

Reconstructing Qur'anic Social Justice for the Empowerment of Marginalized Communities: Integrating Social and Feminist Exegesis

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ABSTRACT

Contemporary forms of marginalization including structural inequality, gender discrimination, and social exclusion have challenged conventional interpretations of Qur'anic social justice to respond more effectively to changing social realities. While previous studies have examined social justice through either social or feminist exegesis, limited attention has been given to integrating these interpretative approaches within a single ethical framework. This study aims to reconstruct Qur'anic social justice as an ethical foundation for empowering marginalized communities by integrating insights from social and feminist exegesis. Employing a qualitative library research design with a conceptual approach, the study draws upon the Qur'an, classical and contemporary Qur'anic commentaries, scholarly books, and peer-reviewed journal articles. The collected literature was analyzed through conceptual analysis, comparative interpretation, thematic synthesis, and conceptual reconstruction. The findings indicate that Qur'anic social justice extends beyond legal and distributive understandings by integrating the ethical principles of 'adl (justice), qist (equity), karāmah (human dignity), raḥmah (compassion), and musāwah (equality). The study further argues that social and feminist exegesis are complementary rather than competing approaches, offering a more comprehensive understanding of structural, cultural, and gender-based marginalization. This integrative reconstruction broadens contemporary discussions of Qur'anic social justice and provides an ethical foundation for more inclusive approaches to Islamic education, community empowerment, and social development.

Keywords: *Community empowerment; Feminist Exegesis; Marginalized Communities; Qur'anic Social Justice; Social Exegesis*

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PENDAHULUAN

Over the past few decades, social injustice and the marginalization of vulnerable communities have remained among the most pressing challenges confronting contemporary societies (Limanté & Tereškinas, 2022; Mendis dkk., 2023; Van Buren dkk., 2024). Despite the growing international commitment to inclusive development through global initiatives such as the *Sustainable Development Goals* (SDGs), various forms of social exclusion continue to restrict equitable access to education, employment, public services, and participation in decision-making processes (Fukuda-Parr, 2023; Shafik, 2025). Women, persons with disabilities, indigenous peoples, ethnic and religious minorities, and economically disadvantaged groups continue to experience structural barriers that hinder their full participation in social life (Gupta & Vegelin, 2023). These persistent inequalities suggest that marginalization cannot be understood solely as a consequence of economic disparities or inadequate public policies, but also reflects a deeper normative crisis concerning how justice is conceptualized and institutionalized within society (Henfrey dkk., 2023). Consequently, empowering marginalized communities requires more than structural reforms and social interventions; it demands the

reconstruction of an ethical and normative framework capable of reorienting social relations toward justice, human dignity, and inclusive participation.

From an Islamic intellectual perspective, the Qur'an provides a comprehensive normative foundation for social justice by positioning justice as an essential principle governing human relationships and social order (Akthar, 2024a; Junaidi dkk., 2023a). Rather than treating justice solely as a legal obligation or moral ideal, the Qur'an conceptualizes it as an integrated ethical framework rooted in the principles of *al-'adl* (justice), *al-qist* (equity), *karāmah al-insān* (human dignity), *musāwāh* (equality), and *rahmah* (compassion) (Akthar, 2024b; Pujiono dkk., 2026). These interrelated values emphasize that every individual possesses inherent dignity and equal moral worth, regardless of gender, ethnicity, social status, or economic condition (Asghari, 2023; Junaidi dkk., 2023b). Consequently, the Qur'anic conception of justice extends beyond distributive fairness to encompass the protection of human rights, the empowerment of vulnerable groups, and the promotion of social responsibility as collective obligations (Fitriyah & Rahman, 2024). Nevertheless, translating these universal Qur'anic values into responses to contemporary forms of marginalization remains a significant scholarly challenge, as changing social realities require interpretative approaches capable of connecting the normative teachings of the Qur'an with the complex social, cultural, and gender-related issues of modern society (Alfani dkk., 2025).

