

Political Philosophy of Prophet Yusuf in Qur'an: A Multi-Disciplinary Approach

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Abstract. The narrative around the prophet Yusuf is widely regarded as the preeminent story due to its wealth of life teachings, including those pertinent to politics. It is noteworthy that an apostle who ascends to a position of authority in a powerful nation does so from a subordinate position rife with restrictions and capable of involvement in political affairs with the nuwuh attributes associated with such a post. In the range of non-ideal politics today, it is imperative to delve into the prophet Yusuf's political dimensions to provide a valuable resource for political scholars and professionals. The life narrative of the prophet Yusuf and the social dimensions that encompass it are inseparable; thus, this investigation will encompass, to the necessary extent, a variety of disciplines, including tafseer, law, social sciences, psychology, history, economics, management, epistemology, and political philosophy, which is the most prominent. Consequently, the objective of this paper is to expound upon the prophet Yusuf's political theory as elucidated in Surat Yusuf via the lens of multiple academic disciplines. This research is a literature review in which qualitative content analysis is utilized to analyze the data. The results of this study are: Initially, the prophet Yusuf's political career encountered obstacles at the level of family, community, and the center of state. Secondly, the prophet Yusuf's integrity and dedication to the truth, as well as his political acumen, knowledge, and wisdom (God). Furthermore, the stability of a nation is ensured by economic resilience and legal fairness.

Keywords: political philosophy; prophet Yusuf; legal justice; economic resilience.

Introduction

The narrative surrounding the prophet Yusuf, often regarded as the finest story (*absalan qhasash*), imparts numerous teachings (*ibrab*) to its readers.¹ This is one of the rationales why the Qur'an comprises a multitude of ancient stories.² As written in the tafsir *Lathoiful Isyarah* by Imam al-Qusyairi who translates the word "*absalan qhasash*" specifically refers to the story of the prophet Yusuf *alaibi salam*.³ Al-Qusyairi defines *absalan qhasash* as (1) containing perfect obedience, whether in the palace (pleasure) or prison (trial); (2) encompassing mutual love (family, master-servant); (3) encompassing forgiveness (Yusuf against his brothers); (4) encompassing Yusuf's repudiation of impiety towards women (self-management).⁴ Meanwhile, al-Baghawi in *Ihyai Turost* mentions that the story of the prophet Yusuf is said to be the best story because there is *ibrab* (lesson), wisdom, and its benefits, which benefit the world and religion, include the facts and events of an empire,

¹ Abd Haris, "Kajian Kisah-Kisah Dalam Al-Qur'an (Tinjauan Historis Dalam Memahami Al-Qur'an)," *Al-Ulum: Jurnal Penelitian Dan Pemikiran Ke Islaman* 5, no. 1 (2018): 66, <https://doi.org/10.31102/alulum.5.1.2018.59-71>.

² Muh Anshori, "Pengaruh Kisah-Kisah Al-Qur'an Dalam Aktivitas Pendidikan," *Dirasab* 3, no. 2 (2020): 158–59, stai-binamadani.e-journal.id/jurdir.

³ Abdul Karim Al-Qusyairi, *Lathoiful Isyarah*, vol. 2 (Mesir: Haiah Misriyah, n.d.), 167.

⁴ Al-Qusyairi, *Lathoiful Isyarah*.

monarchs and slaves, patience, scholarship, women, and the subjugation of foes, among other.⁵ More precisely, *Gharaibi Tafsir wa Ajaib Ta'wil* states that it is said to be the best story because it tells the story between (1) the one who lies and the one who is lied to, (2) the witness and the accused, (3) the infatuated (love) with the one who is loved, (4) the arrest and liberation, (5) the prison and the palace, (6) the king and the people.⁶ Based on this analysis, it may be inferred that the narrative of Yusuf imparts valuable insights into several facets of existence, including the political sphere. The present study will center its discussion on this subject.

Besides, there have been many studies on the story of the prophet Yusuf. This statement is evidenced by the study conducted by Hamsa on the story of Yusuf in terms of character and characterization;⁷ and in another work with Muhammad Irwan and Abd Rahman Fasih, they wrote a study of the prophet Yusuf from the perspective of modern language literature.⁸ Still from an language approach, Muhammad Hanif wrote about the stylistics of the story of Yusuf.⁹ While the study of the story of the prophet Yusuf conducted from the educational side includes studies; Musdianti and Pasir;¹⁰ and Arifin.¹¹ Besit and Agus Kharir looked at the side of patience in the story of the prophet Yusuf.¹² Purnama and Sopian conducted an intertextual study of the story of the prophet Yusuf in the Qur'an and the Bible. While from the political side Abu Nizar Assahab examines the surah Yusuf; which specifically examines the interpretation of Sayyid Qutb's *Fi Zhilalil Qur'an*;¹³ and Paisal who focuses on the political side of the prophet Yusuf's economy; which also examines Sayyid Qutub's *Fi Zhilalil Quran* interpretation.¹⁴ The last two studies are the closest studies to this study, but there are some differences (novelty), namely this study will focus on the political philosophy of the prophet Yusuf; and the discussion will not only use one work of interpretation as the previous study. in addition, several disciplines will be used - with their respective levels - in this study such as interpretation, history, management, economics, epistemology law and the most dominant is political philosophy. That way, the purpose of writing this article is to elaborate on the political philosophy of the prophet Yusuf contained in Surah Yusuf with a multidisciplinary approach.

This study is a literature review.¹⁵ The sources of data will be gathered from a variety of publications, including journals, books of interpretation, and reports on the outcomes of investigations. In contrast, data analysis methodologies employ qualitative content analysis, in

⁵ Abu Muhammad Husein Ibn Mas'ud Al-Baghawi, *Maalimu Tanzil Fi Tafsir Al Qur'an* (Daar Thayibah, 1997).

⁶ Muhammad ibn Hamzah al-Kirmani, *Ghoroibi Tafsir Wa Ajaibit Ta'wil* (Beirut: Daar Nasr, n.d.).

⁷ Hamsa, "Analisis Tokoh Dan Penokohan Kisah Nabi Yusuf a.S. Dalam Al-Qur'an Melalui Pendekatan Kesusastraan Intrisik," *Istqra'* V, no. 2 (2018).

