



# UNDERSTAND THE MEANING OF THE PROHIBITION OF RELIGIOUS POLITICIZATION IN THE QUR'AN SAYYID QUTHB'S PERSPECTIVE

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## ABSTRACT

This research aims to elaborate on the interpretative meaning of the Qur'anic verses that prohibit the politicization of religion based on Sayyid Quthb's interpretation of the tafsir Fi Zhilalil Qur'an. This is in response to the issue of the politicization of religion in Indonesia, which political elites often misuse to gain votes in the face of democratic parties in Indonesia. This research is library research using the interpretative approach of meaning. The method of writing this research uses descriptive qualitative. The research found that some religious politicization practices were prohibited in the Qur'an, including: [1] Making religion a tool to gain political power through divide and conquer and slander, as found in Surah Al-Qalam: 10-12. [2] Using religious symbols or identity politics to achieve political goals to cause hatred and injustice between community groups, making fun of each other, calling inappropriate calls that can hurt someone's feelings, and also dividing brotherly relations between people, as mentioned in Surah Al-Hujarat: 11 and Al-Maidah: 8. [3] and Politicising religious teachings by conveying religious messages that are not following the basic teachings using Quranic verses for worldly purposes as found in Surah Al-Baqarah: 40-41.

**Keywords:** Politicization of religion; Sayyid Quthb; tafsir

## 1. INTRODUCTION

In the face of democratic years or general elections in Indonesia, political elites often use religion as a political tool to get votes from the public, so that they can win political contestation and occupy positions in state institutions. Moreover, Indonesia will face a

political year in 2024, where the practice of politicizing religion is increasingly prominent among the public. It cannot be denied that there are many strategies from candidates in winning political contestation in Indonesia, one of which is through campaigns in the name of religion. This strategy can be said to be very effective in gathering voters' votes. However, it can cause divisions between groups due to political differences and become a negative polarization. As is known, the reality that occurs in the community about the impact of religious politicization is very concerning, especially for ordinary people with political literacy. It will be very easy to get the sympathy and emotions of the community (Baihaki, 2022).

The practice of politicization of religion is not a new thing in Indonesia, in 2017 it was a political year that was thick with religious issues, where at that time an identity political movement emerged in the name of religion to elect Muslim leaders. But here religion was used as a political tool to defeat political opponents. In Indonesian politics, using identity politics is a very concerning issue. How not, this is very influential on the unity and integrity of the Indonesian nation if implemented negatively. Often certain groups use religion to gain power. (Mihsan, 2023: 226). For example, quoted from one of the articles explains the practice of using religious issues in the 2018 North Sumatra regional elections. At that time, the issue raised was "The issue of defending Islam" and volunteers from the regional head candidate carried out religious movements using ulama who could be used as political figures to gain votes through identity (religious) issues, as it was known that his political opponents at that time were Muslim and non-Muslim couples (Siregar, Nasution, and Warjio, 2021: 3).

This article aims to elaborate on the views of Sayyid Quthb in his commentary on *Fi Zhilalil Qur'an* regarding what religious politicization practices are not allowed based on his interpretation of Qur'anic verses. As we know Sayyid Quthb Ibrahim Husayn al-Syadzili, was born in Musha, Egypt in 1906 (Amdahurifky, Raya, and Tahir, 2022: 83). He is an Islamic thinker who is famous for his traditional conservative thinking, besides that he is also an activist in government politics at his time and is involved in the activity of interpreting the verses of the Qur'an, his thoughts on politics he poured in his works including in his work *Fi Zhilalil Qur'an* (Supriadi, 2015: 1). His revolutionary thinking is not only admired in Egypt but has reached various countries (Musthafa, 2021: 234 ).

The previous research that discusses the prohibition of the practice of religious politicization is the thesis of Indri Angraeni entitled "The Use of Religious Symbols in General Election Campaigns from the Perspective of Fiqh Siyasah and Positive Law" The results of this study state that the use of religious symbols for political campaigning has been prohibited in Law No. 7 of 2017 Article 280. Meanwhile, according to fiqh politics, which correlates with (Q.S. Al-Baqarah (2): 41), it is not allowed to carry religious symbols or politicize Qur'anic verses for worldly interests. The role of religion here is precisely

needed to maintain and maintain political morality by conveying ideal and moral messages to respond to the phenomenon of power politics and religious station in Indonesia, instead of spreading issues contrary to the principles of democracy, NKRI, and national pluralism (Angraeni, 2021).

