

THE CONCEPT OF INDONESIAN STATE INCOME DISTRIBUTION IN TERMS OF CONCEPTS *AL-ADL* ACCORDING TO BAQIR AL-SADR

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Abstract

This study aims to analyze the extent to which Baqir As-Sadr's concept of Al-Adl (justice) can positively impact the distribution of Indonesia's state budget. The research employs a literature review and normative analysis of Islamic economic texts authored by Baqir As-Sadr. The findings indicate that while some efforts at redistribution through fiscal policies exist, not suitable with Al-Adl concept, implementing justice in income distribution in Indonesia still faces significant challenges in achieving the economic equality envisioned by the Al-Adl concept. This study is expected to contribute to Islamic economic discourse and provide an alternative perspective on creating a more equitable income distribution system in Indonesia. This study examines Indonesia's rising state revenue distribution, which still leaves a considerable portion of the population in poverty, with visible inequality. The analysis is conducted using Baqir As-Sadr's concept of Al-Adl. empirical, review (conceptual and viewpoints).

Keywords: Income distribution, Al-Adl, Baqir Al-Sadr, Indonesia

Abstrak

Penelitian ini bertujuan untuk menganalisis sejauh mana konsep *Al-'Adl* (keadilan) menurut Baqir As-Sadr dapat memberikan dampak positif terhadap distribusi anggaran negara Indonesia. Penelitian ini menggunakan pendekatan studi kepustakaan dan analisis normatif terhadap teks-teks ekonomi Islam yang ditulis oleh Baqir As-Sadr. Temuan penelitian menunjukkan bahwa meskipun terdapat upaya redistribusi melalui kebijakan fiskal, namun pelaksanaannya belum sejalan dengan konsep *Al-'Adl*. Implementasi prinsip keadilan dalam distribusi pendapatan di Indonesia masih menghadapi tantangan besar untuk mencapai kesetaraan ekonomi sebagaimana digambarkan dalam konsep *Al-'Adl*. Penelitian ini diharapkan dapat memberikan kontribusi terhadap wacana ekonomi Islam serta menawarkan perspektif alternatif dalam menciptakan sistem distribusi pendapatan yang lebih adil di Indonesia. Studi ini juga menyoroti meningkatnya pendapatan negara Indonesia yang masih belum mampu mengatasi tingkat kemiskinan yang signifikan, serta ketimpangan yang masih tampak jelas. Analisis dilakukan dengan menggunakan pendekatan konseptual dan pandangan normatif berdasarkan pemikiran Baqir As-Sadr mengenai *Al-'Adl*.

Kata Kunci: Distribusi Pendapatan, *Al-Adl*, Baqir Al-Sadr, Indonesia

1. Introduction

Distribution is one of the economic activities (Marsum, 2022). Islam teaches its followers not to accumulate wealth in only a small part of society so that injustice and inequality can be avoided because these two things can result in poor people falling further into poverty and conversely the social class and above getting richer, so this is where distribution has a very important role, One thing we have to pay

attention to is the distribution of income so that it can be allocated and utilized efficiently by individuals.(Rahmawati, 2016) The efficient allocation and distribution of income in the capitalist system has an impact of injustice and income inequality on Indonesian society in particular, so that it can give rise to conflict and create poverty which is difficult to avoid and change.(Hafni, 2019)

The allocation and distribution of state income is still one of the many problems in society's social life, one of which is distribution that has not run optimally, which is the cause of disparities between communities and increasing poverty in a country.(Sulistiani, 2017)The gap that occurs in the acquisition of wealth results in increasingly severe inequality, the rich will get richer and the poor will get poorer. One of the consequences is that each person's intellectual capabilities and knowledge are different. This is one of the real problems in deviations and disparities in income distribution.

Obtaining opportunities for job vacancies, increasing wealth and prosperity in a conventional economic system can be measured from growth factors and the equal distribution of income when there is growth in *gross domestic product (GDP)*, or what we often refer to as the market value of a good or service produced by a country, in a capitalist economy this is what is used as a benchmark for the success or failure of economic activity in a country by ignoring several aspects, such as social, cultural and spiritual aspects. So what happens is the widening gap between communities.(Ariesta et al., 2022)

Apart from the capitalist economic system, income distribution in the socialist system only sees work as the basis. Then each individual will have assets resulting from his own efforts and hard work, therefore the first factor, namely the capabilities and talents of each individual, will determine how much wealth he will obtain. This economic system will also result in a gap between communities.

