

# Religion and Social in The Perspective of Sharia Economic Law

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**Abstract:** Religion and social aspects are two fundamental dimensions that shape the structure of human life. In the context of sharia economic law, the relationship between the two cannot be separated because the Islamic economic system is built on the foundation of religious values and principles of social justice. This article aims to examine the relationship between religious and social aspects in the application of sharia economic law, as well as its implications for the development of a just and prosperous society. The method used is a descriptive-analytical approach by examining basic sharia concepts, maqashid al-syariah, and the socio-economic practices of Muslims. The study results show that sharia economic law not only regulates transactional aspects but also contains spiritual and social values that encourage the creation of balance between individual and societal interests.

**Keywords:** religion, social, sharia economic law, justice.

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## Introduction

Religion in Islam not only regulates the relationship between humans and God (*ḥablum minallāh*), but also relationships among fellow humans (*ḥablum minannās*). In this context, the social aspect becomes an integral part of Islamic teachings. The principles of justice, balance, and togetherness regulated in the Qur'an and Sunnah form the basis of an economic system based on sharia. Law, simply put, can be understood as a set of regulations or norms that govern human behavior in a society. These regulations or norms can be realities that grow and develop in society or regulations or norms made in certain ways and enforced by authorities.

Sharia economic law functions as an instrument to regulate economic activities based on religious principles, with the aim of achieving social welfare (*al-falāḥ*). Therefore, every economic activity is not solely oriented toward material profit but must also consider moral, social, and spiritual values. Discussing Sharia Economic Law, the author examines the position of Sharia Economic Law in

Indonesia by Rudy Habibie with research conclusions:

1. The position of sharia economic law in the Indonesian legal system when viewed from a sociological perspective shows that sharia economic law has essentially existed and received widespread support from Indonesian society. Islam as the majority religion embraced by Indonesian society has supported sharia economic activities from past times until now, especially in sharia banking activities with all its shortcomings and advantages that have contributed positively to the economic wheels in Indonesia.
2. The position of sharia economic law in the Indonesian legal system when viewed from a juridical perspective shows that sharia economic law has obtained legitimacy and legal certainty formally. In this case, the institutionalization of sharia economic law is one concrete form of the transformation process of Islamic economic law subsystem becoming an integral part of the national legal

system. Furthermore, the basic legal source as the foundation of sharia economics in Indonesia is the provision of the 1st principle of Pancasila and the provision of Article 29 of the 1945 Constitution. The written legal foundation in the context of sharia economic law in Indonesia refers to various statutory provisions with all their implementing legal regulation products.

3. The position of sharia economic law in the Indonesian legal system from a political perspective. The aspirations of Indonesian Muslims who want the implementation of sharia economics as positive law must also be implemented in the form of legal politics.

In this case, legal politics helps to see the extent of sharia economic development in Indonesia, both as a basis for consideration and discussion of laws or other regulatory provisions, even up to the implementation level of sharia economic law in Indonesia.

Further research results conducted by Salsabila et al., regarding social action in zakat management is an important concept in the perspective of sharia economic law. Zakat, as a religious obligation for Muslims who are able, has a strong social dimension in Islam. In the context of zakat management, social action includes various aspects, from collection, distribution, to the use of zakat funds to help those in need and improve social welfare in society. Zakat collection must be done with transparency and accountability, ensuring that zakat funds are collected from halal sources and distributed appropriately to those entitled to receive it.

Social action in zakat management includes various aspects involving society, government, and non-governmental organizations. There are several social actions relevant to zakat management. In education and socialization, namely to educate the public about the importance of zakat and its provisions through various media, lectures, and seminars. Collaboration with government and other institutions means working together with government and private sectors in poverty alleviation and community empowerment programs.

From the perspective of sharia economic law, social action in zakat management emphasizes principles of justice, transparency, and

accountability to achieve sharia objectives which include the preservation of religion, life, intellect, lineage, and property. Several social actions in zakat management are based on sharia economic principles: In the principle of justice and equality through fair distribution and accurate data collection; in the principle of transparency and accountability through clear reporting and public oversight; in the principle of efficiency and effectiveness through the use of technology and economic empowerment. By applying these social actions within the framework of sharia economic law, zakat management can be more effective in achieving its main objectives, namely helping those in need, reducing socio-economic inequality, and improving overall community welfare.