⁸ Hamsa, Abd.Rahman Fasih, and MUhammad Irwan, *Kajian Kesustraan Modern Kisab Nabi Yusuf A.S* (Parepare: IAIN Parepare Nusantare Press, 2019).

⁹ Muhammad Hanif, "Kisah Nabi Yusuf Dalam Al-Qur'an; Kajian Stilistika Alquran Surah Yusuf," *Al-Afidah* 2, no. 2 (2018): 1–27.

¹⁰ Rita Musdianti and Supriyanto Pasir, "Character Education Values in the Story of Prophet" (Yogyakarta: dspace.ui.iac.id, 2021), <https://dspace.uui.ac.id/bitstream/handle/123456789/12512/JURNAL.pdf?sequence=1&isAllowed=y>.

¹¹ Mohamad Zaenal Arifin, "Pendidikan Moral Dalam Kisah Yusuf AS," *Kordinat* xv, no. 1 (2016): 117–34.

¹² Besid and Agus Kharir, "Kesabaran Dalam Kisah Nabi Yusuf A.S (Studi Atas Penafsiran M. Quraish Shihab Dalam Tafsir Al- Misbah)," *Jurnal Al- 15*, no. 1 (2021): 59–70.

¹³ M. Abu Nizar Assahab, "Nilai Politik Pada Surat Yusuf: Kajian Tafsir Fi Zilal Al Quran Karya Sayyid Quthb," *Tesis* (UIN Sunana Ampel, 2018).

¹⁴ Paisal, "Strategi Politik Ekonomi Islam (Analisis Qashash Pada Surat Yusuf Dalam Tafsir Fi Zhilal AlQur'an)," *UIN Sultan Syarif Kasim Riau* (UIN Sultan Syarif Kasim, 2020), <http://www.jurnal.uinsu.ac.id/index.php/humanfalah/article/view/147>.

¹⁵ Kaelan, *Metode Penelitian Kualitatif Bidang Filsafat* (Yogyakarta: Paradigma, 2005).

which the identified text is qualitatively interpreted by the reviewer.¹⁶ Additionally, a comparative analysis will be performed to identify commonalities among some essential components.¹⁷

Discussion

Political Philosophy: A Brief Literature

Before engaging in a discourse on political philosophy, it is important to acquire a fundamental comprehension of two pivotal concepts: politics and philosophy. The first is philosophy. The word philosophy comes from the word "philo-sophia" (Greek), or philosophy (English) which means "loving wisdom".¹⁸ While in Arabic it is called by the term "philosophy", which is usually translated as "love of wisdom".¹⁹ Pythagoras defined philosophy as "the love of wisdom".²⁰ According to him, the man with the highest value is a lover of wisdom, while what is meant by wisdom is the activity of contemplating God.²¹ Pythagoras himself considered the real wisdom to belong to God alone; Socrates understood that philosophy is a reflective self-review or contemplation of the principles of the just and happy life; Plato asserted that philosophers are lovers of the vision of the truth;²² one side of the meaning of worldview al Attas.²³ Al-Farabi (870-950 AD) suggested that philosophy is the science of nature and what its true nature is.²⁴ It can be deduced from the preceding explanation that philosophy constitutes a reflective understanding of wisdom derived from the truth of reality.

The second, the term "politics" originates from the Greek word "polis," denoting a city-state.²⁵ Which refers to the Roman city-state where its inhabitants interacted with each other to achieve prosperity.²⁶ Andrew Heywood put forward at least 4 assumptions when the word "politics" is spoken, namely; (1) politics as the art of government, (2) politics as public relations, (3) politics as compromise, (4) politics as power.²⁷ It appears that the underlying principle is that politics is a social interaction involving individuals in leadership positions and those who are led.

When analyzed through the lens of the definitions of philosophy and politics, political philosophy can be seen as a contemplative knowledge of the political world.²⁸ Political philosophy is not interested in empirical political science but tries to reflect on the values of truth in politics.²⁹ Amid an era where the understanding and practice of dirty politics is real;³⁰ then it is fitting that

¹⁶ Michael Bloor and Fiona Wood, *Keyword in Qualitative Method* (London: SAGE Publications, 2006).

¹⁷ Barney G. Glaser and Anselm L, *The Discovery of Grounded Theory Strategies for Qualitative Research* (New Brunswick (U.S.A.) and London (U.K.): Aldine Transaction, n.d.).

¹⁸ Rapar, JH, *Pengantar Filsafat* (Yogyakarta: Kanisius, 1996), 11.

¹⁹ Russell, B, *Sejarah Filsafat Barat, Kaitannya Dengan Kondisi Sosio-Politik Zaman Kuno Sampai Sekarang* (Yogyakarta: Pustaka Pelajar, 2007), 519.

²⁰ Lorens Bagus, *Kamus Filsafat*, 4th ed. (Jakarta: Gramedia Pustaka Utama, 2005), 242.

²¹ Muzairi, *Filsafat Umum* (Yogyakarta: Teras, 2009), 16.

²² Muzairi, 16.

²³ Al attas mendefinisikan worldview sebagai the vision of reality and truth lihat: Syed Muhammad Naquib Al-Attas, *Prolegomena to the Metaphysics of Islam* (Kuala Lumpur: ISTAC, 1995), 2.

²⁴ Hasbullah Bakry, *Sistematik Filsafat* (Jakarta: Wijaya, 1981), 9.

²⁵ Muslim Mufti, *Teori-Teori Politik*, 2nd ed. (Bandung: Pustaka Setia, 2019), 17, http://digilib.uinsgd.ac.id/34226/1/muslim_mufti_teor-teori_politik.pdf.

²⁶ Nely Rohmatillah, "Distorsi Moral Bangsa Sebagai Implikasi Money Politik," *Qiema* 4, no. 2 (2018): 181, <http://ejournal.kopertais4.or.id/pantura/index.php/qiema/article/view/3373>.

²⁷ Andrew Heywood, *Politics and Edition* (New York: Mc Milan, 2002), 7–12.

²⁸ Ali Imron, "Filsafat Politik Hukum Pidana," *Jurnal Pemikiran Keislaman* 25, no. 2 (2014): 226, <https://doi.org/10.33367/tribakti.v25i2.179>.

