

THE STUDY OF SOCIAL JUSTICE IN PANCASILA, ISLAM, AND HINDUISM PERSPECTIVE

KONSEP KEADILAN SOSIAL DALAM PERSPEKTIF PANCASILA, ISLAM DAN HINDU

Firman Mansir*

Program Studi Pendidikan Agama Islam Universitas Muhammadiyah Yogyakarta
Jalan Lingkar Barat Bantul 55183, Indonesia

INFO ARTIKEL

Riwayat Artikel:

Diterima : 14 September 2021

Disetujui : 26 Juni 2022

Keywords:

Hindu, Islam, Pancasila, social justice

Kata Kunci:

Islam, Hindu, keadilan sosial, Pancasila

*) Korespondensi:

E-mail: firmanmansir@umy.ac.id

Abstract: this study aimed to analyze the concept of social justice from Pancasila, Islam and Hinduism perspectives. This study used a qualitative method with literature study techniques to explain ideas related to the concept of justice from Pancasila, Islamic and Hindu perspectives. The concept of justice in Pancasila was defined as a principle that requires all elements, i.e. citizens and the government, to be fair in all areas of life, both material and spiritual, by placing things according to their portion or place without taking sides. Justice in the Islamic perspective could be extracted from QS Al-Baqarah [2]: 148, requiring everyone to compete to do good, known as *fastabiqul khairat*. Every goodness will, of course, be replaced with a gift. Therefore, justice played a role in giving gifts according to the good that had been done. On the other hand, justice in the Hindu perspective emphasized the balance between the rights obtained and the obligations carried out based on their social position, either individually or collectively.

Abstrak: penelitian ini bertujuan untuk menganalisis konsep keadilan sosial dari perspektif Pancasila, Islam dan Hindu. Penelitian ini menggunakan metode kualitatif dengan teknik studi kepustakaan untuk menjelaskan gagasan terkait konsep keadilan dari perspektif Pancasila, Islam dan Hindu. Konsep keadilan dalam Pancasila dimaknai sebagai suatu asas yang mewajibkan semua unsur, yaitu warga negara dan pemerintah, berlaku adil dalam segala bidang kehidupan, baik material maupun spiritual, dengan menempatkan sesuatu sesuai porsi atau tempatnya tanpa memihak. Keadilan dalam perspektif Islam dapat disarikan dari QS Al-Baqarah [2]:148, yang mewajibkan setiap orang berlomba-lomba untuk berbuat kebaikan, yang dikenal dengan istilah *fastabiqul khairat*. Setiap kebaikan tentu saja akan tergantikan dengan pemberian. Oleh karena itu, keadilan berperan dalam memberikan hadiah sesuai dengan kebaikan yang telah dilakukan. Di sisi lain, keadilan dalam perspektif Hindu menekankan keseimbangan antara hak yang diperoleh dan kewajiban yang dilaksanakan berdasarkan kedudukan sosialnya, baik secara individu maupun kolektif.

INTRODUCTION

In the Indonesian dictionary, justice is equal to one-sided, not biased to one-sided, not impartial, partial to the right, and holding to the truth. In essence, justice is an attitude to treat someone according to their rights (McLaughlin, Gray, & Wilson, 2015). Each person's right is recognized and treated according to their dignity:

those with the same degree and those who share the same rights and obligations, without making any distinction between our issues, religion, or ancestry. Justice is a condition of the truth of the matter, whether it concerns objects or people (Etieyibo, 2011). According to most theories, justice has the most outstanding level of importance.

