



Contemporary Political Ethics Perspective of *Fî Zhilâl Al-Qur'ân*: A Study of Thematic Interpretation of Sayyid Quthb's Thought

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Abstract

This study is motivated by the reality of contemporary political life, which remains marked by ethical deviations such as corruption, collusion, nepotism, abuse of power, legal manipulation, and betrayal of public trust. These phenomena indicate that political problems are not merely systemic or institutional but are rooted in a moral and spiritual crisis in the management of power. This study aims to analyze the construction of contemporary political ethics based on Sayyid Qutb's interpretation in *Fî Zhilâl al-Qur'ân*. The study employs a qualitative library-research method with a thematic exegetical approach (*tafsîr mawdû'î*) combined with a study of an individual exegete's thought. The primary data sources are the Qur'an and *Fî Zhilâl al-Qur'ân*, while secondary sources include other exegetical works, books, and relevant scholarly articles. The findings show that the Qur'anic construction of political ethics according to Sayyid Qutb rests on monotheism (*tawhid*), trust (*amânah*), justice, consultation (*shûrâ*), equality, and social responsibility. QS. An-Nisa 4:58–59 affirms trust and justice as the foundation of power; QS. Ali Imran 3:159 affirms consultation as a leadership ethic that prevents authoritarianism; QS. Ali Imran 3:161 on the prohibition of *ghulûl* shows that embezzling public property constitutes a betrayal of trust; and QS. An-Nahl 16:90 affirms justice and the prohibition of tyranny as basic principles of socio-political life. According to Qutb, political deviation arises when power is severed from monotheistic values and moral responsibility; its remedy therefore requires strengthening monotheism, upholding justice, safeguarding trust, preventing corruption, reinforcing consultation, and enjoining good while forbidding wrong as a form of social control. *Fî Zhilâl al-Qur'ân* thus offers a construction of Islamic political ethics that is not merely normative-doctrinal but also critically oriented toward the reform of contemporary political practice.

Keywords: Political ethics, *Fî Zhilâl Al-Qur'ân*, Sayyid Qutb, trust (*amânah*), corruption.

Received: January 16, 2026 | Revised: January 22, 2026 | Accepted: June 27, 2026

INTRODUCTION

Contemporary political crises arise not only because of the weak legal system and state institutions, but also because of the fragility of ethics in the use of power. Power that should be exercised as a public mandate often turns into a tool of private interests, groups, and

oligarchs. The phenomenon of corruption, collusion, abuse of office, legal manipulation, and disregard for justice shows that modern political problems are basically also moral problems (Bertens, 1994; Baasir, 2003). Empirical data reinforces this concern: Indonesia Corruption Watch recorded 1,189 cases of corruption in the goods and services procurement sector during 2019–2023, with 2,898 suspects, the majority of whom came from state officials, ranging from regional heads to officials of ministries, institutions, state-owned enterprises, and BUMDs (Aryodamar, 2025). When viewed in terms of quantity and degree of destruction, corruption crimes in Indonesia can no longer be classified as conventional crimes (*ordinary crimes*), but have been transformed into *extraordinary crimes* because of their massive destructive power to the socio-economic order and legal structure of the country.

The Qur'an provides a normative basis for political ethics through the principles of trust, justice, deliberation, responsible obedience, and the prohibition against tyranny and betrayal. In the perspective of the Qur'an, power is not an absolute right of man, but a trust that must be accounted for before Allah and man (Salim, 1994). From an Islamic perspective, the practice of corruption, collusion, and nepotism is contrary to the basic principles of political ethics that emphasize justice (*al-'adl*), trust (*al-amanah*), honesty (*al-shidq*), and social responsibility. The treasures of Islamic law have even long identified a number of normative vocabulary that have a conceptual proximity to corruption in a more comprehensive scope of meaning, such as *ghulul*, *sariqah*, *akl al-suht*, *akl al-bathil*, and *khiyanah* (Al-Haitami, 2002).

In the discourse of modern political ethics, Western thought makes an important contribution to the governance of power, especially through the ideas of legal rationality, human rights, democracy, the social contract, civil liberties, and public accountability (Rawls, 1971; Adams, 2004). However, some currents of modern political ethics tend to place morality within the framework of human rationality and social agreement alone, so that to some extent it can undermine the transcendental dimension of politics—especially when power is measured only by formal legality, policy effectiveness, or pragmatic interests. This criticism is not intended to reject the entire edifice of Western political ethics, but to assert that politics still needs a deeper moral foundation. In Islam, *siyasah* cannot be separated from ethics, because power is seen as a mandate that must be carried out with the principles of justice, honesty, trust, deliberation, and the benefit of the ummah (Pulungan, 1994).

