

Supervision of the Implementation of Justice during the Caliphate of the Rashidun from the Perspectives of History and Socio-Politics

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Abstract

Supervision of judicial proceedings during the era of the Rashidun Caliphate was a crucial aspect influencing social justice and the sustainability of early Islamic legal systems. The aim of this study is to conduct a comprehensive analysis of the mechanisms of supervision and the challenges faced by caliphs in ensuring justice during this period. The research methodology employs a qualitative descriptive-analytical library review, examining primary and secondary sources from classical and contemporary literature. Findings indicate that supervision was systematically implemented through the roles of caliphs, community reports, and direct oversight, despite challenges related to geography, limited human resources, and varying interpretations of law. The principles of power separation and the Ijtihad of caliphs actively strengthened the supervision mechanisms, while socio-political dynamics influenced their application and continuation. This study enriches the historical study of Islamic law and offers valuable insights regarding the relevance of past supervision practices in strengthening justice and integrity in contemporary judicial systems.

Keywords: Judicial Supervision, Rashidun Caliphate, Islamic Legal System, Supervision Mechanisms, History of Islamic Law, Socio-Political Factors.

Abstrak

Pengawasan terhadap pelaksanaan peradilan pada masa Khulafaur Rasyidin menjadi aspek penting yang memengaruhi keadilan sosial dan keberlanjutan sistem hukum Islam awal. Tujuan dari penelitian ini adalah untuk menganalisis secara mendalam mekanisme pengawasan dan tantangan yang dihadapi oleh khalifah dalam menjamin keadilan saat masa tersebut. Metode penelitian yang digunakan adalah studi kepustakaan dengan pendekatan kualitatif deskriptif-analitis, mengkaji sumber primer dan sekunder dari literatur klasik dan kontemporer. Hasil penelitian menunjukkan bahwa pengawasan dilakukan secara sistematis melalui peran khalifah, laporan masyarakat, dan pengawasan langsung, meskipun menghadapi tantangan geografis, sumber daya manusia, dan interpretasi hukum yang berbeda. Prinsip pemisahan kekuasaan dan ijtihad khalifah secara aktif turut memperkuat mekanisme pengawasan, sementara dinamika sosio-politik memengaruhi penerapan dan keberlanjutan pengawasan tersebut. Penelitian ini memperkaya kajian sejarah hukum Islam dan memberikan wawasan penting terkait relevansi pengawasan masa lalu dalam memperkuat keadilan dan integritas sistem peradilan kontemporer.

Kata Kunci: Pengawasan Peradilan, Khulafaur Rasyidin, Sistem Hukum Islam, Mekanisme Pengawasan, Sejarah Hukum Islam, Sosio-Politik.

INTRODUCTION

The supervision of the implementation of justice during the reign of the Rashidun Caliphs is one of the vital aspects in the history of Islamic law.¹ The period of the Rashidun Caliphate (Abu Bakar, Umar, Utsman, and Ali) is a very crucial era in the development of the Islamic judiciary system. During this time, the caliphs served not only as political leaders but also as direct supervisors of judicial proceedings among the Muslim community. The main goal of this supervision was to ensure that Islamic law was enforced fairly, without abuse of authority, and to promote social justice within society.²

From a historical perspective, the judicial system in the era of the Rashidun Caliphate is rooted in the teachings of Prophet Muhammad SAW, which emphasize the importance of justice in all aspects of life, including law. The caliphs endeavored to uphold the principles of justice conveyed by the Prophet, even though they faced different social and political situations compared to the time of the Prophet. Supervision of judicial implementation became a very important part, where appointed judges had to ensure that decisions were truly based on Islamic sharia law, rather than political pressure or personal interests.³

Moreover, from a socio-political perspective, judicial supervision reflects the close relationship between political power and law enforcement. The caliphs, as rulers, had the authority to regulate and oversee the judicial process. On the other hand, they also needed to avoid abuse of power that could damage the independence of judges and the judicial process itself. In this regard, Umar ibn Khattab serves as an example of a very meticulous leader in supervising his judges to ensure they act fairly and are not influenced by political interests.⁴

Supervision of justice during the period of the Rashidun Caliphate also faced challenges in maintaining harmony between the principles of sharia and the evolving political dynamics. Nonetheless, this supervision remained the foundation for maintaining social justice and preventing inequality within society. Therefore, studying judicial supervision during this period is very important to understand how the Islamic legal system evolved and how socio-political challenges influenced the implementation of justice in the early days of Islam.