²⁹ Otto Gusti Madung, *Filsafat Politik: Negara Dalam Bentangan Diskursus Filosofis* (Seminar Tinggi Ledalero, 2013), vi.

³⁰ Prihatin Dwi Santoro, "Etika Dan Kejujuran Dalam Berpolitik," *Politika* 4, no. 2 (2013): 15.

Thomas Wall asks the question '*What is the best society?*'³¹ Political philosophy reflects a political order at its best. Then, political philosophy has an area of exploration regarding logical and radical reasoning regarding political values.³² In other words, political philosophy is a branch of philosophy that studies themes such as freedom, justice, property rights, rights, law, government, and the enforcement of law by authority.³³ By applying Ibn Taymiyah's notion of *siyasah al-shariyah* in parallel, two significant values—namely justice and the satisfaction of trust—could encompass these diverse issues. The first includes the distribution of justice through the judiciary or law enforcement. The second relates to ensuring the freedom and rights of individuals, as well as their welfare and prosperity on a national, domestic, and even international scale. Hence, it may be inferred that the two fundamental tenets of political philosophy—ensuring justice and fostering trust—are effectively put into practice.

Political Career of the Prophet Yusuf

By perusing Yusuf's letter, one can discern the turbulent nature of his political career: from a position of prominence preceding his father to being thrown into a well, sold into slavery, admitted to palaces and prisons, and ultimately ascending to the rank of high minister in the preeminent civilization of his time.³⁴ To foster discourse, Yusuf's political trajectory may be categorized into three stages according to the degree of political influence in which Yusuf is situated: familial (one offspring), communal (many households, Malik's domicile), and state.³⁵ The following is the review:

In the initial phase, if politics is interpreted broadly, namely placing a person in a social position, then in Ya'qub's family politics, Yusuf occupied a high position, especially after he told his dream to his father Ya'qub a.s.³⁶ This position of always receiving excessive support and affection made Yusuf's brothers (10 of his older brothers) become his opposition. This means that Yusuf's position and the treatment of his father Ya'qub - which was considered unfair - in the family were politically opposed by his 10 brothers; resulting in calls to oust Yusuf's position.³⁷ The method being thought of was to kill or throw away Yusuf.³⁸

In verses 8-10, the circumstances surrounding the attempted overthrow of Yusuf are described in detail. In Tafsir al Kasyaf it is stated that this attempt was initiated by Syam'un (Simeon) to kill Yusuf so that their father's love would be shed on them, and after that, they would repent.³⁹ This opinion was enough to influence his other brothers, only Lewi refused to kill him but threw him into a well so that Yusuf could be rescued by travelers.⁴⁰ Then, their plans were actually realized. From a political perspective, what Yusuf's brother did was a political activity; where a person influences other people's opinions to support them.⁴¹ This means that Syam'un influenced his brothers to coup Yusuf from his political position in his family, and it worked.

³¹ Wall, *Thinking Critically about Philosophical Problems*, 574.

³² Imron, "Filsafat Politik Hukum Pidana," 212.

³³ Madung, *Filsafat Politik: Negara Dalam Bentangan Diskursus Filosofis*, vi.

³⁴ Assahab, "Nilai Politik Pada Surat Yusuf: Kajian Tafsir Fi Zilal Al Quran Karya Sayyid Quthb," 93–105.

³⁵ Persis yang diucapkan Robert Audi berikut: "political philosophy, the study of the nature and justification of coercive institutions. Coercive institutions range in size from the family to the nation-state and world organizations like the United Nations. lihat: Robert Audi, *The Cambridge Dictionary of Philosophy*, *Choice Reviews Online*, 2nd ed., vol. 33 (Cambridge: Cambridge University Press, 1996), 718, <https://doi.org/10.5860/choice.33-3059>.

³⁶ Q.S Yusuf: 8

³⁷ Paisal, "Strategi Politik Ekonomi Islam (Analisis Qashash Pada Surat Yusuf Dalam Tafsir Fi Zhilal AlQur'an)."

³⁸ Q.S Yusuf 8-10

³⁹ Abi Qosim al Zamakhsyary, *Tafsir Al-Kasyaf*, 3rd ed. (Beirut: Daar al-Marefah, 2009), 506.

⁴⁰ al Zamakhsyary, 506.

⁴¹ Abdulkadir Nambo and Muhamad Puluhuluwa, "Memahami Tentang Beberapa Konsep Politik (Suatu Telaah Dari Sistem Politik)," *MIMBAR: Jurnal Sosial Dan Pembangunan* 21, no. 2 (2005): 265.

Therefore, the next phase was for him to leave the political area of his family to a wider area, namely a Malik in Egypt.

The middle phase, this phase is described in the order specified in Yusuf's letter, beginning with verses 19-35.⁴² This phase begins with Yusuf's separation from his family. Politically, Yusuf entered a new area where the political actors surrounding him were not only his family but people who were strangers to Yusuf. Among them was the traveler who took it from the well and took it to Egypt and sold it to the Malik.⁴³ After that, the next actor is the Malik (who holds the highest authority in his house). Then, Zulaikha⁴⁴ as Malik's wife, although she is his supporter, has a personal interest in Yusuf; the palace stoners, and also the priests who were always his opponents.⁴⁵ From a political perspective, the role of political actors can be in the form of a coalition or opposition.⁴⁶ Due to the magnitude and scope of the prophet Yusuf's influence at this period, he ruled over a more expansive political sphere than in the past. Nevertheless, he consistently faced opposition, including the prophet Yusuf, who ultimately met his demise in prison.

In the final phase, Yusuf departs from the palace of Zulaikha and proceeds to his incarceration. At the beginning of this phase, Yusuf went to prison and then entered the State Palace because of his ability to interpret the dreams of the king of Egypt.⁴⁷ After seeing the intelligence of the prophet Yusuf, the king appointed him as royal treasurer. Politically, this is a high position for political actors who do not have either "insider" or family connections.⁴⁸ Apart from that, the appointment of the prophet Yusuf as treasurer was due to his intelligence, not because of blood relations; which indicates that politically a power requires experts who support the stability of the country.⁴⁹ During this time, Yusuf's food security programs in Egyptian society were regarded as a resounding success.⁵⁰

⁴² Q.S. Yusuf: 19-35

⁴³ Wildanun Mukhalladun, "KISAH NABI YUSUF DALAM ALQURAN (Studi Komparatif Surah Yusuf Ayat 23 Dan 24 Dalam Tafsir Al-Azhar Dan Tafsir Al-Sha'rawi)" (UIN Sunan AMpel, 2022), 36.