The form of a socialist economic system stated by Brinton shows that people do not trust the government because they think that the government has nationalized various large and strategic industries such as the construction of bridges, highways, railways, mining and various branches of other products that involve the living needs of many people.(Mustafa Edwin, 2007) One of the people who criticized this system was Dudley Seers, who stated that the true criteria for development were seen in reducing poverty and unemployment rates in a country as well as income being distributed evenly.(Almizan, 2016)

Islam views humans as individuals with needs *the primary* must be fulfilled so that the Islamic religion will strive to minimize the occurrence of fraud or unequal distribution of income.(Zakiah, 2017)Such as the command to give alms, infaq and zakat. The abundance of natural resources in Indonesia is still not able to bring the Indonesian state to apply the principle of justice in their distribution. The head of the Central Statistics Agency stated that as of September 2017, the poverty rate was still concentrated according to islands in eastern Indonesia with a percentage of 21.23%, to be precise in Maluku and Papua and the lowest was 6.18% in Kalimantan, as well as the percentage of poor people who Living in villages is very high compared to the percentage of people living in cities. So, if you want to eradicate poverty, you need special attention to poor people in rural areas, the majority of whom work in agriculture.

One of the Islamic scholars who proposed the concept *Al-Adl* in the distribution of wealth, namely Muhammad Baqir Al-Sadr, concept *Al-Sadr* emphasizes justice in the equal distribution of wealth, especially in equal distribution of assets, access to resources and economic opportunities. Al-Sadr's thinking encourages the realization of an economic system that pays special attention to reducing inequality in the economy, then contributing *Al-Sadr* in this case it is to provide a conceptual basis for how the distribution of wealth can be distributed fairly and justly.(الصدر, 1982)

Draft *Al-Adl* According to Baqir Al-Sadr, this provides insight into the important role of the state in regulating the distribution of wealth, not only in terms of redistribution of wealth but also to create equal economic opportunities for all levels of society. Draft *Al-Adl* explained by Al-Sadr highlights the importance of the need for action to address these inequalities and to ensure that a thriving economy provides benefits more equally to all levels of society. Because this is currently the focus of many forums in global discussions, especially to reduce the level of inequality between communities.

In practice, the concept of wealth distribution underlines the importance of a fair tax system, providing equitable and beneficial social assistance, setting equitable fiscal policies, as well as education and training policies to increase economic opportunities for disadvantaged communities, so it is thought *As-Sadr* becomes a basic concept for reducing economic inequality in the context and global context that continues to develop.

Thoughts *As-Sadr* often a source of inspiration for economic reform at various levels, both national and international, in order to create economic reform that is fairer, more sustainable, and based on ethics. Amid the complexity of contemporary economic challenges, concepts *As-Sadr* provide a holistic and inclusive view to overcome current economic problems, contribution of thought *As-Sadr* this can be seen in a variety of initiatives, ranging from social welfare programs to wealth distribution policies, thinking *As-Sadr* It is also a basis for the formation of more ethical economic policies, because it focuses on balanced economic growth so that the country's wealth can be distributed to society fairly.

2. Research Method

The method used by the author is a qualitative method with the analysis used in this research in the form of descriptive qualitative by analyzing data obtained from various sources, both books and appropriate journals, then analyzing it using the theory used in distribution. The study used is a literature study which is then analyzed using the concept of justice according to Baqir As-Sadr.(Denzin, N., & Lincoln, 2009)

3. Income Distribution System in Indonesia

Capitalist ideology is the basic value where this understanding makes the world's wealth everything, so that it brings human life towards an orientation of pleasure, physical enjoyment and worldly wealth, as well as the understanding of secularism which separates the dimensions of religion and science, which in fact these two understandings will bring humans as a center in life that has the right to determine its own path.(Qadir, 2021)Indonesia is a country dominated by a market economic system, but this system in Indonesia still contains weaknesses, as evidenced by the existence of inequality and social inequality, resulting in incongruence in profit maximization, a moral crisis and prosperity that is difficult to achieve.(Ibrahim, 2014)

Distribution is an activity of distributing goods that bridges the hands of producers to consumers, so that the goods produced can be useful and useful for other people, and the distribution process is a distribution of factors that play a role in determining income, this is based on two things, namely justice and freedom. This is a moral principle reflected in Islamic teachings regarding individual ownership, public ownership and inheritance.(Zuraidah, 2013) So it can be concluded that distribution activities are a series of economic activities that accompany production activities, or that these two things cannot be separated because if one of the two activities above does not exist then the other will not be created either.