Several previous studies have discussed judicial supervision during the era of the Rashidun Caliphate in general. Examples include research by Zakki et al.,⁵ Suyanto et

¹ Wulan Febriyanti Putri Suyanto, Hamzah Hasan, and Abdul Rahman Sakka, "Penerapan Uang Paksa Dalam Pelaksanaan Putusan Pengadilan Tata Usaha Negara Perspektif Siyasah Syar'iyah," *Siyasatuna: Jurnal Ilmiah Mahasiswa Siyasah Syar'iyah* 3, no. 3 (September 25, 2022): 474–89.

² Muhammad Ikrom et al., "Peradaban Islam Di Masa Khulafaurasyiddin," *Journal of Religion and Social Community* / E-ISSN: 3064-0326 1, no. 2 (December 7, 2024): 50–56, <https://doi.org/10.62379/jrsc.v1i2.73>.

³ Romualdus Telaumbanua, "Urgensi Pengawasan Terhadap Hakim Dalam Rangka Pelaksanaan E-Court Dan E-Litigation Di Indonesia," *Jurnal Hukum Positum* 7, no. 1 (July 11, 2022): 108–22.

⁴ Ridwan Syaidi Tarigan, *Konstitusi dan Kekuasaan Studi Kasus Dalam Hukum Tata Negara* (Banjar: Ruang Karya Bersama, 2024).

⁵ Mohammad Zakki et al., "Kepemimpinan Profetik Pada Masa Khulafaur Rasyidin," *Nidhomiyah: Jurnal Manajemen Pendidikan Islam* 4, no. 2 (July 31, 2023): 103–15, <https://doi.org/10.38073/nidhomiyah.v4i2.1023>.

al.,⁶ Akbat et al.,⁷ Muhammad et al.,⁸ Rahmat and Mawardi,⁹ Aiman and Qomariah,¹⁰ Ayyubi et al.,¹¹ and Hamdani.¹² Unlike these studies, this research focuses on historical and socio-political analysis of how supervision of judicial implementation was conducted directly and systematically by the caliphs, particularly in the context of supervision strategies and the challenges faced. This study also offers new interpretations based on primary data from classical Islamic sources, and highlights the relevance of judicial supervision practices during the Rashidun Caliphate within the framework of social justice and political power concepts existing today. Therefore, this research not only enriches the study of the history of Islamic law but also provides valuable lessons and innovative insights that can be drawn from the past to strengthen integrity and justice within contemporary judicial systems. Consequently, this research is important to carry out so we can understand critical aspects of justice supervision that remain relevant and need to be further developed within the framework of law and politics today.

RESEARCH METHOD

This research employs a qualitative approach with a library research method as the primary data collection technique. This approach was chosen because the study focuses on conceptual and terminological analysis related to the Rashidun Caliphate (*Khulafaurasyidin*) and judicial supervision from historical and socio-political perspectives. Data collection is conducted through in-depth review of various literary sources, both primary and secondary. The collected data include classical texts such as Islamic history and jurisprudence books (for example, *sirah* and biographical histories of the Rashidun Caliphs), as well as contemporary scholarly books, journal articles, and relevant and credible official documents. The aim is to uncover understanding of key concepts, definitions of terms, and practices of supervision carried out during the era of

⁶ Suyanto, Hasan, and Sakka, "Penerapan Uang Paksa Dalam Pelaksanaan Putusan Pengadilan Tata Usaha Negara Perspektif Siyasah Syar'iyah."

⁷ Aziz Akbar, Ahmad Misbah, and Yusuf Arisandi, "Sistem Ekonomi Dan Fiskal Pada Masa Khulafaurasyidin," *Dalwa Islamic Economic Studies: Jurnal Ekonomi Syariah* 1, no. 1 (June 1, 2022): 29–42, <https://doi.org/10.38073/dies.v1i1.598>.

