



IMPLEMENTATION OF THE PRINCIPLE OF 'ADL IN INDONESIA'S JUDICIAL SYSTEM AND PUBLIC SERVICES: A MULTI-DIMENSIONAL JUSTICE ANALYSIS

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ABSTRACT

Universal justice is the normative foundation for legal systems and public governance. The concept of al-'adl (Islamic justice), which goes beyond formal equality and demands substantive equality (equity), is highly relevant as a source of inspiration for modern public policy, but its empirical realization in Indonesia still faces practical gaps. This study aims to develop an Integrative Framework that operationally combines the principle of al-'adl with the practice of multidimensional justice (distributive, procedural, restorative) in the context of the judicial system and public services. This study uses a descriptive-analytical qualitative approach through systematic literature review and secondary data to develop an operational framework. The main analysis concludes that there is a fundamental discrepancy between the normative demands of al-'adl and the formalism of practice. This finding is evidenced by the negative interdependence between dimensions, such as distributive failure (seen in the COVID-19 Vaccination Allocation Case Study) and the weakness of Restorative Justice due to cultural resistance, which together create structural power asymmetry. The main contribution of this study is the formulation of the Al-'Adl Principle-Based Integrative Justice Framework, which offers operational guidance and measures success through four indicators (Equal Access, Quality Service, Timely Justice, and Independence).

Keywords: al-'adl, multidimensional justice, distributive justice, procedural justice, restorative justice, integrative framework.

1. INTRODUCTION

Justice is the normative foundation of the legal system and public administration, as well as the main measure of the state's legitimacy in protecting citizens' rights and ensuring the common good. In Islamic tradition, the concept of al-'adl (justice) is understood not only as formal equality, but also as an ethical principle that puts everything in its proper place, including the distribution of resources, fair decision-making processes, and the restoration of social relations after conflict,

so that its relevance transcends the religious sphere and becomes a source of inspiration for modern public policy.¹

Developments in the study of multidimensional justice confirm that the concept of justice should be analyzed through several complementary dimensions, namely distributive, procedural, and restorative. The distributive dimension emphasizes the fair distribution of benefits and burdens, the procedural dimension highlights fairness in the process and access for all parties, while the restorative dimension emphasizes the recovery of victims and the maintenance of social relations. This multidimensional approach shows that the effectiveness of public policy and judicial practice depends not only on the final outcome achieved, but also on the quality of the process carried out and the system's ability to restore losses and maintain the dignity of those affected.²

In Indonesia, the country with the largest Muslim population in the world, there is a conceptual opportunity to integrate the values of al-'adl into the framework of positive law and public service practices. However, empirical studies show that the realization of equal access to justice and services still faces obstacles, including socio-economic inequality, limited legal aid, complex bureaucracy, and low legal literacy among marginalized groups, so that the normative potential of al-'adl is not yet fully reflected in practice.³ This gap between normative values and practice is the starting point for this study.

Although there are theoretical studies on the concept of Islamic justice and a number of separate studies on the dimensions of modern justice, there is still limited research that synthesizes these two perspectives into an operational model that can be implemented in Indonesia's judicial and public service systems. In addition, comprehensive empirical evaluations of access to justice for marginalized groups (e.g., the poor, vulnerable women, indigenous communities) are relatively scarce, so the capacity of policies to close the gap remains limited.⁴

In addition, contemporary literature emphasizes that procedural justice, namely transparency, consistency of procedures, and opportunities for the public to have a "voice" in the decision-making process, are determining factors in the legitimacy of legal and governmental institutions globally.⁵ In Indonesia itself, despite the existence of regulations such as the right to information in court, empirically there are still many people, especially marginalized groups, who find it difficult to obtain information and legal assistance, so that procedural justice and access have not been fulfilled in reality. Therefore, combining the normative value of al-'adl with a serious focus on procedural aspects alone is not enough. There needs to be a systematic effort to ensure that legal and public administration procedures are carried out with transparency, accountability, and openness so that the distribution of benefits, access, and restoration of justice can be felt by all levels of society.

Based on these conditions, this study aims to develop an integrative framework that combines the principle of al-'adl with distributive, procedural, and restorative justice practices in the Indonesian context. This study will explore how the principle of al-'adl is manifested in the

¹ Muh. Asroruddin al Jumhuri, & Putri Marta Nitalia. (2024). Analisis Konsep Keadilan Dalam Perspektif Islam . Jurnal Kompilasi Hukum, 9(1), 105–110.