One of the contemporary Islamic thinkers who paid great attention to political ethics in the perspective of the Qur'an was Sayyid Quthb. Through his monumental work, *Fî Zhilâl Al-Qur'ân*, he not only interprets the verses of the Qur'ân, but also delivers a sharp critique of social injustice, the arbitrariness of rulers, and the abuse of power (Quthb, 2000). For Quthb, power is a trust that must be carried out based on the principle of monotheism, so that politics should not be a tool of exploitation or domination, but a means of upholding social justice, equality of human rights, and the protection of people's rights (Khatab, 2006). The selection of Sayyid Quthb in this study is based on the peculiarities of his interpretation. In contrast to al-Mawardi who discussed political institutions (Al-Mawardi, 1985), Ibn Taymiyah who emphasized sharia politics and legal authority (Taymiyah, t.t.), al-Qardhawi who developed contemporary political jurisprudence (Al-Qardhawi, 1997), or M. Quraish Shihab who

presented contextual interpretation with a moderate approach (Shihab, 2002), Sayyid Quthb read the Qur'an as a socio-political liberation project that places revelation as the basis for the formation of human consciousness. correction to power, and resistance to oppressive systems.

The study of Sayyid Quthb's political ethics is not entirely new territory. Jumartono examines political ethics in Haedar Nashir's view by synthesizing deontological and utilitarian ethics (Jumartono, 2023); Maulana examines the concept of Islamic political ethics in *Taj al-Salatin* and its relevance to the contemporary context (Maulana, 2024); Sakhi et al. examine Islamic political ethics in contemporary society from the perspective of al-Mawardi (Sakhi et al., 2024); while Ritaudin offers a general framework of modern-classical Islamic political and political ethics discourse (Ritaudin, 2013). These studies show that the study of Islamic political ethics has touched on a wide range of figures and texts, but no one has specifically mapped Sayyid Quthb's interpretation of the verses of political ethics in *the Fî Zhilâl Al-Qur'ân* as the main object—especially in relation to forms of deviance such as *ghbulul*, *khayanah*, and *akl al-bathil* which is the moral root of contemporary corruption, collusion, and nepotism. This research fills this empty space by placing *Fî Zhilâl Al-Qur'ân* as the main object of the study of Qur'anic political ethics based on the interpretation of figures.

Based on this description, this research is formulated to answer the main question: how is the construction of political ethics in Sayyid Quthb's interpretation of the verses of trust, justice, and deliberation, as well as its relevance to the criticism of contemporary political deviance? The question is detailed into three minor questions: (1) how is the concept of contemporary political ethics from the perspective of the Qur'an according to Sayyid Quthb in *Fî Zhilâl Al-Qur'ân*; (2) how the Qur'an describes forms of ethical deviation in the exercise of power; and (3) how the principles of Sayyid Quthb's interpretation can be contextualized to criticize and prevent the deviation of contemporary political ethics. To answer this question, this study aims to find out the concept of contemporary political ethics according to Sayyid Quthb, map the picture of forms of ethical deviation in the use of power, and formulate the principles of Quthb's interpretation that can be contextualized for the criticism and prevention of contemporary political ethical deviations. This research is important both theoretically, because it enriches insights into Islamic political ethics in *Fî Zhilâl Al-Qur'ân*, and practically, because the results are projected to contribute to strengthening the exemplary and instructional framework for academics and the public.

METHODS

This research is a qualitative literature based research (*library research*). This study does not use field data, interviews, or observations, because the main objects studied are the text of the Qur'an and the interpretation of Sayyid Quthb in *Fî Zhilâl Al-Qur'ân*. All research data were obtained through searching, reading, recording, classification, and analysis of written sources relevant to the theme of contemporary political ethics. The approach used is a thematic interpretation approach or *maudhu'i interpretation* combined with the study of figure tafsir (*the study of syakhshiyyah interpretation*). Thematic interpretation is used to compile verses of the Qur'an related to political ethics, then analyze the meaning, message, and ethical values contained in them (Al-Farmawi in Muslim, 2000). The study of the

interpretation of figures is used to read specifically Sayyid Quthb's interpretation of these verses. With this approach, the research not only explains the content of the verse normatively, but also examines how Sayyid Quthb understands trust, justice, deliberation, obedience to authority, prohibition of treason, and prevention of abuse of power, to be contextualized with contemporary political ethical problems such as corruption, collusion, abuse of authority, and justice crises.

