical contexts (Egypt and Indonesia) with the fundamental philosophy of the Indonesian nation, thus providing a stronger philosophical foundation for upholding justice in national and state life.

Keywords :

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1. Introduction

1.1. Background and Context

Justice is a central theme in both Islamic political thought and Indonesia's philosophical foundation, Pancasila. The Fifth Principle of Pancasila, "*Social Justice for All Indonesian People*," encapsulates the aspiration of building a just, equitable, and prosperous society. In this context, the political thoughts of Muhammad Imarah (Egypt) and Buya Hamka (Indonesia) provide significant contributions to the understanding of justice as a foundation for governance. Imarah emphasizes a substantivist model that highlights the manifestation of Islamic moral values in politics and distributive justice, while Hamka formulates his concept of justice through the framework of "*Democracy of Piety*" (*Demokrasi Takwa*), wherein political power is seen as a trust (*amanah*) that must be exercised responsibly for the public good. This study explores their ideas and evaluates their relevance to the actualization of Pancasila's Fifth Principle in the Indonesian context.

1.2. Problem Statement

Although both Islamic thought and Pancasila uphold justice as a fundamental value, the challenge lies in translating these normative principles into substantive practices in a pluralistic society. The tension between moral-ethical ideals and political-economic realities often leads to gaps in social justice, reflected in persistent inequality, weak social protection, and uneven access to justice. Therefore, a comparative study of Imarah's and Hamka's perspectives is necessary to bridge philosophical insights with Indonesia's socio-political realities.

1.3. Research Questions

Based on the background and problem statement that has been described, this study aims to answer the following questions:

- How does Muhammad Imarah conceptualize justice within Islamic political thought?
- How does Buya Hamka define justice, particularly in relation to governance and democracy?
- What are the similarities and differences between their approaches to justice?
- How can their ideas contribute to the actualization of the Fifth Principle of Pancasila in

contemporary Indonesia?

1.4. Significance of the Study

The significance of this study is twofold:

- **Theoretical Contribution:** It enriches the literature on Islamic political thought by comparing two influential figures from different geographical and historical contexts. It also deepens the philosophical dialogue between Islamic justice and Pancasila's ideals.
- **Practical Relevance:** The study offers normative and ethical insights that can serve as philosophical foundations for policies aimed at achieving social justice in Indonesia, particularly in ensuring equitable distribution, strengthening social welfare, and enhancing access to justice.

2. Literature Review

Scholars have long debated the role of justice in Islamic governance. Classical thinkers such as al-Ghazali and Ibn Qudamah considered justice central to social stability, while modern scholars like Baqir al-Sadr emphasized distributive justice in economic systems. Muhammad Imarah's works situate justice within a substantivist framework that integrates Islamic values into state structures, avoiding rigid adherence to specific political systems. Hamka, meanwhile, draws from Qur'anic teachings to frame justice in terms of moral responsibility, equality, and public welfare, proposing a *Democracy of Piety*. Previous studies on Pancasila highlight that the Fifth Principle requires a society free from exploitation and oppression, supported by social security and equal access to justice. However, few works integrate Imarah's and Hamka's thought with the philosophy of Pancasila, which this research addresses.

3. Methodology

This research employed a qualitative, descriptive-analytical method, employing a library research approach. Data were obtained from the works of Imarah and Hamka, as well as secondary literature examining their thinking, including the official views on the Fifth Principle of Pancasila. A comparative analysis was conducted to identify common ground and differences between the two figures' concepts of justice and to analyze their relevance to the Pancasila principle of social justice.

4. Results

4.1. Social Justice in the Fifth Principle of Pancasila

The Fifth Principle of Pancasila has a philosophical meaning, namely the realization of a just and prosperous society, where happiness is enjoyed by all without oppression. Legally, the value of Pancasila Justice is the primary legal objective of the Indonesian judicial system.

The implementation of the Fifth Principle is realized through state policies, for example, Article 34 paragraph 2 of the 1945 Constitution, which requires the state to develop a social security system for all citizens and empower the weak and underprivileged in accordance with human dignity. Furthermore, Pancasila Justice also demands law enforcement that reflects the values of justice, equality, and dignity, by placing deliberation, consensus, and social justice as its primary pillars. In the context of public services, Pancasila Justice demands easy public access to justice, eliminating geographical, economic, and social barriers to seeking legal services.

4.2. Muhammad Imarah's Justice Thoughts

Muhammad Imarah is an Egyptian scholar specializing in Islamic philosophy and thought. Imarah is considered a thinker who adheres to a symbiotic paradigm, viewing the relationship between religion and state as reciprocal and mutually dependent; the state develops under the guidance of religious ethics and morals.

In matters of government and politics, Imarah does not fixate on a particular system (such as democracy or theocracy). For him, the most important thing is to implement the principles of human civilization and governance, leading to a substantivist system—emphasizing the manifestation of religious (Islamic) values in political activity. This thinking is relevant for a pluralistic nation because it offers only universal moral-political principles.

