

Al-Qur'an-Based Justice Scale: Construction and Psychometric Properties

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ABSTRACT

The research was derived from the unavailability of a justice measuring instrument, according to the Qur'an, that has been made by previous researchers. Based on the phenomenon, the purpose of this research was to construct a justice measuring instrument in accordance with Qur'anic principles. The subjects in this research were 748 students of UIN Sunan Gunung Djati Bandung. Based on the results of the research, it is known that the definition of justice according to the Qur'an is to give something to each person per their rights; treat each individual absolute impartiality and equally, without discrimination, and uphold the balance between rights and obligations indiscriminately; and balance the achievements obtained with their needs and uses. Based on the results of the explanatory factor analysis and confirmatory factor analysis tests, it is known that justice as specified in the Qur'an consists of three dimensions with 11 indicators.

INTRODUCTION

Justice is a foundational principle that has been deeply embedded in various systems of life throughout human history (Permana & Nisa, 2024). It exerts influence on social dynamics, providing balance and stability in interpersonal and societal interactions (Nurain, 2024). Even those who engage in acts of tyranny acknowledge the value of justice. This arises from justice that is universally recognized and respected, both by allies and adversaries alike (Muhaki & Aziz, 2024). Irawan (2018) emphasized that justice is not limited to one specific domain but extends across various aspects of human life—including law, evidence, speech, beliefs, and actions. A judge, for instance, must resolve cases impartially, a witness must deliver honest and fair statements, and anyone disseminating information must do with such precision and impartiality.

Justice is an essential foundation in human relationships, whether in community, national, or global contexts (Nurtresna & Mabsuti, 2024). Perceptions of justice shape how individuals feel about the treatment they receive from institutions, organizations, and fellow citizens (Wattimena et al., 2024). These perceptions influence motivation, satisfaction, behavior, and may lead to conflict or harmony depending on whether justice is perceived to be upheld (Wolda, 2024). Issues of justice surface in matters concerning the resource allocation, Ambrose & Schminke (2009) emphasized that collective justice judgments mediate the relationship between specific dimensions of justice and their outcomes, underline the necessity for a holistic approach to justice measurement that includes moral and spiritual aspects.

Psychologically, three major types of justice are often discussed: distributive, procedural, and interactional justice (Fadhela, 2022). Distributive justice pertains to how resources are allocated—based on equity, equality, or need. Procedural justice involves the fairness of rules and processes used in decision-making. Interactional justice refers to the dignity, respect, and transparency offered during interpersonal exchanges. Bies and Moag (1986) introduced the notion of interactional justice as the fairness in interpersonal communication and treatment. This aligns with Islamic teachings emphasizing respectful and equitable treatment, even toward adversaries.

To measure justice-related constructs, psychologists have developed a number of validated instruments. Among the most widely used is the organizational justice scale by Niehoff & Moorman (1993) which evaluates perceptions of fairness in workplace settings, particularly focusing on distributive, procedural, and interactional justice. Another prominent measure is the justice sensitivity scale (Schmitt et al., 2010), assessing how individuals react to injustice from multiple roles: as victims, observers, or perpetrators. Despite its utility, these scales are primarily grounded in Western individualistic frameworks and may overlook cultural and spiritual dimensions of justice.

Beyond these, the procedural and distributive justice scales by Colquitt (2001) are widely used in organizational research, emphasizing fairness in procedures and outcomes, yet they tend to focus on cognitive and rational appraisals without deeply considering emotional or moral aspects. The moral foundations questionnaire (Graham et al., 2011) includes fairness as a dimension, but it addresses justice only within the broader scope of moral reasoning and may not provide nuanced insights into justice as a concept. The perceptions of fair interpersonal treatment (PFIT) scale by Donovan et al (1998) measures fairness in interpersonal interactions but lacks integration with ethical or spiritual values. The distributive justice index (Price & Mueller, 1986) offers insights into perceptions of equitable outcomes but has been criticized for being insufficient in breadth. Lastly, the belief in a just world scale (Lerner, 1980) explores the extent to which individuals believe the world is fair, but it reflects more of a worldview orientation rather than actual experiences or applications of justice.

These instruments, while valuable, tend to emphasize secular, situational, or organizational aspects of justice, and most lack a foundation in spiritual, religious, or holistic life views. As such, they may not fully capture justice as conceived in religious texts, such as the Qur'an, where justice is not only a social ideal but also a divine command and a comprehensive ethical principle. Therefore, it is necessary to develop a new psychological measurement tool that reflects the multi-dimensional and spiritually rooted concept of justice according to Islamic teachings.