⁴⁴ Terdapat perbedaan nama mengenai istri malik ini, umumnya menyebut Zulaikha, lebih lengkap lihat: Ali Mursyid and Zidna Khaira Amalia, "BENARKAH YUSUF DAN ZULAIKHA MENIKAH? ANALISA RIWAYAT ISRA'ILIYYAT DALAM KITAB TAFSIR," *Wawasan* 1 (2016): 105.

⁴⁵ Mardiyah, "Al Anashir Al Dahilyah Fi Qishoti Yusuf Ibn Ya'qub Alaihi Salam Fil Qur'an Al Karim: Dirosah Adabiyah," *UIN Sunan Ampel Surabaya* (UIN Sunan Ampel Surabaya, 2012), 54–58, <https://digilib.uinsa.ac.id/21439/>.

⁴⁶ Munadi, "Oposisi Dan Koalisi: Potret Kultur Demokrasi Indonesia," *Resolusi* 2, no. 1 (2019): 3, <https://doi.org/doi.org/10.32699/resolusi.v2i1.726>.

⁴⁷ Arifin, "Pendidikan Moral Dalam Kisah Yusuf AS," 112.

⁴⁸ There are many ways to acquire power, it can be because of rewards, it can be because of interests, expertise or because, for example, for more details, see: Maria Merry Marianti, "Kekuasaan Dan Taktik Mempengaruhi Orang Lain Dalam Organisasi Maria," *Jurnal Administrasi Publik* 7, no. 12 (2011): 48.

⁴⁹ Beta Pujangga Mukti, "Strategi Ketahanan Pangan Nabi Yusuf Studi Analisis Tentang Sistem Ketahanan Pangan Nabi Yusuf Dalam Al-Quran Surat Yusuf Ayat : 46-49," *Jurnal Tarjih Dan Pengembangan Pemikiran Islam* 16, no. 1 (2019): 49, <https://jurnal.ugp.ac.id/index.php/jbss/article/view/82>.

⁵⁰ Mukti, 37.

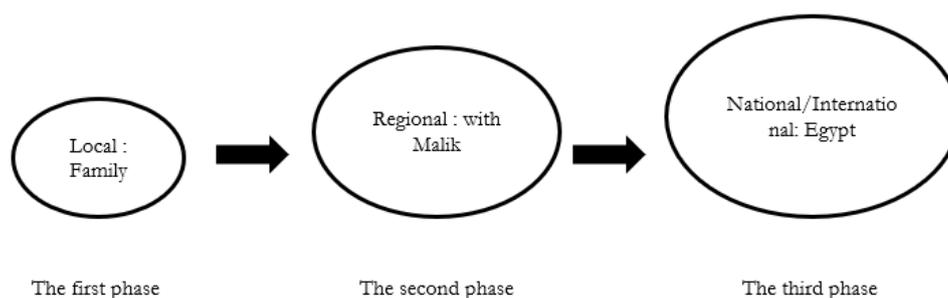


Figure 1: The Phases of the Prophet Yusuf's Political Career

The conclusion that can be drawn is that the political area is stratified from the smallest to the family area, local community, and national and international politics. Within a confined political system characterized by descendants, the Prophet Yusuf demonstrated a remarkable ability to ascend to positions of authority. Thus, the political career of the Prophet Yusuf did not consist of instant politics.

The Political Capacity of the Prophet Yusuf

The forthcoming subchapter will analyze the prophet Yusuf's potential as a political figure. The following were attributes that characterized the prophet Yusuf as an ideal political actor:

Begin with acquiring wisdom and knowledge. This is stated in verse 22 of the letter of Yusuf. This verse relates the account of how the prophet Yusuf was endowed with wisdom and knowledge.

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ (22)

“And when Yusuf reached maturity, We gave him judgment and knowledge. And thus We reward the doers of good.”⁵¹

According to Imam Thabari, the term "maturity" in this verse denotes an age range of 18 to 60 years or 40 years in total.⁵² If we look at the spectrum of human life, the age of maturity is around 40 years; determination of thought and emotion; maturity of thinking.⁵³ It was at that age that the Prophet Yusuf perfected his wisdom and knowledge. Wisdom itself can be interpreted as the knowledge that Allah gives about the fair place for everything.⁵⁴ While knowledge is usually defined as meaning captured within oneself; which is preceded by the process of arriving at meaning in the soul and the soul arriving at meaning.⁵⁵ In this way, knowledge that projects meaning and wisdom that projects justice become one unit to form a worldview not only about what exists (reality) but also focuses on what is right.⁵⁶ Thus, provisions in the shape of knowledge and wisdom were bestowed upon a future political actor (the prophet Yusuf) in order to endow him with intelligent and accurate judgment.

The above description was proven by the Prophet Yusuf as explained in verse 33 below:

قَالَ رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ (33)

⁵¹ Q.S. Yusuf: 22

⁵² Imam al Thabari, *Jami'ul Bayan Fi Ta'wil Al Qur'an*, Vol.15 (Muassasah al Risalah, 2000), 21.

⁵³ <https://www.inews.id/lifestyle/muslim/rahasia-umur-40-tahun-dalam-islam> diakses 17 Februari 2022 pukul 20.00

⁵⁴ Syed Muhammad Naquib Al-Attas, *Islam Dan Filsafat Sains* (Bandung: Mizan, 1993), 23.

⁵⁵ Al-Attas, *Islam Dan Filsafat Sains*.

⁵⁶ Khasib Amrullah et al., "Pendidikan Anti Korupsi: Studi Terhadap Konsep Worldview Dan Korupsi," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 4, no. 1 (2022): 422–34.

