

CHAPTER I: INTRODUCTION

A. Background of Study

Diversity is a phenomenon in society that is becoming increasingly evident in daily life along with the context of globalization, which is increasingly developing in terms of culture, religion, language, and outlook on life.¹ Differences between individuals, which arise from the characteristics and uniqueness of each, result in the formation of diverse cultures.² Therefore, diversity is a natural feature that exists in society.

However, the existing diversity is often seen as a trigger for conflict. Like Huntington, he believes that post-Cold War global conflicts are primarily caused by differences in cultural identities and values between civilizations.³ He defined civilization as the subjective self-identification of society and by factors such as language, history, religion, customs, and institutions.⁴

Charles Kimball, in his book "When Religion Becomes Evil," also said the same thing. He cited religion as the root of many global conflicts, especially when religious fanaticism encourages acts of

¹ Nisa Taptiani et al., "The Impact Of Globalization On Local Culture," *International Journal of Progressive Sciences and Technologies (IJPSAT)* 45, no. 1 (2024): 92–93.

² Mahdayeni Mahdayeni, Muhammad Roihan Alhaddad, and Ahmad Syukri Saleh, "Manusia dan Kebudayaan (Manusia dan Sejarah Kebudayaan, Manusia dalam Keanekaragaman Budaya dan Peradaban, Manusia dan Sumber Penghidupan)," *Tadbir: Jurnal Manajemen Pendidikan Islam* 7, no. 2 (August 1, 2019): 155, <https://doi.org/10.30603/tjmpi.v7i2.1125>.

³ Samuel P. Huntington, *The Clash of Civilizations and the Remaking of World Order* (New York: Simon & Schuster, 1996), 13.

⁴ Samuel P. Huntington, *The Clash of Civilizations and the Remaking of World Order...*, 43.

violence in the name of religion.⁵ Although his criticism covers a variety of religions, Kimball is strangely seen to highlight Islam more. In the introduction to the revised edition released in 2008, Kimball specifically cited Islam as an example of a religion where individuals or groups claim that their acts of violence stem from divine inspiration or direct commands from God.⁶ Accusations like this put religion, especially Islam, in a vulnerable position to negative stigma.

Meanwhile, in the Qur'an, the various forms of diversity are a sign of the divine law of Allah (*sunnatullāh*). Sayyid Qutb said that diversity should not be a source of conflict but a means to get to know each other, work together, and live in harmony. According to him, people who see diversity as a source of trouble have failed to understand the greatness of God and the diverse purpose of creation.⁷ Thus, diversity should be a force that strengthens human relationships, not a social threat.

However, the world's multicultural reality often presents disparities and injustices. The long conflict between Sunni and Shia groups in Pakistan, for example, where sectarian differences between the two largest sects in Islam have led to violence and deep divisions.⁸ At the global level, diversity issues have also emerged in the debate around women's rights, such as the ban on wearing the hijab at the 2024 Paris Olympics, which has sparked debates about religious freedom

⁵ Charles Kimball, *When Religion Becomes Evil* (United Kingdom: HarperCollins e-Book, 2008), 26.

⁶ Charles Kimball, *When Religion Becomes Evil...*, v.

⁷ Sayyid Qutb, *Fī Zīlāl al-Qur'ān*, 32nd ed., vol. 6 (Kairo: Dār asy-Syurūq, 1423), 3348.

⁸ "At Least 42 Killed in Sectarian Violence in Pakistan's Khyber Pakhtunkhwa," Al Jazeera, accessed November 24, 2024, <https://www.aljazeera.com/news/2024/11/22/dozens-killed-in-sectarian-violence-in-pakistans-khyber-pakhtunkhwa>.

and women's right to express their identity.⁹ Even in a multicultural country like Brazil, racial discrimination is still a significant problem.¹⁰ This condition shows that without a strong principle of justice, diversity has the potential to cause social tensions.

This inequality creates a gap between community groups, creates friction, and strengthens existing differences, thus creating challenges in realizing harmony in diversity.¹¹ Therefore, diversity management is becoming increasingly important, seeing that the current social system is still vulnerable to injustice and fanaticism.¹² If managed properly, diversity can be a force that strengthens social relations and enriches people's lives.¹³

In this case, the concept of justice, which is the main foundation of Islamic teachings, offers a comprehensive framework of thinking in managing diversity. Al-Qur'an contains many verses that discuss justice, both explicitly mentioning terms such as *al-'adl* and *al-qist*, as well as implicitly describing the principle of justice in various contexts.