In Islam, the concept of justice (Al-'Adl) originates from the Arabic root, the word *adil* or Al-'Adl is *isim masdar* from the verb- عدل – عدلا – وعدولا – وعدالة which means justice, impartial, acting appropriately, ensuring transparency and impartial in carrying out Allah's commandments, establishing laws in resolving disputes (Irawan, 2018). In language, the word justice means acting impartially and appropriately in carrying out the orders and laws that have been agreed upon (Nurain, 2024). The word justice is often associated with justice or acting appropriately in the context of carrying out the commands of Allah SWT (Chaliddin et al., 2024). In the Qur'an, the word *adil* and other derivative meanings are mentioned 16 times and have a broader indicator or derivation meaning. Equating components in terms of size in ensuring consistent and equitable terminology is paramount for fostering fairness.

Sayyid Quthb interprets the verses in the Qur'an regarding justice to be interpreted as equality of rights that gives the promise of equal opportunities for each individual (Malasyi et al., 2023). Ibn Kathir interprets it as a neutral, impartial, and balanced attitude (Achmad & Aksin, 2024). Likewise,

in the tafsir of Al-Munir by Wahbah al-Zuhayli in which it defines justice, as equal, balanced, dividing or mediating between two things, and proportionality (Irfan & Mahatta, 2024). Tafsir al-Misbah defines Al-'Adl as equality that indicates the existence of two or more parties because, if there is only one party, then there will be no equality (Fajri & Kurnia, 2024).

In general, in the Qur'an there are three meanings of justice (Adzikra et al., 2024). First, justice in the same sense: the meaning of this statement is equal rights for everyone. Second, justice related to the concept of balance, collectivity consisting of various elements moving towards a particular aim upon a fulfillment of its criteria, is known as balance. Third, justice, which means giving rights to people who should receive. In this sense, there is also an understanding when the rights for people are deliberately withheld, it may be defined as tyranny.

Given the importance of justice in everyday life and its role in ensuring the continued existence of humanity and society as a whole, it is necessary to conduct research on the creation of a measure of justice based on the Qur'an. Prior research has not addressed the particular line of the investigation. Research on this justice measuring tool is something new and unprecedented in making a measuring tool with this justice concept. Therefore, we strive to standardize this measuring tool. The purpose of this study was to create a psychological measurement tool that can measure the concept of justice in a person, with good psychometric standards, including aspects of validity, reliability, and good quality of items. It is hoped that this measuring tool can help in contributing to future research.

The main goal of researchers developing justice measurement tools is to have instrument that can measure the concept of justice accurately and reliably. As such, these measuring tools have a wide range of uses that can be applied in a variety of situations, such as in assessment, selection, or counseling interventions, to ensure that the measurement results obtained are accurate and trustworthy. The measure of justice in the perspective of the Qur'an contributes to the understanding and practice of justice by conceptualizing "scales (*Mizan*)" as an objective and justice measuring instrument with the "iron (*Hadid*)" that is commonly used as a form of weapon. This shows that justice must be measured with clear standards, on the side of the truth and not biased. Thus, the justice measure in the Qur'an contributes to the understanding and application of justice by emphasizing the importance of truth, balance, and justice towards oneself. The justice listed in the Qur'an can cover all aspects of life and must be measured by clear and impartial standards.

METHODS

The research used qualitative and quantitative methods with an applied research design. The number of subjects was 748 students from UIN Sunan Gunung Djati Bandung. The steps taken in the research in the construction process of this measuring instrument refer to Loevinger which consist of three main stages, namely substantive validity, structural validity, and external validity (as cited in Simms, 2008), as shown in Figure 1.

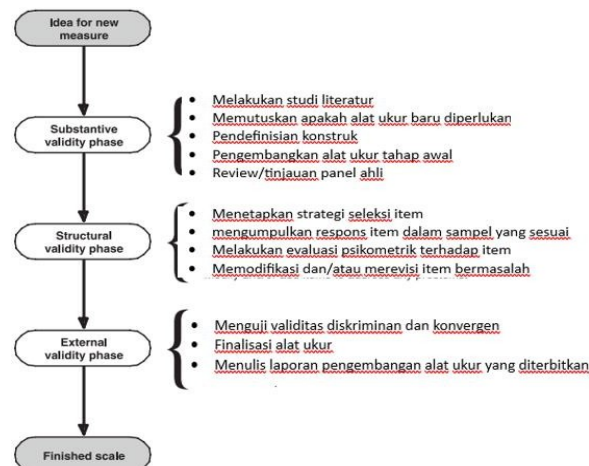


Figure 1. Stages of measuring instrument construction

As shown in Figure 1, the stages of constructing a justice measuring instrument based on the Qur'an are:

The first stage is the substance validity stage, the researchers carried out five important activities, namely: a) Conducting a literature review of previous research that has been carried out by researchers related to the concept of justice taken from the Qur'an. Based on the results of the literature review, it is known that the research on the concept of justice taken from the Qur'an is qualitative and there has not been a single study conducted using a measuring tool for the concept of justice taken from the Qur'an. b) Constructing a new measuring tool, namely the justice measuring tool with concept taken from the Qur'an. c) Defining a construct of justice based on the Qur'an. d) Developing the initial of justice measuring tools which includes writing indicators, making blueprints, and writing items. e) ensuring that the initial development produces quality measuring tools, the researchers conducted tests to a panel of experts which include evaluation of the suitability of definitions, indicators, and items.

The second stage is the structural validity stage, the researchers took four important steps, namely: a) Establishing item selection techniques with classical and contemporary approaches, b) Collecting responses from subjects, students of UIN Sunan Gunung Djati Bandung with a total of 748 respondents who were randomly taken using incidental sampling technique, c) Conducting analysis to see the quality of items. The analysis carried out is a classical analysis which includes the item difference test, reliability test, and contemporary analysis which includes the analysis factor explanatory test and the analysis factor confirmatory test, d) Modifying and/or revising the troublesome items that the researchers did not modify or revise.

The third stage is external validity, the researchers took three important steps, namely: a) Conducting a convergent validity test, discrimination and criteria; b) Finalizing the measuring instrument.

RESULTS AND DISCUSSION

In this research, constructing justice measuring instrument was carried out in several stages, namely: conceptualization or definition of the concept, decreasing indicators, expert verification, content validity test, difference test, analysis factor explanatory test, and analysis factor confirmation test. The stages are as follows:

Conceptualization of the concept of justice according to the Qur'an

Based on the results of the research, it was found that in the Qur'an there are several terms that refer to the meaning of justice; namely العدل/ *Al-'Adl*, القسط/ *Al-Qist*, الميزان/ *Al-Mizân* and the opposite of ظلم/ *Zulm*, although justice is not always directly related to injustice or to the opposite of tyranny. The word *Al-'Adl* is listed with all its changes in the Qur'an repeated 27 times, based on various aspects. *Al-'Adl*, which means same, gives the impression that there are two or more parties; because if there is only one party, then there will be no equality. The word justice listed in the Qur'an has a different meaning, but demonstrates a clear similarity.

In the Quran, the word "adil" is listed 14 times in the form of *masdar* (noun). Meanwhile, in the form of *fi'il* (verb), be it *fi'il madi*, *mudari'*, or *amr* which is mentioned 14 times in 13 surahs have different meaning each. Of the 27 words listed in the Qur'an, they are categorized into three groups based on their meanings: those that signify equality, impartiality, and the act of granting favor without favoritism. Based on the meaning stated in the Qur'an, hence the definition of justice is to put something in the right position and treat it objectively according to its reality.

Forms of Justice in the Qur'an

There are four meanings of justice stated in the Qur'an: (a) justice in the same sense, justice has the same meaning in four surahs, namely in Surah Al-An'am verse 1 and Surah An-Naml verse 60, justice means the same, namely the disbelievers equate Allah with creatures. In Surah An-Nisa verse 3, justice means the same meaning that the husband must fulfill the same rights to each wife if he has more than one wife. And Surah Al-Maidah verse 8, justice means the same meaning that every individual must treat everyone equally, including the enemy; (b) Justice in the sense of equal, justice in the sense of balance or equality is found in four surahs, namely in Surah Al-An'am verse 70, Surah Al-Baqarah verse 48 and Surah Al-Maidah verse 95. In the surah, *adil* means equal, namely giving ransom and paying an equivalent fine. In the surah Al-An'am verse 152 and surah An-Nahl verse 90, *adil* means equal that ensures precise interpretation without alteration or embellishment.

Justice in the sense of being unbalanced and impartial or providing rights without favoritism. Justice in the sense of impartiality or giving rights without favoritism is found in ten surahs, namely Surah Al-Baqarah verses 123 and 282, Surah Al-An'am verse 115, Surah Al-A'raf verses 159 and 181, Surah Al-Hujurat verse 9, Surah Al-Maidah verse 106, Surah An-Nisa verses 3 and 58, Surah As-Shura verse 15, Surah At-Talaq verse 2, Surah An-Nahl verse 76, and Surah Al-Infithar verse 7. In these surahs, justice means not to be biased, not to take sides in making decisions, to be a witness, to resolve conflicts, to give rights to others/wives, to put things in its place and to give rights to those who are justly entitled.