## 2. METHODS

The research method used in writing this article is the descriptive analysis which describes the social situation of a research subject descriptively (Fitrah and Luthfiyah 2017) and is based on library research, which is a method used for research by making literature materials as the main source. (Sari and Asmendri 2020). The main source of research takes from Sayyid Quthb's opinion in his work *Tafsir Fi Zhilalil Qur'an*, journal articles, books, and previous studies. Analysis of this research source uses an interpretative approach to the meaning of the Qur'anic verses in the *Tafsir Fi Zhilalil Qur'an*.

## 3. RESULTS AND DISCUSSION

### *Political Thought of Sayyid Quthb*

Sayyid Quthb is known as an activist, thinker, and intellectual writer from Egypt. He was the second child of a couple named Hamidah and Aminah Aminah (Fahulullah, 1991: 29). At the age of ten, he began to memorize the Qur'an, and his knowledge of the Qur'an at this early age had a profound effect on his life (Brown, 2003: 223). In 1948-1950 he traveled to America to learn about the education system and there he successfully received a master's degree from The Colorado State College of Education. After returning from America Sayyid Quthb joined a political and religious movement (*Ikhwanul Muslimin*). This movement aims to re-realize and protect political Islam, as well as a group that wants to prove their beliefs by forming an independent, sovereign Muslim state based on the teachings of the Qur'an to achieve justice for each individual. (Juandi, 2011: 5-6).

In the concept of political thought, Sayyid Quthb more widely adopted the political thought of Abu A'la al-Maududi which political concepts used the terms of Qur'an used by al-Maududi during the years. In addition, Sayyid Quthb also orientated to the thought of Abu al-Hasan al-Nadwi in his work *Islam and the World*. In his thought Sayyid Quthb states that the political system in Islam must be built on two basic concepts that he formulated, the two basic concepts are the first unity of man in his kind, character, and growth, according to him the rights of a person must be upheld on the principle of humanity without discriminating between one religion and another religion. (Quthb, n.d.: 126-127) While the second concept is that Islam is a universal system, according to him, Islam gives full freedom to other religions to carry out their religious symbols. (Quthb, n.d.: 128) For Sayyid Quthb, with these two concepts, Islam can be in accordance with the

direction and laws that have been determined, Islam in determining the laws does not discriminate between races or castes, but is comprehensive for all levels of society, is comprehensive with broad principles so that it can develop according to the times and the demands of the needs of the people (Quthb, n.d.: 129).

On 27 October 1954, Sayyid Quthb was accused of trying to overthrow President Gamal Abdul Naser, for 10 years he was in prison and treated harshly. And he was arrested for the second time when he was 60 years old when his condition was suffering from several diseases. Exactly on 22 August 1966, Sayyid Quthb was sentenced to death because of the many charges that aggravated the sentence, then on 29 August Sayyid Quthb met his martyrdom.(al-Wakil, 2001: 220).

The death of Sayyid Quthb does not mean that his thoughts on the concept of politics in Islam just disappeared, but the ideas he poured into some of his works that until now can still be read and have a lot of influence in the Islamic world. His works include: *Khasha'ish at-Tashawwur al-Islamiy wa Muqawwimatuhu*, *Masyahid al-Qiyamah fi al-Qur'an*, *Al-Mustaqbal li hadza ad-Din*, *Al-'Adalah alljtima'iyah fi al-Islam*, *Hadza ad-Din*, *Al-Islam wa Musykilat al-Hadharah*, *As-Salam al-'Alamiy wa al-Islam*, *At-Taswirul fanny fi al-Qur'an* and *Fi Zhilal al-Qur'an*.(Juandi, 2011: 3).

#### *Tafsir Fi Zhilalil Qur'an*

Sayyid Quthb became interested in interpreting the Qur'an starting with publishing a work called *Al-Tashwir al-Fanni fi Al-Qur'an al-Karim* in the journal *Al-Muktataf* in 1939. Sayyid Quthb's thoughts on the work became the starting point for him to explore the study of the Qur'an until he was able to produce the work of *Tafsir Fi Zhilalil Qur'an*.(Supriadi 2015: 4). This work of interpretation has contributed significantly to modern perceptions of Islamic concepts such as jihad, jahiliyyah, and ummah.