In response to evolving social realities, contemporary Qur'anic scholarship has witnessed the emergence of interpretative approaches that seek to contextualize the universal values of the Qur'an within modern societal challenges (Fakhrurrozi dkk., 2024; Hassan dkk., 2025). Among these, *social tafsir* and *feminist tafsir* have gained considerable scholarly attention for their efforts to reinterpret Qur'anic teachings through the lens of justice, equality, and human welfare (Wijaya dkk., 2025a). Social tafsir emphasizes the transformative role of the Qur'an in addressing collective social issues, including poverty, inequality, discrimination, and social exclusion, by highlighting its relevance to public life and social reform (Affandi dkk., 2025a; Siddiqui, 2025). In contrast, feminist tafsir critically reexamines classical interpretations that have often been shaped by patriarchal socio-historical contexts, aiming to recover the Qur'an's egalitarian and justice-oriented principles concerning gender and human dignity. Although these approaches differ in their analytical focus, both share a common commitment to interpreting the Qur'an as a dynamic source of ethical guidance capable of responding to contemporary social realities (Bhat & Bisati, 2025; Ruhullah & Ushama, 2024). Their complementary perspectives therefore provide a valuable theoretical foundation for reconstructing Qur'anic social justice in ways that are more inclusive, contextual, and responsive to the lived experiences of marginalized communities (Dahlan dkk., 2022).

Recent scholarship has increasingly recognized the Qur'an as a dynamic ethical framework for addressing contemporary social challenges through context-sensitive approaches to interpretation (Sattar dkk., 2026). Across the existing literature, three major strands of inquiry can be identified. The first emphasizes Qur'anic social justice as a normative foundation for safeguarding human dignity, promoting social inclusion, and protecting vulnerable communities within changing socio-political contexts (Zul dkk., 2026). The second explores the development of *social tafsir*, which reorients Qur'anic interpretation toward the transformation of social realities by engaging issues such as poverty, structural inequality, exclusion, and public welfare (Karim & Muhtador, 2025a). The third focuses on *feminist tafsir*, which critically reexamines classical exegetical traditions through gender-sensitive hermeneutics to recover the Qur'an's ethical commitments to justice, equality, reciprocity, and human dignity (Arisandi dkk., 2025). Contemporary scholarship further demonstrates an increasing methodological shift from textual and legalistic readings toward contextual, interdisciplinary, and socially engaged interpretations that seek to bridge the normative teachings of the Qur'an with lived social realities. Despite these significant developments, the three strands of scholarship have largely evolved independently, with limited attempts to integrate the normative insights of Qur'anic social justice, the transformative orientation of social tafsir, and the critical hermeneutics of feminist tafsir into a unified conceptual framework for empowering marginalized communities. Such fragmentation leaves an important theoretical space for developing a more comprehensive

reconstruction of Qur'anic social justice capable of responding to the multidimensional realities of marginalization in contemporary society.

Despite these significant scholarly contributions, an important conceptual gap remains in the existing literature. Current studies predominantly examine Qur'anic social justice, social tafsir, and feminist tafsir as independent or parallel fields of inquiry, with limited attention to their theoretical integration (Azkya dkk., 2025; Thottupurath, 2025). As a result, the normative foundations of Qur'anic justice, the transformative orientation of social tafsir, and the critical insights of feminist tafsir have rarely been synthesized into a coherent conceptual framework capable of addressing the multidimensional experiences of marginalized communities. This fragmentation restricts a more comprehensive understanding of how Qur'anic values of justice can be reconstructed to respond to contemporary challenges characterized by intersecting forms of social, economic, cultural, and gender-based marginalization (Zahari & Hanapi, 2026). Accordingly, there remains a need for an integrative conceptual approach that bridges these complementary interpretative traditions and reconstructs Qur'anic social justice as a holistic framework for empowering marginalized communities within contemporary society.

Responding to this conceptual gap, the present study advances a new interpretative perspective by reconstructing Qur'anic social justice through the integration of social tafsir and feminist tafsir within a single conceptual framework. Rather than treating these approaches as separate interpretative traditions, this study conceptualizes them as complementary epistemological perspectives that collectively enrich the understanding of justice, equality, human dignity, and social responsibility in the Qur'an. This integrative reconstruction moves beyond conventional approaches that emphasize either structural social transformation or gender justice independently, offering instead a multidimensional framework capable of addressing the intersecting forms of marginalization experienced by vulnerable communities. In doing so, the study contributes to contemporary Qur'anic scholarship by proposing a more comprehensive conceptualization of social justice that reconnects the Qur'an's universal ethical values with present-day discourses on inclusion, empowerment, and equitable social transformation. Consequently, the proposed framework extends existing scholarship by providing an original conceptual foundation for understanding how Qur'anic justice may function as a normative basis for empowering marginalized communities in contemporary society.

