

Ownership And Property In Islam: A Justice And Social Responsibility Perspective

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ABSTRACT

The concept of ownership and wealth in Islam constitutes a fundamental aspect of Islamic economic thought, as it regulates how individuals acquire, utilize, and distribute wealth in a just and ethical manner. In the context of contemporary economic challenges such as wealth inequality, resource monopolization, and the lack of social responsibility in wealth management, Islamic principles offer a normative framework that views wealth not as absolute private property, but as a trust (amanah) from Allah. This study aims to analyze the concept of ownership and wealth in Islam, focusing on individual ownership, public ownership, state ownership, the social function of wealth, and ethical principles governing wealth management. This research employs a qualitative approach using a literature review method. Data were collected from relevant academic journals, books, and scholarly articles, and analyzed using descriptive-qualitative and normative approaches based on Islamic teachings derived from the Qur'an and Hadith. The findings indicate that Islam recognizes individual ownership as legitimate, provided it is acquired and utilized through legal means, while also imposing social and ethical responsibilities. Furthermore, Islam establishes public ownership for resources essential to collective welfare and assigns the state a strategic role in managing key sectors to ensure equitable distribution and economic stability. Wealth in Islam also carries a strong social function, implemented through mechanisms such as zakat, infaq, sadaqah, waqf, and bequests. Overall, the Islamic framework of ownership and wealth offers a balanced system integrating individual rights, social justice, and moral accountability.

Keywords : *ownership, wealth, Islamic economics, social function, ethics*

ABSTRACT

The study of ownership and wealth in Islam is a crucial topic in Islamic economics because it concerns how humans acquire, manage, and distribute wealth fairly. Amidst various modern economic issues, such as unequal distribution of wealth, control of resources by certain groups, and low social responsibility in the use of wealth, Islam offers a view that places wealth as a trust from Allah SWT. Thus, wealth is not understood as an absolute human right, but rather as a trust that must be used in accordance with sharia provisions. This study aims to examine the concept of ownership and wealth in Islam, particularly as it relates to individual property rights, public property rights, state property rights, the social function of property, and the ethics of wealth. This study uses a qualitative approach with a literature review method. Data were obtained from various relevant scientific journals, books, and academic articles, then analyzed descriptively and qualitatively using a normative approach based on sharia principles. The results show that Islam recognizes individual property rights as long as they are obtained and utilized through lawful means, but are still limited by the values of justice and social responsibility. Furthermore, Islam regulates public ownership of resources relevant to the public interest, as well as state ownership of strategic sectors to maintain economic equality and social stability. Wealth in Islam also has a strong social function through zakat (alms), infaq (donations), sedekah (charity), waqf (endowments), and bequests (wills). Therefore, the concepts of ownership and wealth in Islam form an economic system that balances individual rights, societal interests, and moral responsibility.

Keywords : ownership, wealth, Islamic economics, social function, ethics of wealth

INTRODUCTION

The concept of ownership and wealth in Islam is a crucial topic in Islamic economics because it directly relates to how humans acquire, use, and distribute wealth. In Islamic teachings, wealth is not viewed as the absolute property of humans, but rather as a trust from Allah SWT that must be managed in accordance with Islamic principles. This view demonstrates that ownership in Islam is not merely about a person's rights to wealth but also encompasses moral and social responsibilities in its use (Mun'im et al., 2024) . Therefore, wealth management in Islam is not solely directed towards personal gain but must also provide broader benefits to society.

In modern economic development, various issues such as unequal distribution of wealth, resource monopolization, and abuse of property rights still frequently occur. This situation demonstrates that economic issues cannot be understood solely in terms of growth and profit, but must also be viewed from the perspective of distributive justice and social responsibility. In this regard, Islam offers a perspective that emphasizes the balance between individual and societal interests in wealth management (Mubarok et al., 2024; Vitria & Syafriani, 2023) . Therefore, the concept of ownership and wealth in Islam requires further study as a relevant approach to addressing contemporary economic issues.

Islam recognizes several forms of ownership: individual ownership, public ownership, and state ownership. Each form of ownership has different functions, limitations, and regulations in accordance with the principles of justice and welfare (Siregar & Nasution, 2024) . Furthermore, Islam also emphasizes that wealth has a social function that cannot be separated from its owner. Wealth is not only used to meet personal needs, but must also benefit others through zakat, infaq, sadaqah, waqf, and other forms of distribution (Nadya et al., 2025; Wirani & Siregar, 2025) . Furthermore, wealth management in Islam must also be based on ethical values, such as honesty, justice, responsibility, and prohibitions against harmful practices, such as usury, fraud, and exploitation (Bahar et al., 2025; Khatimah et al., 2025) .

Based on the above description, this study was conducted to examine the concept of ownership and wealth in Islam more systematically, particularly those related to individual property rights, public property rights, state property rights, the social function of property, and the ethics of wealth (Khatimah et al., 2025; Mun'im et al., 2024) . This study is expected to provide theoretical contributions to the development of Islamic economic studies, as well as being a source of

understanding for students, researchers, and the public that property in Islam is not merely a means of fulfilling personal needs, but also an instrument for realizing justice and social welfare.