In 1952, *Fi Zilal Al-Qur'an* first appeared as an article uploaded to the *Ar-Risala* journal. Then within two years, *Dar al-lhya al-Kutub al-Arabiyya li Isa al-Halabi wa Shurakah* published this tafsir in 30 volumes.(Supriadi, 2015: 5). Sayyid Quthb was also in prison at this time, but it was in this prison that he revised the first thirteen volumes of *Tafsir fi Dzilal al-Qur'an* and wrote several books.(Supriadi, 2015: 3). The method of interpretation of Muhammad Abduh became the basis of Sayyid Quthb's way of interpretation, especially in the interpretation of verses related to natural phenomena. In addition, he also developed his own method of understanding the Qur'an, in addition to using reason, he added the element of feeling to understand the Qur'an.(Supriadi, 2015: 8). In his writing, Sayyid Quthb uses a tally or orderly mushy approach with opinion quotations to explain his argument. This tafsir is a modern tafsir that is presented based on his personal perception of his participation in the verses of the Qur'an.(Anwar, 2021:

3). Ideological and political thought patterns are poured by Sayyid Quthb in this tafsir with the use of straightforward, simple language free from linguistic elements, syntax, juristic and historical connotations in explaining the verses of the Quran, with the aim that the messages of the Quran can be understood and implemented by Muslims today (Sarif, 2016: 4).

Tafsir fi Zhilal tries to understand the meaning of the verse of the Qur'an by being connected to social reality and cultural systems because at that time Sayyid Quthb was in problems related to politics and culture. (Sarif, 2016: 9). In addition, Quthb tried to relate the messages of the Quran to the social and political conditions of his time. He highlighted injustice and corruption in society and called for an understanding of Islam centered on God's law and Islamic authority (Juandi, 2011: 2).

### *Prohibition of Religious Politicization in the Qur'an*

The politicization of religion can also be said to be the politics of manipulation related to religious understanding and knowledge using propaganda, indoctrination, and campaigns in the public domain to create differences of understanding between religious communities and make it seem as if it is a new knowledge about religion, which is then carried out to influence religious consensus to include political interests in it. The politicization of religion, a part of political engineering, is also a concept related to efforts to design and strategize in terms of 'brainwashing' the public. What should be noted here is that political engineering requires sub-optimal methods and criteria, which can sometimes result in catastrophic failures such as in attempts to engineer a country's political terrain through methods such as coups. The criteria and constraints used in such designs vary depending on the methods' optimization. They are also a function of the time and place the engineering is enacted (Ahnaf et al., 2015: 14).

In the Qur'an, there is no direct prohibition against the politicization of religion. However, some principles can be used to understand the relationship between religion and politics. The Qur'ān emphasizes the importance of justice, equality, and religious freedom. These principles emphasize the importance of respecting religious freedom and avoiding religious discrimination. Politics is considered part of Muslim life in Islam, provided it is conducted with justice and equality. Sayyid Quthb does not directly explain the politicization of religion in his tafsir Fi Zhilali Qur'an. But several verses can be used as a reference so that someone does not politicize religion to gain power in terms of politics. As well as Sayyid Quthb gives an interpretation of Q.S. Al-Qalam: 10-12,

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ۖ هَمَّازٍ مَّشَّاءٍ بِنَمِيمٍ ۖ مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ ۖ

*"Do not follow every person who swears a lot and is despicable, who reproaches a lot, who goes here and there to slander, who is very reluctant to do good, who transgresses limits and sins a lot"* (al- Qalam: 10-12) (Al-Qur'an Kemenag RI, 2019: 833).

In this verse Sayyid Quthb gives the view that we are told to stay away from some despicable traits, among these traits are, a lot of swearing (*hallaaf*), despicable (*mahiin*), a lot of reproaches (*hammaaz*), to and fro scattering slander (*masysyaa-in bi namiim*), very reluctant to do good (*mannaa'in lil-khair*), a lot of sin (*atsiim*), do stiff rude (*'utul*), famous evil (*zaniim*). Some of these things according to Sayyid Quthb are things that must be avoided. Furthermore, regarding the relationship with the prohibition of politicizing religion, several traits must be avoided above (Quthb et al., 2000: 390)

On the nature of swearing a lot (*hallaaf*) Sayyid Quthb explains that no one swears a lot except a dishonest person, because he knows that people will deny him and not believe him, so he swears and swears a lot to cover his lies and attract other people's trust in him. This often happens during campaign periods where political elites often spread political promises by swearing in the name of religion. Furthermore, the attitude of reproaching each other, explained that the love of reproaching and reviling people with words and gestures, both in the presence of the person concerned and when the person concerned is not in his presence, is a despicable character, Islam very hates this because morality like this is contrary to dignity, contrary to politeness in associating with others.(Quthb et al., 2000: 390). It also contradicts the necessity of preserving the honor of those small or big, young or old. In Q.S. al-Humazah:1 it says:(Quthb et al., 2000: 391).