Justice Indicators According to the Qur'an

Furthermore, the researchers identified indicators that were in accordance with the meanings of each verse. Based on the results of the identification of the verses contained in the Qur'an, the researchers found that the word justice is always related to the context, while the context is related to the ransom of punishment in the hereafter, the nature of Allah's law, polytheism, general situations, interaction with humans or life partners, justice and conflicts, statements, business, and words. Referring to the meaning and context of each verse, the researchers take the indicators of justice related to the context of general situations, interactions with humans or life partners, justice and conflicts, statements, business, and words because these contexts are more descriptive of human behavior, indicators of justice according to the Qur'an can be described as follows: (a) Give each

individual equal opportunity to express their opinion; (b) See that every individual has the same rights before the law; (c) Do not discriminate between individuals in helping to resolve conflicts; (d) Support every individual to fight for their rights; (e) Give everyone the opportunity to fight for their rights; (f) Treat each individual according to his or her role; (g) Respect all opinions in discussions regardless of social status; (h) Deliver decisions without bias; (i) Do not cheat in trading; (j) Give impartial statements; (k) Put everything according to its portions or circumstances

After identifying the indicators mentioned above, then the researchers began to design the items in the measuring instrument to be used. Each item is designed in such a way that it fits the predetermined indicators. Referring to the indicators above, the researchers made an item for a justice measuring instrument based on the Qur'an as follows:

Table 1. Al-Qur'an-Based Justice Scale

No.	Item (Indonesian)	Item (English)
1	Saat sedang berdiskusi, setiap individu harus diberikan kesempatan yang sama untuk berpendapat walaupun pendapatnya bertentangan dengan peserta pada umumnya	While having a discussing, every individual should get the chance to share their opinion
2	Saat ada individu yang berkonflik dengan hukum, maka seharusnya setiap individu memiliki hak yang sama di muka hukum.	While having a legal conflict, every individual should receive the same equal rights under the law
3	Jika saya membantu menyelesaikan konflik, maka saya tidak akan membeda- bedakan individu dalam membantunya.	If I help resolve a conflict, then I will not discriminate between individuals in helping them
4	Saya tidak akan memaksakan pendapat pribadi kepada orang lain walaupun yakin bahwa pendapat saya lebih benar daripada pendapat orang lain.	I will not force my personal opinion on others even though I am sure that my opinion is more correct than the opinions of others.
5	Dalam memimpin diskusi, saya memberikan kesempatan kepada setiap orang untuk menyampaikan pendapatnya walaupun pendapatnya bertentangan dengan orang lain.	In leading the discussion, I give chance to every individual to offer their perspectives despite its divergence from others
6	Jika menjadi ketua panitia, saya akan memberi sanksi pada anggota yang abai terhadap tugas, walaupun anggota yang abai adalah sahabat karib..	As a team leader, I would apply sanctions objectively to the wrongdoers, without regard of personal relationships
7	Dalam berdiskusi saya akan berupaya untuk memahami setiap individu yang berbeda pendapat, walaupun mereka tersebut berbeda keyakinan dengan saya.	In discussions, I prioritize diverse perspectives regardless of distinct backgrounds
8	Saat membantu menyelesaikan dua orang yang sedang berselisih pendapat, maka saya akan memberikan keputusan tanpa berat sebelah.	I serve as a neutral party in clarifying others disagreements without bias
9	Jika menjual suatu barang, maka saya akan menyampaikan kelebihan barang yang dijual termasuk juga kekurangannya.	In commercial transactions, I will ensure customers about the benefits and the limitations of the product
10	Jika diminta menjadi saksi dalam menyelesaikan masalah, saya akan memberikan kesaksian berimbang, walaupun orang yang minta berbeda keyakinan dengan saya.	In the capacity of a witness, I would ensure my statements affirm the facts.)
11	Saya akan mendahulukan orang lain yang memiliki kemampuan kerja dari pada teman dekat yang kemampuannya belum jelas.	I would prioritize individuals with the proven skills rather than those whose capabilities are unverified

Classical Analysis

Test the validity of the content

Once the instrument items have been developed, the next step is to test the validity of the content by distributing the items to five expert panel members to assess whether each item can be used to measure the indicators. Content validity tests refer to techniques formulated by Aiken's. Using the content validity formula made by Aiken's, the researchers concluded that the results of the content validity test were as follows:

Table 1. Results of content validity analysis

Item	V Value	Description
1	0,89	Valid
2	0,82	Valid
3	0,79	Valid
4	0,79	Valid
5	0,64	Valid
6	0,79	Valid
7	0,82	Valid
8	0,82	Valid
9	0,79	Valid
10	0,82	Valid
11	0,89	Valid

The results of the content validity test listed in the table above are known that all items have a V value above 0.5. Therefore, a justice measuring tool based on the concept of the Qur'an is declared valid and can be used to measure the variables.