² Johanna Leino, "Claiming for justice in transitions: Analyzing the multidimensional and multiscalar complexity of justice in the context of Mining Act reform in Finland", *The Extractive Industries and Society* Volume 19

³ Wahid, S., HL, R., & Akmal, A. (2025). Transformation of Islamic Law in the Indonesian National Legal System: Analysis of Its Evolution and Implementation. *Journal of Public Representative and Society Provision*, 5(2), 449–457.

⁴ Valeria Huarcaya, & Rafael Quispe. (2024). Socioeconomic Inequality and Access To Justice: A Comparative Analysis Of Legal Aid Systems. *International Journal of Sociology and Law*, 1(1), 25–29.

⁵ World Justice Project (2023). Rule of Law Index 2023

judicial system and public services, identify emerging challenges, and formulate policy recommendations so that universal justice can be realized for the entire community. Thus, this study aims to systematically answer the following questions: the implementation of the principle of al-'adl, the application of the three dimensions of justice, and the identification of challenges and best practices in realizing justice based on Islamic principles in Indonesia.

2. METHODS

This study applies a descriptive-analytical qualitative approach to explore in depth the application of the principle of al-'adl in the judicial system and public services in Indonesia. This approach was chosen because the study focuses on understanding the processes, practices, and challenges in implementing multi-dimensional justice, namely distributive, procedural, and restorative justice. The descriptive-analytical approach allows researchers to comprehensively describe phenomena while evaluating the suitability of practices with the principle of al-'adl, in accordance with the research objectives formulated in the introduction.

The research design is cross-sectoral and integrative, covering the judicial system and public services. The research framework is aimed at examining the application of the principle of justice through three dimensions of justice, as well as its relationship with checks and balances mechanisms, ethical advice (hikmah, mau'izah hasanah, sirr), and the principles of accountability and good governance. With this design, the research can assess public access to justice, identify obstacles in practice, and explore best practices that can be applied to improve the quality of public services in accordance with Islamic values.

The research procedure was conducted systematically and in stages. The initial stage involved a literature review covering studies of the principle of al-'adl from an Islamic perspective, legal regulations, and modern practices of justice, which served as the theoretical basis and analytical framework. Next, the researchers developed a framework focusing on three dimensions of justice and indicators of success, including independence, equality of access, quality of service, and timeliness. This framework was used to assess the extent to which the principle of justice was implemented in the practice of the judicial system and public policy.

The analysis is conducted thematically and comparatively, emphasizing the relationship between the principle of al-'adl and the application of distributive, procedural, and restorative justice, as well as its relevance to checks and balances mechanisms, advisory ethics, and accountability. This approach allows the research to be not only descriptive but also analytical, as it is able to assess the effectiveness of the implementation of the principle of justice in the context of law and public service, while also evaluating the alignment of practices with the principles of good governance and Islamic ethical values.

This research method also considers replication and methodological validity. The design and procedures are structured so that they can be replicated by other researchers in similar contexts, allowing the research results to be verified and used as a reference for policy development and further studies on the application of the principles of al-'adl and multidimensional justice. Research ethics are a primary concern. All procedures were carried out with integrity, objectivity, and academic principles. The researchers ensured the confidentiality and security of the information of the parties involved and emphasized that the research results were used solely for academic purposes and policy development. These steps ensured that the research was morally and academically responsible, while also establishing methodological standards that could be applied by subsequent research.

Overall, this research method integrates a qualitative approach, cross-sectoral design, and a multi-dimensional justice framework, thereby aligning with the research framework and objectives outlined in the introduction. This study is designed to provide a comprehensive understanding of the implementation of the principle of al-'adl, evaluate the application of the three dimensions of justice, and identify challenges and best practices in realizing universal justice based on Islamic principles in Indonesia. With this framework, the study is expected to make a significant contribution in terms of academia and policy, as well as serve as a methodological reference for similar studies in the future.

3. RESULTS AND DISCUSSION

The Normative Ideal of Al-'Adl and the Need for a Multidimensional Operational Framework

This study highlights the implementation of the principle of al-'adl in the judicial system and public services in Indonesia, focusing on three dimensions of justice: distributive, procedural, and restorative. The principle of Islamic justice is not only normative, but must also be translated into practice through mechanisms of resource distribution, service procedures, and social restoration. To understand the achievements, challenges, and best practices, the first step is to synthesize findings from various national and international studies, as well as secondary data related to the implementation of justice. This synthesis provides a basis for identifying patterns, gaps, and potential improvements.