*"Woe to every swearer and detractor...."* (Q.S. al-Humazah: 1).

And the last one is like scattering slander, Sayyid Quthb in his tafsir suggests a person who walks here and there among people by conveying things that damage their hearts, breaking relationships between them, and eliminating affection among them. This is a despicable and despicable character, which would not be characterized by someone who still respects himself or hopes to be respected by others. Even those who open their ears to listen to his words do not respect him in their hearts and do not love him (Quthb et al. 2000: 390).

Indeed, the Messenger of Allah forbade anyone from telling him anything that might change his feelings towards one of his companions. He said:

*"Let none of my companions tell me anything about anyone, for I like to go out to you in a state of well-being."* (HR Abu Daud and Tirmidhi)

It is also narrated in Sahih Bukhari and Sahih Muslim from the hadith of Mujahid, from Thawus, from Ibnu Abbas that the Messenger of Allah passed by two graves, then he said:

*"Verily, these two are being tortured and not being tortured for any great matter. One because he did not purify himself from urinating, and the other because he used to go around slandering."*

Imam Ahmad narrated with his isnad from Hudhayfah that he heard the Messenger of Allah say,

*"The one who likes to slander will not enter Paradise."* (HR al-Jama'ah except Ibn Majah).

Imam Ahmad also narrated with his isnad from Yazid bin as-Sakan that the Prophet said: (Quthb et al., 2000: 390).

*"Shall I show you the best among you?" They replied, "Yes, O Messenger of Allah." He said: "Those who, when seen, mention the name of Allah, the Almighty." Then he said: "Those who, when seen, mention the name of Allah, the Exalted." Then he said: "Shall I show you the worst among you, those who go about slandering, destroying relationships between people who love each other, and finding fault with those who are innocent." Therefore, it is obvious that Islam strictly forbids this despicable and low morality, which can damage hearts as well as friendships. It is an act that degrades the perpetrator himself before it degrades society, eats at his own heart and morals before it eats at the safety of society, removes the trust of society, and sometimes makes a good person an accused (scapegoat)."*

Then it can be concluded from the fragment of the verse above, namely Q.S Al-Qalam verses 10-12 that in politics we are indeed encouraged to be based on Islamic religious law, but not out of that context by using religion for politics so that the realization of identity politics which can cause hostility, fighting, slander, and swearing in the name of religion to obtain political power in the world.

In addition, in Q.S al-Hujuraat: 11 Sayyid Quthb explains his opinion regarding the attitudes that a Muslim should avoid towards his neighbor, in the words of Allah,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرِ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِاللِّقَابِ بَدَسِ ٱلْأَسْمِ ٱلْفُسُوقِ بَعْدَ ٱلْإِيمَنِ وَمَن لَّمْ يَتُبْ فَأُوَٰلَئِكَ هُمُ ٱلظَّالِمُونَ ﴿١١﴾

*"you who believe, let not one people make fun of another people (because) it may be that they (who are made fun of) are better than they (who make fun of). Nor should women (make fun of) other women (for) it may be that the women (being made fun of) are better than the women (making fun of). Do not reproach yourselves and do not call yourselves by bad names. The worst of calls is that which is bad after faith. And, whoever does not repent, then they are the wrongdoers. "* (al-Hujuraat: 11).(Al-Qur'an Kemenag RI, 2019: 754).

Sayyid Quthb explains in the commentary *Fi Zhilalil* about this verse that a superior society that Islam wants to establish with the guidance of the Quran is a society that has noble ethics. In that society, everyone has an honor that should not be touched. It is a collective honor. To make fun of any individual is to make fun of the individual of the ummah. This is because the whole congregation is one and its honor is one. The Qur'an explains the prohibition of one person making fun of another people, because it may be that the group being made fun of is better in the sight of Allah than the one making fun. The expression of the verse hints subtly that the outward values that a group sees in itself are not the true values that humans take into consideration. Other values are unknown to them, known only to Allah and taken into consideration by some servants (Quthb et al., 2000: 418).