Results of Item Difference Power Test

After conducting a content validity test, the researchers distributed the items to 748 respondents. Based on the results of distributing items to 748 respondents, the next step is to conduct an item differentiation test, using an internal consistency approach and testing using a *product moment correlation test* from Pearson, with correlating the item score and the total score. The results of the item differential power test are as follows:

Table 2. Results of item differentiation analysis

No.	r	Description
1	,618	High power differential
2	,608	High power differential
3	,671	High power differential
4	,539	High power differential
5	,757	High power differential
6	,646	High power differential
7	,732	High power differential
8	,737	High power differential
9	,581	High power differential
10	,647	High power differential

Multidimensional Validity Test Results

Multidimensional validity is a type of validity that aims to determine the validity value between aspects or dimensions in a concept. In this research, the concept of justice according to the Qur'an consists of three dimensions or three meanings, namely justice means the same, equal, balanced or impartial. The justice dimension means the same having their indicators represented by three items, the justice dimension means equal having four indicators represented by four items, and the justice dimension means having four indicators represented by four items. The analysis of multidimensional validity was carried out through an internal consistency approach using a correlation test. Based on the results of the multidimensional validity test, the following data were obtained:

Table 3. Multidimensional validity test results

	Justice means the same	Justice means equal	Justice means balanced/impartial
Justice means the same	1		
Justice means equal	.683**	1	
Justice means balanced/impartial	.663**	.789**	1
Total	.847**	.925**	.922**

As listed in Table 3, it is shown that the dimension of justice means the same has a value of r : 0.847, justice means equal has a value of r : 0.925 and justice means balanced or impartial has a value of r : 0.922. The results of the multidimensional validity test showed that all r values > 0.6 , which means that all dimensions were valid so that they can be used to measure the attributes.

Alpha Reliability Test Results

The reliability test was carried out to determine the reliability of the measuring instrument. To obtain the reliability value, it was carried out using the Cronbach Alpha approach test. Based on the results of the reliability test, it was found that the Alpha value: 0.897. This value showed that the justice measuring tool according to the concept of the Qur'an has high reliability. Thus, the measuring tool of justice according to the concept of the Qur'an has high consistency and reliability if used to measure the concept of justice.

Model Fit Index Parameters

Next, analysis factor confirmatory test was carried out. The analysis factor confirmation test was carried out to find out whether the model of the measuring tool consisting of three dimensions based on the suggestions from the analysis factor explanatory test was fit or not and to find out whether each indicator was valid or could measure the indicator accurately. The fit index parameters of the measuring tool model generally use the *Root Mean Square Error of Approximation* (RMSEA), *Normed Fit Index* (NFI), *Non-Normed Fit Index* (NNFI), *Comparative Fit Index* (CFI), and *Incremental Fit Index* (IFI). The provisions of the measuring instrument model are said to be fit if:

Table 4. Norms of fit indices of the gauge model

Fit indices	Fit criteria
Root Mean Square Error of Approximation (RMSEA)	<0.08
Normed Fit Index (NFI)	>0.90
Non-Normed Fit Index (NNFI)	>0.90
Comparative Fit Index (CFI) = 0.96	>0.90
Incremental Fit Index (IFI) = 0.96	>0.90

Furthermore, to find out whether the justice measuring tool consists of three dimensions pursuant to the guidance of the results of the explanatory factor analysis, the following data were obtained:

Table 5. Model fit indices

Fit indices	Fit value	Criterion	Description
Root Mean Square Error of Approximation (RMSEA)	0,07	<0.08	<i>Fit</i>
Normed Fit Index (NFI)	0,97	>0.90	<i>fit</i>
Non-Normed Fit Index (NNFI)	0,98	>0.90	<i>fit</i>
Comparative Fit Index (CFI) = 0.96	0,98	>0.90	<i>fit</i>
Incremental Fit Index (IFI) = 0.96	0,98	>0.90	<i>fit</i>

Based on Table 5, it is shown that the five fit indices, namely RMSEA, NFI, NNFI, CFI, and IFI, meet the criteria for the fit index. Thus, it can be concluded that the model of a justice measuring instrument according to the Qur'an is *fit*. This means that the variation in the score contained in the sample is in accordance with the variation of the data in the population.