In Islamic tradition, the value of al-'adl (justice) is positioned not merely as a moral norm or theological rhetoric, but as a fundamental pillar that must be realized in all aspects of social, economic, legal, and public life. As emphasized in studies of Islamic law and its implementation, al-'adl is designed as a comprehensive and universal form of justice, upholding a balance between rights and obligations, and protecting the rights of all individuals without discrimination.⁶ However, the crucial challenge lies in how this aspirational normative idealism is translated into practice and into the structures of contemporary governance systems, which are fraught with bureaucratic complexity and structural inequality. The quality of al-'adl, which demands substantive equality (equity) beyond formal equality, is often hampered by resource constraints, procedural barriers, and institutional resistance. Therefore, modern research has shifted from mere theological analysis to empirical studies that demand that al-'adl be tested through an operational lens. The most relevant framework for conducting this test is through distributive, procedural, and restorative dimensions, which are critical measures for analyzing the effectiveness and failure of implementing Islamic values of justice in the reality of public services and the judiciary in Indonesia.⁷

Modern phenomena such as structural complexity, economic disparities, unequal public services, and increasingly heterogeneous social dynamics require that these normative values be translated into an operational framework. This complexity does not only mean the existence of various problems, but also refers to institutional fragmentation (bureaucratic silos) and regulatory gaps that create loopholes where procedural injustice can easily reinforce distributive injustice. Therefore, justice cannot be understood merely as an ideal concept; rather, it must be realized through concrete mechanisms: the fair distribution of resources, transparent service and judicial

⁶ Fattah, D. (2011). Implementasi Nilai Keadilan dalam Kajian Hukum Islam. *Al-Manahij: Jurnal Kajian Hukum Islam*, 5(2), 135–152.

⁷ Wahid, A. (2022). Keadilan Restoratif: Upaya Menemukan Keadilan Substantif?. *Jurnal Ius Constituendum*, 7(2), 307–321.

procedures, and mechanisms for conflict resolution and social restoration. It is al-‘adl’s demand for substantive equality that makes it ethically and operationally relevant to addressing acute economic disparities, as it requires the formulation of policies that actively correct inequalities (the principle of equity), rather than merely complying with formal mechanisms. This holistic concept of social justice in Islam has been widely discussed in contemporary literature as relevant to the modern era, including in the analysis of social and economic policies.⁸

Responding to the need to translate normative values into practical application, this study takes a multidimensional approach: evaluating how the dimensions of distributive, procedural, and restorative justice can be operationalized in the judicial system and public policy in Indonesia. This approach was chosen because a monocausal framework or a singular focus on one dimension (e.g., only procedural) has proven inadequate to address the complexity and interdependence of structural justice issues. To map the actual achievements and challenges of this framework, the first step was to synthesize findings from various national and international studies and relevant secondary data. This synthesis does not merely recapitulate the literature, but aims to critically identify gaps in *de jure* (formal law) and *de facto* (empirical practice), while also formulating common threads of specific challenges that hinder the realization of al-‘adl in Indonesia. A summary of the synthesis results is presented in the following table, which identifies the main focus, examples of implementation, and findings and critiques of the application of each dimension of justice.

Based on the literature and findings from previous studies, there appears to be a recurring pattern of disparity in the application of al-‘adl in Indonesia. In order to transcend the limitations of individual case studies and provide a holistic picture of the achievements, challenges, and anomalies in the implementation of this principle of justice, a crucial first step is to systematically synthesize research findings from various national and international sources. This synthesis process aims to condense the complexity of the data into an easily accessible analytical framework.

Based on the literature review presented above, it is evident that the three dimensions of distributive, procedural, and restorative justice are interrelated and form a unity in the application of the principle of al-‘adl in Indonesia. The fair distribution of resources (distributive) must be accompanied by transparent and fair service procedures (procedural), and followed by social recovery mechanisms (restorative) so that justice can be felt comprehensively by the community. This interconnection is systemic; that is, failure in one dimension will automatically create obstacles in other dimensions, known as negative interdependence. For example, distributive injustice characterized by economic and geographical disparities can directly hinder the procedural access of the poor to legal aid or information, which without adequate procedural justice, distribution or services can be biased, discriminatory, or uneven. Furthermore, if service or judicial procedures are deemed unfair or non-transparent, this will erode the legitimacy of the system and cause a breakdown in public trust, making the restorative goal of reconciliation and social recovery impossible to achieve. Therefore, the holistic and balanced application of multi-dimensional justice is necessary so that the normative ideal of justice (as in the concept of al-‘adl) does not merely become discourse, but is realized in social policies and practices to achieve Universal Justice.