Beyond its conceptual novelty, this article is expected to contribute to the advancement of contemporary Qur'anic scholarship by strengthening interdisciplinary dialogue between Qur'anic studies, Islamic thought, social justice studies, gender studies, and community empowerment. The integrative framework proposed in this article provides an alternative analytical lens for understanding Qur'anic social justice as a dynamic ethical paradigm capable of responding to the complex realities of contemporary marginalization. By reconnecting normative Qur'anic values with current social challenges, the framework offers a conceptual foundation that may inform scholarly discussions, educational initiatives, community development programs, and policy discourses aimed at fostering inclusive and equitable social transformation. Furthermore, the proposed framework opens new avenues for future research by providing a theoretical basis for empirical investigations into the application of Qur'anic social justice across diverse cultural, educational, and socio-political contexts.

Against this background, this article aims to reconstruct the concept of Qur'anic social justice by developing an integrative conceptual framework that brings together the complementary insights of social tafsir and feminist tafsir for the empowerment of marginalized communities. Adopting a conceptual library research approach grounded in critical analysis and interdisciplinary engagement with contemporary Qur'anic scholarship, the article examines the ethical foundations of Qur'anic justice, synthesizes the principal contributions of both interpretative traditions, and formulates a reconstructed framework that is responsive to present-day social realities. Through this approach, the article seeks to enrich contemporary discussions on Qur'anic interpretation while providing a coherent conceptual reference for future scholarship and practical initiatives concerned with social inclusion, human dignity, and equitable community empowerment.

METHOD

Research Design

This study employed a qualitative library research design using a conceptual approach to reconstruct the values of Qur'anic social justice for the empowerment of marginalized communities (Fedorowicz-Kruszewska, 2021). A conceptual library research design was considered appropriate because the study seeks to advance theoretical understanding rather than generate empirical evidence (Weyant, 2022). Accordingly, the research focused on critically examining, interpreting, and synthesizing relevant scholarly literature on Qur'anic social justice, social exegesis, and feminist exegesis to develop an integrative conceptual framework. By emphasizing conceptual reconstruction, this study aims to provide a coherent theoretical perspective that reconnects Qur'anic ethical principles with contemporary issues of marginalization and community empowerment.

Data Sources

The study relied exclusively on secondary data derived from authoritative scholarly sources relevant to the objectives of the research. The primary source was the Qur'an, which served as the principal epistemological foundation for conceptualizing Qur'anic social justice. To enrich the interpretation of Qur'anic texts, the study employed both classical and contemporary works of Qur'anic exegesis representing diverse interpretative traditions, particularly those addressing social justice, human dignity, equality, and community welfare. Secondary sources included peer-reviewed journal articles, scholarly books, and book chapters focusing on Qur'anic studies, social exegesis, feminist exegesis, Islamic social thought, and the empowerment of marginalized communities. Priority was given to recent publications indexed in internationally recognized databases, particularly Scopus, while seminal works were incorporated to establish the theoretical and historical foundations necessary for the conceptual reconstruction developed in this study.

Literature Selection

The literature was selected through a purposive strategy based on its conceptual relevance to the research objectives. The selection process prioritized publications that provide substantial discussions on Qur'anic social justice, social exegesis, feminist exegesis, Islamic social thought, and the empowerment of marginalized communities (Fauzan & Hidayah, 2025). Preference was given to peer-reviewed journal articles and scholarly books published by reputable academic publishers, with particular emphasis on recent studies to reflect contemporary scholarly developments. Seminal works that have significantly shaped the discourse on Qur'anic interpretation and Islamic social justice were also included to establish a strong theoretical foundation. Publications lacking academic credibility, methodological rigor, or direct relevance to the research focus were excluded to ensure the quality and coherence of the conceptual analysis.

Data Collection

Data were collected through a systematic document review of the selected literature. The collection process involved identifying relevant sources, conducting comprehensive readings, extracting key concepts and arguments, and organizing the collected information according to the main themes of the study (Bandara & Syed, 2024; Cravero dkk., 2022). Particular attention was given to concepts related to Qur'anic social justice, social exegesis, feminist exegesis, and the empowerment of marginalized communities. The organized literature was then classified into thematic categories to facilitate subsequent conceptual analysis and synthesis.