⁹ "France's Hijab Bans in Sports 'Discriminatory': UN Experts | Islamophobia News | Al Jazeera," accessed November 24, 2024, <https://www.aljazeera.com/sports/2024/10/28/frances-hijab-bans-in-sports-discriminatory-un-experts>.

¹⁰ Raphael Tsavkko Garcia, "Diversity in Brazil Is Still Just an Illusion," Al Jazeera, accessed November 24, 2024, <https://www.aljazeera.com/opinions/2020/10/22/diversity-in-brazil-is-still-just-an-illusion>.

¹¹ Saortua Marbun, "MEMBANGUN DUNIA YANG BERANI: MENEGAKKAN KEBERAGAMAN DAN KEMAJEMUKAN DI INDONESIA," *Jurnal Ilmu Sosial Dan Ilmu Politik (Juispol)* 3, no. 1 (n.d.): 20–21, <http://dx.doi.org/10.30742/juispol.v3i1.2897>.

¹² Ahmad F. Yousif, "Fundamentalism and Fanaticism: A Comparative Analysis," *Religious Studies and Theology* 30, no. 1 (2011): 4, <https://doi.org/10.1558/rsth.v30i1.3>.

¹³ Muhammad Tang, H. Hasbullah, and S. Sudirman, "Cultural Diversity in Al-Qur'an Perspective," *International Journal on Advanced Science, Education, and Religion* 1, no. 2 (July 5, 2018): 27, <https://doi.org/10.33648/ijoaser.v1i2.11>.

The study of these verses is important to understand how Islam emphasizes justice in life.

Sayyid Qutb, in his tafsir on *Fī Zīlāl al-Qur'ān*, emphasized that justice is the main principle that must be applied regardless of one's background. The Qur'an was revealed to build a social order based on the principle of universal humanity without distinguishing between certain tribes, nations, or tribes. Qutb rejects all forms of discrimination and fanaticism (*'aṣabiyyah*) and encourages the unity of mankind based on the principle of universal justice. This is because the mission taught in the Qur'an is to create a just society for all, regardless of social status or power.¹⁴ According to him, all humans come from the same origin, so no group is higher than the other. Differences in ethnicity, nation, language, and skin color should be a means to get to know each other and work together, not to create superiority or conflict.¹⁵ This shows that differences must be managed justly, that is, by acknowledging the equality of all human beings in the eyes of Allah and not distinguishing them except based on piety.¹⁶

From Qutb's perspective, diversity should not be eliminated or become a cause of social tension but embraced and managed properly. Each group has the right to coexist without sacrificing the rights of the other party. This view is very relevant in dealing with conflicts that often arise due to differences.

Therefore, the author is interested in choosing research on the concept of justice and Sayyid Qutb as the main figure in this research.

¹⁴ Sayyid Qutb, *Fī Zīlāl al-Qur'ān*, 32nd ed., vol. 4 (Kairo: Dār asy-Syurūq, 1423), 2190.

¹⁵ Sayyid Qutb, *Fī Zīlāl al-Qur'ān...*, 6:3348.

¹⁶ Sayyid Qutb, *Al-'Adalah Al-Ijtima'iyah Fi Al-Islam* (Daar asy-Syuruq, 1995), 45–46.

This is because justice is a theme that is always relevant in the study of the Qur'an, both in the classical and contemporary periods. Qutb's understanding of justice is not only related to legal and social aspects but also as a fundamental principle that forms the order of Islamic society. This is under Qutb's desire to write his tafsir so that Muslims have morals based on the values of the Qur'an and can understand and apply them in real life.¹⁷

Qutb's life background also shaped his views on justice. This situation influenced his thinking in *Fī Zīlāl al-Qur'ān*, where he saw justice as a principle that must be upheld to fight against oppression and social inequality. He lived in a condition of Egypt which was riddled with social injustice, corruption, and the dominance of Western colonialism.¹⁸ His experience in the United States further sharpened his criticism of materialism and secularism.¹⁹

Qutb's concern for justice is also reflected in his work *Al-'Adālah al-Ijtimā'iyah fī al-Islām* which specifically discusses social justice in Islam. He emphasized that justice is not only related to the balanced distribution of rights, but also closely related to the values of tauhid, freedom, and the socio-political system.²⁰ In his commentary, he also provides an in-depth perspective on justice based on monotheism and *manhaj rabbani*²¹, so it is interesting to study further. In addition, in

¹⁷ Asif Trisnani, *Paradigma Penafsiran Sayyid Qutb*, 1st ed. (Ponorogo: UNIDA Gontor Press, 2023), 23–24.