Justice is defined as an effort to put something in its place. The upholding of justice will generate an icon of an illogical consequence in the form of the creation of harmonious social order. It is not limited to one aspect of life. Justice is actually in a comprehensive aspect, for example, religious aspect, the social aspect, the economic aspect, the political aspect, the cultural aspect, the legal aspect and in such wise. On the contrary, the discolouration of the principle of justice results in the shaking of social order. Justice will be realized if it is supported by upholding the rule of law. If justice is aligned with the rule of law, both are like two pieces of inseparable currency (Welsh & Parsons, 2006). Likewise, justice will deteriorate if the rule of law is not enforced because of the very significant proposition of justice. Therefore, this study will examine issues related to the theme of justice. Based on the current phenomenon, the concept of justice is only a mere figment due to the lack of human beings who have a sense of caring, social and inhuman. The issue of justice, in essence, belongs only to the Almighty; because we are creatures, we will never have a genuine attitude toward justice.

Injustice is a consequence of the low awareness of the importance of justice. In Indonesia, injustice problems are still found at the government level, in society and in the surrounding area (Midgley, 2007). It occurs either on purpose or unintentionally. It shows humanity's low awareness of justice or fairness to fellow human beings or living creatures (McLaughlin & Baker, 2007). Most people believe that injustice must be fought and punished immediately, and many social and political movements around the world fight for and uphold justice. However, with a large number of variations of this theory of justice, it provides an idea if it is not clear what is being demanded from justice and the reality of injustice, including in Indonesia, we still debate the definition of justice because various religions perspective.

If there is an even distribution of justice in the Indonesian state ideology, there will be no protests accompanied by violence, prolonged poverty, robbery, hunger, or poor nutrition and even so. Those problems happen because the concept of justice is not applied correctly, or we can say that justice belongs only to the rich and

the rulers. Based on the previous explanation, this study discusses several problem formulations, namely the concept of justice in Pancasila and justice based on Islamic and Hindu perspectives.

METHODS

This study uses a qualitative method by explaining ideas related to the occurrence of certain behaviours or symptoms. Qualitative studies are related to reasoning outside the standard reasoning process and involve the realm of ethics, politics, and social issues that differ from the personal, interpersonal, and contextual realms. Data collection in this study was carried out using library research techniques to produce accurate and relevant data with the focus of the study. The data in this study are categorized as library data, which are sourced from articles and books that contain ideas as a theoretical basis for the concept of justice (Sarwono, 2006). The data in this study were analyzed, selected, reduced, and arranged logically based on the author's reasoning and reflection, which was presented in the form of the narrative text so that it was easy to understand.

RESULTS AND DISCUSSION

The Concept of Justice in Pancasila

As an Indonesian citizen, it is undoubtedly familiar with the words Pancasila and democracy. These two words are the identity of the Indonesian nation. However, do Indonesian citizens understand the meaning of the two words, or do they only know the meaning but do not know philosophy and do not understand how to implement it? In this era, amid globalization, the implementation of Pancasila is very much needed by the community because Pancasila contains the noble values of the Indonesian nation under the nation's personality.

The noble values contained in it are those extracted from the nation's culture and have fundamental values that are universally recognized and will not change over time. Nevertheless, these values seem to fade over time, and what the nation's predecessors have fought for is facing the touchstone of its sustainability. In terms of a political system, democracy is a system of government organized by, for and from the people. It means that the government protects the people's individual rights (Parhan & Sukaenah,

2021). As a result, all Indonesian citizens have equal rights in opinion and decision-making and in making laws that can change their lives.

Justice is from the Arabic proverb *adl*. It means to behave in a balanced way. Balance includes balancing parties and obligations and harmony with fellow beings (Rangkuti, 2017). In essence, justice treats someone according to their rights over the obligations carried out (Fatihin, 2017). Everyone is recognized and treated according to the same dignity in the eyes of God Almighty. Human rights are humans' need for their survival in society.

Justice means (nature of action, treatment) fair. Justice means behaviour or actions which, in their implementation, give the other party something that the other party should accept. According to Poerwadarminta, justice means not being one-sided, proper, and not arbitrary. So in the meaning of justice, there is no arbitrariness. People who act arbitrarily can be categorized as acting unfairly (Arli, 2020). Justice is an ideal situation in which people in the same situation are treated equally (Hikam & Magnis-Suseno, 1996). Montesquieu considers human nature to be fair, but because of certain social situations, he begins to choose to be fair or unfair (Wijaya, 2016). From the various explanations of justice above, Aristotle distinguishes two types of justice: cumulative justice and distributive justice. While Plato, who is Aristotle's teacher, mentions that there are three kinds of justice: cumulative justice, distributive justice, and legal justice or moral justice.

