



REIMAGINING ISLAMIC JUSTICE: UNVEILING CIVIC PERCEPTIONS OF THE RELIGIOUS COURT IN URBAN BOGOR

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ABSTRACT

The principle of justice is a foundational element of Islamic law, intended to ensure balance and legal certainty for individuals and society. This study critically explores the concept of justice within Islamic jurisprudence and its influence on public perceptions in Bogor City. Using a blend of library research and empirical methods—including in-depth interviews and structured surveys—the research investigates how local communities understand Islamic justice and what sociocultural factors shape these views. The findings show that the Islamic principle of justice is firmly rooted in the Qur'an, Hadith, and scholarly traditions across time. However, in practical legal contexts, especially in Bogor, public interpretations vary widely. These differences are shaped by levels of education, socio-cultural background, and familiarity with Indonesia's national legal system. While many residents associate justice with Islamic ethics and moral integrity, others view it through the framework of formal state law. This divergence points to a cognitive and normative gap in understanding Islamic justice, despite its continued relevance in the local context. To address this, the study highlights the importance of legal literacy initiatives, integrative Islamic education, and inclusive policies. It advocates for stronger collaboration among scholars, legal professionals, and policymakers to promote a more holistic and accessible interpretation of Islamic justice in public life.

Keywords: Principle of Justice, Islamic Law, Public Perception.

ABSTRAK

Prinsip keadilan merupakan salah satu pilar utama dalam hukum Islam yang bertujuan untuk menciptakan keseimbangan dan kepastian hukum bagi individu maupun masyarakat. Penelitian ini bertujuan untuk menganalisis prinsip keadilan dalam hukum Islam serta implikasinya terhadap persepsi masyarakat Kota Bogor. Dengan menggunakan metode penelitian pustaka dan pendekatan empiris melalui wawancara serta survei, penelitian ini mengkaji bagaimana masyarakat Kota Bogor memahami konsep keadilan dalam hukum Islam serta faktor-faktor yang memengaruhi persepsi tersebut. Hasil penelitian menunjukkan bahwa prinsip keadilan dalam hukum Islam memiliki landasan kuat dalam Al-Qur'an, Hadis, serta pemikiran ulama klasik dan kontemporer. Namun, dalam konteks penerapan hukum di Kota Bogor, terdapat variasi dalam pemahaman masyarakat, yang dipengaruhi oleh tingkat pendidikan, latar belakang sosial-budaya, serta interaksi dengan sistem hukum nasional. Sebagian besar masyarakat mengaitkan keadilan dengan aspek moralitas dan etika Islam, sementara sebagian lainnya memandangnya dalam kerangka hukum positif Indonesia. Implikasi dari temuan ini menunjukkan bahwa meskipun prinsip keadilan Islam memiliki relevansi dalam kehidupan masyarakat Kota Bogor, masih terdapat kesenjangan pemahaman yang perlu dijembatani melalui sosialisasi hukum, pendidikan Islam, dan kebijakan yang inklusif. Oleh karena itu, penelitian ini merekomendasikan perlunya kolaborasi antara akademisi, praktisi hukum, dan pemangku kebijakan dalam membangun pemahaman keadilan Islam yang lebih komprehensif bagi masyarakat.

Kata Kunci: Prinsip Keadilan, Hukum Islam, Persepsi Masyarakat



INTRODUCTION

Justice represents a foundational principle in Islamic law, serving as the bedrock for resolving both civil and criminal matters. Within the framework of religious courts, justice is not solely conceived through a normative-legal lens but must also be understood from how it is perceived and experienced by society in the actual practice of law (Harun, 2022). In Indonesia, religious courts play a pivotal role in adjudicating a wide range of civil disputes among Muslims, including those related to marriage (Ridwansyah et al., 2015), inheritance (U. Kamilah Mukhtar Ghaffar et al., 2024), endowments and charitable gifts (Ismail Pane et al., 2022), waqf (Mustafa Kamal, 2022), and Islamic economic disputes (Abdullah, 2023). Nevertheless, the implementation of the principle of justice in these courts often generates a multiplicity of perceptions among the general public.

Bogor City, known as a hub of Islamic education and religious life in Indonesia, presents a distinctive social milieu. The heterogeneity of its population results in a diverse array of perspectives on justice in Islamic law—perspectives shaped by varying levels of education, cultural backgrounds, and personal experiences with the religious judicial system. Accordingly, it becomes crucial to examine how the principle of justice in Islamic law is reconstructed in the day-to-day practices of religious courts and how the citizens of Bogor interpret and evaluate its implementation.