As previously explained, this proves that humans as social creatures cannot fulfill their life needs personally, but they need other people to achieve their desire to survive, with this, community income occurs due to cooperation between individuals to fulfill their life needs, (Basyir, 1993)then every individual should be able to strive to create equal income in society and avoid social inequality, however the issue of the distribution of national income is still a wide and fierce controversy between various groups of people in every democratic country, including Indonesia.

State revenue is all general and regional treasury receipts from various legal sources that have been agreed upon by a state, which will then increase the equity of funds within a predetermined budget year period which will be the right of the central or regional government(Rahayu, 2014), and other sources. Sources of Indonesian state income can be grouped as follows, namely: sources of state income from tax collection, sources of state income from redistribution, sources of state income from profit shares of state companies, sources of state income from fines and confiscations, sources of state income from printing money, sources of income state from loans, sources of state income from donations and grants, sources state income from lucky draws.

State income is one of the state instruments in which there are details of state revenues and expenditures received from the sale of charcoal or services owned by the state, namely taxes and so on, as is contained in the 1945 Constitution Article 27 Paragraph 2 which explains that every citizen has the right to work and a decent living for humanity(Suhardi, 2016)and Article 34 Paragraph 3 of the Constitution which states that the state is responsible for providing adequate health care facilities and public facilities(Sri, 1987)

Based on several articles and verses in the 1945 Constitution described above, it can be concluded that the government or state in managing state assets and distributing them must pay attention to the social values and norms that exist in society, because prosperity and well-being must be felt by all of society as

a whole, not just felt by individuals or individuals, the government has a very important role in equalizing welfare in society.

All countries in the world have the same goal, namely improving people's living standards and creating general prosperity. Resources produced by the state must be managed well by the government by involving the community. In Indonesia, the distribution of state income has a very important role in creating people's welfare.

The distribution of state income in Indonesia functions to reduce social and economic inequality between rich and poor groups of society, (Huda, 2012)improving people's welfare so that people have a decent standard of living, such as increasing access to education, health and other public facilities, then the government is responsible for encouraging The existence of sustainable development, including remote areas, also receives attention in the development process. By realizing the above, the government can maintain national stability which is important for the continuity of the state and government,(Rahayu, 2014) this is in line with the principles of social justice contained in Pancasila and the 1945 Constitution.

Justice as the basis of the concept of distribution of state income refers to the principle that state income and resources must be distributed fairly among its citizens. This concept is rooted in theories of social and economic justice which emphasize the importance of equality and prosperity for the entire community, not just a few individuals or groups. Several important aspects in this concept include equal distribution of income, access to public services, equal opportunities, redistribution of wealth, and community participation.

Based on the concept of justice that has been explained above, the community takes an important role in this matter, why is that because the community is the main contributor to the source of revenue in the country's wealth through taxes and redistribution, then the second reason is that the people are the main goal in the distribution of this country's income which will be prosperous, this is reinforced with the existence of the state finance law and the decision of the Minister of Home Affairs which has regulated this matter.(Rahayu, 2014)

In order to create a prosperous society, the Indonesian government distributes state income into several things, namely investment expenditure, expenditure that can directly create community welfare, expenditure aimed at saving future state expenditure, expenditure to provide wider employment opportunities[15], in this case the government also has a way to distribute state income so that it is more optimal, expenditures that are partly or wholly mutually beneficial or expenditures that receive repayment from the people who receive the goods or services, then expenditures that are reproductive or expenditures which can realize profits economic for society, then expenditure that is not productive, and expenditure used for savings.

Fairness in the distribution of state income in Indonesia can be seen from various government policies and programs aimed at reducing socio-economic disparities and ensuring fair access to public resources and services. Here are some examples: The Family Hope Program is a conditional social assistance program that aims to help poor and vulnerable families access health, education and social welfare services. Through this, poor families receive cash assistance provided they meet several criteria, such as ensuring their children attend school and receive immunizations. This program aims to reduce poverty and improve the quality of life, BPNT or non-cash food assistance is a social assistance program that provides food assistance to poor families in non-cash form via electronic cards. Beneficiary families can use this card to buy food needs at stalls or shops that have collaborated with the government. This program helps meet the food needs of poor families and contributes to their nutritional stability, JKN or national health insurance, which is managed by the Health Social Security Administration (BPJS), is a national health insurance program that covers the entire population of Indonesia. This program ensures that everyone, including those with low incomes, has access to appropriate health services. JKN is an example of the government's efforts to create fairness in access to health services, Village Funds are an allocation of funds from the State Revenue and Expenditure Budget (APBN) given to village governments for village development. These funds are used for various infrastructure development projects, economic empowerment, and improving community welfare at the village level. The Village Fund aims to reduce inequality between urban and rural areas by providing opportunities for villages to develop independently, The Indonesian government provides free basic education for all children, as well as various scholarship