¹⁸ Saiful Umam, "Sayyid Qutb: Pemikiran Dan Pengaruhnya Terhadap Gerakan-Gerakan Islam Radikal Di Mesir," *Tsaqafah* 2, no. 2 (2004): 63.

¹⁹ Thameem Ushama, *Sayyid Qutb Between Reform and Revolution*, 1st ed. (Malaysia: IIUM Press, 2009), 345.

²⁰ Sayyid Qutb, *Al-'Adālah Al-Ijtimā'iyah Fī Al-Islām...*, 25–26.

²¹ Sayyid Qutb repeatedly uses the term *manhaj Rabbani* (divine law of Allah) in his commentary in various verses relating to justice in different contexts but still refers to one

contrast to other mufasssirs, Qutb associates justice with responses to structural injustice and secular domination,²² making it a broader and relevant concept in the face of social challenges and diversity in the modern era.

A deep understanding of this concept of justice is important for anyone who wants to understand how Islam offers solutions to the challenges of diversity in the modern era. Therefore, this study aims to examine the concept of justice according to Sayyid Qutb and its relevance in managing diversity. Amid the reality of conflicts arising from diversity, understanding the principle of justice is expected to create a harmonious and inclusive society, thereby minimizing the potential for conflict due to diversity.

B. Problem Formulation

Referring to the context of the problems that have been described, the formulation of the problem in this study is:

1. What is the concept of justice in the Qur'an according to Sayyid Qutb in his tafsir *Fī Zīlāl al-Qur'ān*?
2. What is the relevance of the concept of justice in the Qur'an to the management of diversity, according to Sayyid Qutb?

C. Purpose of Study

Following the formulation of the problem that has been described, this study aims to:

main principle, that justice must originate from the divine system, not man-made. The author will discuss this in Chapter III.

²² Sayyid Qutb, *Al-'Adālah Al-Ijtimā'iyah Fī Al-Islām...*, 30.

1. To explain the concept of justice in the Qur'an according to Sayyid Qutb in his tafsir *Fī Zīlāl al-Qur'ān*.
2. To explain the relevance of the concept of justice in the Qur'an with the management of diversity, according to Sayyid Qutb.

D. Significance of Study

1. Theoretical Significance

- a. It can contribute to developing conceptual studies in the Qur'an—especially the concept of justice through the perspective of Sayyid Qutb.
- b. It can provide theoretical guidance in developing policies and practices that respect diversity based on Islamic principles.

2. Practical Significance

- a. It can be used as a standard in behaving, understanding, and responding to diversity in people's lives
- b. It can be used as teaching material for educators about the right attitude in responding to diversity in society.
- c. It can be used as a reference by the community in understanding and managing diversity to create social harmony, especially in Indonesia with a pluralistic society. By adopting the values of justice in the Qur'an, society is expected to build harmony and reduce the potential for conflicts caused by differences.

E. Previous Study

Studies and research on the concept of justice in the Qur'an have been carried out by researchers before. However, regarding the

researcher's search, there has been no specific discussion, according to Sayyid Qutb, on its relationship to managing diversity. Thus, this section will present some previous studies related to the research topic to be carried out. This is done to ensure the research's uniqueness, avoid duplication, and show the novelty aspect of this research. Here are some previous studies that have relevance to this study:

The research conducted by Siti Aisyah from Antasari State Islamic University Banjarmasin in 2023, titled “Konsep Keadilan Sosial di Indonesia dalam Perspektif Keadilan Sosial Pemikiran Sayyid Quthb.” Siti Aisyah found that Sayyid Quthb's concept of social justice can be a relevant reference for most Muslims in Indonesian society. Pancasila, which Soekarno initiated with Islamic values, is in line with Sayyid Quthb's concept of social justice, which is to create a society that is free from discrimination by respecting individual rights.²³ This research focuses on applying Sayyid Qutb's social justice in Indonesia. In contrast, the author focuses on interpreting Qur'anic verses about justice according to Sayyid Qutb and their relevance in managing diversity globally.

