

**THE INTERPRETATION ON CORRUPTION  
ACCORDING TO INDONESIAN EXEGETES  
(AN ANALYTICAL STUDY ON TAFSIR MARAH  
LABID, TAFSIR AN-NUR, AND TAFSIR AL-AZHAR)**



**THESIS**

Submitted to Ushuluddin Faculty in Partial Fulfillment of The  
Requirement for The Degree of S-1 of Islamic Theology on  
Tafsir and Hadist Department

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WALISONGO  
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2014**

## ADVISOR APPROVAL

THE INTERPRETATION ON CORRUPTION ACCORDING TO  
INDONESIAN EXEGETES  
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AN-NŪR, AND TAFSIR AL-AZHAR)



THESIS

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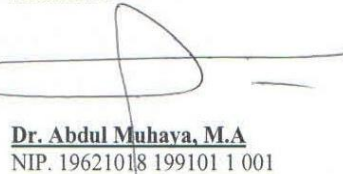
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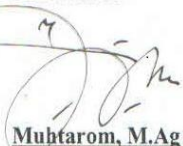
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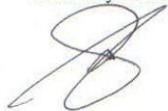
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## **A THESIS STATEMENT**

I certify that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

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## MOTTO

لعنة الله على الراشي والمرتشى

“Allah has cursed the briber and the bribe recipients”

## DEDICATION

The thesis is dedicated to:

- ❖ My dear parents; Shofwan Ilyas and Suliyah, love and respect are always for you. Thank you for the valuable efforts and contributions in making my education success.
- ❖ My beloved sisters and brother; Retnaning Diah, Candra Hardiansyah, Siska Amelia Cahyani. Keep on your study.
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- ❖ Mushola Nurul Huda's guardians: Heri, Zaim, Misbah. Mushola Nurul Iman's guardians: Mas Aziz, Ari, Mufid.
- ❖ A big family of FUPK, it is an honor to be part of you.
- ❖ All of my friends thanks for lovely friendship.
- ❖ My idol since childhood, Siti Nurhaliza.
- ❖ My love that supporting my life

## PREFACE

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Semarang, November 14, 2014

The Writer

Bagus Irawan

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## TRANSLITERATION

### VOWEL LETTERS

ā	a long spelling
i	i long spelling
ū	u long spelling

ARABIC LETTER	WRITTEN	NAME
ا	No symbol	Alif
ب	B	ba
ت	T	ta
ث	ṣ	ṣa
ج	J	jim
ح	ḥ	ḥa
خ	Kh	kha
د	D	dal
ذ	ẓ	ẓal
ر	R	ra
ز	Z	zai
س	S	sin
ش	Sy	syin
ص	ṣ	ṣad
ض	ḍ	ḍad
ط	ṭ	ṭa
ظ	ẓ	ẓa
ع	‘	‘ain
غ	G	gain
ف	F	fa
ق	Q	qaf

ك	K	kaf
ل	L	lam
م	M	mim
ن	N	nun
و	W	wau
هـ	H	ha
ي	Y	ya

\*The whole of the Qur'an verses and its translation in this thesis is taken from Edip Yuksel, et. al., *Quran A Reformist Translation*. USA: Brainbow Press, 2007

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## ABSTRACT

Indonesia as the largest Muslim country in the world has an acute corruption culture. That is an irony, because Islam always teaches an attitude to be trusted. Corruption is the act of sin which is in contrary with the principles of justice, accountability, and responsibility. Furthermore, the content of the Qur'an presents the variety of moral pressure that must be implemented by humans. Sometimes it is pressured on the rules of God, who that violates will receive punishment. The pressure is necessary in order to the life will be going well. One of the moral pressures in the Qur'an is the prohibition of corruption. Corruption is the practice of consuming someone's treasure in a false way, and cooperation in the abuse of power or authority for personal benefits, families, and groups.

It has stimulated experts in Indonesia to examine the solution, including the expert of *mufasir*, which is in this research will explore the evolution of corruption interpretation according to Indonesian exegetes. Therefore, interpreting the corruption absolutely means criticizing the policies and models of government. The differences in interpreting the verses that indicate the corruption crime becomes genuineness. It can be seen as the variety answer from Indonesian exegetes tended to represent the dominant intellectual and sosio-cultural trends of their time. This study will research the interpretation on corruption according to Indonesian exegetes. The exegetes of this study are: the first, Syaikh Muhammad Nawawi al-Bantani with his monumental work *Tafsir al-Muntir* which represents Indonesian classical exegetes. The second, Teungku Muhammad Hasbi Ash Shiddieqy with *Tafsir an-Nur* which represents the modern era and moderate pattern. And the third, Abdul Malik Abdul Karim Amrullah (Hamka) as the author of *Tafsir al-Azhar* which represents the modern era and progressive pattern.