Table 1 below presents a summary of the literature synthesis, which not only groups information based on distributive, procedural, and restorative dimensions, but also sharply

⁸ St. Nur Syahidah Dzaton Nurain, Prinsip Keadilan Sosial dalam Islam Studi Teks Al-qur'an dan Hadis *Journal Interdisipliner Sosiologi Agama* Vol. 4 No. 1 (2024)

highlights institutionalized criticism of achievements and obstacles in the field, thereby guiding readers toward an in-depth discussion of the gap between normative idealism and empirical reality.

Dimension of Justice	Focus / Main Variables	Findings from Literature / Secondary Data	Example of Implementation	Notes / Criticism
Distributive	Access to and distribution of public resources	COVID-19 vaccine distribution has been uneven; access gaps are particularly evident in remote areas and among vulnerable groups.	National vaccination program, COVID-19 social assistance	Policies exist but implementation is limited; requires verification and transparency mechanisms to ensure accuracy
	Social assistance / social security	The distribution of social assistance shows a gap between regulations and implementation in the field.	Distribution of social assistance through relevant ministries	Target accuracy remains low; an effective monitoring and evaluation system is needed
Procedural	Transparency, fairness of procedures	Legal procedures and public services often experience gaps in access to information and public participation.	Medical dispute mediation, juvenile diversion	Formal procedures are in place, but public participation and access to information remain limited.
	Legal mechanisms & public services	Restorative justice began to be applied in diversion and mediation for minor crimes.	Juvenile diversion, mediation for minor offenses	Implementation has been uneven; awareness campaigns, training for officials, and institutional support are needed.
Restorative	Formal Restorative Justice (RJ) Mechanism	The implementation of RJ (particularly Diversion under the Juvenile Justice Law) has begun on a large scale, but its quality varies and often focuses only on procedural aspects (paperwork).	Juvenile diversion, mediation for minor criminal offenses (cases involving the Electronic Information and Transactions Law, non-physical	The quality of implementation depends heavily on the initiative of law enforcement officials; it has not yet become a uniformly institutionalized culture.

domestic
violence).

Substantive Objective: Social & Community Recovery	Restoring victims' rights (restitution, apologies) and repairing social relations successfully increased public trust.	Prisoner reintegration program, conflict resolution based on local wisdom.	Not yet fully integrated as an integral part of the entire public service process; still perceived as an alternative rather than the primary choice based on al-‘adl.
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Negative Interdependence and Power Asymmetry: The Roots of Equity Failure in Governance Practices

After presenting the literature synthesis table, several patterns and dynamics of the application of the dimension of justice became clear. For the distributive dimension, for example, the literature on COVID-19 vaccination in Indonesia shows that vaccines are positioned as a public good, so their distribution should reflect social justice with equal access for all citizens. However, research in the context of vaccine policy reveals that distribution has not been consistent: vulnerable groups and remote areas often have more difficult access than urban areas.⁹ This failure proves that there has been a shift from the principle of al-‘adl as substantive equity towards formal equality that is insensitive to context. This shows that although the principle of distributive justice has been recognized normatively, structural challenges such as infrastructure, service equity, and distribution regulations have become obstacles to its realization, given that geographical factors and economic disparities exacerbate distributive injustice. Geographical factors and economic disparities not only exacerbate injustice; they also create conditions that ethically demand affirmative policy intervention, which has failed to be implemented, thereby reinforcing the marginalization of already vulnerable groups, rather than correcting these inequalities.

In the procedural dimension, literature on the application of legal mechanisms and public services emphasizes the importance of access to information, transparency, and fairness in service delivery and judicial processes. Studies on medical services and public policy show that even though formal regulations exist, in practice access to information and public participation are often limited, so that procedural justice is not fully realized.¹⁰ This gap between regulation (de jure) and implementation (de facto) fundamentally creates an asymmetry of power between state service providers and the community, especially marginalized groups. The failure to guarantee effective mechanisms for voice and accountability, which are central demands of al-‘adl, results in existing procedures functioning as bureaucratic barriers rather than bridges to rights.¹¹ This

⁹ Megatsari, H., Kusuma, D., Ernawaty, E., & Putri, N. K. (2022). Geographic and Socioeconomic Inequalities in Delays in COVID-19 Vaccinations: A Cross-Sectional Study in Indonesia. *Vaccines*, 10(11), 1857.