⁸ Shofiyul Fajar Muhammad, Muhtadi Ridwan, and Khusundin, "Studi Komparasi Lintas Zaman, Peranan Badan Pengawas Pasar (Al Hisbah)," *OIKOS: Jurnal Kajian Pendidikan Ekonomi dan Ilmu Ekonomi* 9, no. 1 (December 30, 2024): 513–20.

⁹ Abdul Latif Rahmat and Kholid Mawardi, "Sistem Pemerintahan, Politik Dan Peran Ahlu Hall Wal 'Aqdi Pada Masa Khulafaur Rasyidin," *Transformasi Manageria: Journal of Islamic Education Management* 4, no. 1 (2024): 30–41, <https://doi.org/10.47467/manageria.v4i1.3708>.

¹⁰ Ummu Aiman and Rafi'atun Najah Qomariah, "Masa Peradaban Islam Khulafaur Rasyidin," *Tarbawi* 10, no. 02 (December 30, 2022): 25–37, <https://doi.org/10.62748/tarbawi.v10i02.82>.

¹¹ Ibnu Imam Al Ayyubi et al., "Kepemimpinan Khulafaur Rasyidin Dalam Peradaban Islam," *Jazirah: Jurnal Peradaban Dan Kebudayaan* 5, no. 01 (June 18, 2024): 73–92, <https://doi.org/10.51190/jazirah.v5i01.141>.

¹² Muslem Hamdani, "Pola Dakwah Pada Masa Khulafaur Rasyidin," *Jurnal An-Nasyr: Jurnal Dakwah Dalam Mata Tinta* 6, no. 1 (June 30, 2019): 1–11.

the *Khulafaurrasyidin*, as well as how these concepts have developed up to the modern era.¹³

To obtain a comprehensive overview, data searching techniques involve systematic browsing and literature review methods, including the use of keywords such as “*Khulafaurrasyidin*,” “judicial supervision,” “history of Islamic law,” and “socio-political aspects of caliphate.” The sources are selected based on relevance, authenticity, and trustworthiness.

For data analysis, this study applies a descriptive-analytical approach. The information obtained from literature review is analyzed in-depth through elucidation of core concepts, comparison of interpretations from various sources, and identification of patterns and correlations between the historical and socio-political aspects of judicial supervision during the era of the *Khulafaurrasyidin*. This approach enables the researcher to systematically and thoroughly construct an understanding of the development and significance of the supervision concepts from classical times to contemporary thought. The analysis also includes interpretation of the historical and socio-political contexts underlying the practical implementations of supervision, as well as their relevance to present-day issues. Consequently, this research not only presents factual descriptions but also offers critical and analytical interpretations of the data, aiming to produce a comprehensive and insightful understanding.¹⁴

RESULTS AND DISCUSSION

The Judicial System During the Era of the Khulafaur Rasyidin

After the passing of Prophet Muhammad SAW, the relay of Islam’s struggle was carried on by the Sahabah (Companions). The companions are chosen individuals, destined by Allah SWT, to continue the Prophet’s mission of spreading Islam’s dakwah to all parts of the world.¹⁵ Similarly, in the field of justice, the Sahabah continued the principles demonstrated by the Prophet SAW in upholding fairness and resolving disputes that arose during that time, especially the selected Khulafaur Rasyidin (Rightly Guided Caliphs).¹⁶ The Khulafaur Rasyidin have been recommended to follow their guidance and *ijtihad* (independent reasoning) after the Prophet’s death, as conveyed in a hadith, narrated by Abu Najih Irbadh bin Sariyah (may Allah be pleased with him), who said:

¹³ Hardani Hardani et al., *Buku Metode Penelitian Kualitatif & Kuantitatif* (Yogyakarta: CV Pustaka Ilmu, 2020).

¹⁴ John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (SAGE Publications, 2022).

¹⁵ Maskur Maskur and Abdi Fauji Hadiono, “Dakwah Islam Pasca Wafatnya Nabi Muhammad SAW,” *JKaKa: Jurnal Komunikasi Dan Konseling Islam* 3, no. 2 (August 1, 2023): 111–30, <https://doi.org/10.30739/jkaka.v3i2.2435>.