The research data were classified into two groups. Primary data sources include the text of the Qur'an and the exegesis book *Fî Zhiâl Al-Qur'ân* by Sayyid Quthb (Quthb, 2004; Quthb, 2000), with a focus on QS. An-Nisa/4:58–59, QS. Ali Imran/3:159, QS. Ali Imran/3:161, and QS. An-Nahl/16:90—verses that contain the basic principles of Islamic political ethics, namely trust, justice, obedience to Allah, the Messenger, and *ulil amri*, deliberation, gentleness of leadership, and the prohibition of tyranny and iniquity. Secondary data sources consist of other books of commentary—including *Tafsir Al-Mishbah* (Shihab, 2002), *Tafsir Ibn Kathir*, *Tafsir al-Munir* (Al-Zuhaili, 2013), and *Tafsir al-Jami' li Ahkam Al-Qur'an* (Al-Qurthubi, 2008)—as well as books, journal articles, theses, and dissertations relevant to Islamic political ethics, Sayyid Quthb's thought, thematic interpretation, and the problem of deviation from contemporary political ethics.

The data collection technique was carried out through a documentation study with five systematic steps. First, identify the main verses related to political ethics in the Qur'an. Second, read Sayyid Quthb's interpretation of these verses in *Fî Zhiâl Al-Qur'ân* to find his main points of thought on political ethics, power, leadership, moral responsibility, social justice, and the perversion of power. Third, take note of the parts of interpretation that have a direct relationship with the research theme and arrange them based on certain categories. Fourth, explore supporting literature which includes the study of Islamic political ethics, thematic interpretation, power theory, the concept of trust, justice, deliberation, as well as forms of political deviance such as corruption, collusion, *betrayal*, *ghulul*, and *akl al-bathil*. Fifth, group the data into three categories of analysis: the values of political ethics, the form of political ethics deviation, and efforts to overcome political ethics deviations based on the interpretation of Sayyid Quthb.

The theoretical framework of this research connects three main domains: power theory, political theory, and the method of interpretation of *maudhu'i*. Power is understood as the strategic capacity of an actor to condition and direct the behavior of other individuals or groups to act in harmony with the will of the authority holder, including formal determination in influencing the formulation, implementation, and impact of public policies (Dahl, 1976). Politics (*siyasah*) is understood as managerial and leadership activities that are oriented towards the governance of public affairs for the benefit of the people (Isjwara, 1995; Surbakti, 1999). *Tafsir maudhu'i* is understood as an interpretive method that gathers verses of the Qur'an based on one specific theme—whether related to faith, morals, social, or nature—to be analyzed comprehensively and systematically (Salim et al., 2011).

RESULTS

The Concept of Islamic Political Ethics According to Sayyid Quthb

The fundamental construction of Sayyid Quthb's political thought extracted from *Fī Zhilāl Al-Qur'ān* is centered on the integration of trust, institutionalization of deliberation, enforcement of legal justice, equality of degree (*musawah*), and inclusivity of tolerance. In Quthb's view, political ethics cannot be separated from the value of monotheism: power is not just an administrative matter, but a mandate that must be subject to the provisions of Allah. Power that is not controlled by divine values will easily turn into tools of oppression, tyranny, and abuse of authority (Amir & Rahman, 2025). All of these doctrinal pillars are projected not only as ethical instruments of praxis, but as constitutional foundations that direct power systems, governance, and social interaction.

Trust as the Foundation of Power

QS. An-Nisa/4:58 affirms that Allah commands man to pass on his trust to his owner and establish the law justly. According to Sayyid Quthb, this verse contains basic principles for the life of Muslims, especially in regulating the relationship between society and power. The trust in this verse is not understood narrowly as the entrustment of property or goods, but includes all the responsibilities imposed on human beings—the trust to Allah, to oneself, and to fellow human beings, including the mandate of power in public life (At-Thabari in Quthb, 2004; Al-Maraghi, 1946). The commandment of *an tu'addu al-amanati ila ahliha* shows that power should not be given to an unworthy person; the measure of eligibility is not proximity, wealth, popularity, or political power, but the ability to fulfill a mandate according to Allah's direction. The abuse of power, thus, begins when the mandate of office is given to a person who lacks integrity, expertise, and moral commitment.