Then the author reviews research by Ade ZD which discusses the role of sharia economic law in regulating sharia business transactions by emphasizing principles of justice, transparency, and compliance with Islamic values. Sharia economic law functions to create sharia regulations and guidelines that must be obeyed in every business transaction, prohibiting practices such as *riba*, *maysir*, and *gharar*. Within this framework, the principles of *tauhid*, *khilafah*, justice, *tazkiyah*, and *al-falah* become the main foundations underlying all economic activities. This research uses qualitative methods with literature study to analyze various related literature sources. The main findings show that sharia economic law not only provides a clear legal framework but also effectively prevents haram practices, resulting in more just and ethical transactions.

The application of sharia principles in business transactions can increase trust and stability in the sharia business ecosystem. This research contributes in the form of concepts and methods that can be used to implement sharia economic principles. The limitation of this research lies in its focus primarily on theory and general principles, while further research can explore more deeply the practical implementation of sharia economic law in various business sectors. The implications of this research are the importance of education, regulatory development, and increased transparency in business transactions to create a more just and sustainable business environment.

Sharia economic law is based on main principles such as justice ('adl), equality (musawah), and general welfare (maslahah). These principles encourage economic practices that not only prioritize material profit but also social and spiritual welfare. Therefore, it is necessary to understand how the relationship between religion and social aspects is viewed from Sharia Economic Law, to see how muamalah (transactions) align with Islamic sharia.

### Materials and Methods

This research uses normative research, which is library research by examining relevant written legal sources. This approach emphasizes the study of existing literature and legal theory. Normative legal research is influenced by pure legal doctrine and positivism. According to Peter Mahmud Marzuki, normative legal research aims to find legal rules, principles, or doctrines to answer the problems being studied. The nature of this approach is prescriptive, namely providing normative assessments of a legal condition or fact.

According to Soerjono Soekanto and Sri Mamudji, normative legal research is a type of research that focuses on studying literature or legal materials sourced from secondary data. This research uses a factual approach and normative legal analysis approach, with the aim of obtaining information from various perspectives related to the issue being studied. In legal research, certain approaches are needed to solve the main problems discussed.

An approach can be interpreted as a way to establish connections with subjects or as a method for understanding and directing focus on research problems. The subject of this research is research related to Sharia Economic Law, while the object of this research is religion and social aspects in sharia economic law. Legal materials are materials used in legal research.

Legal materials can be classified into primary, secondary, and tertiary legal materials. Primary materials are the main legal materials in this research, namely journals about muamalah activities in Sharia Economic Law. Secondary

materials are legal materials supporting this research, namely fiqh books, journals about religion and social aspects in sharia economic law, legislation, and Internet sites. While tertiary materials are language dictionaries and translated Qur'an. Data collection techniques are carried out through library studies, which include tracing and examining legal materials from various sources. Analysis of legal materials is conducted through literature study with the aim of formulating legal arguments based on the theories used, to provide normative assessments regarding the appropriateness of a legal practice.

This research analyzes legal materials using qualitative methods. The analysis process is carried out by examining relevant legal materials to support and formulate conclusions based on the researcher's thinking, assisted by previously used theories. The nature of analysis in this normative legal research is prescriptive, which aims to provide arguments or thinking foundations for findings in the research. Legal argumentation not only functions to explain and interpret legal norms but also becomes an important tool in the juridical analysis process.

### Results and Discussion

#### The Concept of Religion in Sharia Economic Law

Islam views economics as part of worship ('ubūdiyyah). All economic activities, such as buying and selling, leasing, investment, and wealth distribution are regulated within the framework of sharia law to prevent injustice and inequality. The main principles underlying sharia economic law include:

1. **Tauhid (Faith in Allah)** affirms that all true ownership belongs to Allah, and humans are only khalifah (trustees).
2. **'Adalah (Justice)**, demands balance of rights and obligations in transactions.
3. **Maslahah (Welfare)**, all economic activities must bring benefits to society.
4. **Tazkiyah (Purification of Wealth and Soul)**, contains moral values so that wealth is obtained and used in halal ways.

In sharia economic law, the first principle is the principle of tauhid. Tauhid is the core of Islamic

teachings, and the core of tauhid teachings is monotheism, namely the essence of Allah's oneness. Wahbah al-Zuhaili mentions that tauhid is a principle of Islamic law alongside justice. This means Islamic law stands on the foundation of tauhid in upholding justice by judging with truth (al-haq), helping the oppressed, helping the poor, and always doing al-amar bi al-ma'ruf wa al-nahy 'an al-munkar.