¹⁶ Edi Susilo, Yahya Aziz, and Sabki Ati Murtafi’ah, “Potret Penyelesaian Masalah Hukum Era Sahabat Melalui Ijtihad,” *Nizham Journal of Islamic Studies* 11, no. 01 (June 26, 2023): 40–52, <https://doi.org/10.32332/nizham.v11i01.6951>; Samsul Arifin et al., “Analysis of Islamic Political Economic Thought During the Khulafa Arrosyidin Period,” *Al-Fadilah: Islamic Economics Journal* 3, no. 1 (May 18, 2025): 65–78, <https://doi.org/10.61166/fadilah.v3i1.35>.

“The Messenger of Allah SAW gave us advice that caused our hearts to tremble and our eyes to well up with tears. We said, ‘O Messenger of Allah, it seems as if this is a farewell advice; so, give us your estate!’.”

The Prophet SAW responded:

فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهْتَدِينَ، عَصُوا عَلَيَّهَا بِالتَّوَاجِدِ، وَإِيَّاكُمْ وَمُخَدَّاتِ الْأُمُورِ، فَإِنَّ كُلَّ بَدْعَةٍ ضَلَالَةٌ

Terjemahnya: “And indeed, among you, anyone who lives after me will see much disagreement. Therefore, it is obligatory for you to adhere to my Sunnah and the Sunnah of the Rightly Guided Caliphs who are guided. Cling to them with your molars, and beware of newly invented matters, for every innovation is misguidance.”¹⁷ (Narrated by Tirmidhi)

The above hadith explicitly emphasizes the recommendation to adhere firmly to the guidance of the Khulafaur Rasyidin, in which the Prophet Muhammad SAW assures that they have received the true guidance. Therefore, it is crucial to study the development of the judicial system during the era of the Khulafaur Rasyidin to compare it with the judicial system implemented during the time of the Prophet SAW. Below is an explanation of the development of judiciary during the period of the Khulafaur Rasyidin.

1. Judicial System During the Era of Abu Bakar

During the leadership of Abu Bakar as-Shiddiq, the condition of the Muslim community was not much different from that during the time of the Prophet Muhammad SAW, so there was no significant development in Islamic law, especially in the field of justice. The state of justice during Abu Bakar's time remained largely the same as that practiced during the Prophet's era, with no major changes in the judicial system.¹⁸ This was due to Abu Bakar's preoccupations with fighting some of the Muslim rebels who apostasized after the death of the Prophet SAW, as well as fighting groups who refused to pay zakat, in addition to other political and administrative affairs. Moreover, the Islamic empire at that time had not yet expanded widely.¹⁹

Islamic law scholars explain that when facing a case, Abu Bakar always prioritized guidance from the Quran. If he found a clear rule from Allah in the Quran related to the issue, he would decide based on that law. However, if there was no clear

¹⁷ Abdullah Munib El-Basyiry, *Meneladani Kepemimpinan Khalifah: Khulafaur Rasyidin dan Khalifah Pilihan* (Jakarta: Amzah, 2022).

¹⁸ Muhammad Rasyid Ridlo, “Studi Filsafat Ekonomi Islam: Peran Dan Fungsi Pemerintah Dalam Ekonomi,” *Taraadin: Jurnal Ekonomi Dan Bisnis Islam* 3, no. 1 (January 4, 2023): 73–89, <https://doi.org/10.24853/trd.3.1.73>.

¹⁹ Royani, Yadi Janwari, and Sofyan Al-Hakim, “Fiscal Policy in Islam (Pre-Risalah, During the Prophet's Time and Rashidun Caliphs),” *Al-Afkar, Journal For Islamic Studies* 7, no. 2 (April 26, 2024): 578–605, <https://doi.org/10.31943/afkarjournal.v7i2.1041>.

law in the Quran, he would turn to the Sunnah of the Prophet SAW or decisions previously made by the Prophet.²⁰

If he did not find provisions in the Sunnah, Abu Bakar would seek the opinions of companions who were knowledgeable in religion. He often said, “*When facing a matter, is there anyone among you who knows the hukm of the Messenger of Allah regarding this issue?*” The companions would gather, each offering their explanation based on their knowledge. After gaining insight from the companions, Abu Bakar would praise Allah for the guidance provided.²¹