Justice is an essential matter in the life of the nation and the state. Charles E. Merriam in Miriam Boedihardjo put this justice as an issue of one principle in a country's goals (Al-Uyun, 2012). The principle in question is external security, internal order, justice, and public welfare (Mansir, 2019). The state administration has to create justice. The Indonesian state aims to fulfil justice for the entire Indonesian society, which can be well known in the Preamble of the UUD NRI 1945. It means that the country intended to be established the state of Indonesia, which is just and aims to create social justice.

Justice Based on Islamic Perspective

The word "adil" comes from the Arabic language and is found in Al-Qur'an, in 28 places which are etymologically meaning

middle. Therefore, this word is absorbed from the Arabic *adl*. Etymologically, in the *Al-Munawwir* dictionary, *al-adl* means the middle case. In this way, justice means not being one-sided, unbiased, or equating one with the other (*al-musawah*). Other terms for *al-adl* are *al-qisth* and *al-misl* (same part or like). Terminologically, justice means equating one thing with another in terms of value and not being different from one another (Alfurkan & Marzuki, 2020). According to Ahmad Azhar Basyir, justice is putting something in its natural place, placing something in its proper proportion, and giving someone something in its rightful place (Amin, 2014). Justice also means taking sides or holding on to the truth.

The notion of justice in the Indonesian culture comes from the teachings of Islam. Islam is a perfect religion (Mansir, 2021). The perfection of Islam can be seen from the principles of its teachings. Justice is one principle that occupies an important position and becomes a discourse from time to time. In this way, Islam teaches that justice can be embodied in every moment and opportunity. Al-Qur'an uses different meanings for terms or terms that are related to justice. The word used to show the insight of justice does not always come from the root of the word *adl*.

Synonymous words such as *qisth* and law are used by the Al-Qur'an in the sense of justice. If it is categorized, it has several meanings related to justice in Al-Qur'an; it is from the root of the word *adl* make decisions based on justice (Almas, 2019). Overall, the ideological meanings are directly related to the content of justice, namely as an elaboration of the forms of justice in life (Harun, 2013). From the connection between several meanings of the word *adl* with insight or the content of justice, it is clear how much the portion of the colour of justice gets four places in the Al-Qur'an. The understanding of the Al-Qur'an also strengthens the idiocy of the idiom above. So that human beings fulfil their promises, their ideals and mandates that they carry, protect those who suffer, the weak and the lack icons of society, and feel the integrity of the people—the things determined as achievements that the Muslim community must achieve a robust orientation.

Everyone is required to do *fastabiqul khairat* or compete for good deeds (QS Al-Baqarah [2]: 148). Competing for good deeds promises

a reward. Here, the prize is to get privileges for those with achievements. Of course, it would be unfair if the contestants were differentiated or not given the same opportunity (Almubarok, 2018). However, it is also unfair if the prizes are the same after competing with different achievements because logic and religion refuse this (Mansir, 2020). Justice, as seen above, does not equate all community members but equates themselves with the opportunity to create achievements. In line with this, Murtadha Mutahhari uses the word justice in four things, namely a balanced situation, equality and disclaimer (elimination) of any difference, to maintain the rights of individuals, and to give something that is already their right to everyone who has the right to receive it.