Within Islamic jurisprudence, justice is closely associated with the concept of *al-'adl*—a moral imperative to place everything in its rightful position and to render each individual their due in accordance with the dictates of *shari'ah*. This principle is deeply rooted in the *maqāṣid al-shari'ah*, the higher objectives of Islamic law, which aim to

preserve religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), progeny (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*) (Busriyanti, 2021). However, in practice, the realization of this principle within the religious court system often encounters numerous challenges—particularly at the procedural and evidentiary levels. These include the complexities of courtroom procedures, the admissibility of evidence, and judicial verdicts that are sometimes perceived as falling short of delivering substantive justice to the parties involved (Taqiyuddin, 2019).

A persistent issue is the dissonance between the ideal normative framework of Islamic law and the social realities encountered by litigants. For instance, in divorce proceedings, public discourse frequently highlights the inadequacy of legal protections afforded to women and children following separation (Karimuddin, 2021). Similarly, in cases involving Islamic economic disputes, many stakeholders express skepticism toward the court's mechanisms, which they feel fail to embody the holistic and ethical justice envisioned by Islamic legal tradition (Hakim, 2014). Hence, this study seeks to reconstruct the public understanding of the principle of justice in Islamic law by analyzing how residents of Bogor assess the efficacy and legitimacy of religious courts in upholding this core value.

This research offers several novel contributions that distinguish it from prior studies. While much of the existing literature on justice in Islamic law focuses on normative doctrines or comparative legal analyses, this study adopts an anthropological and sociological lens to explore grassroots perceptions of the religious judiciary in an urban Indonesian context. By incorporating lived experiences and subjective evaluations, it provides a more holistic portrait of how justice is both enacted and interpreted within

the judicial apparatus. Moreover, the study does not confine itself to classical formulations of Islamic legal thought but engages with contemporary legal reforms in Indonesia and the evolving expectations of modern Muslim communities regarding religious adjudication. In doing so, it seeks to reconstruct the conceptual framework of justice in Islamic law so that it resonates more meaningfully with present-day realities, thus transforming abstract legal ideals into contextually grounded judicial practices.

The academic contribution of this study lies in its interdisciplinary approach, enriching the field of Islamic legal studies by integrating sociological insights into the discourse on justice and religious courts. By identifying the sociocultural factors that shape public perceptions of judicial fairness, this research can offer actionable recommendations for enhancing the responsiveness and inclusivity of the religious court system. The findings are also intended to serve as evaluative benchmarks for the reform of judicial procedures, aiming to better align them with the substantive values of justice inherent in Islamic law. Furthermore, the study has practical implications for raising legal awareness among the public, fostering a deeper understanding of justice principles within Islamic jurisprudence, and empowering citizens to engage more constructively with the judicial system.

In sum, this study is not merely theoretical but aspires to produce tangible outcomes that support the advancement of Islamic legal institutions in Indonesia—particularly in optimizing the role of religious courts in delivering justice that is both legally sound and socially resonant in the context of Bogor City.

RESEARCH METHODS

This study adopts a qualitative approach using a descriptive-analytical method (Marendah, 2023) to examine the reconstruction of the principle of justice within Islamic law and its implications for public perceptions of the Religious Court in Bogor City. The qualitative paradigm was chosen for its capacity to facilitate in-depth exploration of the socio-legal realities embedded within contemporary Muslim societies. The primary focus of this research is to investigate how the principle of justice in Islamic legal thought is conceptualized and operationalized within the religious judicial system, and how the people of Bogor evaluate the effectiveness of the Religious Court in actualizing an ideal vision of Islamic justice.

Accordingly, this study moves beyond normative legal analysis to engage with the lived experiences of individuals interacting with the religious judiciary. Data sources comprise both primary and secondary materials. Primary data were gathered through in-depth interviews with various social groups in Bogor, including academics, legal practitioners, religious leaders, and laypersons who have engaged with the Religious Court, either as litigants or observers. These interviews aim to uncover how justice in Islamic law is interpreted by different actors and to what extent the Religious Court is perceived to embody and uphold this principle in its judicial practices. Complementing the interviews, ethnographic observation of court proceedings was conducted to gain a more holistic understanding of how justice is enacted on the ground.