Convergent Validity and Discrimination

Convergent validity aims to identify a significant positive correlation between indicators and their core attributes, a significant positive correlation between aspects of each dimension and their core attributes, and a significant positive correlation between two different measuring instruments but measuring the same attributes. Based on the results of the following research, the validity of convergence is presented:

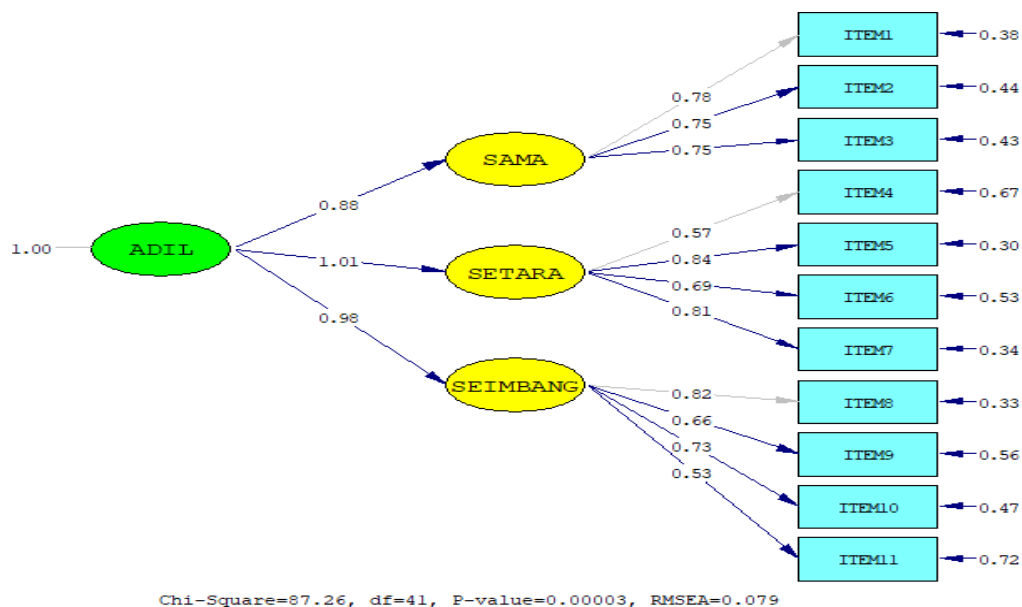


Figure 1. CFA Results Diagram of Al-Qur'an-Based Justice Scale Construct

Figure 2 showed that the correlation value between each indicator and its main attributes in the *factor loading* is > 0.5 . According to Jöreskog & Sörbom (1996), an indicator is declared valid in a convergent manner when it has a value of *loading factor* > 0.50 , thus all justice indicators in the concept of the Qur'an are declared valid in a convergent manner.

Furthermore, the researchers conducted a convergence validity test by looking at the value of the *Average Variance Extracted* (AVE) each dimension of the concept of justice according to the Qur'an. And the researchers also conducted a convergence validity test by correlating the concept of justice according to the Qur'an with the concept of justice made by Lucas et al (2011), the following are the results of the convergence validity test.

Table 6. Correlation value results

	1	2	3	4	5	6	AVE
Factor 1	1						0,58
Factor 2	.693**	1					0,54
Factor 3	.688**	.806**	1				0,51
Justice_Al_Quran	.854**	.929**	.929**	1			
Justice	.455**	.604**	.621**	.626**	1		
Racism and Inequity Beliefs	-,119	-,104	-,125	-,128	-,062	1	

As detailed in Table 6, it is shown that the correlation value of the same dimension: 0.854, the equivalent dimension: 0.929 and the balanced dimension of 0.929, this correlation value is included in the category of very high correlation. It can be said that justice measuring instruments according to the concept of the Qur'an have high convergent validity. Furthermore, the table showed that the correlation value between justice in the concept of the Qur'an and justice according to Lucas et al., (2011) is 0.626, this correlation value is in the high category, this means that two different measuring instruments but measure attributes that have high convergent validity. As for the value of *Average Variance Extracted* (AVE), it was found that all dimensions have an AVE value > 0.5 , this means that the justice measuring instrument according to the concept of the Qur'an is convergently declared valid.

Furthermore, the researchers conducted a test of the validity of discrimination in the concept of the Qur'an, the validity test of discrimination was carried out by comparing the measure of justice in the concept of the Qur'an with the measuring instrument from *Racism and Inequity Beliefs Questionnaire* (Legette et al., 2024). In Table 6, it was found that the correlation value of the dimension is justice in the same sense, the dimension in the sense of equivalence, the justice in the sense of balance, all have a negative correlation with the measuring instrument from *Racism and Inequity Beliefs Questionnaire*. This indicates that the justice measuring instrument in the concept of the Qur'an has good discriminatory validity.