programs for high-achieving students and students from disadvantaged families. This includes the Bidikmisi Scholarship which provides financial support for outstanding students who are less able to continue their higher education. These programs aim to ensure that all children have equal opportunities to receive quality education. The Indonesian government is also focusing on infrastructure development in various regions, including remote and underdeveloped areas. This includes the construction of roads, bridges, ports and other public facilities. Infrastructure development aims to encourage economic growth, create jobs and reduce disparities between regions. Progressive tax in Indonesia is one way to distribute wealth more fairly. Through this tax system, individuals with higher incomes are subject to higher tax rates, while those with lower incomes are subject to lower tax rates or even tax-free. Funds collected from taxes are used to finance social programs and infrastructure development whose benefits can be felt by the entire community.

3.1. THE CONCEPT OF AL-ADL ACCORDING TO MUHAMMAD BAQIR AL-SADR

Muhammad Baqir Al-Sadr (1935–1980) was a very influential Islamic scholar, philosopher and thinker, especially in the Shia world. He is known as a figure who combines religious thought with a modern intellectual approach, especially in the fields of Islamic economics and politics.

Muhammad Baqir Al-Sadr was born on March 1, 1935 in the city of Kazimiyah, Baghdad, Iraq, into a family of prominent scholars. The Al-Sadr family is known for its contributions to Islamic science and religious movements. Al-Sadr began his education at Hawzah Ilmiah in Najaf, a very famous center of Shia religious education. There, he studied under several renowned scholars and quickly became known as a highly intelligent and talented man. At a young age, he began teaching and writing scientific works. (الصدر، 1982)

Al-Sadr wrote many works in Islamic philosophy, theology, and jurisprudence. One of his famous works is "*Philosophy*" (Our Philosophy), in which he tries to prove that Islam has a philosophical system capable of answering basic human questions, competing with Western philosophies such as Marxism and Existentialism. Another important work is "*Economy*" (Our Economy), where Al-Sadr discusses Islamic economic concepts. In this book, he criticizes capitalism and socialism and offers an Islamic economic system based on the principles of justice, fair distribution of wealth, and social concern. Al-Sadr is also a political activist. He strongly supported the Islamic revolution in Iran and had close ties to Ayatollah Khomeini. He advocated the need for an Islamic system of government based on Sharia principles. (الصدر، 1982)

Al-Sadr became an important figure in the Shia movement in Iraq. In the 1960s and 1970s, he led a movement that challenged the secular government in Iraq and fought for the implementation of Islamic law. He also founded the Islamic Da'wah Party (*Hizb Al-Da'wa Al-Islamiyya*), an influential Shia political movement. Because of his political activities, Al-Sadr became a target of Saddam Hussein's repressive government. Despite pressure and threats, *Al-Sadr* remains vocal in his criticism of social and political injustice in Iraq.

On April 8, 1980, Muhammad Baqir Al-Sadr was captured by Saddam Hussein's regime and executed along with his sister, Bint Al-Huda. Then he was buried on April 9, 1980, the day after he died. (Mallat, 1998) His death made him a martyr in the eyes of many Shiites, and his legacy remains very influential among Shiites throughout the world. His works and thoughts *Al-Sadr* continues to be an important reference in Islamic studies, especially in the fields of Islamic economics, philosophy and politics. He is respected as one of the great scholars who made significant contributions to the development of modern Islamic thought. (Haneef, 1995)

Al-Sadr became an inspiration for various Islamic movements, especially in Iraq and Iran. His thoughts on Islamic economics and Islamic government continue to influence intellectual and political discussions in the Muslim world to this day. Muhammad Baqir Al-Sadr is remembered as a brilliant thinker who dared to challenge the status quo, a scholar who was deep in scholarship, and a fighter who was willing to sacrifice for the sake of Islam. principles of justice and Islamic governance.