Secondary data were obtained through a literature review encompassing Islamic legal texts, decisions issued by religious courts, statutory legal instruments, and prior

empirical research relevant to the study. The sampling technique employed is purposive sampling (Bungin, 2011), which involves selecting participants with direct knowledge or experience pertinent to the research focus. Interviewees were selected based on defined criteria, such as individuals previously involved in cases before the Religious Court, court officials, and scholars specializing in Islamic jurisprudence and religious judiciary practices. This approach is intended to elicit nuanced and contextually grounded insights into the perception and implementation of Islamic justice within the institutional framework of the Religious Court.

Data were analyzed using an interpretative qualitative method (H. Hadari Nawawi, 2015). Interview transcripts and observational notes were thematically categorized according to key issues such as public understandings of Islamic justice, experiential encounters with the judicial process, and the variations in perception across different demographic and socio-religious backgrounds. These empirical findings were then cross-referenced with classical and contemporary theories of Islamic jurisprudence and justice, enabling a dialogical analysis between legal ideals and lived realities. This analytical framework facilitates a critical reconstruction of how Islamic legal principles are translated into institutional practice and how such translation shapes public confidence in the religious judiciary.

To ensure data validity, triangulation was applied by comparing findings from diverse sources. Narratives from interviews were corroborated with courtroom observations and critically examined against the corpus of Islamic legal literature and prevailing legal regulations. Through this rigorous verification process, the study aspires to uphold high standards of validity and

reliability, thereby producing an empirically grounded and analytically rich account of the subject under investigation.

Ultimately, this research seeks to contribute meaningfully to the development of Islamic legal studies by providing a deeper understanding of how justice is envisioned and enacted within the religious court system, as well as how such enactments are received by the public. By illuminating the perceptions of Bogor's urban Muslim community, the study also offers practical recommendations for the Religious Court to enhance the realization of justice in accordance with Islamic legal ideals. Furthermore, the findings may serve as a valuable reference for policymakers aiming to design more inclusive and justice-oriented legal frameworks grounded in the ethical and moral tenets of Islamic jurisprudence.

RESULTS AND DISCUSSION

Cultivating Equitable Societies: Unveiling the Ethical Foundations of Justice in Islamic Jurisprudence

Justice in Islamic law constitutes a foundational principle that undergirds all aspects of life—civil, criminal, economic, and social (Khasan, 2017). This concept is deeply rooted in the Qur'an and Hadith, further elaborated through diverse interpretative frameworks such as *maqāṣid al-shari'ah* (the higher objectives of Islamic law), *fiqh* (Islamic jurisprudence), and contemporary legal systems. Islamic scholars and jurists across eras have developed various interpretations and applications of this principle, necessitating a holistic understanding to grasp how Islamic justice is operationalized within lived societal contexts.

In the Qur'an, the term *al-'adl* signifies placing things in their rightful place—balancing rights and obligations (Anwar, 2002). The Qur'an explicitly affirms justice as

a divine imperative in numerous verses, notably Surah An-Nisa (4:58): “Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice.” This verse underscores the imperative of justice as a divine mandate to be upheld across all dimensions of life, especially in legal rulings. The Prophet Muhammad (peace be upon him) also stressed the significance of justice in governance, as narrated by Abu Hurairah in a Hadith: “The best of your leaders are those whom you love and who love you, who pray for you and for whom you pray. The worst of your leaders are those whom you hate and who hate you, whom you curse and who curse you” (Sahih Muslim). This Hadith highlights justice in leadership as a vital indicator of societal wellbeing (Sukatin & Andri Astuti, 2022).

The architecture of justice in Islamic law is profoundly reflected in the framework of *maqāṣid al-sharī‘ah*—the essential purposes of the Shariah: the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-‘aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*) (Ridwansyah et al., 2015). These objectives affirm that justice transcends the narrow confines of formalistic law; it is integrally tied to human dignity, harmony, and social balance. From the perspective of *fiqh*, justice acquires a more technical dimension—defining how Islamic legal norms are practically implemented across legal domains. Jurists have systematically discussed justice across fields such as family law (K.A. Lawang et al., 2023; M.A.R.K.A. Lawang, 2023), criminal law (Akmal & Muhammad Jafar, 2023; Karimuddin, 2017), and commercial transactions (*mu‘āmalāt*) (Ismail Pane et al., 2022), all with the aim of safeguarding a delicate equilibrium between individual rights and communal obligations.