The verse *wa idza hakamtum baina al-nasi an tabkumu bi al-'adl* affirms the universal scope of justice: political and legal decisions should not be limited by the proximity of groups, political supporters, family, or the commonality of social identity. Obedience to *ulil amri* in QS. An-Nisa/4:59 is binding, not absolute—obedience to Allah and the Messenger is explicitly mentioned, while obedience to *ulil amri* is placed after both. The structure of this verse shows that political obedience must be subject to revelation, and in the event of a dispute, the settlement must be returned to Allah and the Messenger. Thus, power should not be the source of absolute truth; It must be corrected by revelation, justice, and public morality.

Deliberation as Leadership Ethics

QS. Ali Imran/3:159 is the main reference for the principle of deliberation in Quthb's political ethics. This verse comes down in the context of the Battle of Uhud, when the Muslims suffered a great defeat, but Allah commanded the Prophet Muhammad (saw) to remain gentle, forgive, ask for forgiveness, and deliberate with the companions. Sayyid Quthb read this verse as an affirmation of the Prophet's leadership character which is built on gentleness, forgiveness, deliberation, and *tawakal* (Quthb in Al-Khalidi, 2004). Gentleness is not just the personal trait of a leader, but the basis of the political relationship between the leader and the ummah; A leader who is harsh and closed from participation will lose the moral support of the

community, as affirmed through the phrase *wa law kunta fazhzbhan ghaliza al-qalbi lanfadhdhu min hawlik*.

The principle of deliberation is strengthened by QS. Ash-Shura / 42:38, which is classified as a Makkiyah verse and proves that the Muslim community had internalized the tradition of deliberation long before the migration to Medina. Yusuf al-Qardhawi emphasized that deliberation and democracy have a strong common ground, because the technical instruments of democracy—such as elections and the guarantee of freedom of opinion—are fundamentally fundamental pillars of the doctrine of Islamic deliberation (Al-Qardhawi, 1997). The Prophet's deliberative practice shows the flexibility of the format, ranging from grand forums involving collective representation to consultations with a single friend, depending on the scale and urgency of the problem. Deliberation also serves to prevent authoritarianism: the leader must not place himself as the sole source of truth, as affirmed by the command to return disputes to Allah and the Messenger in QS. An-Nisa/4:59.

Justice as the Basis for the Legitimacy of Power

The principle of justice in Quthb's thought is further elaborated through the story of the Prophet Dawud as *the caliph* on earth (QS. Shad/38:26), who is commanded to decide matters based on *al-haq* and forbidden to follow lust. According to al-Biqai, the prohibition of going too far (*la tusytit*) in this verse means that the authority holder does not act excessively or excessively looking for details that are not substantial in formulating legal decisions (Al-Biqai, 1995). *Al-haq* here is a representation of justice whose opponent is to follow lust (*al-hawa*)—a psychological tendency to fulfill orgasm that plunges the perpetrator into immorality. Justice and the prohibition of following lust are positioned as an instrument of protection for human dignity so that it is not degraded, as well as a barrier for power holders not to exploit the society they lead to fulfill their own interests (QS. Al-Baqarah/2:124).

Forms of Contemporary Political Ethics Deviations

Abuse of Power

Abuse of power occurs when public trust turns into a tool of personal interests, groups, parties, or certain political networks. Through the reading of Sayyid Quthb on QS. An-Nisa/4:58–59, the deviation of political ethics does not stop at the administrative aspect, but touches on the spiritual and moral dimensions. Power detached from trust and justice ultimately gives birth to structural injustice, weak moral control, and the breakdown of the social order—manifested in unequal legal treatment, where the strong are protected, the weak are punished, political opponents are closely monitored, while those in power are given room to circumvent the law.

The Prohibition of Ghulul (Corruption) in QS. Ali Imran/3:161

QS. Ali Imran/3:161 is an important basis for discussing corruption in the perspective of the Qur'an. Historically, *ghulul* has been associated with the embezzlement of spoils of war before it is legally distributed, but substantively its meaning has been extended to all forms of betrayal of property, position, and responsibilities entrusted to a person. According to Sayyid

Quthb, this verse affirms the impossibility of a prophet performing *ghulul* because prophethood stands on honesty and moral purity; at the same time, this verse educates the ummah not to view public property as a space that can be manipulated (Quthb, 2004). The eschatological threat in this verse—that the perpetrator of *ghulul* will come on the Day of Resurrection with what he has embezzled—confirms that the haram treasure does not just disappear, but turns into a moral burden and proof of evil in the hereafter. M. Quraish Shihab reinforces this reading by explaining that the word *yaghubulla* linguistically it can mean treason in general, not limited to embezzlement of war property (Shihab, 2002), while Ibn Kathir emphasizes the severe moral consequences for perpetrators who treat the public trust as private property.