Data Analysis

The collected data were analyzed using an integrated qualitative analytical approach combining conceptual analysis, comparative interpretation, thematic synthesis, and conceptual reconstruction. Conceptual analysis was employed to identify and clarify the core principles of Qur'anic social justice embedded within the selected literature. Comparative interpretation was subsequently conducted to examine the convergences and divergences between social and feminist exegesis in addressing issues of justice, equality, human dignity, and the rights of marginalized communities. The findings were then synthesized thematically to identify recurring patterns and complementary perspectives across the literature. Finally, the

synthesized concepts were reconstructed into an integrative conceptual framework that demonstrates how social and feminist exegesis collectively contribute to a more comprehensive understanding of Qur'anic social justice for the empowerment of marginalized communities.

Trustworthiness

The trustworthiness of this study was ensured through the use of authoritative and credible academic sources, theoretical triangulation, and analytical transparency throughout the research process. Credibility was strengthened by integrating classical and contemporary Qur'anic exegesis with recent scholarly literature to provide balanced and comprehensive perspectives on Qur'anic social justice. Furthermore, the analytical procedures, including conceptual analysis, comparative interpretation, thematic synthesis, and conceptual reconstruction, were conducted systematically to ensure consistency, coherence, and interpretative rigor. These strategies enhanced the reliability of the findings and supported the development of a well-founded conceptual framework.

RESULT AND DISCUSSION

Qur'anic Social Justice as the Ethical Foundation for Empowering Marginalized Communities

Qur'anic social justice should be understood not merely as a legal or distributive principle but as a comprehensive ethical paradigm that shapes the relationship between individuals, society, and God. The reviewed literature consistently shows that scholars from diverse interpretative traditions regard justice as a moral obligation aimed at safeguarding human dignity and fostering social harmony. While classical exegetes generally emphasize justice in terms of obedience to divine commandments and the equitable fulfillment of rights and responsibilities, contemporary scholars broaden this understanding by highlighting its transformative role in addressing structural inequality, poverty, social exclusion, and other forms of marginalization. Despite these different interpretative emphases, a common thread runs through the literature: justice in the Qur'an is inseparable from ethical responsibility and collective well-being. Seen from this perspective, Qur'anic social justice extends beyond formal legal compliance and serves as a dynamic ethical foundation for social transformation and the empowerment of vulnerable and marginalized communities.

A closer reading of the literature suggests that this ethical framework is built upon the integration of several interconnected Qur'anic values rather than a single normative concept. Principles such as *'adl* (justice), *qist* (equity), *karāmah* (human dignity), *rahmah* (compassion), and *musāwah* (equality) together form an inclusive moral vision in which every individual possesses inherent worth and equal moral status before God (Abdullah & Mazahir, 2022; Sriayu dkk., 2026). These values do not operate in isolation; instead, they reinforce one another, demonstrating that distributive justice alone cannot achieve meaningful social justice without respect for human dignity, social solidarity, and compassionate responsibility toward disadvantaged groups (Bardhan, 2025a). This broader understanding positions the empowerment of marginalized communities not simply as a socio-economic objective but as a direct ethical expression of the Qur'anic worldview. Accordingly, Qur'anic social justice emerges as an integrated ethical system that promotes fairness, dignity, inclusion, and collective responsibility, providing a normative foundation for reconstructing contemporary approaches to community empowerment.

An important distinction emerging from the reviewed literature is that the Qur'anic conception of social justice extends beyond secular perspectives that often measure justice primarily in terms of distributive equality. Although the equitable distribution of resources remains an important dimension, the Qur'an places justice within a broader ethical framework grounded in accountability, moral responsibility, and social solidarity. Fazlur Rahman, for example, views the Qur'anic message as a call to transform unjust social structures through the development of moral consciousness rather than through legal formalism alone (Janah & Nugroho, 2022). Abdullah Saeed similarly emphasizes the contextual and dynamic character of Qur'anic ethics, arguing that its principles remain relevant across changing social realities (Saeed, 2026). M. Quraish Shihab further highlights that justice requires a balance between

individual rights and collective welfare as the basis for social harmony (Mazidi dkk., 2025). Taken together, these perspectives suggest that Qur'anic social justice is inherently transformative, seeking not only to eliminate oppression but also to create conditions in which every individual can participate fully and equitably in society.

This broader understanding of justice becomes especially meaningful when viewed through the experiences of marginalized communities. Across the literature, the Qur'an consistently portrays vulnerable groups including the poor, orphans, women, travelers, and others facing social disadvantage not as passive recipients of charity but as individuals whose rights, dignity, and participation deserve equal recognition (Hasan, 2024). Justice, therefore, is expressed not simply through acts of generosity but through sustained efforts to remove the structural barriers that perpetuate exclusion and inequality. Such an understanding positions the empowerment of marginalized communities as an ethical responsibility rooted in Qur'anic teachings rather than as an optional social initiative. By linking justice with compassion, dignity, equality, and social inclusion, the Qur'an provides a normative foundation for transformative social change and prepares the discussion for how contemporary social and feminist exegesis reinterpret these ethical principles in response to present-day forms of marginalization.

