

Decisions of Women and Society's Elite "Review of Alqur'an Verses (Perspective of Fii Zilalil Qur'an's Interpretation)"

Suryani Ihsan ^{a,1}, Amroeni Drajat ^{b,2}

^{a,b} North Sumatra State Islamic University, Medan, Indonesia

¹ suryanihsan2@gmail.com; ² amroenidrajat@uinsu.ac.id

ARTICLE INFO

Article History:

Accepted: 1 August 2024

Revised: 19 August

Approved: 03 September 2024

Available Online: 04 September 2024

Keywords:

Deception

Woman

Elite Society

ABSTRACT

This study aims to explore and analyze the theme of women's deceit and the elite of society presented in the Qur'an, using an interpretive approach from Tafsir Fii Zhilalil Qur'an by Sayyid Qutb. Through this interpretive study, the researcher seeks to understand how the Qur'an describes the character and strategies used by women and the elite of society in the context of deceit, as well as the moral and social implications contained therein. This study uses a qualitative method with a descriptive-analytical approach to examine relevant verses and interpret their meanings in historical, social, and cultural contexts. The results of the study show that the Qur'an acknowledges the existence of women's deceit as a diverse phenomenon, both carried out by women and the elite of society, and teaches humans to recognize and overcome such deceit through wisdom and strong faith.

©2024, Suryani Ihsan, Amroeni Drajat

This is an open access article under CC BY -SA license



1. Introduction

Deception, as one of the social phenomena that crosses various cultures and eras, has become the subject of deep attention in various fields of research. In this context, the aspect of deception carried out by women and the elite of society is the focus of this study. In human civilization, The role of women and the elite of society is often the subject of complex debate, especially when associated with the concept of deceit. Therefore, through this study, we will investigate the Qur'anic view on this phenomenon, by exploring the perspective contained in the Tafsir Fii Zhilalil Qur'an.

Understanding deception in the context of the Qur'an is relevant because the Qur'an is not only a spiritual guide, but also contains wisdom and guidance in living a social life. In this process, we will use the Tafsir Fii Zhilalil Qu'ran as the main guide to understanding the verses of the Qur'an related to deception. Tafsir Fii Zhilalil Qur'an, a monumental work by Sayyid Qutb, has provided deep insights into various aspects of social life within the framework of Islamic teachings.

Previous studies from various journals revealed that Aneu's research (Indayanti, 2022) reviewed the approach in Tafsir Fii Zhilalil Qur'an by Sayyid Quthb, including textual, contextual, linguistic, historical, and socio-historical approaches, with a focus on literary and descriptive-interpretive aspects (Indayanti, 2022). (Roni & Anzaikhan, 2022) highlighted the concept of bai'ah in Tafsir Fii Zilalil Qur'an by Sayyid Quthb, which emphasizes loyalty to religion and state from the dimensions of monotheism and piety (Roni & Anzaikhan, 2022). Meanwhile, research (Misbahar, 2020) discusses the moral message in the story of the Prophet Yusuf from the perspective of Buya Hamka in Tafsir Al-Azhar and Sayyid Qutub in Tafsir Fii Zilalil Qur'an, with a focus on the value of truth, steadfastness and da'wah (Misbahar, 2020).

One important aspect of deception practiced by women and elites in society is how it affects the dynamics of social relations and power structures. In societies that have particular views on gender and social class, deception is often used as a tool to maintain or enhance social position and power. Through Tafsir Fii Zilalil Qur'an, we can identify behavioral patterns and strategies of deception that women and elites in society may employ in this context.

Historical and social contexts play an important role in understanding the Qur'an's view of deception. In society, there is a negative view of women as deceivers or manipulators, and the elite of society are often seen as power holders who exploit their power for personal or group interests. However, the Qur'an as a source of Islamic teachings offers a deeper and more nuanced view regarding this (Mubarokah, 2021).