The prohibition of *ghulul* is reinforced by a number of other verses: QS. Al-Baqarah/2:188 prohibits the unlawful consumption of property, including through manipulation of formal legal channels; QS. Al-Anfal/8:27 prohibits betrayal of Allah, the Messenger, and trust; QS. An-Nisa/4:29 prohibits the acquisition of property by null means except through mutually pleasing businesses; QS. Al-Muthaffifin/83:1–3 denounces the fraud of the measure which in the political context means demanding the rights of officials but reducing the rights of the people; and QS. An-Nisa/4:105 forbids the defense of traitors. Wahbah az-Zuhaili connects QS. Ali Imran/3:161 with the verses after (QS. Ali Imran/3:165–168) who explains the moral deterioration and prejudice after the Battle of Uhud, asserts that *ghulul* is closely related to the destruction of social integrity more broadly (Al-Zuhaili, 2013).

Collusion as a Form of Injustice in QS. An-Nahl/16:90

QS. An-Nahl/16:90 commands to be just, to do mercy, and to give to one's relatives, as well as to prohibit heinous acts (*fahsya'*), iniquity (*munkar*), and hostility/exceeding boundaries (*baghy*). According to Sayyid Quthb, this verse contains the basis of a healthy social life: justice maintains the balance of society, *ihsan* refines social relations beyond the limits of minimum obligations, while the prohibition of *fahsya'*, *munkar*, and *baghy* closes the way for tyranny. This study argues that collusion is contrary to *al-'adl* because it deprives the party of the right to receive; it is contrary to *al-ihsan* because it transforms power from a service into an instrument of interest; it includes *al-munkar* because it is rejected by the sharia and the public conscience; and it includes *al-baghy* because it exceeds the boundaries and oppresses other parties through the network of power. M. Quraish Shihab explains that justice means putting something in its place and giving rights to its owner, while *ihsan* means giving more than what is obligatory or taking less than what is right (Shihab, 1996)—an explanation that reinforces the reading that political collusion, bribery, tender arrangement, and legal manipulation are violations of the Qur'anic principles of justice.

Countermeasures of Political Ethics Deviations According to Sayyid Quthb

Sayyid Quthb in *Fi Zhiḥlāl Al-Qur'ān* reads the Qur'an not just as a normative text, but as a *manhaj* of life that builds people, society, and life systems that are subject to Allah. Therefore, it is not enough to overcome political deviations through formal legal changes alone, but must start from a change in the human paradigm of power. This study formulates

seven principles of countermeasures based on the reading of *Fî Zbilâl Al-Qur'ân*: strengthening monotheism as the basis of political morality; enforcement of trust and justice; controlling the lust for power; preventing betrayal of public property; strengthening deliberation as a mechanism for power correction; amar makruf nahi mungkar as social control; and the formation of a social system that favors benefits.

The strengthening of monotheism is the first principle because, according to Quthb, the root of socio-political corruption is when man detaches his life from the guidance of Allah and makes interests, passions, or power the highest source of value. The realization that the highest supervision is not only the supervision of human law, but the supervision of Allah, becomes the inner foundation for officials and the public so that they are not easily tempted by corruption and abuse of authority. The second principle, the enforcement of trust, is affirmed through QS. An-Nisa/4:58, where the mandate includes the office, legal authority, and public policy that must be given to people who have moral worthiness, ability, and responsibility—not based on proximity, money, or group interests. Ibn Kathir emphasized that trust includes the rights of Allah and the rights of man, while az-Zuhaili divides it into trust to Allah, to man, and to oneself.