Based on the background, the researcher is interested to do research to know the forms of corruption, the punishment for the corruptor, and to know the factors which differentiate the interpretation of corruption according to Indonesian exegetes. To answer the research question, the researcher uses library research with an analytical study. The form of corruption which the researcher classified here includes: taking others people's property (*Sariqah*, *Gaşab* and *al-Akl al-Bařil*), betrayal on mandate and misuse of power (*ad-Dallaw*, *Khiyānat* and *al-Akl as-Suřt*), embezzlement of state property (*Gulūl*), has a big impact (*řirabah* and *Fasad*). The punishment for corruptors in the world, starting from the lightest is expelled or exiled or imprisoned; cutting off the hand; cutting off the hand and feet in crossed; death penalty; death penalty and cross. While, The corruptor will be responsible for the property taken. In the judgment day, the proceeds of corruption will be a witness to his crimes. The corruptor will get the doom and torture in accordance with the proceed of crimes. Then the process of the evolution of interpretation on the verses of corruption elements could be analyzed from at least three factors that forming the evolution, namely: socio-cultural factors, intellectual factors, and political factors.

## **Abstrak**

Indonesia sebagai negara muslim terbesar di dunia memiliki budaya korupsi akut. Hal ini menjadi sebuah ironi, karena Islam mengajarkan prinsip kejujuran. Korupsi adalah tindakan dosa yang bertentangan dengan prinsip-prinsip keadilan, akuntabilitas, dan tanggung jawab. Al-Qur'an menyajikan berbagai tekanan moral yang harus dilaksanakan oleh manusia. Tekanan tersebut berlaku pada aturan Allah, bagi yang melanggar akan menerima hukuman. Tekanan ini dibutuhkan agar kehidupan berjalan dengan baik. Salah satu tekanan moral dalam Al-Qur'an adalah larangan korupsi. Korupsi adalah praktek mengonsumsi harta seseorang dengan cara yang salah, dan kerjasama dalam penyalahgunaan kekuasaan atau kewenangan untuk keuntungan pribadi, keluarga, dan kelompok.

Fenomena korupsi ini telah mendorong para ahli di Indonesia untuk meneliti ihwal solusi pemberantasannya, termasuk para ahli dalam bidang tafsir al-Qur'an. Tak bisa dimungkiri kerja tafsir yang tak terlepas dengan konteks yang melingkupinya, maka menafsirkan korupsi berarti mengkritik kebijakan dan model pemerintahan. Sehingga, perbedaan dalam menafsirkan ayat-ayat tindak pidana korupsi menjadi keniscayaan. Hal ini dapat dilihat penafsiran berbagai mufasir Indonesia cenderung mewakili tren intelektual dan sosio-budaya sesuai masanya masing-masing. Penelitian ini akan meneliti penafsiran tentang korupsi menurut mufasir Indonesia. Para mufasir yang dijadikan obyek kajian dalam penelitian ini adalah: pertama, Syaikh Muhammad Nawawi al-Bantani dengan karya monumentalnya Tafsir al-Munir yang mewakili mufasir klasik Indonesia. Kedua, Teungku Muhammad Hasbi Ash

Shiddieqy dengan Tafsir An-Nur yang mewakili era modern dan corak moderat. Ketiga, Abdul Malik Abdul Karim Amrullah (Hamka) dengan Tafsir al-Azhar yang mewakili era modern dan pola progresif.

Berdasarkan latar belakang, peneliti tertarik untuk melakukan penelitian untuk mengetahui bentuk korupsi, hukuman bagi koruptor, dan untuk mengetahui faktor-faktor yang membedakan penafsiran korupsi menurut mufasir Indonesia. Untuk menjawab pertanyaan penelitian, peneliti menggunakan penelitian kepustakaan dengan studi analitik. Bentuk korupsi yang peneliti diklasifikasikan di sini meliputi: mengambil milik orang lain (*Sariqah*, *Gasab* dan *al-Akl al-Baṭil*), pengkhianatan mandat dan penyalahgunaan kekuasaan (*ad-Dallaw*, *Khiyānat* dan *al-Akl as-Suḥt*), penggelapan harta milik negara (*Gulūl*), memiliki dampak besar (*Hirabah* dan *Fasad*). Hukuman bagi koruptor di dunia, mulai dari yang paling ringan adalah diusir atau diasingkan atau dipenjarakan; potong tangan; potong tangan dan kaki secara bersilangan; hukuman mati; hukuman mati dan salib. Sementara, koruptor dihukum sesuai besaran harta yang diambil. Pada hari kiamat, hasil korupsi akan menjadi saksi kejahatannya. Koruptor akan mendapatkan malapetaka dan penyiksaan sesuai porsi kejahatannya. Selanjutnya, perbedaan penafsiran korupsi dapat dianalisis dari setidaknya tiga faktor yang membentuknya, yaitu: faktor sosial budaya, faktor intelektual, dan faktor-faktor politik.