In understanding the deceit of women and the elite of society in the context of the Qur'an, it is important to recognize that the Qur'an presents a complex picture of gender roles and social structures. The Qur'an not only emphasizes the equality of all human beings before God, but also places equal moral responsibility on everyone, regardless of their gender or social status.

Tafsir Fii Zilalil Qur'an by Sayyid Qutb is the center of attention in this study. This monumental work provides a deep understanding of concepts such as justice, honesty, and integrity in the context of Qur'anic verses relating to deception. Through this approach, we can explore how Islam views deceptive behavior, both carried out by women and by the elite of society, as well as how the teachings of this religion emphasize the importance of social justice and equality among all humans. This will help in exploring the deeper meaning of the Qur'anic verses related to deception.

This research is not only about identifying the verses of the Qur'an that touch on deception, but also explores the meaning contained therein, as well as its practical implications in everyday life. The phenomenon of deception carried out by women and elites in society raises various questions, including how the Qur'an describes and responds to this behavior, and how Islam views the role of gender and social class in this context.

Thus, this study has significant relevance in the social and religious context, as it not only explores new understandings of the Qur'anic verses related to deception, but also contributes to broader thinking about the role of women and elites in shaping just and sustainable social structures. Through the combination of analytical and interpretive approaches, it is hoped that this study can provide valuable contributions to our understanding of social dynamics from an Islamic perspective.

2. Method

This study uses a qualitative approach with a descriptive-analytical approach (Sidiq & Choiri, 2019). This approach was chosen because it allows researchers to conduct an in-depth analysis of the theme of fraud presented in the Qur'an, especially through the interpretation of Tafsir Fii Zilalil Qur'an by Sayyid Qutb. The descriptive approach allows researchers to describe the character and strategies of deception carried out by women and the elite of society as depicted in the text of the Qur'an. Meanwhile, an analytical approach is used to analyze the moral and social implications contained in the theme of fraud (Lestari & Vera, 2021). The research data were taken from verses of the Qur'an that are relevant to the theme of fraud, as well as interpretations of their meaning in historical, social, and cultural contexts, as explained in Tafsir Fii Zilalil Qur'an. The data collection process was carried out through a comprehensive and systematic literature study related to the theme of fraud, both from the Qur'an and its interpretations.

The data analysis technique was carried out manually, where the relevant verses of the Qur'an were studied in depth, and the interpretation and analysis were recorded. Next, these findings were studied and linked to the views outlined in Tafsir Fii Zilalil Qur'an to gain a more comprehensive

understanding. This research also refers to a hermeneutic approach to understanding the text of the Qur'an and its interpretation. This approach allows researchers to interpret texts in depth, explore implicit meanings, and relate historical contexts to contemporary contexts. Through this method, it is hoped that research can provide a deeper understanding of the theme of deception involving women and societal elites from the perspective of the Al-Qur'an and Tafsir Fii Zilalil Qur'an.

3. Results and Discussion Women's Deceit in Islam

Deception, or in Arabic known as al-makr, is a complex phenomenon that often involves the use of clever, cunning, or dishonest strategies or tactics to achieve certain goals. In the context of Islam, especially emphasized in the verses of the Qur'an, deception used in an unethical or detrimental manner is not recommended. For example, the Qur'an in Surah Ali Imran verse 54 states that although humans devise deception, Allah also devises deception, with Allah being considered the best of the interpreters of deception.

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينِ ۗ

Meaning: "And they (the disbelievers) plotted deception, then Allah retaliated against the deception. And Allah is the best avenger of deceit." (QS. Ali Imran: 54).

Tafsir Fii Zilalil Qur'an by Sayyid Qutb provides an in-depth perspective on social phenomena, including the use of deception. Qutb asserts that the practice of deception, whether by women or men, aimed at gaining personal gain or for unjust purposes, can damage social justice and disturb the balance of society. This reminds Muslims to always act honestly and avoid deceptive practices that are not in accordance with Islamic moral principles.