Taken together, the reviewed scholarship points to the transformative nature of Qur'anic social justice, which lies in its ability to connect ethical values with meaningful social action. Justice is therefore understood not simply in terms of legal obligations or charitable practices but as an ethical commitment that safeguards human dignity, expands equitable opportunities, and strengthens collective responsibility. This broader perspective distinguishes Qur'anic social justice from approaches that focus primarily on the redistribution of material resources, as it also addresses the moral, spiritual, and structural conditions that sustain marginalization. Social transformation, in this sense, is not an external goal imposed upon society but a natural expression of Qur'anic ethical values. Such an understanding suggests that empowering marginalized communities requires more than reducing material deprivation; it also involves restoring dignity, expanding participation, and fostering social solidarity as interconnected dimensions of justice.

Collectively, these discussions reaffirm that Qur'anic social justice provides a comprehensive ethical foundation for building an inclusive and participatory society in which every individual is recognized as possessing equal moral worth before God. Justice, equity, compassion, human dignity, and collective responsibility emerge not as separate ideals but as interconnected principles that challenge exclusionary social structures while encouraging shared participation in the common good. This reconstructed understanding broadens contemporary discussions of Islamic social justice by showing that the empowerment of marginalized communities is not merely a humanitarian concern but an essential expression of Qur'anic ethics. This ethical foundation also provides a natural point of departure for examining how contemporary social and feminist exegesis reinterpret these Qur'anic principles in order to respond to the changing realities of marginalization and inequality.

Integrating Social and Feminist Exegesis in Reconstructing Qur'anic Social Justice

The analysis of the selected literature reveals that reconstructing Qur'anic social justice requires an interpretative approach capable of responding to contemporary forms of inequality without departing from the ethical foundations of the Qur'an (Akbar dkk., 2025; Nasirin, 2026). Traditional exegetical approaches have made significant contributions to preserving the textual integrity of the Qur'an; however, contemporary social realities including poverty, gender inequality, social exclusion, and unequal access to education and public participation have generated interpretative challenges that demand broader ethical engagement (Fitriana & Safei, 2026; Hussain & Faizi, 2025). In response to these developments, both social and feminist exegesis have emerged as influential interpretative approaches that seek to contextualize Qur'anic teachings within changing social conditions. Although these approaches originate from different methodological orientations, the present analysis demonstrates that both share a

common commitment to interpreting the Qur'an as a living ethical guide capable of promoting justice, dignity, and social inclusion for marginalized communities.

Social exegesis primarily reconstructs Qur'anic social justice by emphasizing the inseparable relationship between revelation and social transformation. Rather than viewing the Qur'an solely as a source of individual religious guidance, this approach understands Qur'anic teachings as ethical directives for addressing structural problems such as poverty, injustice, discrimination, and social inequality. Scholars such as Fazlur Rahman, Farid Esack, and Abdullah Saeed consistently argue that Qur'anic interpretation should remain responsive to historical and social contexts while preserving the universal moral objectives of revelation (Esack, 2013; Saeed, 2006). The synthesis of their perspectives indicates that justice is realized not merely through textual compliance but through practical efforts to transform oppressive social structures and expand opportunities for those experiencing marginalization. Consequently, social exegesis broadens the understanding of Qur'anic social justice from a normative doctrine into a transformative framework that actively encourages social responsibility and collective empowerment.

Complementing the social interpretative perspective, feminist exegesis reconstructs Qur'anic social justice by critically examining how patriarchal interpretations have influenced the understanding and application of Qur'anic teachings throughout history. Rather than challenging the authority of the Qur'an, contemporary feminist scholars such as Amina Wadud, Asma Barlas, and Riffat Hassan argue that many forms of gender-based inequality originate from androcentric interpretations rather than from the Qur'anic text itself. Their analyses consistently emphasize that the Qur'an promotes the equal moral worth (*karāmah*) of all human beings and advocates justice, mutual responsibility, and ethical reciprocity between women and men. The synthesis of these perspectives demonstrates that feminist exegesis expands the scope of Qur'anic social justice by exposing hidden forms of exclusion that may persist within religious, cultural, and institutional practices. Consequently, justice is understood not only as the redistribution of social opportunities but also as the recognition of equal dignity and participation regardless of gender or social position.