RESEARCH METHODOLOGY

This research uses a qualitative approach with a literature review method to examine the concept of ownership and wealth in Islam in depth. The data used in this study are secondary data obtained from various sources, such as scientific journals, books, and academic articles relevant to the research topic. Data collection was carried out through the stages of identification, selection, and review of literature related to individual property rights, public property rights, state property rights, the social function of property, and the ethics of wealth in Islam. The sources used were selected based on their level of relevance and academic quality to ensure that the data analyzed has an adequate basis.

The data analysis technique in this study employed a qualitative descriptive approach. The collected data were then grouped based on key themes and analyzed to identify patterns, relationships, and differences between the concepts discussed. Furthermore, this study employed a normative approach, referring to sharia principles derived from the Quran and Hadith. The analysis results were then systematically compiled to provide a comprehensive picture of the concept of ownership and wealth in Islam.

RESULTS AND DISCUSSION

The concept of ownership in Islam is an essential part of the Islamic economic system. In the Islamic perspective, property is understood not only as a means of accumulating wealth, but also as a means of worship, fulfilling life's needs, and an effort to realize social welfare. Islam views all property as essentially originating from Allah SWT, while humans are only entrusted with managing and using it in accordance with sharia rules (Mun'im et al., 2024) . Therefore, ownership in Islam is not absolute as in a capitalist system, but also does not negate individual rights as tends to be seen in a socialist system. Islam places ownership in a balanced position between personal rights, moral responsibility, and social interests (Sudarmi et al., 2025) .

1. Individual Property Rights in Islam

Individual property rights in Islam can be understood as a person's right to own, utilize, develop, and transfer assets acquired through sharia-approved means. Recognition of individual property rights demonstrates that Islam values human effort, hard work, and ability to earn a living. Assets can be acquired through various lawful means, such as work, trade, inheritance, gifts, or investments in accordance with sharia principles (Vitria & Syafriani, 2023) . In this regard, individual property rights serve as the foundation for economic independence, a sense of responsibility, and a drive to improve well-being.

However, individual property rights in Islam are not unlimited. Property owners are not permitted to use their assets for purposes that violate Sharia law, harm others, or create social imbalance. Therefore, individual property in Islam is always linked to the values of justice, welfare, and social responsibility (Siregar & Nasution, 2024) . This demonstrates that Islam emphasizes not only the legal aspects of ownership but also the ethical aspects of its use (Mun'im et al., 2024) . Thus, individual property rights in Islam serve not only as a form of recognition for one's efforts but also as a trust whose use must maintain social justice.

2. Public Property Rights

Public property rights are a form of ownership over resources intended for the benefit of the wider community and should not be fully controlled by a particular individual or group. This ownership serves to ensure equitable access to basic community needs. Some resources, such as water, public roads, air, and certain strategic resources, fall into this category, which should benefit the common good (Sudarmi et al., 2025) .

The concept of common property demonstrates Islam's strong emphasis on equitable access to resources. If resources that should be shared are instead controlled exclusively by certain parties, this can lead to inequality and injustice. Therefore, common property in Islam is not only related to economic regulations but also serves as a form of social protection to prevent public needs from being transformed into mere tools for private interests.

In modern life, this concept remains highly relevant, particularly in the management of clean water, roads, public facilities, and natural resources related to the needs of the wider community. For example, it is not permissible for one party to control a water source exclusively, thus preventing the surrounding community from utilizing it. Similarly, the management of resources such as mining, oil, and gas should be directed towards the welfare of the community, not just for the benefit of a particular group (Nasrullah et al., 2025) . From this, it can be understood that public property rights in Islam have the meaning of distributive justice, namely the utilization

of resources for the common good. Therefore, the regulation of public property rights in Islam shows that access to certain resources must not be allowed to create inequalities that are detrimental to the wider community.

3. State Property Rights

State property rights in Islam are a form of state authority to manage certain assets or resources to maintain order, justice, and public welfare. In this context, the state is not understood as the absolute owner, but rather as the party entrusted with regulating and managing public resources to ensure their distribution remains fair and does not create inequality (Siregar & Nasution, 2024) .

State ownership is crucial, especially in strategic sectors that cannot be entirely left to individuals or market mechanisms. The state's role in this context is to maintain economic stability, protect public interests, and ensure adequate public services. The state also functions as a regulator and distributor to ensure wealth does not circulate within the hands of a select group.

In practice, this concept can be seen in the management of the energy, transportation, infrastructure, and public funds sectors. State management of electricity, fuel, and public services aims to ensure that all citizens enjoy adequate access at a reasonable cost. Furthermore, the state also plays a role in managing distribution instruments such as taxes, zakat, and social welfare policies to assist those in need (Nasrullah et al., 2025) . Thus, the role of the state in Islam is not merely administrative but also carries a moral responsibility to maintain economic justice. This emphasizes that, from an Islamic perspective, the state has a strategic responsibility to ensure the distribution of wealth is fair and in favor of the public good.