Understanding women's deception also emphasizes the importance of fairness, transparency, and openness in social interactions. The public is encouraged to raise awareness of the values of integrity and ethics, and to understand the consequences of using deception. In-depth education about these values is important to ensure that every individual can interact ethically and responsibly in everyday life.

The verses of the Qur'an teach that all forms of deception carried out with bad intentions or to harm other people cannot be justified in the view of Islam. Instead, Muslims are taught to act with honesty, transparency and justice in all aspects of life. As stated in Surah An-Nisa verse 135, Allah states:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ عَنِيًّا أَوْ فَحِشًّا فَإِنَّ اللَّهَ أُولَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا ۗ وَإِن تَلَوَّا أَوْ تَعَرَّضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۗ

Meaning: "O you who believe! Be upholders of justice, witnesses for Allah, even if it be against yourselves or your parents and relatives. If he (the accused) is rich or poor, then Allah knows best what is in his best interest. So do not follow your desires because you want to deviate from the truth. And if you distort (the words) or refuse to be witnesses, then know that Allah is All-Aware of what you do." (QS. An-Nisa verse 135).

This verse emphasizes the importance of justice in all things and asserts that there is no place for deceit or unfair treatment in Islam. In Sayyid Qutb's work, the interpretation of the Qur'an not only provides a complete understanding of the texts of the Qur'an, but also relates the moral and social messages contained therein to the context of modern life. Qutb highlights that in any situation, whether in personal relationships, the work environment, or in the wider social structure, the principles of honesty and integrity should be the main guidelines (Irsad et al., 2024).

Then the Qur'an also emphasizes that deception carried out to harm others or deceive with improper personal goals is an act that is not recommended. Allah SWT says in Surah Al-Baqarah verse 204, which means (Sayyid Quthb, 2004):

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهَ عَلَىٰ مَا فِي قَلْبِهِ ۖ وَهُوَ أَلَدُّ الْخِصَامِ

Meaning: "And among mankind is he whose speech about the life of this world pleases you (O Muhammad), and he bears witness to Allah regarding what is in his heart, while he is the most vehemently opposed." (QS. Al-Baqarah: 204).

The importance of this understanding in today's social and cultural context cannot be overstated. Education regarding moral and ethical values must be emphasized as an integral part of individual and societal development. This not only helps prevent the misuse of deception, but also leads to the formation of a character that is strong and responsible in interacting with other human beings (Rangkuti, 2023).

By understanding the teachings of the Qur'an and following the example taught by the Prophet Muhammad SAW, Muslims are expected to be able to create a social environment that is just, respectful, and free from immoral deceptive practices. So that education and public awareness about the dangers of deception and Islamic moral values need to be further improved. With a deep understanding of religious and ethical principles, it is hoped that Muslims can avoid deceptive practices and live a life that is blessed and beneficial to others and society at large.

Elite Society In Islam

Elites are defined as a small segment of society that often holds important positions in the political, economic, cultural, or social spheres of a society. They may include political leaders, businessmen, lawyers, prominent academics, or wealthy families with broad access to resources and opportunities. In many cases, their power and influence influence public policy, legal arrangements, and the socio-economic direction of a country.

However, the role of societal elites is not homogeneous. There is great variation in their values, goals, and impact on society as a whole. Some elites may use their power to promote social justice and the common good, while others may be more focused on maintaining or expanding their own wealth and influence. The Qur'anic perspective, as explained in Tafsir Fii Zilalil Qur'an, highlights the importance of moral integrity and social responsibility for those with power and influence (Juwita, 2018). Criticism of societal elites often includes accusations that they tend to uphold personal interests and privileges above the public interest. This can result in greater social inequality, injustice, and instability in society. In this context, the Qur'an reminds Muslims to practice justice in all things, including in the distribution of resources and political decisions.