One of the results is its significant contribution to understanding concepts *Al-'adl* (justice) in Islam. Justice is one of the main pillars in view *Al-Sadr*, which covers theological, social, economic and political aspects, for example in his book *iqtishaduna*, which discusses property rights and distribution in depth. (Haneef, 1995) In *Al-Sadr's* view, justice is one of the main attributes of God and is a manifestation of tawhid (oneness of God). Divine justice is reflected in His creation and rules, which shows that God does not do injustice to His servants. Every sharia law is established with justice, both in this world and in the hereafter. *Al-Sadr* emphasized that justice is the foundation of all Islamic teachings, which must be a guide in every aspect of human life. Allah's justice includes upholding the rights of individuals and groups in society, as well as protecting the weak and oppressed. (الصدر, 1982)

Al-Sadr believes that social justice is the primary goal of any Islamic society. Social justice does not only mean formal equality before the law, but also the elimination of inequalities caused by economic, social and political exploitation. A just society is a society where every individual has the same opportunity to achieve prosperity, without anyone being oppressed or exploited. *Al-Sadr* criticizes the capitalist system which tends to create wealth inequality. According to him, justice demands an even distribution of wealth, where economic resources must be allocated to meet the basic needs of all members of society, not just for the interests of a few rich people. This can be achieved through a system of zakat, khums and fair distribution policies.

In his work "*Economy* (Our Economy), *Al-Sadr* formulate the concept of Islamic economics based on justice. He emphasized that an Islamic economic system must ensure that everyone has access to their basic needs, such as food, shelter and education. Economic justice means rejecting all forms of monopoly, usury and economic exploitation that harm certain individuals or groups. *Al-Sadr* also emphasized that the state has an important role in creating economic justice. The state must intervene to ensure that wealth is not concentrated in the hands of a few, and that everyone gets their fair share of the national wealth. This can be done through wealth redistribution policies, such as progressive taxes, subsidies for the less fortunate, and fair market regulation.

Al-Sadr emphasizes that leaders in Islamic societies must uphold the principles of justice. They must rule fairly, ensuring that laws are enforced without discrimination, and that the rights of every individual are safeguarded. A just government is a government that acts as a servant of society, not as an oppressive ruler. Justice must also be reflected in the legal system. Islamic law, according to *Al-Sadr*, designed to uphold justice in all aspects of life, from criminal law to family law. Fair law enforcement ensures that everyone, regardless of social or economic status, is treated fairly before the law. *Al-Sadr* believe that justice also involves efforts to change unjust social structures. In this context, he supports an Islamic revolution that seeks to replace an oppressive system with a just system based on Islamic values. Social reform must always be oriented towards achieving justice for all of society. (Amalia, 2005)

Justice in sight *Al-Sadr* not only a matter of social and economic structure, but also the moral responsibility of each individual. Every Muslim has a responsibility to behave fairly in everyday life, whether in personal relationships, business, or in contributions to society. Justice must be the foundation of all individual actions, making it an integral part of Islamic ethics. Draft *Al-'adl* according to Baqir *Al-Sadr*, it is a fundamental principle that covers all aspects of life, from theology to economics, social and political. Justice in *Al-Sadr's* view means ensuring that individual rights are respected, that wealth is distributed fairly, and that government and law function to protect and promote the welfare of the entire society. With this concept, *Al-Sadr* seeks to build an Islamic society based on justice, where every individual has the same opportunity to achieve prosperity and live according to Islamic principles.

Baqir *Al-Sadr* emphasized that justice is one of the main principles in Islamic economics. Justice in distribution means that wealth and resources should be allocated in such a way that all individuals in society have fair access to their basic needs. This means avoiding the concentration of wealth in the hands of a few and ensuring that everyone, especially the less well-off, gets their due share of society's wealth.

Baqir Al-Sadr emphasized the important role of the state in ensuring fair distribution. The state not only acts as a regulator but also as an implementer of redistributive policies that ensure that wealth is not concentrated in a few individuals or groups. The state is responsible for ensuring that every individual has access to sufficient resources to meet their basic needs, such as education, health, and employment. (الصدر, 1982)