Building justice means creating structures that allow the implementation of justice. Justice in its implementation depends on the power structures in society and faith structures in the political, economic, social, cultural, and ideological fields (Husna, 2014). That is a huge problem. The problem of justice is how to change the structures of power that seems to be the issue of ensuring injustice. It means that they are in groups because of their work and the rights of the poor. In Islam, the commandment is fair and aimed at everyone, regardless of their mother's views (Mansir, 2020). The proper word must be conveyed as it is, even though the word will harm the relative itself (Praja, 2020). The obligation to act pretty, even if enforced in the family and the Muslim community itself, is also given to the unbelievers and the Muslim community. It is commanded to act pretty. For social justice, it must be enforced without distinction because the rich are poor, officials or ordinary people, women or men, they must be treated the same and receive equal opportunities. In line with that, Sayyid Qutb emphasized that Islam does not recognize the existence of differences that depend on rank and position.

Islam provides a rule that can be implemented by those who believe. One of the most significant contributions of Islam to the human race is the principle of social justice and its implementation in every aspect of human life (Herawati, 2014). Every community member is encouraged to improve the immaterial life of the community without distinguishing between form, lineage,

and type of person (Amin, 2014). Every person is seen as equal and allowed to develop all his potential in life (Mansir, 2018). Based on the description above, the writer concludes that Islam aims to form a society with a solid social structure. In that order, each individual is bound by brotherhood and affection as one family. A brotherhood is universal and not bound by geographic boundaries. Islam considers the human race as a family (Mansir, 2018). Therefore, all members of the family have the same degree as God. Islam does not differentiate between men and women, white or black. Socially, the values that distinguish one thing from another are piety, sincerity of heart, ability, and service to humanity.

Justice Based on Hindu Perspective

Hindu was previously named Siddharta Gautama, who lived in the north of India almost 2500 years ago. He is known as a spiritual inspiration and the founder of the religious sect currently known as the Hindu religion (Fitriani, 2020). Hindu is a term. This word means a person who is awakened or enlightened about the nature of life and its meaning. Hindus lived around 563-483 BC (students still debate the age of life and the teachings of this Hindu). He was born at the time of the full moon in Lumbini Park, in the north of India, in a capital city, in the foothills of the Himalayas, in the region now known as Nepal. He has enjoyed a comfortable life since he was born as a Prince but is later attracted to learning spiritual truths after realizing the suffering that accompanies life (Fitriani, 2020). Hinduism is a designation given as a sign for the highest spiritual attainment and eternal happiness.

Siddharta Gautama is the son of King Sudhodana from the tiny kingdom of Kapilavastu in India and North India, which Nepal borders. He was born with the identity of Lumbini, located around 150 km from Benares. In the Hindustan community era, it is divided into social, political and religious fields and many people's lives. Until the age of 16 years, Siddhartha Gautama lived in the luxury of the palace. After that, he married his cousin (De Saint-Cheron & Spaak, 2017). Even though he cannot leave the palace, he can still see it from the window, the condition of the poor people,

those who live on the streets, and many people who suffer from diseases. Finally, he thought that this situation should be changed.

When his son passed away at 29, he secretly left his son and wife, Puteri Yasodhara, to Anoma River and stayed in fourth place for seven days. Then he went to Rajagraha, the capital city of the kingdom of Magadha. Near the city, he studied religion from two brahmin people, *Alara Kelama* and *Udnata Rhythmputera*, but accepted his religion (De Saint-Cheron & Spaak, 2017). He went into the Uruvela Forest and stayed there for a hermitage. Then he became known as a holy hermit, followed by five students: Kondana, Bodiya, Wappa, Mahanama, and Asaje. For six years, they were hungry and thirsty and did not eat and drink, so their physical condition was weakening. However, he realized that he had come back and that what he was doing was torturing himself. There was no benefit. He always returned to acting as an ordinary human, his students did not trust him again, and he was left in the forest alone.