Efforts to address inequality and elite power often involve advocating for greater transparency, accountability, and participation of the broader public in decision-making processes. This includes reforms to limit oligarchic dominance and to increase inclusiveness and equality of access to opportunities and resources.

Elites in society also have the advantage of access to mass media and other communication channels, which allows them to influence public opinion and narratives that support their interests. This power can be used to strengthen elite positions and advantages in society, as well as to influence election outcomes, public policy, and overall political culture.

However, no power lasts forever. Political, social, and economic changes can substantially alter the dynamics of elite power and influence. These changes can present challenges for elites to adapt to the demands of a society that increasingly demands transparency, accountability, and inclusiveness.

From an Islamic perspective, the Qur'an provides various instructions and guidelines regarding various aspects of social life, including regarding the elite of society. The following are

several verses from the Qur'an that are relevant to the theme of elite society, seen from the perspective of Sayyid Qutb's Tafsir Fii Zilalil Qur'an:

﴿يَبْنِيْ اَدَمَ خُدُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ؕ﴾

Meaning: "O children and grandchildren of Adam! Wear your nice clothes every time you (enter) the mosque, eat and drink, but don't overdo it. Indeed, Allah does not like people who exaggerate." (QS. Al-A'raf:31).

This verse shows the importance of modesty in dress and behavior, even for those who may have advantages or high social status. This modesty is a value that is encouraged in Islam for all, including the elite of society.

﴿اِنَّ قَارُوْنَ كَانَ مِنْ قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ وَاَتَيْنَهُ مِنَ الْكُنُوْزِ مَا اِنَّ مَفَاتِحَ الْغُيُوْبِ اُولَى الْفُوْرَةِ اِذْ قَالَ لَهٗ قَوْمُهٗ لَا تَفْرَحْ اِنَّ اللّٰهَ لَا يُحِبُّ الْفَرِحِيْنَ﴾

Meaning: "Indeed, Karun was among the people of Musa, but he treated them unjustly, and We have bestowed upon him a treasury whose keys were truly heavy for a number of strong men to bear. (Remember) when his people said to him, Do not be too proud. Indeed, Allah does not like people who boast." (QS. Al-Qasas: 76).

This verse reflects criticism of the elite of society who use their power and wealth to oppress and exceed limits, which is not in accordance with Islamic values.

﴿اِنَّا اَنْزَلْنَا التَّوْرَةَ فِيْهَا هُدًى وَنُوْرٌ يَّحْكُمُ بِهَا النَّبِيُّوْنَ الَّذِيْنَ اَسْلَمُوْا لِلَّذِيْنَ هَادُوْا وَالرَّسُوْلُوْنَ وَالْاَحْبَابُ بِمَا اسْتَحْفُظُوْا مِنْ كِتَابِ اللّٰهِ وَكَانُوْا عَلَيْهِ شُهَدَآءَ فَلَا تَحْشَوْا النَّاسَ وَاحْشَوْا اللّٰهَ وَلَا تَسْتُرُوْا بِاٰيٰتِيْ تَمَنَّا فَلِيْلًا وَمَنْ لَّمْ يَحْكَمْ بِمَا اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الْكٰفِرُوْنَ﴾

Meaning: "Indeed, We have sent down the Book of the Torah; in it (there is) guidance and light. With this book, the prophets who submitted to Allah gave judgment on the matters of the Jews, as did their scholars and priests, because they were commanded to keep Allah's books and they were witnesses to them. Therefore do not be afraid of people, (but) fear Me. And do not sell My verses cheaply. Whoever does not decide with what Allah has sent down, then they are the disbelievers." (QS. Al-Ma'idah: 44).

In order to ensure that the interests of the wider community are fairly considered, it is important for the community to critique and evaluate the role and power of the elite. A deep understanding of Islamic moral values, as taught in the Qur'an and its interpretations, helps in directing the role of the elite towards social justice and the common good. Thus, efforts to promote justice, integrity, and greater public participation are expected to result in a more just and equitable society for all individuals.