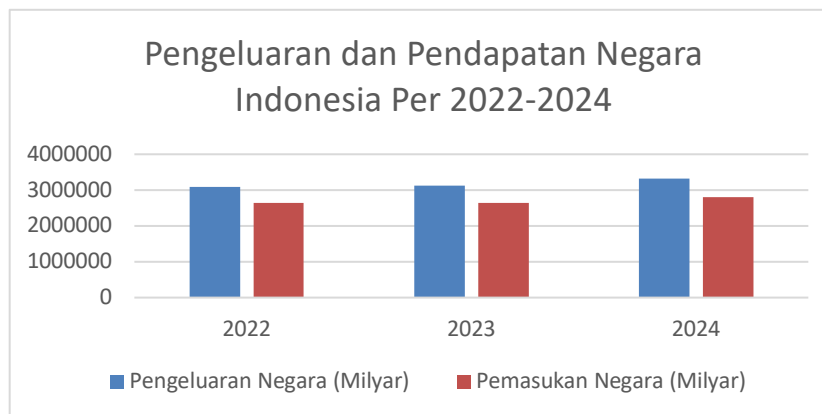
Baqir Al-Sadr criticized capitalism and socialism because both were deemed incapable of creating true justice. According to him, the Capitalist system tends to create inequality by allowing unlimited accumulation of wealth and without social responsibility. Socialism may try to distribute wealth more evenly, but often does so at the expense of individual freedom and incentives to work. As an alternative, Baqir Al-Sadr proposed an Islamic economic system based on the principles of justice, social responsibility and protection of individual rights. This system rejects exploitation and ensures that the distribution of wealth occurs in accordance with Islamic morality and ethics.

Baqir Al-Sadr introduced the concept of *tawazun*, or balance, as a key element in the distribution of wealth. This balance is achieved by ensuring that each individual's basic needs are met, while still allowing for differences in wealth based on individual effort and contribution. This balance differs from absolute equality, because it still recognizes individual differences, but ensures that no one is left in poverty or hunger. (الصدر, 1982) The concept of justice in distribution according to Baqir Al-Sadr is a comprehensive approach that emphasizes the importance of fair distribution of wealth through instruments such as zakat and khums, the active role of the state, as well as a balance between individual freedom and social responsibility. By rejecting the systems of capitalism and socialism, Al-Sadr offers a vision of Islamic economics that focuses on social justice, collective welfare and morality, all of which are directed towards creating a just and prosperous society.

3.2. THE CONCEPT OF INDONESIAN STATE INCOME DISTRIBUTION REVIEWED FROM THE AL-ADL CONCEPT ACCORDING TO BAQIR AL-SADR

Draft *tawazun* (balance) according to Muhammad Baqir Al-Sadr in the context of wealth distribution is a principle that emphasizes the importance of maintaining balance in the distribution of resources and wealth in society, so that all individuals have access to their basic needs. This includes aspects such as social justice, economic equality, and protection of the weak.

Figure 1 Indonesia's state expenditure and income as of 2022-2024



source : <https://www.bps.go.id/id/statistics-table/2/MTA3MCMY/realisasi-pendapatan-negara--milyar-rupiah-.html> and <https://www.bps.go.id/id/statistics-table/2/MTA4NSMY/realization-pengeluaran-negara--keuangan-.html>

If we analyze the distribution of wealth and resources in Indonesia by comparing it with the concept of *tawazun* according to Baqir Al-Sadr, according to Al-Sadr, the distribution of wealth

must be fair, where wealth must not be concentrated in only a few people, while the majority of society lives in poverty. Tawazun requires balance in distribution so that everyone can meet their basic needs.

In Indonesia, despite efforts to create social justice, there is still significant economic inequality. According to available data, the gap between rich and poor remains wide, with a significant concentration of wealth in the hands of a small group of rich people. The Indonesian government has implemented various redistribution policies, such as social assistance and regional development programs, but the challenge of economic inequality still remains. (Tambunan, 2001)

Al-Sadr stressed that the state must play an active role in ensuring the fair distribution of wealth. These include progressive tax policies, subsidies to the less fortunate, and intervention in markets to prevent monopolies and economic injustice. The Indonesian government implements various redistribution policies through a tax system, subsidies and social assistance programs such as the Family Hope Program (PKH) and Direct Cash Assistance (BLT). However, the effectiveness of this policy in achieving the balance desired by the tawazun concept is debatable, given challenges such as corruption, slow bureaucracy, and inequality in access to basic services such as education and health.

The balance referred to by Al-Sadr also means that all people must have equal access to resources, such as land, capital and economic opportunities. No group should be marginalized in terms of this access, while access to resources and economic opportunities in Indonesia is still unequal. Inequality in access to education, health and employment opportunities remains a significant problem, especially between urban and rural areas, as well as between the main islands and remote areas. (الصدر، 1982)

Al-Sadr teaches that one of the main goals of fair distribution is the elimination of poverty. The state must ensure that no citizen lives below the poverty line and that everyone has access to a decent life. Indonesia has made significant progress in poverty alleviation, with poverty rates continuing to decline in recent decades. However, poverty remains a problem, especially in remote areas and among vulnerable groups. Existing social policies, although useful, are not yet fully able to address the structural root causes of poverty.