¹⁰ Rismana, D., & Hariyanto, H. (2021). Perspektif Teori Sistem Hukum Dalam Kebijakan Vaksinasi di Tengah Pandemi Covid-19. *Jurnal IUS Kajian Hukum Dan Keadilan*, 9(3).

¹¹ Mechkova, V., Lührmann, A. & Lindberg, S.I. The Accountability Sequence: from De-Jure to De-Facto Constraints on Governments. *St Comp Int Dev* 54, 40–70 (2019).

affirms the relevance of the modern framework of justice, whereby fair procedures are as important as the final outcome, and serves as a reminder that the application of law or public services must maintain the quality of the process in order to uphold the legitimacy of the system and ensure that the outcome is truly fair. Without strict transparency and meaningful participation, procedural justice will only be an empty formality that fails to correct social and economic inequalities.

Meanwhile, in terms of restorative justice, a number of studies show that the application of Restorative Justice in the judicial system, particularly in cases involving children or minor crimes, has great potential as a humane resolution mechanism that prioritizes social recovery, rehabilitation of perpetrators, and reparations for victims.¹² This potential is actually a direct manifestation of the philosophy of al-'adl, which is oriented toward improvement and reconciliation, transcending a narrow retributive focus on punishment. However, implementation in the field still shows limitations: low understanding among law enforcement officials, lack of resources, and community resistance to the mediation process are serious obstacles.¹³ This limitation reflects a significant gap between the adoption of regulations (*lex scripta*) and the transformation of judicial culture (*lex vivendi*). This shows that although restorative justice has a normative and regulatory basis (for example, in the juvenile justice law), its practical implementation still requires commitment, training, and institutional support so that restitution and social rehabilitation can be carried out optimally.

The culmination of this series of failures in the three dimensions of justice (distributive, procedural, restorative) is the conclusion that all these problems are interrelated in a pattern of Negative Interdependence. This cause-and-effect relationship is systemic, whereby failure in one dimension automatically hinders the realization of the other dimensions: Distributive injustice, characterized by economic and geographical disparities, directly cripples the ability of citizens, especially vulnerable groups, to demand their rights procedurally. Furthermore, flawed legal procedures and public services, such as formalism and lack of transparency, then close the door to restorative recovery because they erode public trust and the legitimacy of the system.

The cumulative result of this Negative Interdependence is Structural Power Asymmetry, which perpetuates the discrepancy between al-'adl and governance practices. The system tends to strengthen the position of groups that are already in power and systematically marginalizes the needs of vulnerable communities. The biggest challenge in realizing substantive equity based on Islamic principles is overcoming this Power Asymmetry, which requires reform not only in terms of policy, but also in terms of institutional ethos.

Fighting Power Asymmetry: The Integrative Justice Framework as a Best Practice for Operationalizing Al-'Adl

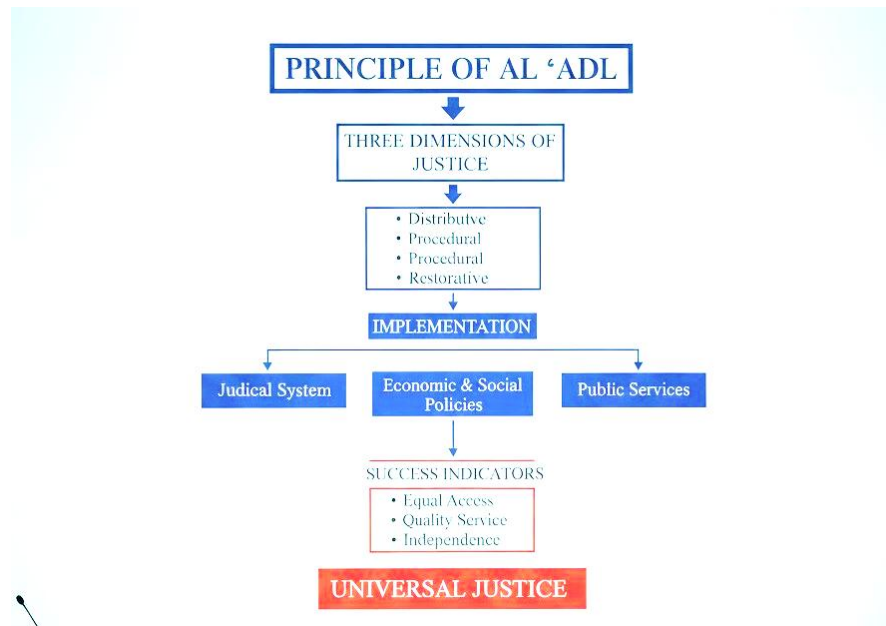
To facilitate understanding of the relationship between these dimensions of justice and their implementation in the judicial system and public policy, a flowchart has been developed. This diagram illustrates how the normative value of al-'adl is translated into practice: from public policy and resource distribution, procedural mechanisms in the judiciary and public services, to restorative processes that restore rights and social relations. With this visualization, readers can