Justice in Islamic law also interfaces with positive law—highlighting how Islamic legal principles are woven into national legal

frameworks. In Muslim-majority contexts such as Indonesia, Islamic conceptions of justice often inform legislative development, particularly in areas such as family law, religious courts, and Islamic economics. The Islamic ethos of justice contributes to a more humanistic legal discourse, wherein moral and ethical considerations remain central to the regulatory architecture of society (Wahyuni, 2016).

Islamic scholars present a spectrum of views regarding the operationalization of justice. Ibn Taymiyyah, for instance, posits that justice is the ultimate goal of the Shariah, and must be preserved in every legal enactment (Elenia, 2022). He contends that justice is not merely legal egalitarianism but the maximization of communal welfare. Al-Ghazālī, in his seminal work *al-Mustaṣfā*, asserts that justice must be aligned with the overarching aims of the Shariah (*maqāṣid al-sharī‘ah*), ensuring that law promotes both individual and collective well-being (Ulum, 2022).

Contemporary thinkers such as Yusuf al-Qaradawi argue that justice is a dynamic principle requiring contextual reinterpretation. He emphasizes the necessity of *ijtihād* (independent reasoning) to grasp justice within modern legal settings, particularly in response to globalization, human rights discourse, and technological advancement. Such intellectual trajectories reveal that Islamic justice is not a static doctrine but an evolving paradigm shaped by time and circumstance (Yurista, 2017).

Within the socio-legal landscape of Bogor City, the principle of Islamic justice is perceptible in how the community understands and practices legal norms in daily life. As a city marked by significant socio-economic diversity, Bogor contends with multifaceted challenges in realizing

justice—be it in legal, economic, or cultural spheres. The implementation of Islamic justice principles here can be observed through societal responses to legal issues such as marriage equity, women's rights, and social policies affecting the Muslim population.

From the above discussion, it becomes evident that justice in Islamic law extends beyond equitable adjudication. It envisions the construction of a just and prosperous society. A robust engagement with the Qur'an and Hadith, combined with the perspectives of classical and modern scholars and the framework of *maqāṣid al-sharī'ah*, affirms that justice in Islam is a universal value—adaptable across eras and responsive to the dynamics of contemporary society, including the pluralistic realities of urban life in Bogor.

Negotiating Justice: Public Perceptions and Cultural Understandings of Fairness in the Islamic Religious Courts of Bogor City

The residents of Bogor City hold diverse understandings of the principle of justice as practiced in the Religious Courts. These perceptions are shaped by a variety of factors, including educational background, cultural orientation, and lived social experience. For some, justice is viewed through a normative-religious lens rooted in sacred texts, while others interpret it contextually—based on how Islamic law is enacted within Indonesia's sociopolitical and legal frameworks.

Interviews conducted with community leaders, religious scholars, and legal practitioners in Bogor offer a nuanced portrait of how the justice principles in Religious Courts are interpreted by different social actors. Respondents—ranging from local government officials and Islamic Council (MUI) leaders to judicial officers—

express perspectives that are often shaped by their respective intellectual traditions and social positions.

Ajat Rohmat, the Regional Secretary of Bogor Regency, underscores the heterogeneous understanding of Islamic jurisprudence and the religious court system among the public. He notes that those with access to formal education tend to have a clearer grasp of legal procedures in Religious Courts compared to individuals whose religious knowledge is inherited informally through generational transmission. Rohmat emphasizes the need for broader public outreach to raise awareness not only about the legal structure of the Religious Courts but also the integrative role Islamic law plays within the Indonesian legal landscape.

KH. Dadang Damanhuri (Chairman of MUI Babakan Madang) and KH. Misbah Zulfikar (Chairman of MUI Bojonggede) stress that Islamic principles of justice must be holistically implemented within the Religious Courts. Yet they acknowledge that many in the community perceive judicial rulings as misaligned with the ethical aspirations of sharia. A core concern lies in the apparent disconnect between Islam's ideal conception of justice and its practical application under positive law—creating a sense of judicial alienation among the faithful.