When compared with the concept of tawazun according to Muhammad Baqir Al-Sadr, the distribution of wealth and resources in Indonesia has shown several efforts towards justice and balance, especially through redistribution policies, social assistance programs and poverty alleviation efforts. However, big challenges still exist, especially related to significant economic inequality, concentration of wealth, and gaps in access to resources and opportunities.

NO	Principles of Justice in the distribution of wealth According to Baqir As Sadr	The reality of what is happening in Indonesia
1	Justice in the distribution of wealth, and it should not be concentrated on just a few parties	There are efforts to equalize, but wealth is still concentrated in a few parties, and social inequality is still clearly visible
2	The state must play an active role in ensuring a fair distribution of wealth, including preventing the government	The government still does not play an active role considering the existence of several challenges such as corruption, slow bureaucracy, and

	from committing fraud such as corruption, etc	inequality in access to basic services such as education and health.
3	everyone must have equal access to state facilities	There is still inequality in urban and rural areas
4	eradication of poverty	there are efforts but inequality is still clearly visible (makes it easier for people to get business capital)

To be more in line with the concept of *tawazun*, Indonesia needs to strengthen more effective redistribution efforts, improve the social protection system, and ensure that all citizens have equal access to economic opportunities and basic services. The role of the state in regulating and balancing the distribution of wealth is very important to achieve better social justice, as desired by the concept of *tawazun*.

The concept of distribution in Indonesia is not yet fully in accordance with the concept of *tawazun* according to Muhammad Baqir Al-Sadr due to various structural, historical and policy factors that influence how wealth and resources are distributed in society. The history of colonialism in Indonesia left a legacy of deep inequality, especially in terms of control of land and natural resources. The economic structure formed during the colonial era provided huge profits to a handful of elites and foreign companies, while the majority of the Indonesian people were marginalized. This inequality continued after independence, with certain groups continuing to enjoy exclusive access to economic resources.

This structural inequality is reinforced by the concentration of wealth in the hands of a few individuals and elite groups. In many cases, economic policies tend to benefit the already wealthy, while access to capital and economic opportunities is often limited for the majority of the population.

Although Indonesia has various redistribution programs such as subsidies, social assistance, and progressive taxes, the effectiveness of these policies is often hampered by problems of bureaucracy, corruption, and uneven implementation. Many social assistance programs are not well targeted or do not reach those who need it most, thereby failing to create the desired balance. The economic growth model adopted by Indonesia tends to focus on macroeconomic growth without paying enough attention to the distribution of wealth. Policies oriented towards foreign investment and industrialization often ignore vulnerable sectors and poor groups, which should be a priority in the *tawazun* concept.

In view *Al-Sadr*, justice also involves equitable access to education, health, and other public services. However, in Indonesia, there are significant disparities in this access, especially between urban and rural areas. This inequality in access exacerbates economic inequality, as poor education and health reduce individuals' ability to participate in the economy effectively. Infrastructure disparities between the main islands (such as Java) and remote areas also exacerbate unfair distribution. Inadequate infrastructure limits access to markets, services and economic opportunities, thereby increasing disparities between various regions in Indonesia.

Corruption is one of the main obstacles to distributional justice in Indonesia. Corruption in government and bureaucracy results in budget leaks, misappropriation of public funds, and inefficiency in the implementation of redistribution programs. This reduces the positive impact of policies intended to help vulnerable groups. Slow and inefficient bureaucracy often means that redistribution policies and social programs cannot run optimally. For example, the distribution of social assistance is often late or does not reach those who really need it due to bureaucratic obstacles.

Draft *tawazun* also emphasizes the importance of active community participation in the process of wealth distribution and decision making. However, in Indonesia, community participation in decision

making is often limited, especially among poor and marginalized groups. As a result, the policies taken tend not to fully reflect their needs and aspirations. The lack of political education and awareness of socio-economic rights among the people also affects their ability to fight for a fairer distribution.

Globalization and global market pressures often influence Indonesia's economic policies so that they are more oriented towards market growth and profits, rather than distributional justice. This creates a situation where the policies taken favor certain sectors that are integrated with the global economy, while more vulnerable domestic sectors are left behind. Indonesia's dependence on natural resource exports also creates inequality, because the benefits of exploiting these resources are often not felt by the local communities affected, but are mostly enjoyed by large companies and international markets.(Sukirno, 1985)

If the concept of justice according to Muhammad Baqir Al-Sadr is applied in Indonesia, there is great potential for this country to become better in terms of wealth distribution, social welfare and economic justice. However, there are several factors to consider in implementing this concept, as well as challenges that may be faced.