¹² Sudewo, A., Indrajaya, C. S., Kurniawati, E., Lukmanta, H. F., Hassanah, N., Permana, Y. W., ... Durahman, D. (2025). Menakar Efektivitas Sistem Peradilan Pidana Anak dalam Perspektif Restorative Justice di Indonesia. *Themis : Jurnal Ilmu Hukum*, 3(1), 57–63.

¹³ Gabi Kariza Ilhami, Juwita Damayanti Sihotang, Arief Anshori, Rahmad Alief Pharmadi, RESTORATIVE JUSTICE TERHADAP PELAKU DALAM PENANGANAN TINDAK PIDANA ANAK DI INDONESIA. (2024). *Jurnal Media Akademik (JMA)*, 2(11).

see comprehensively how multidimensional justice is integrated into actual practice, while identifying critical points where obstacles and opportunities for improvement arise.

The visualization of the relationship between dimensions of justice and the value of al-‘adl, as well as its operational flow, is presented in Figure 1: An Integrative Framework of Justice Based on the Principle of al-‘adl.



The flowchart shown illustrates how the normative value of al-‘adl is translated into the practice of justice in Indonesia, not only as a normative ideal, but as a concrete operational framework. The starting point is the principle of al-‘adl as the moral and philosophical basis of justice: justice in Islam is not solely focused on material distribution, but on the balance of rights and obligations, respect for human dignity, and collective social responsibility. From this normative foundation, the diagram derives three dimensions of justice as practical guidelines: distributive justice, procedural justice, and restorative justice as ways to translate ideal principles into policy, law, and public services.

The dimension of distributive justice in the diagram emphasizes that the distribution of public resources and services such as health services, vaccinations, social assistance, and other basic services must be carried out fairly and evenly so that all citizens, including those who are vulnerable and live in remote areas, have equal access. However, empirical evidence shows that in Indonesia's COVID-19 vaccination program, there are significant disparities based on socioeconomic and geographic factors. A cross-sectional study found that the average waiting time to receive the first dose of the vaccine was 160.7 days since the national launch of the vaccine, and there were clear disparities: those with lower levels of education and income or those outside Java tended to receive the vaccine later than groups with higher socioeconomic status or those living in urban areas.¹⁴ This shows that although the policy emphasizes vaccines as a “public good,” its implementation has not always ensured distributive justice in practice, as equal access for all citizens has not been realized.

¹⁴ Megatsari, H., Kusuma, D., Ernawaty, E., & Putri, N. K. (2022). Geographic and Socioeconomic Inequalities in Delays in COVID-19 Vaccinations: A Cross-Sectional Study in Indonesia. *Vaccines*, 10(11), 1857.

Furthermore, procedural justice is described as an important aspect: every public service or judicial process must be carried out through mechanisms that are fair, transparent, participatory, and accessible to all parties, not only those in urban centers or with high social status. This procedural principle serves as a bridge between formal policy and real access to rights; without fair procedures, distribution of services can be biased, discriminatory, or uneven even if the policy normatively supports justice. Therefore, the implementation of the procedural dimension requires regulatory instruments, public participation, accountability, and easy access to information so that justice is truly felt in practice.

The dimension of restorative justice complements the framework when conflicts, violations, or injustices occur, whereby resolution is not solely through retributive sanctions, but rather through mediation, dialogue, reconciliation, restoration of victims' rights, and rehabilitation of perpetrators. In the context of the judicial system, the restorative approach has been adopted as an alternative mechanism, especially in cases involving children or minor crimes. Studies show that restorative justice is able to offer substantive, humane justice, allowing victims and perpetrators to engage in dialogue, agree on restoration, and repair social relations rather than focusing solely on punishment.¹⁵ However, the success of restorative justice depends heavily on institutional understanding and commitment, the availability of regulations, and community participation; without these, restorative justice will remain nothing more than empty rhetoric, and the value of *al-'adl* will not be reflected in social reality.