Hinduism teaches that every human being has the essence of Hinduism in him. Shakyamuni (monk or wise man of the Shakya) considers the goodness of and its potentialities like humans and is not tied to that of the physical body (Joyo, 2017). Even though Hinduism contains teachings open to negative interpretations, India still has positive concepts about wisdom and love, which are limited in human minds (Sujana & Suastika, 2019). According to Hinduism, what distinguishes one human from another is their character, shaped by everyday behaviour (Ardiyasa & Muliada, 2021). While the social ethics of Hinduism emphasizes that every person must carry out his obligations and responsibilities, each according to his social position, which is determined by his relationship with other citizens, the principle of society is based on morals. In this way, people will achieve prosperity and happiness in society. On the other hand, people who do not carry out their obligations, positions, and responsibilities in society do not deserve to be recognized or respected for their social position.

Hinduism adheres to and implements the teachings of goodness (*dharma*) to carry out its duties and obligations. In addition, the norms of social behaviour are the root or foundation that will produce so-called social emotions that

arouse social awareness in humans, foster moral and spiritual bonds in social relationships, foster and strengthen social relationships, and thereby create happiness in life public. Therefore, during the wider Indonesian community, Indonesian Hindus, as a group of religious people who are guided by the *Dhamma Vinaya* teachings of the *Hindu Gautama* as stated in the *Tripitaka (Pali)* Scriptures, actually have perfect teaching and life guide in order to foster a physical life, and spiritually noble and prosperous, both individually and collectively among the Hindus themselves.

Hindus in Indonesia are aware of the same rights and obligations as justice. Therefore, to create social justice, it is necessary to develop noble actions that reflect the attitude and atmosphere of kinship and cooperation (Kartika, 2018). In the *Sigalavada Sutta*, the *Hindu Gautama* has outlined the standards for Hindus to carry out associations with fellow human beings of different groups, positions and roles. It shows the reciprocal relationship between children and parents, teachers and students, husband and wife, friends and friends, employers and workers, monks and ummah, which develops a fair attitude towards others, maintains a balance between rights and obligations, and respects the rights of others.

Likewise, an attitude of liking to give help to people in need is fostered so that they can stand on their own. Likewise, an attitude of like to work hard and an attitude of respect for the work of others is fostered, which helps achieve progress and mutual prosperity. Hindus say that women, from householders to renunciators, can attain the stage of stream-winners (first stage of purity), stage of returning once again (second stage of purity), stage of non-returner (third stage of purity), and stage of arahatship (last level of holiness). Therefore, women should be treated equally and have equal opportunities with men. The Hindu view on women's ability to achieve enlightenment is well summarized by a female disciple of her named Soma.

The position of women in *Hindu Dharma* is extraordinary. The Hindus give complete freedom to women to participate in religious life. The Hindu was the first spiritual teacher to give religious freedom to women (Subagiasta, 2007). The highest spiritual state can be attained by either a man or a woman, not only in spiritual matters but also in worldly matters. The Hindus freed

women from the concept that women should marry or have sons. The Hindu moves to allow women to enter the holy life were radical for those times. However, the Hindu gives women the opportunity to prove that they too can reach the highest levels of religious life.

A woman who gets married depends on whether she can give birth to a boy or not. A young girl who is not married is considered despised by the community and made the object of their criticism. It is believed that a woman cannot achieve heaven through her goodness but only through absolute obedience to her husband. The position of women in Hinduism is different from the one described above. Not only in spiritual matters but also in worldly matters. The Hindu liberates women from the concept that women must marry or have sons. The *Sigalovada Sutta Hindu* teaches the relationship between husband and wife in the life of a married person, emphasizing the importance of mutual reciprocity in the relationship between husband and wife.

This century is marked by various challenges and changes to better world order. It requires new human perceptions and attitudes, and the emergence of the emancipation of women who later experience their own identity in the feminist movement is also a new thing in women's lives that are honourable. Besides, the study of women and their roles has become critical, especially after the in-law meetings of women and girls worldwide and in the international community to enhance the roles and values of dignity jointly. Moreover, a new analysis based on religion, pioneered by feminist theology, began to develop and pioneer the study of the relationship between religion and the role of women in the light of their respective holy scriptures.