He said, "My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant."⁵⁷

This verse underscores the significance of applying learning and knowledge to Yusuf AS. Prioritizing wisdom (knowledge) in the form of divine direction that reveals the ultimate meaning of truth over science was the focus of the Prophet Yusuf. Even more evident in political practice is the prophet Yusuf's insight as expressed in verse 56:

قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ (55)

[Yusuf] said, "Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian."⁵⁸

As stated in the exegesis of As-Say'rawi, this verse demonstrates Yusuf's increased capability.⁵⁹ This indicates that the prophet Yusuf knew his scientific capacity so he volunteered to lead. In a political framework, Prophet Yusuf was carrying out political participation; namely an attempt to take the opportunity to obtain a position.⁶⁰ Did the prophet Yusuf ask for a position? Thus, endowed with wisdom and understanding, the Prophet Yusuf appeared assured in his decision to accept the governmental post.

The *second* is trustworthiness. The subsequent qualification for a leader is the capacity to execute obligations with integrity. This has been specifically stated in paragraph 55 above. Based on knowledge and wisdom, the Prophet Yusuf was committed to the truth. This is the basis upon which faith in him is established. Consider that if knowledge and wisdom are confined to the domain of epistemology, then trust constitutes the axiological aspect of both.⁶¹ The manner in which Yusuf executes his responsibility as the leader of a food security initiative against the impending famine crisis demonstrates this. This is described in verse 46.

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعُ عِجَافٍ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ (46)

[He said], "Yusuf, O man of truth, explain to us about seven fat cows eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry - that I may return to the people; perhaps they will know [about you]."⁶²

This verse states that Yusuf was a trusted person (amanah). Tafsir al Sya'rawi states that the word trustworthy "shiddiq" means being trustworthy in one's words and actions, and it requires a consistent attitude.⁶³ The same thing is also expressed by al Maraghi's interpretation.⁶⁴ Meanwhile, the interpretation of Bayanil Ma'ani states the meaning of "trustworthy" on a narrower scale, namely someone who can be trusted in the ta'wil of dreams.⁶⁵ A similar concept was articulated in the Tafsir Fi dhilalil Qur'an.⁶⁶ When verses are arranged sequentially, it becomes apparent that Yusuf has been entrusted with scientific knowledge, namely the interpretation of dreams; in the

⁵⁷ QS Yusuf: 33

⁵⁸ QS Yusuf: 55

⁵⁹ Mutawalli Al-Sya'rawi, *Tafsir Al Sya'rawi*, Vol.11 (Mathabih Akhbar al Yaum, 2019), 6998.

⁶⁰ Sulaeman Affan, "Demokrasi, Partai Politik Dan Pemilihan Kepala Daerah," *Jurnal Ilmu Pemerintahan* 1, no. 1 (2015): 18, <http://jurnal.unpad.ac.id/cosmogov/article/view/11857/5528>.

⁶¹ Nursri Hayati, "Konsep Manusia Berdasarkan Tinjauan Filsafat (Telaah Aspek Ontologi, Epistemologi Dan Aksiologi Manusia)," *Forum Paedagogik* 12, no. 1 (2021): 130.

⁶² QS Yusuf: 46

⁶³ Al-Sya'rawi, *Tafsir Al Sya'rawi*, 6972.

⁶⁴ Ahmad bin Mustofa al-Maraghi, *Tafsir Al Maraghi*, Vol.12 (Mesir: Baba Hilni, 1946), 155.

⁶⁵ Ibrahim abu Ishak Al-Zujaji, *Bayanil Ma'ani*, Vol.3 (Beirut: Alamul Kutub, n.d.), 218.

⁶⁶ Sayyid Qutub, *Fi Dzilalil Qur'an*, Vol.4 (Beirut: Daar Syuruq, 1993), 199.

following verse, however, he is entrusted with the resolution of the issue depicted in the dream. This means that he has been trusted in his words and his trustworthiness is about to be tested in reality. This will be explained later in the discussion of food sovereignty management. It is evident from the preceding description that the next leader possesses the quality of dependability or the capacity to be entrusted with the effective execution of their responsibilities.

Thirdly, the obligation is to communicate the truth (*risalah*). In keeping with the aforementioned two qualities, a leader must possess the bravery to communicate the truth. According to al-Sya'rawi, Yusuf did not seek a governmental position in order to satisfy his needs; rather, he viewed it as an opportunity to advance his cause and demonstrate his commitment to the truth (the treatise).⁶⁷

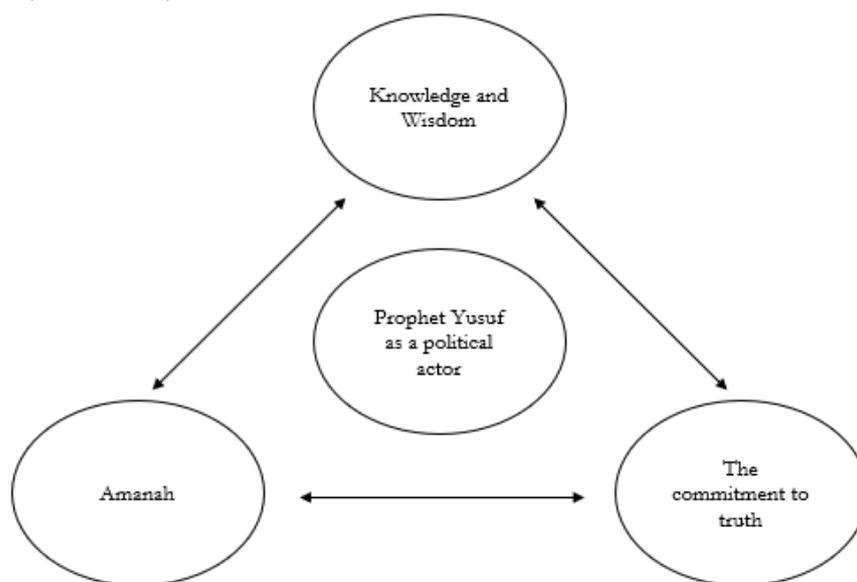


Figure 2: Prophet Yusuf's Capacity as A Political Actor

In summary, the essential qualities of a leader or political actor are trustworthiness, knowledge and comprehension of wisdom, and the ability to communicate the truth. Given this, then the capacity in question that a political actor or leader must possess is prescient.