Sayyid Quthb said that one of the things that come under the heading of mockery and reproach is calling a person a name that he does not like, and he feels humiliated and tainted by it. One of a believer's rights over another believer is that he should not call him names that he dislikes. Part of a believer's politeness is that he does not hurt his brother in this way. The Messenger of Allah changed some of the names and nicknames that people had since the pre-Islamic era because they offended and offended his tender feelings and noble heart (Quthb et al., 2000: 418).

In the interpretative context of the meaning of this verse, we can see the events of the past few years in Indonesian politics, at that time it could be said that identity politics was very uproarious, which at that time in the DKI Jakarta elections in 2017 there were non-Muslim regional head candidates. Religious conflicts often occurred at that time because there were Muslim groups who were pro non-Muslim candidates and there were also those who were against them. The counter form of the group is by making fun of race, descent, and religion. They said that a Muslim who supports non-Muslims in the election becomes a disbeliever because it is not under the Qur'an verse Al Maidah: 51. And also the movement that a person who is made a leader in Indonesia is indigenous, not a race from a foreign nation. The impact is very influential on political stability in Indonesia (Lestari, 2019: 15).

And this happened again in the presidential election in 2019 where the attitude of making fun and hate speech of each other between the two groups of supporters at that time. How not the nicknames *Kadrun* and *Cebong* so busy being discussed during the democratic periode. The two names were directed at each supporter of the presidential candidate at that time, how they mocked each other with these designations. Religion at that time also became a tool for politics to win the presidential election contestation at that time, how not to call for choosing a party labeled Islam for Muslims campaigned by one of the groups supporting the presidential candidate (Sazali et al., 2022: 199). Whereas it is very clearly explained in Q.S Al-Hujarat: 11 that we are prohibited from making fun of each other, or calling each other inappropriate names because it can hurt someone's feelings and divide brotherly relations between people.

In addressing the concept of identity politics in every election or democratic party in Indonesia, we can take the meaning of Surah al-Maidah:8, which is said in the interpretation of fi Zhilali Qur'an that this verse was revealed by Allah with a prohibition to the believers, lest their hatred for those who have prevented them from entering the Grand Mosque makes them commit offenses and overreach against their enemies.(Quthb et al., 2000: 182). This is the pinnacle of self-control and tolerance, which Allah will raise them to with the straight *Manhaj Tarbiyah Rabbaniyah*. The verse is as follows:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَٰى ءَلَّا تَعْدِلُوا ءَاعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

*"you who believe, be those who always establish (the truth) for the sake of Allah, bearing witness with justice. Do not let your hatred of any people lead you to be unjust. Be just, for justice is nearer to piety. Fear Allah, surely Allah knows best what you do."* (al-Maa'idah: 8) (Al-Qur'an Kemenag RI, 2019:146).

Sayyid Quthb in this verse explains that a believer is warned that their hatred for others should not make them turn away from justice. This is a very high peak and very difficult for the soul. This is the stage behind self-control not to commit offenses and to be steadfast in restraining them. This is followed by upholding justice even if hatred and dislike exist for the person in question. This wise maneuver of Tarbiyah has recognized that reaching this stage is difficult. A person's soul will not reach this level unless he is dealing with Allah in this matter. That is, when he upholds the truth for the sake of Allah, apart from anything other than Him. Also when he feels piety towards Him, he realizes that His gaze is always watching everything hidden in the heart (Quthb et al., 2000: 183).

According to Sayyid Quthb, with these teaching elements, the final international religion of humanity guarantees that all human beings, believers or not, will enjoy justice

under its auspices. Doing justice is an obligation for the followers of Islam, which they must uphold for the sake of their Lord, even if they encounter hatred and displeasure from others. Indeed, the value of these religious messages becomes complete and perfect when accompanied by their implementation to shape life. Thus, it does not become a cry that is thrown into the air. If religion has turned into mere messages and slogans, then the messages are ineffective and unrealized in reality, as you see now everywhere. When "*ad-din*" has turned into mere messages on the pulpit and symbols in mosques, but separated from the life system, then the essence of this religion no longer exists in life (Quthb et al., 2000: 183).

In this verse, we can relate to political practice in Indonesia that when we have entered the world of politics then we should not hate a group that is not from our part, because Islam has taught us to be fair to others, not let because we are different in terms of politics we violate the teachings of religious law. Because the truth belongs to God alone. And let us not use religious symbols to form an identity that causes injustice and hatred between tribes and groups by politicizing the verses of the Qur'an. Q.S al-Baqarah: 41 explains that Allah has warned us all about the principles a Muslim must have.

... وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِنِّي فَاتَّقُونَ ﴿٤١﴾

*"..and do not exchange My verses for a low price. And, it is only to Me that you should fear."* (al-Baqarah: 41) ( Al-Qur'an Kemenag RI, 2019: 8)

Sayyid Quthb explains in verse 40 that Price, wealth, and worldly or material business have been the character and habits of the Jewish people since ancient times. Sometimes what is meant by the prohibition here is against what is done by their leaders who "value" religious services and false fatwas, and change the laws. In fact, this world as a whole, as some of the Companions and Taabi'een (may Allah be pleased with them) said, is of little value when compared to faith in the verses of Allah and faith in the Hereafter. The verses continue to warn them against doing what they used to do, namely, mixing truth with falsehood, hiding the truth when they know it, confusing minds among the Muslim community, and spreading doubt and unrest. This is because the Jews are fond of mixing and hiding the truth at every opportunity, as the Qur'an explains in many places. They are always creating slander and confusion among the Muslim community, and creating unrest and instability in the Muslim ranks. And, examples of their actions will be given (Quthb et al. 2000: 81).

Furthermore, in verse 41, Sayyid Quthb appeals to all people that they are brothers who know each other, who meet on the covenant of Allah and the religion of Allah, and who do not divide into various groups and parties, tribes, and nations. Rather, they meet as one as servants of Allah, holding fast to His covenant that has not changed since the

dawn of life. In addition, Sayyid Quthb also urged them not to exchange the world for the hereafter (i.e. sacrificing the interests of the hereafter for worldly pleasures and benefits). Also, they do not prioritize special interests for themselves. For Sayyid Quthb says in his tafsir that it is very dangerous for these religious leaders when religion has become a company and industry, no longer a creed, liberator, and defender of people from misguidance, they say with their mouths what is not in their hearts. They change the words of Allah from their place, interpreting the clear texts to serve their desires and lusts. And, they make fatwas and interpretations that outwardly agree with the text but inwardly contradict the essence of religion (Quthb et al., 2000: 80).

In this verse, Allah calls us to invite others to goodness, but they are required to prioritize the truth that they know rather than focusing on personal interests (groups) by having fun in Madinah. And, prioritizing the truth over a small price (wealth), both the results of religious services (which they distort for profit) and the wealth of this world as a whole, so that they enter into this group of faith while they themselves invite people to faith. In the context of this verse, it can be seen that a Muslim is forbidden to use the verses of the Qur'an to fulfill one's lust and political interests. In Indonesia itself this often happens, especially during the campaign period, the verses of the Qur'an are often deflected with the aim of mere political interests, even though the Qur'an clearly prohibits using the verses of the Qur'an for the benefit of lust and worldly affairs.

## **CONCLUSION**

In politics today, especially in Indonesia, religion and politics are related to each other, because we are encouraged in politics to always be based on the provisions of Islamic religious law. Sayyid Quthb also in his political views told us to always adhere to religion in becoming leaders and politics to create justice, prosperity, tolerance, and conduciveness to society. But this is sometimes misunderstood by some people, many of whom misuse religion to fulfill their lusts, and the interests of their groups, especially in terms of politics. This is manifested in recent years where identity politics in the name of religion, and the misuse of Qur'anic verses for political purposes often occur in the democratic system in Indonesia. The existence of this can also be said to be the politicization of religion whose negative impact is greater than the positive impact. In the Qur'an, there is actually no verse that clearly explains the prohibition of doing this. But researchers try to connect with the verse that explains the prohibition of the impact caused by the politicization of religion.

Among these verses is Q.S al-Qalaam: 10-12, in this verse, the Qur'an forbids anything that can cause enmity, fighting, spreading slander, and swearing in the name of religion with the aim of gaining power in the world. Then in Q.S. al-Hujarat: 11 and al-Maidah: 8 the Qur'an forbids us to make fun of each other, calling with inappropriate calls

because it can hurt someone's feelings and also divide brotherly relations between people, using religious symbols to form an identity that causes injustice and hatred between tribes and groups by politicizing the verses of the Qur'an. And finally, Q.S. al-Baqarah: 40-41 prohibits a Muslim from using the verses of the Qur'an to indulge in lust, one's political interests, and worldly matters. Understanding the meaning of these verses is taken from the perspective of Sayyid Quthb in his tafsir *Fi Zhilalil Qur'an*.

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