KH. Kamiludin (Chairman of MUI Cariu) and KH. Badru Kamal (Chairman of MUI Ciawi) highlight how socio-economic class influences perceptions of fairness. Individuals from more affluent backgrounds are typically better equipped to navigate legal channels and obtain legal aid, while those from economically vulnerable groups often feel disadvantaged—believing that justice favors those with greater resources. They further argue that Islamic law, in its essence,

should exhibit greater adaptability to social realities, and criticize rulings that seem excessively rigid in their doctrinal application.

KH. Entis Sutisna (Chairman of MUI Caringin) draws attention to the role of personal experience in shaping public opinion. Those who have directly engaged with Religious Court processes, particularly in sensitive cases such as divorce, tend to offer more critical assessments. Complaints frequently center on perceived imbalances in decisions related to child custody and financial support, suggesting that the court system still falls short of embodying substantive justice as envisioned by many in the community.

From a legal practitioner's perspective, H. Arfan, a senior clerk at the Religious Court of Bogor Regency, affirms the court's ongoing efforts to uphold the principle of justice in every ruling. However, he acknowledges that limited public understanding of procedural law remains a significant obstacle. Many citizens expect verdicts to reflect an unmediated application of Islamic doctrine, overlooking the court's obligation to operate within Indonesia's broader legal infrastructure. In this context, Arfan stresses the importance of enhancing judicial transparency and fostering better public engagement to bridge the gap in expectations.

A judge of the Bogor Religious Court further explains that adjudication often entails a delicate balance between Islamic legal ideals and the constraints imposed by national legislation. In cases involving inheritance, for example, discrepancies frequently arise between customary familial expectations and codified Islamic rules. When verdicts diverge from local traditions, litigants may perceive the outcome as unjust,

reinforcing skepticism toward the judicial process.

These findings reveal that public perceptions of justice in Religious Courts are deeply intertwined with intersecting variables—educational attainment, socio-economic status, personal legal encounters, and interpretative frameworks of Islamic law. Notably, differences emerge between academic and legal experts—who tend to view justice as the product of harmonizing Islamic principles with national jurisprudence—and religious leaders or laypersons, who often hope for a purer application of sharia unaffected by secular regulation. Bridging these differing expectations requires collaborative efforts among policymakers, scholars, religious authorities, and the wider community to cultivate a shared, inclusive understanding of justice within the Islamic judicial system—one that is both doctrinally sound and socially responsive.

The Social Resonance of Justice: Exploring Public Perceptions of Islamic Legal Ethics in Bogor City

The principle of justice in Islamic law holds significant sway over public perceptions in Bogor City, particularly in how Islamic legal values are internalized and enacted in daily life. As a predominantly Muslim city with a dynamic socio-religious landscape, Bogor serves as a living laboratory for interpreting Islamic justice not merely as a formal legal doctrine enforced through religious courts but as a broader moral compass shaping social, economic, and cultural realities.

Residents of Bogor perceive Islamic justice as encompassing not only judicial rulings but also equitable conduct within communal interactions and socio-economic transactions. This multidimensional

understanding informs the way justice is evaluated, both in interpersonal engagements and in resolving legal disputes.

In practice, the principle of Islamic justice in Bogor is implemented across various legal domains grounded in sharia values—most notably in family law and Islamic economic systems. Religious courts play a pivotal role in actualizing these principles, particularly in cases of divorce, inheritance, and sharia-based financial disputes. According to court official H. Arfan (Bogor Religious Court), Islamic legal procedures have provided a clearer path to justice for Muslims seeking adjudication in accordance with their faith. For instance, in divorce proceedings, religious courts attempt to balance the rights and obligations of both parties, ensuring proportional justice aligned with Islamic teachings (Almubarok, 2018).

Beyond the courtroom, the influence of Islamic justice is also evident in Bogor's burgeoning Islamic economic sector. The rise of sharia-compliant financial institutions—such as Islamic banks and cooperatives—signals the community's growing trust in economic systems rooted in justice and equity. These institutions are viewed as more just, particularly for their rejection of *riba* (usury) and their emphasis on distributive justice in profit-sharing (Interview: KH. Badru Kamal, Chair of MUI Ciawi). Consequently, many residents believe that Islamic economic law offers fairer solutions than conventional systems (Ade Zuki Damanik, 2024).