2. Judiciary During the Era of Umar ibn Khattab

During the leadership of Caliph Umar ibn Khattab, the expansion of the Islamic territory and the increasing number of Muslims placed new demands on the governance system, particularly in the field of justice. As a result, the separation of executive and judicial powers became a pressing necessity.²² Hasbi al-Siddiqi notes that during Umar’s caliphate, the Islamic domain had greatly expanded, and the tasks faced by the government in political, social, and economic spheres became more diverse. Furthermore, the interactions between Arabs and other peoples brought about cultural exchanges, making it impossible for the caliph to personally handle every case presented to him.²³

In this context, the principle of separation of powers began to be applied. The caliph no longer monopolized the judicial process but appointed specific individuals—judges (qadi)—and delegated authority to them for handling certain cases. This division of judicial and executive functions was especially urgent given the rapidly growing population of Muslims and the vastness of the territory under Islamic rule. Consequently, the head of state and governors were charged with overseeing judicial matters, which were assigned to designated judges such as Abu al-Arda’ in Medina, Shurayh in Kufa, Abu Mūsā al-Ash’ari in Basra, and Uthman bin Qays bin Abi al-‘As in Egypt.²⁴

The judicial authority during Umar’s caliphate involved a division of powers between the government and the appointed judges. The government held the authority to appoint judges to resolve disputes among the people. However, this authority was limited: judges appointed by the caliph were only authorized to handle civil disputes,

²⁰ Iva Inayatul Ilahiyah and Muhammad Nur Salim, “Karakteristik Kepemimpinan Khulafa Ar-Rasyidin: Abu Bakar As-Shiddiq, Umar Bin Khattab, Utsman Bin Affan, Ali Bin Abi Thalib,” *Education, Learning, and Islamic Journal* 1, no. 01 (January 30, 2019): 43–68, <https://doi.org/10.33752/el-islam.v1i01.761>.

²¹ Rifda Zulfia and Dzulkifli Hadi Imawan, “Kepemimpinan Abu Bakr Al-Siddiq: Tata Pemerintahan Dan Dinamika Sosial Hukum Islam,” *El-Dusturie* 2, no. 2 (December 28, 2023), <https://doi.org/10.21154/el-dusturie.v2i2.7482>.

²² Pratiwi Syahyani Syahrir, “Konsep Siyāsah Al- Māliyah pada Masa Khalīfah ‘Umar Bin Khattab dan ‘Utsman Bin ‘Affān” (Undergraduate Thesis, Makassar, Universitas Islam Negeri Alauddin, 2020), <https://repository.uin-alauddin.ac.id/18948/>.

²³ Taufikur Rahman and Mohammad Usman, “Peradaban Islam Pada Masa Al-Khulafa Al-Rasyidin,” *Pancawahana : Jurnal Studi Islam* 15, no. 2 (November 30, 2020): 111–26.

²⁴ Nanda Herijal Putra, “Administrasi Publik Dalam Perspektif Islam: Kajian Pada Sistem Pemerintahan Umar Bin Khattab,” *Politica: Jurnal Hukum Tata Negara Dan Politik Islam* 8, no. 2 (December 1, 2021): 17–24, <https://doi.org/10.32505/politica.v8i2.3541>.

such as issues related to property and wealth. Criminal cases involving punishments like *qisas* (retribution) or *hudud* (limits prescribed by Islam) were directly managed by the caliph or regional authorities.²⁵

One notable case resolved by Umar involved a young man who confessed in Umar's presence that a woman was his mother. The woman came with witnesses claiming she had not married anyone, and the young man had lied. Umar ordered the young man to be punished with the *hud* of *qazf* (accusation of zina). However, Ali intervened, suggesting that the young man marry the woman he claimed was his mother. The woman then screamed, "Allah, Allah, this is hellfire! By Allah, she is my child!" She then admitted that her family had married her off without her consent, that she became pregnant from that marriage, and her husband had been killed in war. She sent her child to a community willing to care for him and did not acknowledge him as her son. Based on this, Ali established that the child's *nasab* (lineage) was with the woman he designated.²⁶

In terms of *ijtihad* (independent reasoning), Caliph Umar once made rulings based on his own judgment. For example, he issued the *takzir* (discretionary punishment) for those who drank alcohol. When he found no explicit punishment in the Quran or Hadith, he referred to an ayat from Surah Al-Ma'idah (5:90):

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

Meaning: "O believers! Intoxicants, gambling, idols, and drawing lots for decisions¹ are all evil of Satan's handiwork. So shun them so you may be successful."