Baqir Al-Sadr emphasized the importance of fair distribution of wealth, where wealth should not be concentrated in just a few people. In his view, the state has an important role in ensuring that every individual has sufficient access to resources to meet their basic needs. If this principle is implemented, Indonesia can reduce the economic gap which is currently quite wide. Fairer redistribution policies, such as progressive tax reform, targeted subsidies, and more effective social assistance, can improve welfare for disadvantaged groups.

Al-Sadr believes that the state must be active in regulating the economy to ensure social justice. This includes intervening in markets to prevent monopolies, regulate prices, and distribute wealth in a more equitable manner. In Indonesia, implementing this principle could mean more stringent policies in regulating markets and preventing exploitation by large corporations. Stronger state intervention in the economy, such as through more efficient and transparent state-owned enterprises, as well as regulations that protect small businesses, could create fairer and more competitive markets.

One of the main goals of justice according to *Al-Sadr* is the elimination of poverty. States must ensure that all citizens have adequate access to basic needs such as food, shelter, health and education. If Indonesia focuses more on eliminating poverty by implementing policies that are in accordance with the principles *Al-Sadr*, such as strengthening social protection programs, expanding access to health and education services, and increasing the minimum wage, these can significantly reduce poverty levels and improve people's quality of life.

The balance between individual rights and the interests of society at large is the essence of justice according to Al-Sadr. Individual rights must be respected, but must not be detrimental to collective interests. In the Indonesian context, the application of this concept can improve policies that currently benefit elite groups more than the wider community. For example, more sustainable and fair management of natural resources, where local communities also benefit from resource exploitation, not just large corporations.(1982, الصدر)

If the concept of justice according to Baqir Al-Sadr is implemented seriously in Indonesia, this country has the opportunity to become better in terms of social justice, eradication of poverty, and more equal distribution of wealth. However, to achieve this, Indonesia needs to overcome various challenges such as corruption, political interests, and unequal access to basic services. The successful implementation of this concept also depends on commitment from the government and active participation from the community.

No	Analysis What will happen in Indonesia if this system is implemented	Principles of Justice in the distribution of wealth According to Baqir As Sadr
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1	Social inequality in Indonesia will be reduced, targeted subsidies and progressive tax reform	Justice in the distribution of wealth, and it should not be concentrated on just a few parties
2	The government can prevent exploitation by large corporations and regulate activities in the market, as well as have regulations that protect small businesses	The state must play an active role in ensuring a fair distribution of wealth, including preventing the government from committing fraud such as corruption, etc
3	all people will receive all state facilities, such as public services, health and education, so that there is no difference between rural and urban communities	everyone must have equal access to state facilities
4	The government must try to distribute the proceeds from the sale of resources, so that not only certain people can enjoy them	eradication of poverty

To implement these principles of justice, Indonesia must overcome the problems of corruption and inefficient bureaucracy. Without deep reform in the government sector, redistribution and social justice efforts may not be effective. There are strong interests of elite groups who may oppose significant changes in the distribution of wealth. Implementing fairer policies often requires great political courage and support from various parties. Implementing this concept also requires active participation from the community. Awareness of socio-economic rights and better political education can help people become more involved in decision-making processes and demand justice.

4. Conclusion

If viewed from the concept of justice (*Al-adl*) according to Baqir Al-Sadr, the distribution of state income in Indonesia still requires a lot of improvement. Al-Sadr emphasized the importance of social justice in the distribution of wealth, where every individual must have adequate access to economic resources to meet their basic needs, and the state has an active role in ensuring this happens.

However, in Indonesia, the distribution of state income still faces various challenges, such as economic inequality, corruption, ineffective policies, and unequal access to basic services such as education and health. This shows that the principle of justice according to Baqir Al-Sadr has not been fully implemented in the income distribution system in Indonesia.

To achieve true distributive justice, Indonesia needs to adopt more inclusive and fair policies, reduce the gap between rich and poor groups, and ensure that every citizen benefits equally from national wealth. This approach is in line with the *Al-adl* principles promoted by Baqir Al-Sadr, which prioritizes a balance between individual rights and collective interests in the distribution of wealth.

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