The second principle is the principle of justice. The values of justice apparent in sharia economic law place sharia principles as the basis of business activities. National goals in economics are developed through an economic system based on values of justice, togetherness, equality, and benefit in accordance with sharia principles. Justice, in Arabic called al-'adalah and in English called justice, is the opposite of injustice. It is very close to goodness (al-ihsan), and Allah in His word calls for the realization of both in life.

In the implementation of sharia economic law in economic activities, there is a profit and loss sharing system. This causes all parties to share both profits and loss risks, thus creating a balanced position where no party is harmed.

The third is the principle of amar ma'ruf nahi munkar. One principle of Islamic law is al-amar bi al-ma'ruf wa al-nahy 'an al-munkar. The meaning of this principle is da'wah activity, as in the Qur'an which contains three main elements: aqidah, akhlaq, and law. The meaning of al-ma'ruf is something good according to religion and reason, or means obedience to Allah SWT. While the meaning of al-munkar is something prohibited by religion and reason, so avoiding it is a form of obedience to Allah SWT.

The pillars supporting the establishment of al-amar bi al-ma'ruf wa al-nahy 'an al-munkar are mutual advice with goodness and patience. Sharia economic law contains the essence of this da'wah. Essentially, Islamic law prevents losses, injustice,

hostility, fraud, deception, and other acts prohibited by sharia. And the meaning of the command to do good is that Islamic law always involves Allah in every economic activity, so that everything done with the intention for Allah will be valued as worship.

#### Social Dimension in Sharia Economic Law

The social dimension is a manifestation of the objectives of sharia (maqāsid al-syarī'ah), namely protecting religion, life, intellect, lineage, and property. In the economic context, the social dimension is reflected in:

1. **Zakat, infaq, and sadaqah**, as wealth distribution mechanisms that reduce social gaps.
2. **Prohibition of riba, gharar, and maysir**, to protect society from harmful economic practices.
3. **Cooperation and partnership (syirkah, mudharabah, musyarakah)** that foster social and economic solidarity.

Sharia economic law affirms that welfare will not be realized without social justice. Therefore, the Islamic economic system integrates spiritual and social aspects to create a just and sustainable economic order.

#### Implications of Religion and Social Aspects on Sharia Economic Development

The application of sharia economic law in modern society brings several important implications:

1. **Strengthening economic morals**, every business actor is required to be responsible ethically and spiritually.
2. **Inclusive economic development**, the principle of social justice encourages equal economic access for all levels of society.
3. **Social stability**, through zakat instruments and Islamic social finance, social inequality can be reduced.
4. **Increasing public trust**, an economic system based on honesty and justice fosters economic stability and sustainability.

**Table Agama dan Sosial Perspektif Hukum Ekonomi Syariah**

| Aspect                          | Religion (Religious Values)   | Social (Social Dimension)                                     | Relationship with Sharia Economic Law   |
|---------------------------------|---|---|---|
| <b>Philosophical Foundation</b> | Based on the principle of tauhid, that all economic activities must have worship value and be oriented toward Allah's pleasure. | Emphasizes balance and social justice in human relationships. | Sharia economic law regulates economic activities to be in harmony with tauhid values and social justice. |

| Aspect                                       | Religion (Religious Values)                                  | Social (Social Dimension)                                      | Relationship with Sharia Economic Law   |
|--|--|--|---|
| <b>Main Objectives (Maqashid al-Syariah)</b> | Protecting religion, life, intellect, lineage, and property. | Striving for community welfare and economic equality.          | The goal of sharia economic law is to create general welfare (al-maslahah al-'ammah).               |
| <b>Main Principles</b>                       | Faith, justice, honesty, and responsibility to Allah SWT.    | Social solidarity, mutual help, and economic equality.         | Applied in economic practices such as zakat, prohibition of riba, and just sharia contracts.        |
| <b>Economic Instruments</b>                  | Zakat, infaq, sadaqah, waqf as forms of financial worship.   | Becoming means of wealth distribution and poverty alleviation. | Becoming instruments of sharia economic law in realizing justice and social welfare.                |
| <b>Ethics and Economic Morals</b>            | Prohibiting fraud, riba, and exploitation.                   | Protecting community rights and social trust.                  | Encouraging an ethical, transparent, and just economic system.                                      |
| <b>Role of State and Society</b>             | The state must enforce law according to sharia principles.   | Society actively participates in just economic practices.      | Collaboration between government and society strengthens the implementation of sharia economic law. |
| <b>Socio-Economic Implications</b>           | Fostering spiritual awareness in economic activities.        | Creating social harmony and reducing inequality.               | Building a sustainable and inclusive sharia economic system.  |

### Discussion

The relationship between Islam and economics has become one of the important topics in social, political, and economic studies in various parts of the world. Islam, as a religion that has comprehensive guidelines regarding life, not only regulates spiritual aspects but also provides clear guidance in economic matters. In the Islamic view, economics is not only seen as a purely material matter but as an integral part of life that supports the welfare of the ummah. The pattern of relationship between Islam and economics can be seen through basic principles derived from the Qur'an and Hadith, such as social justice, wealth distribution, prohibition of riba (interest), and social responsibility in trade.