The third principle, the enforcement of justice, is strengthened by QS. An-Nahl/16:90 which is a framework for countering collusion and manipulation because collusion is contrary to justice, undermines ihsan, and is a form of *baghy* against public rights. The fourth principle, the prevention of corruption through the prohibition of *ghulul* and *akl al-bathil*, requires two paths at once: strengthening the legal system so that perpetrators are not free from world sanctions, and strengthening the awareness of faith so that a person does not commit corruption despite the opportunity and without human supervision. The fifth principle, deliberation, serves as a power correction mechanism that prevents authoritarianism because leaders should not place themselves as the sole source of truth. The sixth principle, amar makruf nahi mungkar, is affirmed through QS. Ali Imran/3:104 as the basis of social criticism: society should not be passive towards corruption, collusion, and abuse of the law, because to be silent about evil is the same as to allow it to become a culture. The seventh principle, the establishment of a social system that favors the benefit, emphasizes that it is not enough to overcome irregularities by punishing the perpetrators, but also to improve the system that gives birth to these deviations through the protection of trust, transparency, public supervision, and restrictions of power.

DISCUSSION

Tawheed as an Ethical-Political Foundation that distinguishes Quthb from Secular Discourse

The findings of this study confirm that the peculiarity of Sayyid Quthb's thought lies in the placement of monotheism as a political-ethical foundation that is not found explicitly within the framework of Western political ethics, either in the deontological tradition, utilitarian, or procedural justice theory (Rawls, 1971). In the discourse of secular political ethics, the legitimacy of power is generally measured by formal legality, democratic procedure, or policy effectiveness. Quthb, on the other hand, places a measure of legitimacy on the

subjection of power to the value of revelation: power that is detached from monotheism, however procedurally legitimate, still has the potential to be a tool of oppression. This distinction does not mean denying the importance of procedural instruments such as elections and freedom of opinion—al-Qardhawi even affirms a strong common ground between deliberation and democracy (Al-Qardhawi, 1997)—but rather emphasizes that such instruments require a deeper moral foundation so that they do not stop at procedural formalities alone.

Quthb's life history marked by political oppression, imprisonment, and finally the death penalty gives existential weight to his reading of the verses of power. The experience of repression makes his interpretation contain a strong dimension of criticism of power: the main problem of society lies not only in the weakness of the individual, but also in the socio-political system that moves away from the values of monotheism and justice. The pattern of *adabi ijtima'i* that combines literary sensitivity with social attention makes Quthb's interpretation of the verses of trust and justice not stop at textual explanations, but moves into a lively critique of perverted power (Al-Khalidi, 2004).

Trust and Justice as Two Inseparable Principles

Analysis of QS. An-Nisa/4:58–59 shows that trust and justice in Quthb's thought are not two principles that stand alone, but rather reinforce each other. Trust without justice will turn into a moral symbol without implementation, while justice without trust will lose an honest executor. This combination is important to read the phenomenon of contemporary abuse of power, which is often not in the form of blatant violations of the law, but in the form of unequal legal treatment: harsh laws to political opponents and blunt to friends or supporters of power. Quthb's reading of the phrase *baina al-nas* (among humans) as a marker of the universality of justice becomes a sharp critique of political practices that narrow justice to only certain groups, families, or networks of power.

The hierarchy of obedience is affirmed in QS. An-Nisa/4:59—obedience to Allah, the Messenger, and then *ulil amri*—has important implications for contemporary theories of power: power should not be understood as absolute authority that demands unconditional obedience. Political obedience is bound to a higher standard of revelation, so that when power deviates from justice, obedience to it loses its normative basis. This principle is relevant to criticize the tendency to personalize power in contemporary politics, where loyalty to the leader figure is often placed above loyalty to the principle of justice itself.

Ghulul and Collusion as a Framework for Criticism of Contemporary KKN

The most relevant contribution of this research to contemporary anti-corruption discourse lies in the expansion of the meaning of *ghulul* from the historical context of embezzlement of war booty into a comprehensive moral framework for all forms of betrayal of public property and trust. Quthb's reading that emphasizes the eschatological dimension—that the wealth of *ghulul* will be "brought" by the perpetrator on the Day of Resurrection as proof of evil—confirms that the supervision of human law, however strict, is never sufficient without an awareness of God's supervision. This finding is in line with Karim's (2023) study

of al-Qurthubi's interpretation of the crime of corruption, which also emphasizes the moral-theological dimension of *the prohibition of gbulul*, as well as Mulyadi's (2026) research which shows the implications of the prohibition of taking the rights of others in *Fî Zhilâl Al-Qur'ân* for character education.