Nevertheless, the application of Islamic justice in Bogor is not without challenges. One of the central tensions lies in harmonizing Islamic legal norms with Indonesia's pluralistic legal system. Islamic law in Indonesia does not function in isolation; it must coexist with the national

legal framework that incorporates customary law (*adat*) (K. A. Lawang, 2023) and positive law (Safrizal, 2020). This pluralism sometimes results in conflicting interpretations of justice, diverging from the idealized notions embedded in Islamic jurisprudence.

The intersection between Islamic principles of justice and national law remains a compelling subject of both academic and public discourse in Bogor. While there is significant convergence—especially in family and economic law—contentious debates persist, particularly in cases involving women's rights (Karimuddin et al., 2021) and the protection of vulnerable groups (Pardomuan & Triadi, 2024). Highly educated segments of Bogor's population tend to support a contextual reinterpretation of Islamic law in light of social progress, whereas more traditionally oriented communities often advocate for a literal and unchanging application of sharia.

Inheritance law serves as a prime example of this tension. Islamic inheritance regulations, grounded in explicit scriptural directives, typically allocate larger shares to male heirs (U. Kamilah Mukhtar Ghaffar et al., 2024; Karimuddin Abdullah, 2018). Yet, some segments of Bogor's population—especially those attuned to modern legal discourses—call for a reexamination of these norms to better reflect contemporary notions of justice and gender equity. This has led to diverging perspectives on whether Islamic inheritance law should be applied rigidly or adapted to evolving societal needs.

Another pressing issue concerns access to justice, particularly for marginalized communities. Despite efforts by the religious courts to uphold Islamic principles of fairness, many residents—especially those lacking legal literacy—still face obstacles in

securing their rights. The complexity of legal language and procedures often impedes equitable outcomes, highlighting a gap between normative ideals and lived realities.

Addressing these challenges requires multifaceted solutions that align community perceptions with the ethical foundations of Islamic justice. One effective approach involves enhancing Islamic legal literacy among the public. Educational initiatives grounded in the *maqāṣid al-shari'ah* framework could foster a more holistic understanding of justice—one that transcends rigid legalism and foregrounds collective well-being (*maṣlaḥah*).

Moreover, collaborative engagement among religious institutions, academics, and civil society actors may serve as a bridge between traditional and contemporary interpretations of justice. Dialogical forums involving clerics, legal practitioners, and the general public could generate context-sensitive solutions that resonate with both Islamic ethics and societal evolution. For example, sharia-based mediation in family disputes offers a conciliatory alternative to protracted legal proceedings (Amalia et al., 2018).

Local government in Bogor also has a critical role to play in mainstreaming Islamic justice within public policy. Regulations that integrate Islamic ethical values into municipal governance—especially in the economic sector—could incentivize the growth of inclusive, justice-oriented financial services (Abdullah, 2023).

In sum, the principle of justice in Islamic law exerts a profound influence on how Bogor's citizens conceptualize fairness and legitimacy. While it provides a normative framework aligned with Islamic values, its implementation within Indonesia's diverse legal ecosystem remains complex. A more

inclusive, flexible, and contextually aware approach to Islamic justice is essential to ensure its relevance and efficacy in addressing the aspirations and needs of all segments of society.

CONCLUSION

Based on the preceding discussion, it can be concluded that public perceptions of the principle of justice in the Religious Court of Bogor City are diverse and shaped by variables such as educational background, lived experience, and patterns of social interaction with the religious judicial institution. Interviews with various informants reveal that segments of the population still face limitations in understanding the Islamic legal system as applied within the Religious Court. This lack of comprehensive understanding contributes to divergent interpretations of the justice principles implemented by the court.

Religious figures—such as local leaders of the Indonesian Ulema Council (MUI) across various districts—tend to interpret the principle of justice through a normative Islamic lens, whereas the general public often evaluates it through procedural frameworks and their own personal encounters with the court system.

Furthermore, the study identifies that factors such as educational attainment, economic standing, and prior litigation experience significantly influence how justice is perceived by individuals. While some respondents affirm that the Religious Court operates in alignment with Islamic legal tenets, others express concerns regarding issues of accessibility and institutional transparency.

These findings underscore the critical need to enhance Islamic legal literacy among the broader community, while

simultaneously improving the quality and responsiveness of court services to ensure that the principles of justice are both understood and experienced as legitimate by the citizens of Bogor City. Accordingly, this research contributes to a more nuanced understanding of the interface between communal perceptions and the practical implementation of justice within the framework of Islamic law.

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