A similar discussion is presented by Adrizaldi in 2022 from the State Islamic University of Imam Bonjol Padang with the title “Implementasi Konsep Keadilan Sosial Sayyid Qutb dalam Menciptakan Masyarakat Madani.” From his research, Adrizaldi found that the concept of social justice, according to Sayyid Qutb, is divided into three. *First*, social justice is in the form of compassion and

²³ Siti Aisyah, “Konsep Keadilan Sosial Di Indonesia Dalam Perspektif Keadilan Sosial Pemikiran Sayyid Quthb” (Banjarmasin, UIN Antasari, 2023), 75–76.

solidarity. *Second*, the principles of social justice include freedom of the soul and equality. *Third* means, such as zakat and alms, to create a balanced and prosperous society. These three concepts are applied to create a just civil society.²⁴ Adrizaldi's research aims to explain the concept of justice according to Sayyid Qutb to build civil society. At the same time, the author will discuss the concept in the context of diversity management.

Another perspective on justice in Sayyid Qutb's thought is examined by Alfin Masykur in his 2018 thesis at Sunan Kalijaga State Islamic University Yogyakarta, titled "Keadilan dalam Tafsir Fi Zilalil Qur'an Sayyid Qutb." The method used in this study is descriptive-interpretive, which is collecting reference materials related to the theme of the discussion title. The findings of this thesis are that justice in the Qur'an, according to Sayyid Qutb, is. *First*, Qutb interprets justice as equality of rights and opportunities. *Second*, justice includes respect for humanity, protection of rights, the principle of equality, objectivity, benefits, and guidance towards the truth. *Third*, in the Indonesian context, justice is a structural element in religious, social, and state life that supports human rights. *Fourth*, acts of persecution are a real threat to realizing justice.²⁵ This study discusses the concept of justice according to Sayyid Qutb without connecting it with other variables. Meanwhile, the author will research the concept of justice according to Sayyid Qutb and connect it with diversity.

²⁴ Adrizaldi, "Implementasi Konsep Keadilan Sosial Sayyid Qutb Dalam Menciptakan Masyarakat Madani" (Padang, Universitas Islam Imam Bonjol, 2022), 68–70.

²⁵ Alfin Masykur, "Keadilan Dalam Tafsir Fi Zilalil Qur'an Sayyid Quthb" (Yogyakarta, UIN Sunan Kalijaga, 2018), 145–47.

A different yet relevant approach is taken by Ummu Masrifah in her 2014 thesis from the Tulungagung State Islamic Religious Institute, titled “Konsep Keadilan Sosial Perspektif Sayyid Quthb dalam Tafsir Fi Zhilal Al-Qur’an.” Masrifah revealed the difference in views on social justice between Western and Islamic thought, according to Sayyid Qutb. Western philosophers saw social justice as the result of social interactions that changed over time. Qutb saw it as part of an individual's relationship with God, with religion as a solution to social conflict. Quthb also emphasized the importance of applying pure Islamic teachings, by the principles that existed during the time of the Prophet Muhammad ﷺ and the fourth caliph and rejecting the influence of foreign cultures in the interpretation of the Qur'an.²⁶ Masrifah's research focuses on social justice according to Sayyid Qutb and its relation to Western philosophers, while the author will relate the concept to diversity management.

Hendri, in his 2012 thesis from the Sultan Syarif Riau State Islamic University titled “Konsep Keadilan Sosial dalam Islam Menurut Sayyid Quthb” provides another dimension to the discussion. From his research, Hendri found that Sayyid Quthb defined the concept of social justice in Islam as a balance based on Islamic law, covering all aspects of life without separating the world and the hereafter. Qutb also criticized Western secular social justice and emphasized the importance of a government that upholds the sharia.²⁷ Hendri's research only

²⁶ Ummu Masrifah, “Konsep Keadilan Sosial Perspektif Sayyid Quthb Dalam Tafsir Fi Zhilal Al-Qur’an” (Tulungagung, IAIN Tulungagung, 2014), 176–78.

²⁷ Hendri, “Konsep Keadilan Sosial Dalam Islam Menurut Sayyid Quthb” (Riau, UIN Sultan Syarif, 2012), 61–62.

discusses social justice according to Sayyid Qutb, while the author will associate the concept with diversity management.

Of the many studies that have discussed the concept of justice in Islam, Sayyid Qutb's thinking on justice is often studied in the context of his theory alone or his political ideology, few studies have specifically linked Qutb's view that emphasizes the principle of justice as a moral foothold in society with the challenges of contemporary social diversity. In fact, justice in Islam is not only related to law and government but also includes how Islam responds to differences and builds social harmony. Therefore, this study aims to examine the concept of justice according to Sayyid Qutb and highlight its implications in creating a just and harmonious society amid diversity. Thus, this research is very relevant because it has not been touched on in previous studies and can open new insights into the potential application of the concept of justice according to Sayyid Qutb in the context of diversity management.