Political practices in un-Islamic political systems

Prophet Yūsuf managed to obtain a high position in a non-Muslim government. In politics, Prophet Yusuf showed the traits of a noble political actor as stated earlier. Uniquely, the Prophet Yusuf could carry out political activities without having to leave his faith. Although, some people rejected Yusuf's position because he was considered not a native of Egypt, but the prophet Yusuf was able to prove his professionalism as a political actor;⁶⁸ even with that distinctive political style, he managed to preach to the Egyptian ruler at that time. This means that the source of the political values practiced by the prophet Yusuf is derived from the religion he adheres to (*tawhid*). With the religious guidance of the revelation he received, as a ruler he set various policies. The political policies are as follows:

⁶⁷ Al-Sya'rawi, *Tafsir Al Sya'rawi*, 6998.

⁶⁸ Marianti, "Kekuasaan Dan Taktik Mempengaruhi Orang Lain Dalam Organisasi Maria," 48.

Legal Policy

In political philosophy, the rule of law (justice) is one of the pillars of the strength of a government.⁶⁹ There are cases where the prophet Yusuf maintained justice for himself and for others. The 2 famous cases will be discussed here, i.e. the case of Zulaikha (*Al-Aziz's* wife) and the case of his brothers.

Case of Zulaikha (Al Aziz's Wife)

In a case there are main elements and this case of Zulaikha is no exception. The Prophet Yusuf as the suspect; and Zulaikha as the prosecutor; with the accusation that Yusuf wanted to rape Zulaikha. In the story, Zulaikha's accusation has been countered by a witness who provides a logical criterion about the tearing of clothes. This kind of proof is called *La Conviction Rais omnee*, which is a system or theory of proof based on the judge's belief in logical reasons.⁷⁰ With logical reasons, Yusuf was innocent and Zulaikha was guilty. However, because of rumors, Zulaikha became unfair to the law so that the prophet Yusuf was imprisoned. This means that the prophet Yusuf went to prison unjustly, so to reveal the true justice, the prophet Yusuf asked for clarification from his accusers. In legal terminology, it is called restoration (of good name).⁷¹ This is expressed in verses 51-52;

أَنَا رَاوِدُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ (51) ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ (52)

*Al Aziz's wife said: "Now the truth is clear, it was I who tempted him to submit to me, and indeed he is of the righteous" (Yusuf said): "That is so that he may know that I have not betrayed him behind his back, and that Allah does not approve of the deceit of those who betray.".*⁷²

From this it can be seen that the prophet Yusuf wanted to explain the real truth. This is also a way for Prophet Yusuf to demand justice where he has been wronged and imprisoned. *Tafsir al Sha'rawi* explains that the incident has revealed the true facts of the story of the false story.⁷³ That way the name of the prophet Yusuf was restored, and justice was obtained. From a political point of view what Prophet Yusuf did was to ensure that what is right remains right and is in the right person; justice needs to be fought for; so that it is not injustice that reigns but justice.

Case of His Brothers

In this case there were 2 victims namely the prophet Yusuf and his father prophet Ya'qub. The exile of prophet Yusuf by his 10 brothers was covered up in the presence of their father prophet Ya'qub. This means that prophet Jacob did not get justice by accepting false news; and prophet Yusuf did not get justice for his brother's injustice. Long story short, Prophet Yusuf became the judge of this incident after he came to power in Egypt. Finally, Prophet Yusuf and Prophet Ya'qub got justice. The confession and repentance of Yusuf's brother is explained in verse 92 and 97 below::

⁶⁹ Jimly Asshiddiqie, "Gagasan Negara Hukum Indonesia," www.pn-gunungsitoli.go.id, 2006, <https://doi.org/10.14375/np.9782725625973>.

⁷⁰ Susanti Ante, "Pembuktian Dan Putusan Pengadilan Dalam Acara Pidana," *Lex Crimen* II, no. 2 (2013): 100.

⁷¹ Samuel Tatawi, "Pemulihan Nama Baik Berupa Ganti Rugi Kepada Pejabat Negara Tersangka Tipikor Menurut Undang-Undang No. 20 Tahun 2001," *Lex Privatum* V, no. 6 (2017): 84.

⁷² QS Yusuf: 51-52

⁷³ Al-Sya'rawi, *Tafsir Al Sya'rawi*, 6990.

قَالُوا تَاللّٰهِ لَقَدْ آتٰرَكَ اللّٰهُ عَلَيْنَا وَاِنْ كُنَّا لَخٰطِئِيْنَ (91)

*They said, "By Allah, indeed Allah has honoured you above us, and indeed we are the guilty ones."*⁷⁴

قَالُوا يَا اٰبَانَا اسْتَغْفِرْ لَنَا ذُنُوْبَنَا اِنَّا كُنَّا خٰطِئِيْنَ (97)

*Please forgive us our sins, indeed we are sinners..*⁷⁵

The two verses confirm that Yusuf's brothers admitted their defeat both to anabi Yusuf and to their father prophet Ya'kub. With their confession, justice appears between them. In tafsir al Sya'rawi they are called "*kbatiin*" not "*mukbtiiin*" because of their repentance after committing sins..⁷⁶

From these two cases, several important points can be concluded. *Firstly*, justice must be upheld even though it is hard and takes a long time. This can be seen how the prophet Yusuf defended justice with consequences that were not easy in such a long time. But justice must be revealed. *Second*, forgiving is more important than demanding justice with retaliation, for a leader who is willing to forgive is a guarantee that the people will vote for him. *Third*, the need for Prophet Yusuf to cleanse himself of accusations before he takes on a political role is needed to build the capacity of the goodness of the prospective leader; as well as showing that the leader is pro-justice.

Economic Resilience: The Case of Famine

One of the toughest tasks that Prophet Yusuf undertook was the issue of food security. With the arrival of 7 years full of abundant harvests will come 7 years of severe famine. The following is an analysis of the political strategy of the prophet Yusuf in overcoming the 7-year famine.

Analysis of Condition and Feasibility of the Economic Programme

In politics, mastery of the problem becomes the basis for determining policy.⁷⁷ So the problem must be mastered completely with valid data including the sub-resources owned to win strategies in dealing with problems that threaten the stability of the nation.⁷⁸ The following will explain these 2 aspects of the story of the prophet Yusuf.