The comparative analysis indicates that social and feminist exegesis converge in their commitment to restoring the emancipatory objectives of the Qur'an, despite differing in their primary analytical focus. Social exegesis predominantly addresses structural inequalities such as poverty, social exclusion, and economic injustice, whereas feminist exegesis foregrounds gendered experiences of marginalization and challenges interpretative traditions that perpetuate unequal power relations. Rather than representing competing paradigms, the findings suggest that these approaches are mutually complementary in reconstructing Qur'anic social justice. Social exegesis broadens the socio-structural dimensions of justice, while feminist exegesis deepens its ethical commitment to inclusivity by ensuring that justice encompasses voices historically overlooked within both society and religious interpretation. The present analysis therefore argues that integrating these interpretative approaches offers a more comprehensive framework for understanding Qur'anic social justice, enabling it to address the interconnected realities of structural, cultural, and gender-based marginalization in contemporary society.

The synthesis of the comparative analysis demonstrates that reconstructing Qur'anic social justice requires a multidimensional interpretative framework that integrates the strengths of both social and feminist exegesis. While social exegesis contributes a structural understanding of justice by addressing systemic inequalities, economic disparities, and social exclusion, feminist exegesis complements this perspective by revealing how gendered interpretations and unequal power relations may perpetuate marginalization even within religious discourse. The integration of these approaches therefore enables Qur'anic social justice to be understood not only as an ethical response to socioeconomic injustice but also as a commitment to dismantling cultural and interpretative structures that undermine human dignity and equal participation. Rather than treating social class, gender, or other forms of vulnerability as isolated issues, the reconstructed framework recognizes marginalization as a multidimensional phenomenon requiring holistic ethical responses rooted in the Qur'anic

principles of *'adl* (justice), *qist* (equity), *karāmah* (human dignity), *raḥmah* (compassion), and *musāwah* (equality). The comparative synthesis demonstrates that neither social exegesis nor feminist exegesis alone is sufficient to capture the multidimensional character of Qur'anic social justice. Their integration provides a more comprehensive ethical framework that connects justice, equity, human dignity, compassion, and equality as complementary principles for empowering marginalized communities. The reconstructed framework developed in this study is summarized in Table 1.

Table 1. Reconstructed Framework of Qur'anic Social Justice for the Empowerment of Marginalized Communities

Qur'anic Ethical Principle	Key Qur'anic Verse(s)	Social Exegesis Perspective	Feminist Exegesis Perspective	Implications for Community Empowerment
Al-'Adl (Justice)	Q. 16:90	Establishing social justice and eliminating structural oppression	Justice for all regardless of gender	Fair and accountable social institutions
Al-Qist (Equity)	Q. 4:135; Q. 5:8	Upholding impartiality and equitable social relations	Equal treatment before ethical and legal norms	Inclusive participation and equal opportunities
Karāmah (Human Dignity)	Q. 17:70	Protecting the dignity of every human being	Recognition of women's equal human dignity	Respect for human rights and protection of marginalized groups
Raḥmah (Compassion)	Q. 90:17	Strengthening social solidarity and mutual care	Ethics of care and social responsibility	Community support and social inclusion
Human Equality	Q. 49:13	Rejecting discrimination based on ethnicity or social status	Equality between women and men before God	Inclusive and participatory community empowerment

As summarized in Table 1, the integration of social and feminist exegesis demonstrates that the ethical principles of the Qur'an are not isolated normative values but mutually reinforcing foundations for promoting justice, inclusion, and human dignity. This reconstruction provides the conceptual basis for discussing the practical implications of Qur'anic social justice in educational and community contexts.

Overall, the findings of this study indicate that integrating social and feminist exegesis does not create a new interpretation that replaces previous exegetical traditions; rather, it reconstructs Qur'anic social justice by reconnecting its enduring ethical principles with contemporary social realities. This reconstruction affirms that justice in the Qur'an is simultaneously spiritual, ethical, social, and emancipatory, requiring continuous interpretation that remains faithful to the universal objectives (*maqāṣid*) of the Qur'an while responding to evolving forms of marginalization. Consequently, the proposed integrative perspective expands contemporary Qur'anic scholarship by offering a conceptual framework in which social transformation, gender justice, human dignity, and collective responsibility are understood as interconnected expressions of Qur'anic ethics. Building upon this reconstructed understanding, the following section discusses the broader implications of Qur'anic social justice for empowering marginalized communities through inclusive educational, social, and community development initiatives, thereby demonstrating the practical significance of this conceptual reconstruction for contemporary Islamic thought.