F. Theoretical Framework

This research focuses on the meaning of justice in the Qur'an according to Sayyid Qutb and its relation to diversity management, using the *tafsīr mawdhū'i* method. This method collects verses with similar meanings in one theme or title. And by paying attention to several aspects, such as the order of the verses, *asbāb al-nuzūl*, and explaining other aspects.²⁸ This research adopts the method of *tafsīr*

²⁸ Muhammad Badrun Shahir, *Al-Yasir Fi Dirosati 'Ilmi at-Tafsir* (Ponorogo: UNIDA Gontor Press, 2021), 35.

mawdhū'i as formulated in detail by Prof. Dr. Abdul Hayy al-Farmawi in his monumental work, *al-Bidāyah fi al-Tafsīr al-Mawdhū'i*.

According to al-Farmawi, tafsir maudhu'i has two forms of study. *First*, a comprehensive study of a letter, in which the interpreter reviews the general and special meanings and relationships of various issues in the letter. The goal is for the letter to appear as a whole message. *Second*, the collection of verses from various letters on the same topic is compiled and explained as a single discussion.²⁹ The first form analyzes a single letter to understand its primary meaning, while the second form collects verses from various letters related to a particular theme. This study will use this second form to examine the concept of justice in the Qur'an in the interpretation of the *Fī Zīlāl al-Qur'ān*.

In applying this method, the methodical steps of *tafsīr mawdhū'i* applied in this study are carried out in the following way.³⁰ *First*, according to Sayyid Qutb, the theme of justice is the main topic, especially diversity management. *Second*, it collects verses that discuss or contain elements of justice, both explicitly and implicitly, which are the basis of Sayyid Qutb's thought. *Third*, compile a chronology of verses related to the concept of justice by the period of the passage of the verses, and pay attention to the *asbāb al-nuzūl*, which provides historical context to these verses. *Fourth*, to deepen their contextual meaning, to understand the correlation (*munāsabah*) between the

²⁹ 'Abd Al-Hayy Al-Farmawi, *Metode Tafsir Maudhu'i*, trans. A. Jamrah Suryan (Jakarta: PT. Raja Grafindo Persada, 1994), 35–36.

³⁰ 'Abd Al-Hayy Al-Farmawi, *Metode Tafsir Maudhu'i...*, 61–62.

verses about justice and the previous and subsequent verses in their respective letters.

Fifth, compile a discussion of the concept of justice according to Sayyid Qutb in a systematic, complete, and comprehensive framework to reflect his comprehensive views. *Sixth*, the analysis should be complemented with relevant hadiths related to the principle of justice to support a broader understanding and interpretive basis. Finally, *seventh*, examine the entire verses related to justice, then formulate a conclusion about the concept of justice in the Qur'an according to Sayyid Qutb in his tafsir *Fī Zīlāl al-Qur'ān* and its relevance in managing diversity.

G. Method of Research

1. Type of Research

This study employs qualitative research³¹ method with a library research approach, where the primary sources consist of books, journals, documents, and various other references obtained from the library.³² Library research uses the library as a place for research and research objects.³³ This approach involves a series of activities related to data collection methods, including reviewing

³¹ Qualitative research is descriptive, focusing on analysis and meaning. It interprets facts, phenomena, and events based on actual occurrences to be further studied. Look at the Abdul Fattah Nasution and Meyniar Albina, *Metode Penelitian Kualitatif*, 1st ed. (Bandung: Harfa Creative, 2023), iii.

³² Nursapia Nursapia, "PENELITIAN KEPUSTAKAAN," *IQRA': Jurnal Ilmu Perpustakaan Dan Informasi* 8, no. 1 (May 4, 2014): 68, <https://doi.org/10.30829/iqra.v8i1.65>.

³³ M. Ma'ruf Abdullah, *Metodologi Penelitian Kuantitatif Untuk: Ekonomi, Manajemen, Komunikasi Dan Ilmu Sosial Lainnya* (Yogyakarta: Aswaja Pressindo, 2015), 86.

literature, reading, taking notes, and processing research materials.³⁴

This research will explore data and literature related to the concept of justice according to Sayyid Qutb and its relevance to diversity management.