While the Quran explicitly condemns the act, it does not specify a particular punishment for alcohol consumption. Hadiths elaborate that the Prophet SAW punished the drinker with 40 lashes, Abu Bakar ordered the same punishment, but Umar issued 80 lashes, reflecting his application of *hijir* (discretionary punishment or *ta'zir*). This demonstrates that Umar's approach was to implement *ta'zir*—a punishment that serves an educational purpose and is authorized by a judge for acts not explicitly prescribed in Islamic law.²⁷

Umar also paid great attention to judicial administration. One example is his letter, known as "*Risalah Umar fi al-Qada'*," which provided guidance to one of his judges, Abu Mūsā al-Ash'ari, on how to carry out judicial duties. This letter was later cited by Ibn Qayyim al-Jawziyyah in his book '*Ilām al-Muwaqqi'īn 'an Rabb al-'Alamīn*', reflecting Umar's efforts to imbue the judiciary with justice, fairness, and integrity.²⁸

²⁵ Putra.

²⁶ Awal Rifai Wahab, Asni Asni, and Muh Saleh Ridwan, "Peradilan Islam Pada Masa Rasulullah Dan Khulafaurasyidin: Studi Komparatif Peradilan Islam Era Klasik.," *BUSTANUL FUQAHA: Jurnal Bidang Hukum Islam* 3, no. 1 (April 5, 2022): 32–46, <https://doi.org/10.36701/bustanul.v3i1.461>.

²⁷ Hamidullah Mahmud, "Hukum Khamr Dalam Perspektif Islam," *MADDIKA : Journal of Islamic Family Law* 1, no. 1 (July 17, 2020): 28–47, <https://doi.org/10.24256/maddika.v1i1.1559>.

²⁸ Wahab, Asni, and Ridwan, "Peradilan Islam Pada Masa Rasulullah Dan Khulafaurasyidin."

3. Judiciary During the Era of Caliph Uthman ibn Affan

During the caliphate of Uthman ibn Affan, who was elected as the third caliph after Umar, the judiciary was conducted in a designated building. Uthman followed the steps taken by Umar in the selection of judges (*qadi*) and always based his decisions on the Quran and the Sunnah. If no clear guidance was found in the Quran or Sunnah, he would hold consultations with his companions to determine a legal ruling.²⁹

The judiciary during Uthman ibn Affan's time was similar to that of the two previous caliphs. Uthman sent officials to collect taxes, safeguard territorial borders, and call for the encouragement of goodness and the prevention of evil (*amar makruf nahi mungkar*). Regarding non-Muslim communities (*ahl al-Ḍimmah*), he treated them with kindness, gentleness, and justice. Uthman also imposed lashes on those who regularly drank alcohol and threatened to exile anyone practicing innovation (*bid'ah*) from the city of Medina. Through these efforts, society remained within the path of righteousness.

Uthman ibn Affan was the first to build a courtroom, different from previous caliphs who conducted justice in mosques. He also advised judges to always act fairly for the sake of truth. In a letter to his officials, he emphasized the importance of maintaining trust and avoiding oppression, whether towards orphans or those with whom they made vows.³⁰

In resolving disputes, Uthman ibn Affan followed the steps of the two previous caliphs. When confronted with a case or asked for a fatwa, he first sought the legal provisions within the Quran. If no guidance was found there, he referred to the Sunnah of the Prophet SAW. If still unresolved, he would consult companions knowledgeable about the matter.³¹

4. Judiciary During the Era of Ali ibn Abi Thalib

During the caliphate of Ali ibn Abi Thalib, he continued the practices implemented by the previous caliphs. He consistently emphasized to judges (*qadi*) the importance of executing their duties with fairness and compassion towards the community. In Medina, Ali established laws among the people, while in Basra, he appointed Abdullah ibn Abbas to succeed him in Medina. He also appointed Abu al-Aswad ad-Duwali to oversee governance and judiciary affairs in Basra, and he authored a book on the fundamentals of the Arabic grammatical sciences (*nahwu*).³²

Ali ibn Abi Thalib also paid great attention to governors and judges by providing guidance and directives. Therefore, it is no surprise that many books on

²⁹ Ummu Awaliah and Indo Santalia, "Pemikiran Hukum Islam Pada Masa Khulafaur Rasyidin," *Comparativa: Jurnal Ilmiah Perbandingan Mazhab Dan Hukum* 3, no. 1 (October 23, 2022): 25–49, <https://doi.org/10.24239/comparativa.v3i1.24>.