4. Social Function of Wealth

One of the main characteristics of the Islamic concept of wealth is the inherent social function inherent in every form of wealth. Wealth is viewed not only as a means to fulfill personal interests but also as a means to help others, strengthen social solidarity, and create equitable prosperity. This view demonstrates that Islam places wealth as a trust, containing the rights of others, especially those who are weak and in need (Mubarok et al., 2024) .

The social function of wealth is realized through various forms of distribution, such as zakat, infaq, sadaqah, waqf, and bequests. Zakat is obligatory and serves as an important instrument for purifying wealth and assisting those entitled to it. Meanwhile, infaq and sadaqah demonstrate social concern and willingness, while waqf provides long-term benefits because the endowed assets

can be used continuously for education, worship, and social services (Amir et al., 2026; Nadya et al., 2025; Wirani & Siregar, 2025) .

From an Islamic economic perspective, the social function of wealth is crucial in preventing the accumulation of wealth in certain groups and reducing social inequality. A Muslim who possesses wealth is not only required to manage it well but also to show concern for the well-being of the surrounding community. Therefore, wealth in Islam should not be solely focused on personal interests but should also provide tangible social benefits. Waqf (endowments) in the form of mosques, schools, hospitals, or social institutions are examples of how wealth can contribute to community development and public welfare (Mubarok et al., 2024; Wirani & Siregar, 2025) . In other words, the social function of wealth in Islam is a crucial instrument in establishing a balance between individual interests and societal welfare.

5. Ethics of Wealth in Islam

The ethics of wealth in Islam refers to the moral values that govern how wealth is acquired, managed, used, and distributed. Islam addresses not only the legitimacy of ownership but also emphasizes whether the methods of acquiring and utilizing wealth are in accordance with moral values. Therefore, wealth must be acquired through lawful means, used responsibly, and directed toward beneficial goals (Khatimah et al., 2025) .

Some of the core values of wealth ethics include honesty, justice, trustworthiness, responsibility, and simplicity. Honesty is crucial in economic activities to prevent fraud or manipulation. Justice is necessary to ensure that no party is harmed in the production, distribution, or consumption processes. Trustworthiness demonstrates that wealth is not solely personal property, but rather a trust that must be accounted for. Meanwhile, simplicity teaches a person to avoid excessive and consumptive living, even if they possess substantial financial resources (Mun'im et al., 2024) .

Islam also prohibits various economic practices that undermine social order, such as usury, fraud, gharar (unlawful activity), and exploitation. These prohibitions demonstrate that wealth should not be built on the suffering or loss of others. In the modern economic context, wealth ethics can be implemented through transparency in financial reports, honesty in business, corporate social responsibility, and the balanced and proportional use of assets (Bahar et al., 2025) . Thus, wealth ethics in Islam serves as a moral foundation so that economic activity is not only oriented towards profit, but also brings justice and blessings. Therefore, wealth ethics in Islam serves not

only as a moral guideline but also as a foundation for creating just, healthy, and sustainable economic activity.

6. The Relevance of the Concept of Ownership and Assets in Modern Economic Challenges

When linked to current economic conditions, the concepts of ownership and wealth in Islam remain strongly relevant. Various issues such as economic inequality, capital dominance, resource monopoly, and declining social solidarity demonstrate that an economic system cannot simply focus on growth but must also address distributive justice. In this regard, Islam offers a framework that places individual rights, public rights, and the role of the state in a balanced relationship.

In this context, individual property rights remain respected as a driving force for productivity and economic endeavor, but they are not exempt from social obligations. Public property rights play a role in maintaining public access to basic needs, while state property rights strengthen the regulatory and distribution functions for the common good. All of this is supported by the social function of property and the ethics of wealth, which guide economic activities so that they remain grounded in humanitarian values and moral responsibility. Therefore, the concept of ownership and property in Islam can be understood as a comprehensive, just system that remains relevant in addressing the challenges of the modern economy.

CONCLUSION

Based on the results of the study, it can be concluded that the concept of ownership and wealth in Islam is a crucial part of the Islamic economic system, which positions wealth not only as a means of fulfilling personal needs but also as a trust that must be managed in accordance with Islamic principles. Islam recognizes individual property rights, but their implementation is not absolute, as they are limited by values of justice, welfare, and social responsibility. Furthermore, Islam also regulates public and state ownership as forms of resource management aimed at safeguarding the interests of society and promoting equitable distribution of prosperity.

The results of this study also demonstrate that wealth in Islam has a strong social function. Through instruments such as zakat (alms), infaq (donations), sedekah (charity), waqf (endowments), and bequests, wealth serves not only an economic function but also a means of strengthening social solidarity and reducing inequality in society. Furthermore, the ethics of wealth in Islam emphasize that wealth must be acquired, managed, and used with an emphasis on honesty, justice, trustworthiness, and responsibility.

Thus, the concept of ownership and property in Islam can be understood as a system that balances individual rights, public interest, and moral responsibility. This concept not only has a strong normative basis in Islamic teachings but is also relevant in addressing various modern economic issues, particularly those related to the unequal distribution of wealth, resource monopolization, and the weakening of social awareness.

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