Tafsir Fi Zilalil Quran by Sayyid Qutb

Sayyid Qutb's Tafsir Fii Zilalil Qur'an is a monumental work in the modern tafsir tradition that presents an in-depth approach to the verses of the Qur'an that are relevant to today. In the context of deception against women and the elite of society, Qutb offers a rich view of Islamic values, namely morality, justice and respect for prevailing social values.

In Sayyid Qutb's interpretation, the Qur'an is emphasized as the main guideline that teaches honesty and integrity in all aspects of life. One example that is often cited by Qutb is the story of the Prophet Yusuf AS, which is contained in Surah Yusuf (12th Surah, verses 23-29) (Qutb, 2004).

This story provides in-depth lessons about morals, honesty and justice in social interactions, including in the context of deception perpetrated against women or anyone (Pakiding, 2023).

وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْت لَكَ قَالَّ مَعَادُ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

Meaning: "And the woman (Zulaikha) in whose house Yusuf lived tempted Yusuf to submit himself (to her) and she closed the doors, saying: "Come here." Yusuf said: "I seek refuge in Allah, indeed my master has treated me well." Indeed, unjust people will not be lucky." (QS. Yusuf: 23).

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ

Meaning: "Indeed, she intended (to do this) with Yusuf, and Yusuf intended (to do it too) with her if he had not seen the sign (from) his Lord. That was so that We might turn away from him evil and abomination. Indeed, Yusuf was including Our chosen servants." (QS. Yusuf: 24).

وَاسْتَنْبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا الْأَبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ

Meaning: And both of them raced towards the door and the woman pulled Yusuf's robe from behind until it was torn and both of them found the woman's husband at the door. The woman said: "What is the recompense for a man who intends to commit adultery with your wife, other than imprisonment? or (punished) with a painful punishment?" (QS. Yusuf: 25).

قَالَ هِيَ رَاوَدْتَنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ

Meaning: "Yusuf said: "She tempted me to submit myself (to her)", and a witness from the woman's family testified: "If his robe is torn from the front, then the woman is telling the truth and Yusuf is one of the liars." (QS. Yusuf: 26) (Misbahar, 2020).

وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ

Meaning: "And if his robe is torn at the back, then she is a liar, and Yusuf is one of the truthful." (QS. Yusuf: 27).

فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ

Meaning: So when the woman's husband saw that Yusuf's robe was torn at the back, he said: "Indeed (the incident) is one of your deceptions, indeed your deception is great." (QS. Yusuf: 28).

يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ

Meaning: (O) Yusuf: "Turn away from this, and (you, my wife) ask forgiveness for your sin, because you are truly one of those who do wrong." (QS. Yusuf: 29).

In his interpretation, Qutb emphasized that the story of Prophet Yusuf illustrates the importance of honesty and the strength of faith in facing temptations and deceit in everyday life. For Qutb, Prophet Yusuf's rejection of the woman's seduction shows that in Islam, truth and justice must be upheld even in the face of pressure or temptation from anyone, including in interactions between women and men (Nurazizah et al., 2022).

Qutb also highlighted that the use of cunning or dishonest strategies to achieve personal goals or certain interests is an act that is contrary to the moral principles of Islam which places truth as the main value. Moral integrity and honesty are pillars in building a just and harmonious society in accordance with the teachings of the Qur'an and Sunnah.

In his interpretation, Qutb quotes verses from the Qur'an that emphasize the importance of honesty in communicating and interacting with fellow human beings. For example, the verse emphasizes that Allah SWT does not like people who cheat or deceive in religious, social, or economic matters (Al-Baqarah: 188). This reflects the Islamic view that rejects all forms of manipulation or deception, including in the context of elite society or deception by women.

وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْخِلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ۗ

Meaning: "And do not let some of you consume the property of others among you in a false way and (do not) bring (the affairs of) that property to the judge, so that you can consume part of the property of others by (doing) sin. , even though you know." (QS. Al-Baqarah: 188).

Qutb also taught that leaders or elites of society, who have great power and influence in society, have great moral responsibilities. They must act transparently, fairly and with integrity in their decision-making and actions. The use of deception to maintain or expand personal power, according to Qutb, is a behavior that is prohibited in Islam because it is detrimental to society as a whole.

In his analysis, Qutb may also highlight that deception of women or elites of society is often the cause of social injustice and economic inequality. For example, elites of society who use their wealth and power to manipulate markets or public policies can lead to greater inequality in society. This is contrary to the goal of Islam to build a just and fair society for all individuals regardless of their social or economic status (Roni & Anzaikhan, 2022).

From the perspective of the interpretation of the Qur'an by Tafsir Fii Zilalil Qur'an, Qutb may also underline the importance of moral and spiritual education in Islamic society. This education should prioritize values such as honesty, integrity, and social responsibility as a foundation for individuals, including women and the elite of society, to contribute positively to building a better society (Anggara et al., 2023).

In addition, Qutb may have highlighted that women in Islam have a vital role in building a moral and just society. They should not use deceit or cunning strategies to achieve personal goals, but should act in accordance with Islamic values that emphasize equality, justice, and respect between people.

Thus, Sayyid Qutb's "Tafsir Fii Zilalil Qur'an" provides an in-depth and comprehensive view of how Islam views the problem of fraud against women and the elite of society. Qutb emphasized that the teachings of the Koran and Islamic values teach its followers to live a moral and ethical life, by rejecting all forms of manipulation or deception in social, political and economic interactions. Therefore, its interpretation provides strong guidance for Muslims, including women and society's elite, to live according to religious teachings and contribute positively to the development of a just and harmonious society.

4. Conclusion

Honesty and Integrity in Islam: The Qur'an firmly teaches the importance of honesty and integrity in all aspects of life. Deceit, whether by women or the elite of society, is a behavior that is contrary to religious values that place truth and justice as the main principles. Stories in the Qur'an: Stories such as the story of Prophet Yusuf show how deceit and temptation can be faced with the strength of faith and honesty. Prophet Yusuf refused to engage in deceit even when faced with great temptation, asserting that adhering to moral principles is more important than fulfilling personal desires.

Tafsir Fii Zhilalil Quran: Sayyid Qutb in his tafsir emphasizes that deception and manipulation to achieve personal goals or certain interests are behaviors that are not recommended in Islam. Qutb highlights the importance of justice, transparency, and integrity in actions and decisions, especially for leaders and elites of society who have great influence in society. Educational and Awareness Approach: Islam teaches the need for moral education and awareness of the consequences of deceitful actions. This includes education about values such as honesty, justice, and mutual respect for individual rights. Just and Harmonious Society: In Islam, building a just and harmonious society requires respect for high moral and ethical values. Deception can threaten social stability and exacerbate injustice if left unchecked. Thus, this review emphasizes that Islam calls for avoiding deception and promoting integrity in all social interactions. The deception of women and elites of society should be seen as an opportunity to remind ourselves of the values espoused in the Islamic religion, which places honesty and justice as the main foundations in building a just and harmonious society.