Composite Reliability

Composite reliability aims to determine the ability of a measuring instrument to consistently estimate a construct. According to Ghazali & Latan (2014), the measuring instrument can be composite reliable if the CR value > 0.7 . Based on the results of the test on the justice measuring instrument as mentioned in the concept of the Qur'an, data was obtained that the CR value of the justice dimension in the same sense is: 0.80, the CR value of the justice dimension in the equivalent meaning is: 0.82 and the CR value of the justice dimension in the balanced meaning is: 0.78. The results showed that all dimensions have a CR value of > 0.7 . Thus, it is concluded that the justice measuring tool in the concept of the Qur'an has high composite reliability.

The results of the discussion shows that the Qur'an uses various terms to describe the meaning of justice, namely *Al-'Adl*, *Al-Qist*, and *Al-Mizân*. The word *Al-'Adl* with all its changes in the Qur'an is repeated 27 times, and is supported in various ways. The word *adil* in the Qur'an is usually interpreted as acting fairly, impartially, punishing in the right way, and acting upright (impartial).

Based on these meanings, the definition of justice according to the Qur'an is to give and treat everyone equally, equally and evenly or impartially according to the rights they should receive. Referring to the meanings of justice in the Qur'an, it can be grouped into three meanings, namely justice means the same, justice means equal and justice means balanced or impartial. *Adil* means the same as describing the disbelievers who equate Allah with creatures, the husband must fulfill the same rights to each wife if he has more than one wife, and each individual must treat everyone equally including the enemy. Justice means equivalent, which means that if you give a ransom and pay a fine, it must be of equal value, and not reduce or increase the dose. While justice means balanced, it means that a person must not be partial in making decisions, being a witness, as well as resolving conflicts and giving rights to other parties who have these rights.

Referring to the verses that contain the word justice in the Qur'an, the researchers obtained 11 indicators of justice and then made a justice measuring tool. In the process of determining, decreasing indicators and writing items, the researchers asked for the help of five expert panels to review and the

panels concurred that indicators and items aligned with the concept of justice in the Qur'an. Furthermore, the researchers distributed a justice measuring tool according to the Qur'an to students at UIN Sunan Gunung Djati Bandung.

The results of the content validity test conducted by the expert panel also showed that all items were declared valid because the validity value of all items was above 0.5. The purpose of the content validity test is to identify the items written referring to the indicator can be used to measure the indicator accurately. The formula used to test the validity of the content is using the approach from Aiken's V (as cited in Nurjanah et al., 2023). According to Aiken (1985) that an item is declared valid if it has a value of $V > 0.5$. The test results proved that all items have a value of $V > 0.5$ so that all items were declared valid. Thus, all items can be used to measure all indicators, in this case indicators are justice according to the Qur'an.

After the content validity test was carried out, the researchers conducted a different test with an internal consistency approach and the statistical test used was a correlation test. A differential test was carried out with the aim of finding out that each item could distinguish between individuals who had characteristics to be measured and individuals who did not have characteristics to be measured. The testing process was carried out on all items. The criteria used to determine that an item has good differentiation power is to use the criteria that have been set by Friendenberg (1991), namely if the item has a value of $r \geq 0.3$, then it is said that the indicator has good differentiation. Meanwhile, when an item has an r value < 0.3 , the items lack adequate differentiation.

The results of the difference test for 11 items have an r value of $0.3 >$, thus all items have good differentiation. Thereby, all items are able to distinguish responses between individuals who have characteristics to be measured and individuals who do not have characteristics to be measured. In this case, the characteristics to be measured are characteristics or indicators that are justice according to the Qur'an.

Researchers also test the ability of the instruments to measure accurately or often referred to the validity of measuring instruments. In determining the concept of the validity of convergence, there are at least two opinions. First, mentioning that convergent validity refers to the magnitude of the correlation between two different measuring instruments but measures the same concept (Wang et al., 2024). Amora (2021) mentioned that the validity occurs when there is a high positive correlation on two different measuring instruments but measures the same thing. Second, to get the value of convergent validity, it can be seen from the AVE value in each dimension and the correlation value of two different measuring tools but measuring the same thing.