Regarding justice, the Emirate emphasizes the concepts of distributive and moral-political justice:

Economic Justice: Islam emphasizes the necessity of upholding justice for all, even against enemies. The Islamic economic system upholds individual rights without diminishing the rights of others in the distribution of wealth, using mechanisms such as zakat, infaq, sadaqah, and waqf as means of equitable distribution to prevent economic inequality. Islam does not divide society into conflicting social classes, but rather emphasizes cooperation, harmony, and justice.

4.3. Buya Hamka's Thoughts on Justice

Buya Hamka emphasized that political power is a trust from Allah SWT that must be accounted for and used solely for the public interest and welfare of society. The purpose of power must be directed towards the common good.

In managing power, Hamka emphasized the principles of justice, truth, and balance. The principles of justice, equality, and trustworthiness must be the primary guides in political decision-making and administrative actions. He also highlighted the importance of governance that emphasizes openness, accountability, and public participation.

Hamka rejected the ideas of secularism and communism because they separate religion from the public sphere. He sought to align democracy with Islamic values and developed the concept of "Pious Democracy," which is based on: (1) Humans as God's vicegerents, (2) Deliberation, and (3) a pious society. In Hamka's view, a harmonious relationship between religion and the state will bring justice to the people. His thinking emphasized that the foundation of political power in the Quran directs attention to verses that emphasize justice, equality, and responsibility for power.

4.4. The Relevance of Imarah and Hamka Thoughts with the Fifth Principle of Pancasila

The justice ideas of Muhammad Imarah and Buya Hamka are strongly relevant to the actualization of the Fifth Principle of Pancasila.

a. Emphasis on Substantive Justice (Anti-Inequality)

The Fifth Principle aims to eliminate exploitation and oppression. Imarah's thinking aligns with this through its emphasis on economic justice and equitable distribution of wealth, using Islamic instruments such as zakat and waqf to prevent economic disparity. Both concepts reject systems that create unfair social classes. This directly supports the actualization of the Fifth Principle, which focuses on Social Justice for all people.

b. Moral-Ethical Foundations in State Governance

Pancasila justice demands that every judicial policy reflect the noble values of Pancasila. Imarah offers a substantivist system that requires the manifestation of Islamic moral-political values in the state. Meanwhile, Hamka emphasizes power as a trust based on the principles of justice, truth, and balance. This emphasis on ethics and morality in politics strengthens the foundation of Pancasila Justice as a grundnorm that demands moral consistency in law enforcement and public policy.

c. The Principle of Deliberation and Public Participation

The Fifth Principle is supported by deliberation and consensus as its main pillar. Hamka integrated the concept of deliberation as one of the main pillars of his "Pious Democracy." Furthermore, Hamka emphasized the importance of openness, accountability, and public participation in the political process. This alignment of deliberation and participation demonstrates that social justice, according to both Pancasila and Hamka, must be achieved through inclusive, deliberative mechanisms.

5. Discussion

The comparative analysis demonstrates that Imarah and Hamka provide complementary perspectives on justice. Imarah's substantivist framework offers universal ethical foundations suitable for a plural society like Indonesia, while Hamka's *Democracy of Piety* emphasizes the moral accountability of political leaders. Together, their ideas reinforce the philosophical underpinnings of Pancasila's Fifth Principle by integrating distributive justice, ethical governance, and public participation. Moreover, their frameworks offer critical insights for addressing contemporary challenges such as inequality, corruption, and weak access to justice in Indonesia.

6. Conclusions and Recommendations

6.1. Conclusion

The Islamic political thought of Muhammad Imarah and Buya Hamka on justice makes a significant and relevant contribution to the actualization of the Fifth Principle of Pancasila. Both present a substantive vision of justice, transcending mere legal formalities. Imarah focuses on distributive economic justice and the manifestation of moral values within the system of government. Hamka, through the concept of Piety and Democracy, emphasizes the principle of power as a mandate that must be exercised with justice, truth, and supported by public participation.

The Fifth Principle of Pancasila, which demands social justice, the elimination of oppression, and the provision of social security, finds a strong philosophical foundation in the ideas of these two figures. The actualization of the Fifth Principle can be enriched by internalizing Islamic principles that prioritize moral responsibility, distributive justice, and open and accountable state governance, as outlined by Imarah and Hamka.

6.2. Recommendations for Future Research

For Policy Makers: Incorporate moral-ethical frameworks inspired by Islamic thought to strengthen justice-oriented governance in Indonesia.

For Academia: Further research should expand comparative studies between Islamic thinkers and Indonesian philosophical foundations.

For Society: Promote awareness of justice as both a religious and civic value, ensuring its actualization in everyday governance and social life.

Future Research: Empirical studies should investigate how Imarah's and Hamka's principles can be operationalized in public policy, particularly in poverty reduction, wealth distribution, and legal reform.

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