Implications for the Empowerment of Marginalized Communities

The reconstructed understanding of Qur'anic social justice has important implications for the empowerment of marginalized communities because it shifts empowerment from a charitable response to an ethical responsibility. Across the reviewed literature, empowerment is consistently linked to the restoration of human dignity, meaningful participation, and equal access to social opportunities rather than to material assistance alone (Joshi dkk., 2022; Trivedi & Ray, 2024; Zajacová, 2026). This perspective encourages Muslim communities to recognize marginalized groups as active contributors to social life whose knowledge, experiences, and aspirations deserve equal consideration. Seen in this way, empowerment becomes a continuous process of creating social conditions that allow individuals and communities to participate fully while remaining grounded in the Qur'anic values of justice, compassion, and mutual responsibility.

This perspective is particularly relevant for Islamic education, where the values of justice and inclusion should be reflected not only in what is taught but also in how learning is designed and practiced. The reviewed studies suggest that schools, universities, and other educational institutions can strengthen Qur'anic social justice by promoting inclusive curricula, participatory learning, and equitable educational opportunities for students from diverse social backgrounds (Habibulloh & Ali, 2026; Taufikin dkk., 2025). Likewise, educators and community leaders have an important role in encouraging critical reflection on social inequality while nurturing empathy, cooperation, and respect for human dignity (Waheeda & Ikhwan, 2026). By connecting ethical teachings with everyday educational practice, Islamic education can contribute to building communities that are more inclusive, socially responsible, and responsive to the needs of marginalized groups.

Beyond its practical implications, this study also contributes to contemporary Qur'anic scholarship by showing that social and feminist exegesis need not be understood as separate or competing approaches. Instead, their integration offers a broader way of understanding how Qur'anic ethics can respond to complex forms of marginalization that are simultaneously social, cultural, and gendered. This integrative perspective enriches ongoing discussions in Qur'anic studies by bringing together structural justice, human dignity, gender equality, and collective responsibility within a coherent ethical perspective. At the same time, it opens opportunities for future research to examine how these reconstructed principles can be implemented in educational settings, community empowerment initiatives, and public policy within Muslim societies.

Taken together, the discussion shows that reconstructing Qur'anic social justice through the integration of social and feminist exegesis strengthens the contemporary relevance of the Qur'an as a source of ethical guidance. Justice is understood not simply as a legal principle or a matter of resource distribution, but as a dynamic commitment to protecting human dignity, expanding participation, and addressing the diverse forms of exclusion experienced by marginalized communities. This reconstruction demonstrates that the enduring message of the Qur'an lies in its ability to inspire ethical transformation while remaining responsive to changing social realities. In this respect, the study offers a conceptual contribution to contemporary Islamic thought and highlights the continuing importance of Qur'anic ethics in fostering more inclusive educational, social, and community development practices.

DISCUSSION

The novelty of this study lies in its integrative reconstruction of Qur'anic social justice through the complementary perspectives of social and feminist exegesis. While previous studies have generally examined Qur'anic social justice, social exegesis, and feminist exegesis as separate or parallel areas of inquiry, this study brings these perspectives together within a unified ethical framework. By integrating the Qur'anic principles of *'adl* (justice), *qist* (equity), *karāmah* (human dignity), *rahmah* (compassion), and *musāwah* (equality), the proposed framework connects structural and socioeconomic justice with gender-sensitive and inclusive interpretations of marginalization. This integration offers a multidimensional understanding of

Qur'anic social justice oriented toward dignity, participation, and the empowerment of marginalized communities.

The findings show that Qur'anic social justice is shaped by the interconnected principles of *'adl* (justice), *qist* (equity), *karāmah* (human dignity), *rahmah* (compassion), and *musāwah* (equality). These principles provide a broader understanding of justice that goes beyond the fair distribution of resources to include dignity, participation, social responsibility, and protection from exclusion. The findings also show that social and feminist exegesis contribute in different but complementary ways. Social exegesis gives greater attention to structural inequality, poverty, and social exclusion, while feminist exegesis highlights gender inequality and unequal power relations. Bringing these perspectives together makes it possible to understand the different forms of marginalization within a common Qur'anic ethical framework.