First, analysis of problem. The problem that threatened the Egyptian state at that time was the problem of famine. This is stated in verse 48 below:

ثُمَّ يَأْتِي مِنْ بَعْدِ ذٰلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ هُنَّ اِلَّا قَلِيْلًا مِّمَّا تُحْصِنُوْنَ (48)

*Then after that there will come seven (years) of hardship, which will consume what you saved for them (the hard years), except for a little of what you saved (wheat germ).*⁷⁹

This verse indicates the problem to be faced. The important word to underline is the word "*Shidad*" in the verse. In *Fi Dhillalil Qur'an* it is interpreted as the absence of living plants.⁸⁰ Similarly, *Tafsir al Maraghi* states with the term barren which means plants cannot bear fruit.⁸¹ The

⁷⁴ QS Yusuf: 91

⁷⁵ QS Yusuf: 97

⁷⁶ Al-Sya'rawi, *Tafsir Al Sya'rawi*, 7063.

⁷⁷ Sahya Anggara, *Kebijakan Publik*, 2nd ed. (Bandung: Pustaka Setia, 2018), 7.

⁷⁸ Anggara, *Kebijakan Publik*.

⁷⁹ QS Yusuf: 48

⁸⁰ Qutub, *Fi Dhillalil Qur'an*, 1993.

⁸¹ al-Maraghi, *Tafsir Al Maraghi*, 155.

same thing is expressed in *Tafsir al Manar*.⁸² More generally, *Tafsir Jalalain* calls it a difficult time.⁸³ While *Al-Sya'rawi* is more analytical by interpreting that Shidad is the occurrence of drought, so that plants do not bear fruit and humans are threatened with starvation.⁸⁴ *Al-Sha'rawi's* opinion seems more complete in analyzing the conditions of the problem that will befall. Analysis of the conditions of this problem is the starting point for the issuance of a political policy, but it must be strengthened by analyzing the resources owned as potential capital in problem solving.

Second, analysis of resources. In addition to mapping out the problems that the Egyptian government will face, the verse contains resources that can be used as capital to solve the problem. This is reflected in the following 47th verse:

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ (47)

He (Yusuf) said, "That you should cultivate seven years (consecutively) as is customary; then what you reap you should leave on the stalk except a little for you to eat."⁸⁵

In this verse there is a description of 2 important resources, which are natural resources and human resources. *Firstly*, natural resources. This is described in the sentence cultivating seven years. So here as *-Tafsir al Sya'rawi-* there is the word "*Tazra'una*" indicating the existence of plant seeds, fertile soil and sufficient water.⁸⁶ In addition, there is important information, namely time resources, namely 7 consecutive years before the dtangangnya famine.⁸⁷ The existence of natural resources in the form of farming facilities and information about time become vital data in dealing with famine. *Second*, human resources. This is implied by the word farming (*Tazra'una*) as a planter/farmer. In addition, human resources are also implied in the words "*qhalilan minma ta'kulun*", namely humans as consumers. The existence of these two resources will be important data to overcome the upcoming famine. That way, in fact, when viewed from the science of management, Prophet Yusuf had observed and mapped the problem,⁸⁸ which was then compiled hypotheses of its resolution.⁸⁹

Third, Strategy and Implementation. After a detailed analysis of the problem and the resources that can support problem solving, the next step is the management of these resources.⁹⁰ This is where political power can be used to implement strategies and implementation of famine mitigation. This is actually also implied in verse 47.

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ (47)

He (Yusuf) said, "That you should cultivate seven years (consecutively) as is customary; then what you reap you should leave on the stalks except a little for you to eat."⁹¹

⁸² Muhammad Rasyid Ibn Ali Ridho, *Tafsir Al Manar*, Vol.12 (Mesir: Haiah Misriyah al Ammah., 1990), 254.

⁸³ Jalaluddin Suyuthi and Jalaluddin Mahalli, *Tafsir Jalalain* (Mesir: Darul Hadist, n.d.), 310.

⁸⁴ Al-Sya'rawi, *Tafsir Al Sya'rawi*, 6890.

⁸⁵ QS Yusuf:47

⁸⁶ Al-Sya'rawi, *Tafsir Al Sya'rawi*, 6978.

⁸⁷ Al-Sya'rawi, 6978.

⁸⁸ Muhammad Aras Prabowo and Mohammad Tamam Qomaruddin, "Pentingnya Pendidikan Melalui Penerapan Program Bimbingan Belajar," *JPKM (Jurnal Pengabdian Kepada Masyarakat)* 28, no. 4 (2022): 396, <https://doi.org/10.24114/jpkm.v28i4>.

⁸⁹ Khasib Amrullah, Usmanul Khakim, and Hifni Nasif, "Metode Sains : Membaca Pemikiran Epistemologis Al Attas Dan Wall," *Ijois* 2, no. 02 (2021): 181–90.

⁹⁰ Rusniati and Ahsanul Haq, "Perencanaan Strategis Dalam Perspektif Organisasi," *Intekna* 14, no. 2 (2014): 102, <https://ejurnal.poliban.ac.id/index.php/intekna/article/view/178>.

⁹¹ QS Yusuf: 47

From the verse above, we can find out the management of famine disaster management. The government of the prophet Yusuf implemented a policy on 2 things, namely productivity and efficiency.

Firstly, productivity. This is expressed in the sentence "tazro'una". *Tafsir al Manar* states that the word although in the form of a sentence "khobariyah" but contains the meaning of the command, that is, the order to plant.⁹² In line with that, the interpretation of *al Sya'rawi* gives a more practical-political meaning that Yusuf seems to give orders to Egyptians to plant crops without laziness.⁹³ The massive state order to its people to plant crops signifies the need for a lot of productivity in terms of agriculture. Moreover, the emphasis without laziness - in the interpretation of *al Sya'rawi* - indicates that the productivity of agricultural products must be pursued both in quality and quantity.⁹⁴ In line with this, a major government policy must issue supporting policies such as land acquisition, irrigation, provision of seeds and fertilizers and legal instruments. This in public policy is called policy optimization.⁹⁵ However, the point is that the massive cropping policy is an effort to obtain high agricultural productivity.