2. Source of Research Data

All data used in this study came from library materials, which were grouped into two categories, namely:

a. Primary Source

Primary data consists of written information obtained directly from the researcher or data owner.³⁵ The primary data in this study are the book of tafsir *Fī Zīlāl al-Qur'ān* by Sayyid Qutb and his work entitled *Al-'Adālah al-Ijtimā'iyah fī al-Islām*.

b. Secondary Source

Secondary sources are sources that contain research findings or writings published by authors who were not directly involved in the research or were not the originators of the theory. Sources of secondary data can include reference books, textbooks, encyclopedias,³⁶ archive documents, public data sources, audio or video data.³⁷ This data is used to support research by

³⁴ Mustika Zed, *Metode Penelitian Kepustakaan*, 3rd ed. (Jakarta: Yayasan Pustaka Obor Indonesia, 2014), 3.

³⁵ Abdul Fattah Nasution, *Metode Penelitian Kualitatif...*, 11.

³⁶ Rahmadi, *Pengantar Metodologi Penelitian*, 1st ed. (Banjarmasin: Antasari Press, 2011), 41.

³⁷ Agustini et al., *Metode Penelitian Kualitatif (Teori Panduan Praktis Analisis Data Kualitatif)*, ed. Irmayanti, 1st ed. (Deli Serdang: Mifandi Mandiri Digital, 2023), 133–134.

providing a theoretical foundation, strengthening arguments, and comparing research findings with previous studies.³⁸

3. The Technique of Data Analysis

After all the data in the study is collected, the next step is data analysis. This study employs a descriptive-analytical approach using the scholarly research model with several systematic steps.³⁹

First, the author identifies the scholar under study and the formal object of the research, namely Sayyid Qutb, with a focus on the concept of justice in *Fī Zilāl al-Qur'ān*. *Second*, the author compiles and selects relevant data, particularly Qur'anic verses containing the terms *al-'adl* and *al-qisṭ*, as well as various works of Sayyid Qutb and other relevant references. *Third*, the study classifies key elements of justice according to Sayyid Qutb, including fundamental assumptions, arguments, and implications for diversity. *Fourth*, an in-depth analysis is conducted using a descriptive method to comprehensively understand how Sayyid Qutb constructs the concept of justice in his exegesis. This descriptive method⁴⁰ will be applied in Chapter II to describe the genealogy of Sayyid Qutb's thought and general concept of justice and diversity management.

³⁸ Agustini et al., *Metode Penelitian Kualitatif (Teori Panduan Praktis Analisis Data Kualitatif)*..., 135–136.

³⁹ Abdul Mustaqim, *Metode Penelitian Al-Qur'an Dan Tafsir*, 8th ed. (Yogyakarta: Idea Press, 2022), 47.

⁴⁰ Descriptive methods aim to present or illustrate something clearly and transparently without in-depth analysis or data interpretation. Look at the Nashruddin Baidan and Erwati Aziz, *Metodologi Khusus Penelitian Tafsir* (Surakarta, 2015), 52.

Fifth, this research employs an analytical method to examine the meaning and context of Qur'anic verses related to justice according to Sayyid Qutb in his exegesis. Additionally, this method will be used to explore how the values of justice in *Fī Zīlāl al-Qur'ān* can be applied to managing diversity, which will be discussed in greater depth in Chapter III. *Finally*, conclusions are systematically drawn to answer the research questions, resulting in a comprehensive, holistic, and structured understanding of the concept of justice in *Fī Zīlāl al-Qur'ān* and its relevance in a diverse society.

H. System of Study

The systematics of the discussion or research framework consists of four chapters, including:

Chapter I is an introduction that includes the background that underlies several issues that are the focus of the study. Then, a problem formulation emerged that was equipped with the goals and benefits of the research as the target of achievement in this study. Next, a review of the supporting literature is presented, which covers the basics of writing this thesis and then explains definitions relevant to the title of this research. This is followed by an explanation of the theoretical framework containing theories related to the research and the approach used. It is also related to research methods and discussion systematics.

Chapter II explains the genealogy of Sayyid Qutb's thought, which includes the biography and profile of the tafsir of *Fī Zīlāl Al-Qur'ān*, which includes the background of his writing, patterns, and

methods of interpretation. In this chapter, the author will also explain an overview of the concept of justice and diversity management.

Chapter III, explains the research results on the interpretation of Sayyid Qutb related to the verses of justice. Then, it will be analyzed for relevance to diversity management.

Chapter IV, in this chapter, will outline a summary of all the discussions in the thesis. This section includes drawing conclusions and giving suggestions from the author regarding the topics discussed in this thesis.