The diagram shows that these three dimensions are applied in the real world: the judicial system, economic and social policies, and public services. The judicial system provides legal mechanisms, including restorative justice as an alternative to temporary settlements, while social and economic policies determine the allocation of resources (e.g., vaccines, aid), and public services concern basic services such as health, administration, and social services. For successful implementation in these three areas, clear indicators of success are needed: equal access, quality of service, timeliness of service or fairness, and independence and impartiality of the system. Only when these indicators are met can the expected outcome be achieved, namely universal justice, where all levels of society experience substantive justice, without socioeconomic or geographic discrimination, and basic rights such as health, legal justice, and public services are fulfilled equally.

Thus, this flowchart is not merely a visual illustration, but rather a conceptual and operational framework that combines traditional values (*al-'adl*) and modern multidimensional justice. It maps out how ideal principles can be translated into policy and practice and provides benchmarks for evaluating the success of implementation. In the Indonesian context, with its social, economic, and geographical diversity, this framework is important for assessing whether the legal system, public services, and policies are truly capable of bridging the ideal of justice with the reality of society, or whether they actually reinforce inequality. This is where the theoretical, empirical, and policy relevance of this integrative framework emerges: as a guide for analysis, evaluation, and recommendations for future justice reforms.

In evaluating the application of the principle of fairness in the context of COVID-19 vaccination, various studies show significant disparities between community groups and regions. A national quantitative study found that the average waiting time for the first dose of the vaccine was 160.7 days, with longer delays experienced by low-income residents and those living outside Java. Spatial analysis using the Social Vulnerability Index (SVI) in the Java region also shows that

¹⁵ Chandra, T. Y. (2023). Penerapan Restorative Justice Dalam Sistem Peradilan Pidana Anak di Indonesia. *Al-Mashlahah Jurnal Hukum Islam Dan Pranata Sosial*, 11(01), 61–78.

coverage of the second dose of vaccination is lower in districts with poor socioeconomic indicators, such as high unemployment and poor housing quality, compared to more prosperous districts.¹⁶ This phenomenon confirms that even though vaccines are considered a public good and are regulated nationally, structural barriers including economic conditions, geographical location, infrastructure, and access to health services make the implementation of distributive justice uneven. In addition, procedural challenges such as a lack of transparency in distribution, limited public information, and access to transportation to vaccination facilities exacerbate inequality, leaving some groups marginalized.

In addition to distributive barriers, procedural and restorative dimensions also pose significant challenges. Vaccine allocation policies based on mathematical models, although theoretically optimal, often do not align with the real needs of vulnerable communities, especially when distribution is concentrated in urban areas. This reflects the need for distribution mechanisms that are more sensitive to social and spatial vulnerabilities, as well as clear monitoring support to prevent bias in implementation.¹⁷ This evaluation emphasizes that without contextual and adaptive policy interventions, substantive justice remains difficult to achieve, and the principle of *al-'adl* has not been fully realized in vaccine distribution practices.

Based on these findings, it can be concluded that the application of the principle of *al-'adl* requires a holistic approach that integrates distributive, procedural, and restorative dimensions in a balanced manner. The recommendations from this analysis emphasize the need for equity-based distribution of public services and vaccines, priority for vulnerable groups, transparent procedures, and continuous monitoring to ensure equitable implementation.¹⁸ The government and policymakers are also encouraged to integrate socioeconomic indicators and spatial vulnerability into program planning and evaluation, while opening up space for community participation, especially in remote areas, so that substantive justice can be truly felt by all levels of society, not just on paper.

This study was conducted with the main objective of formulating an Integrative Framework capable of harmonizing the philosophical principles of *al-'adl* (Islamic justice) with the application of the three dimensions of distributive, procedural, and restorative justice in the operational context of the judicial system and public services in Indonesia, while also identifying challenges and offering transformative policy solutions. The main analysis concluded that there is a fundamental discrepancy between the normative demands of *al-'adl* for substantive equality (equity) and empirical practices that tend to adhere to formalism. This discrepancy is clearly recorded through key findings in the form of: failure in resource allocation in the Implementation of Economic and Social Policies, exacerbated by inequality, as evidenced in the COVID-19 Vaccine Allocation Case Study; and weaknesses in Implementation in the Judicial System, characterized by limited access to legal aid and the failure of Restorative Justice due to cultural resistance. Overall, these practices create negative interdependence between dimensions of justice and reveal structural power asymmetries.