³⁰ Wahab, Asni, and Ridwan, "Peradilan Islam Pada Masa Rasulullah Dan Khulafaurasyidin."

³¹ Wahab, Asni, and Ridwan.

³² Sunandar Sunandar and Tomi Tomi, "Khulafâ Râsyidûn: Sistem Kepemerintahan Di Masa 'Utsmân Bin Affân Dan 'Ali Bin Abi Thâlib," *HUMANITIS: Jurnal Homaniora, Sosial Dan Bisnis* 2, no. 1 (January 9, 2024): 185–94.

jurisprudence (fiqh), history, and judicial practices discuss his *ijtihad* as an imam and judge, as well as his legal rulings, which reflect his intelligence, brilliance, meticulousness, and soundness of thought in establishing truth and administering justice.

Supervision Mechanisms Overseeing Justice During the Era of the *Khulafaur Rasyidin*

During the *Khulafaur Rasyidin* period, the supervision mechanisms overseeing the implementation of justice were carried out in a fairly systematic manner, although with a still simple approach. Some of the implemented supervision mechanisms include:³³

First, supervision by the caliph. As the head of state, the caliph had the authority to oversee the administration of justice. The judges (*qadi*) appointed by the caliph were directly responsible to him.³⁴ For example, during Umar ibn Khattab's time, he actively monitored and reprimanded judges if they deviated from principles of justice. Second, receiving reports from the community. The caliph or authorized officials, such as governors, received direct reports from the community or parties who felt aggrieved by a judge's decision. This allowed for corrections of decisions that might be unjust or not in accordance with Islamic law.³⁵ Third, the dismissal of judges. If a judge was proven to have committed misconduct in performing his duties, the caliph had the right to dismiss or replace the judge. This was done to maintain justice and prevent abuse of power.³⁶ Fourth, discussions between judges and companions. Caliphs like Umar ibn Khattab often held deliberations with the companions to decide on difficult cases or those lacking explicit guidance in the Quran and Hadith. This was a form of oversight from the companions, who possessed deep knowledge. Lastly, the dissemination of letters and instructions. Umar ibn Khattab, for example, sent letters to judges containing directives on behaving justly and maintaining trust in executing their judicial duties. This constituted direct instructions to ensure the justice process aligned with Islamic principles.

With these oversight mechanisms, the judiciary during the *Khulafaur Rasyidin* period could operate effectively and fairly, ensuring that legal decisions adhered to Islamic teachings and principles of social justice.

³³ Eza Tri Yandy et al., "The Principle of Checks and Balances in Islamic State Administration Studies," *Jurnal Mediasas: Media Ilmu Syari'ah Dan Ahwal Al-Syakhsyiyah* 7, no. 1 (June 30, 2024): 165–83, <https://doi.org/10.58824/mediasas.v7i1.118>.

³⁴ Abdul Rahman and A. Zamakhsyari Baharuddin, "Impeachment Perspektif Ketatanegaraan Indonesia Dan Ketatanegaraan Islam," *Al-Risalah Jurnal Ilmu Syariah Dan Hukum*, July 21, 2019, 35–56, <https://doi.org/10.24252/al-risalah.v19i1.9689>.

³⁵ Yuli Kasmarani, "Analisis Yuridis Normatif Undang-Undang Pemilihan Kepala Daerah Tentang Pencalonan Mantan Pelaku Tindak Pidana Korupsi," *Ta'zir: Jurnal Hukum Pidana* 5, no. 2 (December 29, 2021): 101–20, <https://doi.org/10.19109/tazir.v5i2.10479>.

³⁶ Kasmarani.