Meanwhile, according to Ghazali & Latan (2014), convergent validity describes a high positive relationship between an indicator and its latent attributes. The validity value can be seen through the value of *loading factor* which comes from an indicator of its latent attributes. In this research, the researchers conducted a convergent validity test in three ways, namely the AVE value, the correlation value, and the *loading factor*. The justice measuring tool in the concept of the Qur'an based on the test results meets the convergent validity standards and the discrimination validity standards because the value of the test results is above the stipulated provisions.

The next step is to test the consistency or reliability of the measuring instrument. The reliability of a measuring tool is to describe the consistency and reliability or durability. A measuring instrument is considered to feature consistency if it is used to take measurements at two different times and the results are relatively the same, or if two different measuring instruments measure the same attributes and produce relatively similar scores (Karnia, 2024). Reliability test is carried out using two methods, namely alpha reliability and composite reliability. Based on the results of the test

with these two methods, the justice measuring instrument in the concept of the Qur'an was declared to be highly reliable. And the last step is to test the justice measuring instrument model in the concept of the Qur'an which consists of three dimensions and 11 indicators, based on the test results of the justice measuring instrument model in the concept of the Qur'an, it was declared fit because all the parameters of the fit model meet the requirements. Thus, the measuring instrument in the concept of the Qur'an used to measure the results and the actual conditions.

These findings are further strengthened by Greenberg's (1990) review, which articulates how perceptions of justice evolve historically and conceptually within organizations, emphasizing the influence of fairness on attitudes and behaviors. In a religious framework, this implies that justice perceptions derived from scripture, such as the Qur'an, may have a comparable or even stronger impact due to their moral binding. Similarly, Connors and Heaven (1990) found that belief in a just world significantly impacts attitudes concerning the oppressed groups, a dynamic that can be integrated within Islamic models of justice which advocate for fairness to all, including adversaries and the oppressed.

The inclusion of diverse theories about the contemporary justice enhances the theoretical foundation of developing a Qur'an-based justice scale. The interactional justice framework by Bies and Moag (1986), which emphasizes fairness in interpersonal communication, aligns with the Islamic emphasis on respectful discourse—even in conflict. Kim et al (2009) reinforced that fairness and morality are central in rebuilding trust after transgressions, a concept deeply enshrined in Qur'anic teachings on forgiveness and balance. The empirical support from Gau (2011) and Tankebe (2009) demonstrated the role of procedural justice in shaping institutional legitimacy and civic cooperation. This reinforces the relevance of a spiritually grounded justice instrument that aligns with public moral expectations in religious societies. Reisig et al (2007) also highlighted that justice tools must reflect a community's normative values, lending support for Islamic theological constructs in the proposed scale.

Furthermore, Dalbert's (1999) findings on belief in a just world as a personal resource revealed the motivational potential of such beliefs, though secular in origin, leaving room for spiritual reinterpretation. Montada (1998) similarly proposed that beliefs in justice serve both moral and self-interested motives, a dual role echoed in Qur'anic teachings. Justice sensitivity, as explored by Gollwitzer et al (2005), varies on role perspective—aligning with Qur'anic depictions of justice across personal and societal levels. In addition, Shanock, Krosgaard, and Judish (2010) argued that discrepancies between self and other perceptions of justice affect self-awareness and behavior, supporting multi-perspective indicators of justice. Dalbert (2001) also added that justice can serve as personal resources to cope with challenges, reinforcing the moral necessity of justice in Islamic ethics. As Lahtinen (2024) recently showed in constructing a scale on critical social justice attitudes, integrating ideological or theological content into measurement instruments enhances their relevance and explanatory power. Likewise, a Qur'an-based justice scale has the potential to meaningfully capture justice perceptions grounded in faith, culture, and community.

CONCLUSION

Based on the results and discussion, several conclusions can be drawn. First, in the Qur'anic perspective, justice means giving and treating people fairly, equally, and impartially according to their rightful entitlements. Justice comprises three dimensions—sameness, equality, and balance/impartiality—and is operationalized into eleven indicators. The content validity test

confirmed that all indicators are valid. The item discrimination analysis showed clear distinction. Convergent and discriminant validity tests indicated strong construct validity, and the reliability test confirmed the instrument's consistency. The overall model test demonstrated that the justice measurement tool grounded in the Qur'anic concept is a good model fit.

Suggestions and implications of this research include the need for more culturally and religiously sensitive measurement tools, particularly for Muslim populations. The developed instrument serves as a valid and reliable alternative to Western-based justice scales, allowing researchers and practitioners to assess justice perceptions within an Islamic framework. It can be applied on psychological counseling, education, organizational settings, and community development. The scale may also contribute to further research on Islamic-based psychological constructs and support policy initiatives aligned with Islamic values of justice and equity.

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