Moh. Daud Ali, as quoted by Gemala Dewi, explains that the basic framework of Islam consists of: aqidah, sharia, and akhlaq. First; Aqidah is the belief that becomes a guideline. Second; Sharia is a set of Divine norms that regulate human

relationships with Allah, human relationships with the natural environment of their lives. Divine norms regulating these relationships consist of: first, worship rules, consisting of Islamic Law or Arkanul Islam, namely regarding prayer, zakat, fasting, and hajj. Second, muamalah rules, which regulate matters of private (civil) relationships and public relationships, such as jinayat (criminal law), khilafah or al-akham as-sulthaniyah (constitutional law), siyar (international law), mukhassamat (procedural law), and others. Then third; Akhlaq is morality, behavior, and the science that studies it is called tasawuf science.

Islamic economics promotes moral values that aim to create a balance between individual and societal interests. Therefore, concepts such as zakat, sadaqah, and waqf become important parts in building a just and equitable economic system. In this context, it is important to understand more deeply how the principles of Islamic economics can be applied in daily life, both on a micro scale (for example personal financial management) and

macro (such as state economic policies), to create mutual prosperity and support development. The main function of Sharia Economic Law is to create sharia regulations and guidelines that need to be followed in every muamalah.

1. Principle of Tauhid (Oneness of God). Islamic economics is based on this fundamental principle, which states that interpersonal relationships or horizontal relationships must be respected as highly as interpersonal relationships with Allah SWT or vertical relationships. The foundation of economic activity must be social justice, which originates from the Qur'an.
2. Principle of 'adalah (Justice). One of the main principles of Islamic economics is justice. A just economic approach is not only based on the Qur'an and the Prophet's Sunnah but also on natural law, which was created considering justice and balance.
3. Principle of Tazkiyah (purification or sanctification). Before humans can function as development agents, this purification is absolutely necessary in the context of development. Every development carried out by humans will provide benefits. Thus, sharia economics encourages transparency and certainty in every transaction, thereby reducing the potential for loss and injustice for either party.

Religion and social aspects in the perspective of sharia economic law discuss the close relationship between Islamic religious values and the social reality of society in forming a legal economic system that is just, moral, and oriented toward welfare. In sharia economic law, religion not only functions as a source of rules but also as a moral guide that regulates the economic behavior of society. Religion provides theological foundations through the Qur'an, Hadith, and basic sharia principles such as tauhid, justice, amanah, and the prohibition of riba, gharar, and maisir. These principles become the main foundation in every economic activity of Muslims.

On the other hand, the social aspect becomes the implementation space for these sharia values. Sharia economic law not only regulates individual relationships in transactions but also has social functions aimed at creating overall societal welfare.

Social instruments such as zakat, waqf, infaq, sadaqah, and qardh hasan are wealth distribution mechanisms designed to reduce social gaps and strengthen solidarity among community members. Through these instruments, sharia economic law plays a role as a social system that fights for distributive justice and inclusive economic development.

In the perspective of sharia economic law, the integration between religion and social aspects becomes the foundation in creating economic activities that not only pursue profit but also consider moral values, ethics, and public welfare. Religion provides spirit and rules, while the social aspect provides context and real community needs. Both synergize to produce a balanced economic order between individual interests and public interests. Thus, this material emphasizes that sharia economic law is a comprehensive system regulating behavior, social structure, and justice values aimed at realizing holistic and sustainable ummah welfare.

## Conclusions

Sharia economic law is a reflection of the synergy between religious and social values in human life. Religion provides moral and spiritual foundations, while the social aspect becomes the practical goal of implementing sharia law. Both complement each other to realize a just, balanced economic order oriented toward the welfare of the ummah. Thus, strengthening religious and social values in sharia economic law is not only theologically relevant but also becomes a real solution in building a modern society that is just and sustainable.

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