The greatest contribution and significance of this study is the development of the *Al-'Adl* Principle-Based Integrative Justice Framework, which presents a set of conceptual and operational

¹⁶ Makful, M. R., Risma, Eryando, T., Arsyad, D. S., & Argianto. (2023). A Spatial Model of the Social Vulnerability Index for Vaccine COVID-19 in Java, Indonesia. *Journal of Population and Social Studies [JPSS]*, 31, 745–761.

¹⁷ Yaqin, A., Rosyid, G., Karim, A., Sulaiman, M., & Fadillah, F. (2025). Optimizing the Distribution and Allocation of COVID-19 Vaccines Using Mathematical Programming Approach: A Case Study in Indonesia. *IJEM - Indonesian Journal of Industrial Engineering and Management*, 6(1), 38-51

¹⁸ Bolcato, M., Rodriguez, D., Feola, A., Di Mizio, G., Bonsignore, A., Ciliberti, R., Tettamanti, C., Trabucco Aurilio, M., & Aprile, A. (2021). COVID-19 Pandemic and Equal Access to Vaccines. *Vaccines*, 9(6), 538.

guidelines for measuring the implementation of al-‘adl through four Success Indicators (Equal Access, Quality Service, Timely Justice, and Independence). However, this study has limitations because it focuses on a literature review and secondary data approach, thereby limiting the ability to generalize findings or conduct an in-depth empirical evaluation of the impact of the Integrative Framework in the field. Therefore, to continue the study, it is recommended that future research include field tests of the proposed Integrative Framework and focus case studies on specific marginalized groups to analyze structural barriers in more detail. Practically, these findings provide important recommendations for policymakers to implement an equity-oriented service distribution approach, supported by affirmative policies targeting vulnerable groups. Judicial institutions are required to strengthen their commitment and training to transform Restorative Justice into a substantive judicial culture focused on social recovery. As a strong conclusion, this study emphasizes that achieving universal justice in Indonesia requires not only compliance with formal rules, but also a transformative commitment to correct structural inequalities and ensure equal, quality, and timely access for all citizens.

4. CONCLUSION

This study was conducted with the main objective of formulating an Integrative Framework capable of harmonizing the philosophical principles of al-‘adl (Islamic justice) with the application of the three dimensions of distributive, procedural, and restorative justice in the operational context of the judicial system and public services in Indonesia, while also identifying challenges and offering transformative policy solutions. The main analysis concluded that there is a fundamental discrepancy between the normative demands of al-‘adl for substantive equality (equity) and empirical practices that tend to adhere to formalism. This discrepancy is clearly recorded through key findings in the form of: failure in resource allocation in the Implementation of Economic and Social Policies, exacerbated by inequality, as evidenced in the COVID-19 Vaccine Allocation Case Study; and weaknesses in Implementation in the Judicial System, characterized by limited access to legal aid and the failure of Restorative Justice due to cultural resistance. Overall, these practices create negative interdependence between dimensions of justice and reveal structural power asymmetries.

The greatest contribution and significance of this study is the development of the Al-‘Adl Principle-Based Integrative Justice Framework, which presents a set of conceptual and operational guidelines for measuring the implementation of al-‘adl through four Success Indicators (Equal Access, Quality Service, Timely Justice, and Independence). However, this study has limitations because it focuses on a literature review and secondary data approach, thereby limiting the ability to generalize findings or conduct an in-depth empirical evaluation of the impact of the Integrative Framework in the field.

Therefore, to continue the study, it is recommended that future research include field tests of the proposed Integrative Framework and focus case studies on specific marginalized groups to analyze structural barriers in more detail. In practical terms, these findings provide important recommendations for policymakers to implement an equity-oriented approach to service distribution, supported by affirmative policies targeting vulnerable groups. Judicial institutions are required to strengthen their commitment and training to transform Restorative Justice into a substantive judicial culture focused on social recovery. As a strong conclusion, this study emphasizes that achieving universal justice in Indonesia requires not only compliance with formal rules, but also a transformative commitment to correct structural inequalities and ensure equal, quality, and timely access for all citizens.

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