5. References

- Anggara, DRA, Asshiddiqii, SH, Ridho, MMA, & Muhammad, HN (2023). The Meaning of Al-Qamish in the Story of the Prophet Yusuf in the Koran (Thematic Study: Surah Yusuf). *Journal of Al-Qur'an Science and Tafsir* , 1 (1). <https://www.jurnal.stiq-almultazam.ac.id/index.php/muhafidz/article/view/66>
- Indayanti, AN (2022). Implementation of Sources, Approaches, Characteristics and Rules of Interpretation of Sayyid Quthb's Work in the Book of Tafsir Fi Zhilalil Qur'an Volume 3. ... -*Tadabbur: Journal of Al-Qur'an Science and ...* , 7 (2), 293 and 297. <https://doi.org/10.30868/at.v7i0>
- Irsad, M., Mustaqim, A., & Qudsy, S. Z. (2024). Paradigm Shifts in Gender Narratives of Tafsir al-Ibriz through Oral Exegesis on YouTube. *Journal of the Study of the Sciences of the Qur'an and Hadith* , 25 (1), 141–160. <https://doi.org/10.14421/qh.v25i1.5416>
- Juwita, DR (2018). Islamic Law's View of Career Women. *El-Wasathiya: Journal of Religious Studies* , 6 (2), 4.
- Lestari, M., & Vera, S. (2021). Methodology of Tafsir Fi Zhilal al-Qur'an Sayyid Qutb. *Journal of Faith and Spirituality* , 1 (1), 51.
- Misbahar. (2020). *Moral Message in the Story of the Prophet Yusuf: A Study of the Interpretation of Buya Hamka and Sayyid Qutub* [UIN Syarif Hidayatullah Jakarta]. <http://repository.uinjkt.ac.id/dspace/handle/123456789/52655>
- Mubarokah, L. (2021). Women in Islam. *Journal of Islamic Studies and Humanities* , 6 (1), 23–31. <https://doi.org/10.21580/jish.v6i1.7378>

- Nurazizah, A., Hartanto, B., & Qomariyah, W. (2022). *A Million Loves A Million Loves* (WA Safitri (ed.)). Bhuana Popular Science. [https://books.google.com/books?hl=id&lr=&id=fdGIEAAQBAJ&oi=fnd&pg=PP1&dq=Ayu+Nurazizah,+Bayu+Hartanto,+and+Wawat+Qomariyah.+\(2022\).+A+Million+Loves+A+Million+Cita.+Jakarta:+Bhuana+Popular+Science.&ots=5ezGshxssV&sig=GgCmz1z-d0hqB_eAp41sICdT9V0](https://books.google.com/books?hl=id&lr=&id=fdGIEAAQBAJ&oi=fnd&pg=PP1&dq=Ayu+Nurazizah,+Bayu+Hartanto,+and+Wawat+Qomariyah.+(2022).+A+Million+Loves+A+Million+Cita.+Jakarta:+Bhuana+Popular+Science.&ots=5ezGshxssV&sig=GgCmz1z-d0hqB_eAp41sICdT9V0)
- Pakiding, S. (2023). Joseph's Trials in Potiphar's House: A Cross-Textual Reading of Genesis. *Journal of Contextual Theology*, 2 (2), 1–19. <https://journals.ukitoraja.ac.id/index.php/sangulele/article/view/2080>
- Quthb, S. (2004). *Tafsir Fi Zhilalil Quran Under the Shade of the Qur'an Volume I*.
- Rangkuti, BW (2023). *Management of Educational Relations of Love from Hamka's Perspective in Al-Azhar Interpretation*. PTIQ University, Jakarta.
- Roni, M., & Anzaikhan, M. (2022). The Concept of Sayyid Quthb's Thought on Bai'ah: An Analytical Study of Tafsir Fi Zilalil Qur'an. *AL QUDS: Journal of Quran and Hadith Studies*, 6 (1), 61. <https://doi.org/10.29240/alquds.v6i1.3182>
- Sidiq, U., & Choiri, MM (2019). Qualitative Research Methods in Education. In *Journal of Chemical Information and Modeling* (Vol. 53, Issue 9). [http://repository.iainponorogo.ac.id/484/1/Metode Penelitian Qualitatif Di Lapangan Pendidikan.pdf](http://repository.iainponorogo.ac.id/484/1/Metode%20Penelitian%20Qualitatif%20Di%20Lapangan%20Pendidikan.pdf)