Expansion of the meaning of collusion through QS. An-Nahl/16:90 also provides an analytical framework rarely found in conventional anti-corruption studies, which generally focus on legal-administrative aspects. By reading collusion as a simultaneous violation of *al-'adl*, *al-ihسان*, the prohibition of *munkar*, and *the prohibition of baghy*, this study shows that collusion is not just a procedural violation, but a manipulation of justice that shifts the measure of right-wrong to near-far, strong-weak, and profit-loss. This shift in size explains why collusion is difficult to eradicate only through a legal approach: when a position is acquired through a transaction, it will be used to return capital; When legal decisions are influenced by relationships, public trust collapses.

Deliberation and Amar Makruf Nahi Mungkar as a Control Mechanism

This study confirms that deliberation and amar makruf nahi mungkar function as two complementary control mechanisms in Quthb's thought: deliberation as control at the decision-making stage, and amar makruf nahi mungkar as control at the post-decision supervision stage. The combination of the two is relevant to answer the criticism that the Qur'anic political ethics are elitist or only impose responsibility on leaders. On the other hand, the reading of Quthb on QS. Ali Imran/3:104 emphasizes that society has an active responsibility to supervise power, so that the overcoming of political deviance is not just a *top-down* project, but also a *bottom-up* project that involves the collective moral courage to reject and criticize deviance.

Limitations and Research Position

This research has limitations that need to be explicitly stated. First, this research is literature and focuses on the interpretation of Sayyid Quthb in *Fî Zhilâl Al-Qur'ân*, so it has not tested the application of the concept empirically in modern government practice. Second, the use of one Tafsir as the main corpus, while providing depth of analysis, limits generalization to the entire tradition of Islamic political commentary—the interpretations of al-Mawardi, Ibn Taymiyah, Muhammad Abduh, Rashid Ridha, or al-Qardhawi may give different emphasis to the same verses. Third, the conceptual-normative nature of the findings of this study means that the resulting formulation of Qur'anic political ethics cannot be claimed as a model that has been tested for effectiveness in contemporary governance.

CONCLUSION

This research shows that the concept of contemporary political ethics in the perspective of *Fî Zhilâl Al-Qur'ân* is built on the foundation of monotheism that places power as a divine mandate, not as a tool of personal, group, or pragmatic domination. QS. An-Nisa/4:58–59 shows that trust and justice are the main basis for the administration of power, while obedience to the leader must be in the corridor of obedience to Allah and His Messenger.

QS. Ali Imran/3:159 emphasizes the importance of deliberation, gentleness, forgiveness, and *tawakal* as ethical principles in political decision-making. QS. An-Nahl/16:90 affirms that justice, *ihsan*, and social concern are the moral measures of public life. Thus, according to Sayyid Quthb, the politics of the Qur'ani is a politics that is monotheistic, trustworthy, fair, deliberative, equitable, tolerant, and oriented towards the benefit of the *ummah*.

The forms of political ethical deviations found include abuse of power, betrayal of trust, corruption (*ghulul*), collusion, legal manipulation, tyranny, and unlawful taking of property. QS. Ali Imran/3:161 shows that *ghulul* can be contextualized as any form of betrayal of public property and the trust of power, while QS. An-Nahl/16:90 shows that collusion and manipulation of office are forms of injustice that are contrary to the commands of the Qur'an to uphold justice and prevent tyranny. In Sayyid Quthb's perspective, such political deviance is not just an administrative violation or positive law, but a moral-spiritual deviation because power has been released from the value of monotheism, trust, and accountability to Allah. The countermeasures are formulated through seven principles: strengthening monotheism, enforcing trust and justice, controlling the lust for power, preventing betrayal of public property, strengthening deliberation, *amar makruf nahi mungkar*, and the formation of a social system that favors the benefit.

This research has limitations because it is literature and focuses on one corpus of interpretations, so it has not tested the application of the concept empirically in modern government practice. Further research is suggested to develop this study through comparison with other interpretations—such as *tafsir al-Mawardi*, Ibn Taymiyah, Muhammad Abduh, Rashid Ridha, al-Qardhawi, or M. Quraish Shihab—as well as through empirical research on the implementation of Qur'anic political ethics in contemporary governance. For political practitioners and government administrators, the values of trust, justice, deliberation, and moral responsibility need to be used as the basis for exercising power, not for personal or group interests, but for the benefit of the people. For the community, this research emphasizes the importance of social control over political deviance through ethical and responsible criticism as a form of *amar makruf nahi mungkar* in political life.

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