Many changes have taken place in religious institutions, with more ordained priests and female clergy, and their participation in religious institutions has increased, and religious views have shifted towards this. However, since religion is the basis of idiosyncratic human behaviour, many problems arise from women's faith if their service is limited by regulations that harm the progress of their souls. In general, the community is still influenced by the interpretation of religious leaders, who are generally male, who will continue to maintain their power.

CONCLUSION

Social justice in Pancasila is defined as a principle that requires all elements, including citizens and the government. They must be fair in all areas of life, both material and spiritual, by placing things according to their portion or place without taking sides. Justice in the Islamic perspective can be extracted from QS Al-Baqarah [2]: 148, requiring everyone to compete to do good or *fastabiqul khairat* constantly. Every goodness will, of course, be replaced with a gift. Therefore, justice plays a role in giving gifts according to the good that has been done. Justice in the Hindu perspective emphasizes the balance between the rights obtained and the obligations carried out based on their social position, either individually or collectively.

REFERENCES

- Al-Uyun, D. (2012). *Ilmu Negara*. Malang: Universitas Brawijaya Press.
- Alfurkan, A., & Marzuki, M. (2020). Penguatan Nilai Kejujuran melalui Pendidikan Antikorupsi di Sekolah. *Jurnal Ilmiah Pendidikan Pancasila dan Kewarganegaraan*, 4(2), 221-231.
- Almas, B. (2019). Keadilan Redistribusi Perspektif Islam. *Jurnal Ekonomi Islam*, 8(1), 33-73.
- Almubarak, F. (2018). Keadilan dalam Perspektif Islam. *Jurnal Pendidikan dan Pemikiran Islam*, 1(2), 115-143.
- Amin, M. (2014). Konsep Keadilan dalam Perspektif Filsafat Hukum Islam. *Jurnal Hukum dan Perundangan Islam*, 4(02), 322-343.
- Ardiyasa, I. N. S., & Muliada, P. A. G. (2021). *Pendidikan Karakter: Perspektif Hindu*. Makalah disajikan dalam Seminar Bahasa Daerah, Buleleng: Sekolah Tinggi Agama Hindu Negeri Mpu Kuturan Singaraja.
- Arli, A. I. (2020). *Pengaruh Service Recovery terhadap Customer Loyalty dengan Customer Satisfaction sebagai Variabel Intervening pada Pelanggan PT. Tiki Jalur Nugraha Ekakurir (JNE) di Jl. Yusuf Daeng Ngawing No. 6 Makassar*. Makassar: Universitas Islam Negeri Alauddin Makassar.
- De Saint-Cheron, M., & Spaak, A. N. (2017). *Gandhi: Anti-Biography of a Great Soul*. London: Routledge.
- Etieyibo, E. (2011). Privatization in Nigeria,