Challenges Faced in Overseeing Justice During the Khulafaur Rasyidin Era

During the Khulafaur Rasyidin period, overseeing the implementation of justice faced several challenges, despite their strong efforts to uphold fairness and the application of Islamic law. Some of these challenges include:³⁷

First, the vast expansion of the territory. As the Islamic empire grew larger, supervising justice across all regions became more difficult. The caliphs could not directly oversee every judge's decisions in various areas. Although caliphs issued instructions and appointed officials to handle justice in specific regions, geographic constraints and limited communication made direct supervision less effective. Second, limited human resources. At that time, despite many qualified and competent companions, the number of judges (qadi) with authority to handle various cases was still limited. This made it difficult to maintain consistency and quality in implementing law across the entire Islamic territory. Third, differences in legal interpretation. Although the fundamental sources of Islamic law (the Quran and Hadith) were clear, in some cases, differences in interpretation or *ijtihad* by judges emerged. Supervising these decisions was challenging because not all judicial rulings could be directly monitored by the caliph.

Socio-political Perspectives Influencing Judicial Oversight During the Khulafaur Rasyidin Period

The socio-political perspective greatly influenced the implementation of judicial oversight during this period. There was a close interaction between social and political aspects within the Islamic judicial system.³⁸ The socio-political environment at that time required the caliphs and officials not only to uphold the law but also to ensure justice for all people, including both Muslims and non-Muslims (*ahl al-dhimmah*).

The presence of various groups within society, such as Quraysh, Muhajirin, Ansar, and the non-Muslim communities, affected the caliph's views on judicial decisions. On one hand, there was a desire to maintain political and social harmony in the newly conquered territories. On the other hand, there were challenges in maintaining the integrity and independence of judicial institutions so they would not be influenced by political interests.³⁹

Judicial oversight was carried out by ensuring that judges appointed to their positions performed their duties fairly and impartially, and that judicial decisions did not harm the political or social interests of specific groups. Therefore, socio-political factors played a significant role in balancing law enforcement and preserving political stability in a society that was still developing.

³⁷ Haris, "Peradilan Islam," *'Aainul Haq : Jurnal Hukum Keluarga Islam* 1, no. II (December 30, 2021), <https://ejournal.an-nadwah.ac.id/index.php/ainulhaq/article/view/364>; Siska Lis Sulistiani, *Peradilan Islam* (Jakarta: Sinar Grafika, 2021).

³⁸ Ikrima Amira Ahadiya, "Implementasi Pemikiran Politik Al Maududi dalam Dinamika Politik Kontemporer," *Politea* 5, no. 1 (2022): 17–36, <https://doi.org/10.20414/politea.v5i1.4537>.

³⁹ Herli Herwanto, "Tinjauan Fiqih Siyasah Terhadap Implementasi Peraturan Bupati Tulang Bawang Barat Nomor 88 Tahun 2016 Tentang Pedoman Pengelolaan Masjid Baitus Shobuur Islamic Center Kabupaten Tulang Bawang Barat (Studi Di UPTD Islamic Center Tulang Bawang Barat)" (diploma, Bandar Lampung, Universitas Islam Negeri Raden Intan, 2022), <https://repository.radenintan.ac.id/22026/>.

CONCLUSION

Supervision of judicial implementation during the era of *Khulafaur Rasyidin* was a crucial aspect in maintaining justice and truth within the Islamic society. The caliphs, including Abu Bakar, Umar, Utsman, and Ali, applied supervisory principles with the aim of ensuring the fair enforcement of laws in accordance with Islamic law (*syariat*). This oversight was carried out through the division of responsibilities among appointed judges (*qadi*) to handle various cases, as well as through consultations (*musyawarah*) between the caliph and his companions to resolve legal issues not explicitly specified in the Qur'an or Hadith.

From a historical perspective, this supervisory system reflects developmental progress and reforms that adapted to the challenges of the times, including shifts in governance, social structure, and legal practices. Meanwhile, in a socio-political context, judicial supervision during the *Khulafaur Rasyidin* period was influenced by the need to maintain political stability, uphold the integrity of authority, and foster harmonious social relations among diverse community groups, both Muslim and non-Muslim. Therefore, judicial oversight functioned not only as a tool for law enforcement but also as a mechanism to strengthen political legitimacy of the caliph and to ensure welfare and justice for all citizens.

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