Previous studies support several aspects of these findings, although they tend to address social and gender justice separately. Akthar, (2024) shows that Qur'anic teachings on social justice are closely connected with equality, human dignity, and economic justice, while Asghari (2023) places human dignity and justice at the center of contemporary Islamic ethical debates. From a social perspective, Karim & Muhtador, (2025) demonstrate that critical readings of Qur'anic social verses can reveal inequalities in power relations and resource distribution and strengthen the Qur'an's concern for marginalized groups. Similar developments are evident in gender-oriented scholarship. Affandi dkk., (2025) show that *maqāṣidī* exegesis provides a basis for interpreting gender-related verses through justice, welfare, and human dignity, while Wijaya dkk., (2025) demonstrate how Muslim feminist reinterpretations seek to recover gender justice through contextual readings of the Qur'an. Bardhan, (2025) further shows how revisionist Qur'anic exegesis can challenge women's marginalization within interpretative traditions. Taken together, these studies reflect a growing shift toward contextual and justice-oriented Qur'anic interpretation, although social inequality and gender justice are generally discussed through distinct analytical perspectives.

The similarities between the present findings and previous studies can be attributed to their shared emphasis on justice, human dignity, equality, and contextual interpretation as central concerns of contemporary Qur'anic scholarship. However, the present study differs in its analytical scope. Previous studies generally approach inequality from a particular interpretative concern, such as social injustice, human dignity, or gender relations, whereas this study examines these concerns together through the complementary lenses of social and feminist exegesis. This difference is mainly related to the conceptual and comparative approach adopted in this study, which allows insights from different exegetical perspectives to be synthesized rather than examined separately. As a result, marginalization is understood not as a single social or gender issue, but as an interconnected condition involving structural, cultural, and gender-based forms of exclusion. This broader scope explains why the reconstructed framework places social transformation and gender-sensitive inclusion within the same understanding of Qur'anic social justice.

The main contribution of this study is the development of a conceptual framework that brings structural and gender dimensions of justice into a shared discussion of Qur'anic social ethics. This framework extends the understanding of social justice beyond distributive concerns by linking justice with equity, human dignity, compassion, equality, and meaningful participation. It also provides a way to examine different forms of marginalization without separating social inequality from gender-based exclusion. In Qur'anic studies, this perspective strengthens the connection between ethical principles in the Qur'an and contemporary social realities, while showing how different interpretative approaches can contribute to a more inclusive understanding of justice. The framework therefore provides a conceptual basis for further discussion and empirical examination of Qur'anic social justice in different social and institutional contexts.

CONCLUSION

Reconstructing Qur'anic social justice requires an interpretative approach that preserves the ethical foundations of the Qur'an while remaining responsive to the realities of

contemporary marginalization. This study shows that Qur'anic social justice is best understood not simply as a legal or distributive principle, but as a comprehensive ethical framework rooted in justice ('*adl*), equity (*qist*), human dignity (*karāmah*), compassion (*rahmah*), and equality (*musāwāh*). Viewed together, these values provide a coherent foundation for empowering marginalized communities by promoting inclusion, participation, and collective responsibility. The study further argues that integrating social and feminist exegesis offers a more comprehensive reconstruction of Qur'anic social justice than relying on either approach independently. Rather than representing competing interpretative traditions, these approaches complement one another by addressing the structural, cultural, and gendered dimensions of marginalization while remaining grounded in the normative ethical vision of the Qur'an. This reconstruction contributes to contemporary Qur'anic scholarship by demonstrating how enduring Qur'anic values can be interpreted in ways that remain both textually faithful and socially relevant.

The implications of this reconstruction extend beyond Qur'anic studies to the broader field of Islamic education and community development. Understanding social justice as an integrated ethical framework provides a valuable foundation for developing educational curricula, pedagogical practices, and community engagement initiatives that promote inclusion, respect for human dignity, and social responsibility. At the same time, the study is limited by its conceptual nature, drawing exclusively on the analysis and synthesis of existing scholarly literature without examining how this reconstructed perspective is implemented in specific educational or social contexts. Future research could therefore explore the practical application of this integrative framework through empirical studies in schools, higher education institutions, community empowerment programs, and public policy across diverse Muslim societies. Such investigations would deepen our understanding of how Qur'anic ethics can inform inclusive educational practice while responding to the evolving challenges of social inequality and marginalization. Ultimately, the enduring significance of the Qur'an lies not only in preserving its ethical teachings but also in its continuing capacity to inspire more just, inclusive, and humane societies across changing historical and social contexts.

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