- Social Welfare, and the Obligation of Social Justice. *Journal of Economics*, 2(1), 37-44.
- Fatihin, R. (2017). Keadilan Sosial dalam Perspektif Al-Qur'an dan Pancasila. *Jurnal Penelitian Agama dan Masyarakat*, 1(2), 293-314.
- Fitriani, F. (2020). *Sejarah Agama-Agama*. Deli Serdang: Universitas Islam Negeri Sumatera Utara.
- Harun, N. (2013). Makna Keadilan dalam Perspektif Hukum Islam dan Perundang-Undangan. *Jurnal Ilmiah Al-Syir'ah*, 11(1), 1-15.
- Herawati, Y. (2014). Konsep Keadilan Sosial dalam Bingkai Sila Kelima Pancasila (The Concept of Social Justice Within the Fifth Principle Framework of Pancasila). *Jurnal Masalah Sosial, Politik, dan Kebijakan*, 18(1), 28-38.
- Hikam, M. A. S., & Magnis-Suseno, F. (1996). *Demokrasi dan Civil Society*. Jakarta: LP3ES.
- Husna, N. (2014). Ilmu Kesejahteraan Sosial dan Pekerjaan Sosial. *Jurnal Al-Bayan: Media Kajian dan Pengembangan Ilmu Dakwah*, 20(1), 45-57.
- Joyo, P. R. (2017). Harmoni Nilai-Nilai Pancasila dalam Agama Hindu. *Jurnal Penerangan Agama Hindu*, 15(2), 73-87.
- Kartika, N. G. A. (2018). Filsafat Pancasila dalam Perspektif Hindu. *Vyavahara Duta*, 13(1), 1-12.
- Mansir, F. (2018). Diskursus Pendidikan Karakter di Perguruan Tinggi Keagamaan Islam pada Era Milenial. *Tadrib*, 4(2), 280-300.
- Mansir, F. (2018). Pendekatan Psikologi dalam Kajian Pendidikan Islam. *Jurnal Psikologi Islami*, 4(1), 61-73.
- Mansir, F. (2019). Implications of Teacher Certification on Professionalism and Welfare of 21th Century PAI Teachers. *Tadrib*, 5(2), 138-152.
- Mansir, F. (2020). Diskursus Sains dalam Kurikulum Pendidikan Agama Islam di Sekolah dan Madrasah Era Digital. *Jurnal Ilmu Agama*, 3(2), 144-157.
- Mansir, F. (2020). The Leadership of Personnel Management in Islamic Education: Emerging Insights from an Indonesian University. *Jurnal Pendidikan Islam*, 5(1), 1-16.
- Mansir, F. (2021). Aktualisasi Pendidikan Agama dan Sains dalam Character Building Peserta Didik di Sekolah dan Madrasah. *Jurnal Pendidikan Agama Islam*, 7(2), 87-93.
- McLaughlin, A. M., Gray, E., & Wilson, M. (2015). Child Welfare Workers and Social Justice: Mending the Disconnect. *Children and Youth Services Review*, 59(2015), 177-183.
- McLaughlin, E., & Baker, J. (2007). Equality, Social Justice and Social Welfare: A Road Map to the New Egalitarianism. *Social Policy and Society*, 6(1), 53-68.
- Midgley, J. (2007). Perspectives on Globalization, Social Justice and Welfare. *The Journal of Sociology & Social Welfare*, 34(2), 17-36.
- Parhan, M., & Sukaenah, S. (2021). Pendekatan Kontekstual dalam Meningkatkan Pembelajaran Pendidikan Pancasila dan Kewarganegaraan di Sekolah Dasar. *Jurnal Ilmiah Pendidikan Pancasila dan Kewarganegaraan*, 5(2), 360-368.
- Praja, J. S. (2020). *Aliran-Aliran Filsafat dan Etika*. Jakarta: Prenada Media Group.
- Rangkuti, A. (2017). Konsep Keadilan dalam Perspektif Islam. *Jurnal Pendidikan Islam*, 6(1), 1-21.
- Sarwono, J. (2006). *Metode Penelitian Kuantitatif dan Kualitatif*. Yogyakarta: Graha Ilmu.
- Subagiasta, I. K. (2007). Sekilas tentang Wanita dalam Perspektif Susastra Hindu. *Jurnal Seni Budaya*, 21(2), 1-9.
- Sujana, I. P. W. M., & Suastika, I. N. (2019). *Menggagas Penguatan Kajian Akhlak Kewarganegaraan (Civic Virtue) Perspektif Hindu dalam Masyarakat Multikultural*. Makalah disajikan dalam Seminar Nasional Inovasi dalam Penelitian Sains, Teknologi dan Humaniora-InoBali, Denpasar: Universitas Dwijendra.
- Welsh, P. J., & Parsons, C. (2006). Social Justice, Service Delivery and Welfare: Reform the Politics of Deprivation, Disaffection and Education in the District of Thanet. *Education, Citizenship and Social Justice*, 1(1), 39-57.
- Wijaya, D. N. (2016). Montesquieu dan Makna sebuah Keadilan. *Jurnal Ilmiah Pendidikan Pancasila dan Kewarganegaraan*, 1(2), 79-84.