Secondly, efficiency. It is important to underline the words "*illa qolilan minma ta'kulun*"; except for the little that you eat.⁹⁶ This implies that if a little is eaten then most of it is to be stored. The management side of storage is even mentioned in the verse, namely so that it does not spoil, storage is by the stalk. The suggestion to be frugal is a form of efficiency. This efficiency management is in detail expressed in the interpretation of *al Manar* as follows: "*then eat a small portion of the harvest, and the rest leave or save along with the fruit (seeds) with the stalk; because the fruit (seeds) is consumed by humans and the stalk can be consumed by animals (livestock).*"⁹⁷ *Tafsir al Manar* is more inclined to the management of natural resources, while *tafsir al Sharawi* emphasises consumption management. The word does not eat only a little in the interpretation of *al Sha'rawi* means eating not full stomach (fulfilling the stomach). In the next explanation, it is said that some humans devour food not only as a way to gain life force but oriented towards delicacy, and satisfaction. So efficiency here is meant only for gaining life force not for satisfaction and delicacy.⁹⁸ Hence, it was natural for the Prophet Yusuf's government to call for food efficiency management, as it was instrumental in the success of the famine mitigation programme. However, policies derived from this efficiency policy must also be issued by the government as a state political policy.

Fourth, the outcome, after discussing the political policy of the prophet Yusuf in solving the country's problems, the results will be seen. The outcome referred to here is when the anticipation strategy meets the problem. The Yusuf government's anticipation of the drought problem seemed successful and could even aid other citizens of the country who were also affected by the famine. This is told until the family of the prophet Yusuf who lived in the country of Kan'an asked for food aid to Egypt which is expressed between verses 58-111. But the result that can be seen is that Yusuf's political policy has succeeded in maintaining the strength and resilience of the Egyptian state from the threat of famine, even making Egypt a stable and safe country. This is expressed in the following 99th verse:

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَىٰ إِلَيْهِ أَبْوَابُهُ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ آمِنِينَ (99)

⁹² Ridho, *Tafsir Al Manar*, 263.

⁹³ Al-Sya'rawi, *Tafsir Al Sya'rawi*, 6976.

⁹⁴ Al-Sya'rawi, 6976.

⁹⁵ Dzikrullah Suwardi, "Optimalisasi Pelaksanaan Kebijakan Pembatasan Kegiatan Masyarakat (PPKM) Darurat Di Kabupaten Pamekasan Provinsi Jawa Timur," [Http://Eprints.Ipdn.Ac.Id/](http://Eprints.Ipdn.Ac.Id/) (ipdn, 2020), http://eprints.ipdn.ac.id/9808/1/dzikrullah_suwardi_29.0927_optimalisasi_pelaksanaan_kebijaksanaan_ppkm_darurat_di_kabupaten_pamekasan_provinsi_jawa_timur_%282%29.pdf.

⁹⁶ Q.S. Yusuf: 97

⁹⁷ Ridho, *Tafsir Al Manar*, 263.

⁹⁸ Al-Sya'rawi, *Tafsir Al Sya'rawi*, 6981.

So when they entered Yusuf's place: Yusuf embraced his parents and said: "Enter ye into the land of Egypt, God willing, in safety. "99

An important word related to the outcome of Yusuf's political policy is the word "aminin". *Tafsir al Sha'ravi* states that the entry of Yusuf's family into Egypt was with high honour and deliverance from hardship.¹⁰⁰ While the interpretation of *al-Sa'di* the word "aminiin" refers to a state of security, from everything that is hated and frightening.¹⁰¹ They entered a pleasant atmosphere. The fatigue and hardship of their livelihood were wiped out, and happiness and cheerfulness were realized.¹⁰² While in *Zubdatut Tafsir Min Fathil Qadir* states that the phrase safe refers to the high position of Yusuf who was able to guarantee the security of his family.¹⁰³ From the above description it can be said that the success of the prophet Yusuf in implementing political policies around the famine plague was to make the country safe on the one hand and on the other hand the political position of the prophet Yusuf became stronger.

From the description above, we can know the political policies of the prophet Yusuf. *First*, he succeeded in conducting preliminary analyses related to the problems faced and the resources available; observation and problem mapping. *Second*, the prophet Yusuf with his political strategy managed to overcome the famine, *Third*, the success of the prophet Yusuf was to make Egypt a sovereign and safe country; while strengthening the political position of the prophet Yusuf. *Fourth*, economic stability will create national security, this starts from the right political policy. Because economic stability is the main issue of a country's politics.

Conclusion

From the above discussion, we can conclude some interesting things: *First*, the phase of Prophet Yusuf's political career was stratified from the lowest (local) to the highest (international). This means that a political career must be pursued from the bottom to the top; not instantly. *Second*, the political capacity of the prophet Yusuf was knowledgeable and understood wisdom, trustworthy or trustworthy and conveyed the truth. So political actors must carry prophetic traits. *Third*, Justice became the focus of government; which is a condition of state stability. *Fourth*: economic security - in addition to legal justice - is a condition of a nation's stability. The success of the prophet Yusuf is reflected in his ability to manage the economic challenges of the time, namely the famine. *Fifth*, economic security and justice are the guarantors of a country's stability. From the above conclusions, the story of the prophet Yusuf is expected to be a reflection for current political practitioners.

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⁹⁹ QS Yusuf: 99

¹⁰⁰ Mutawalli As-Sya'rawi, *Tafsir Al Sya'rawi*, Vol.12 (Mathabih Akhbar al Yaum, 1997), 7075.

¹⁰¹ Syaikh Abdurrahman bin Nashir al-Sa'di, "Tafsir Al-Sa'di," Muassasah Risalah, 2000, <https://tafsirweb.com/3837-surat-yusuf-ayat-99.html>.

¹⁰² al-Sa'di.

¹⁰³ Muhammad Sulaiman Al-Asyqar, "Zubdatut Tafsir Min Fathil Qadir," *tafsirweb.com*, 2022, <https://tafsirweb.com/3837-surat-yusuf-ayat-99.html> <https://tafsirweb.com/3837-surat-yusuf-ayat-99.html>.

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