

MERITOKRASI DALAM AL-QUR'AN
(Analisis Etika Rekrutmen Pejabat Publik melalui Perspektif
Double Movement Fazlur Rahman)

TESIS

Diajukan untuk Memenuhi Sebagian Syarat
Memperoleh Gelar Magister dalam Program Studi Ilmu al-Qur'an dan Tafsir



Oleh:

SITI KHODIJAH
NIM. 02040524038

**PROGRAM STUDI ILMU AL-QUR'AN DAN TAFSIR
FAKULTAS USHULUDDIN DAN FILSAFAT
UNIVERSITAS ISLAM NEGERI SUNAN AMPEL SURABAYA**

2025

PERNYATAAN KEASLIAN

Yang bertanda tangan di bawah ini saya:

Nama : Siti Khodijah
NIM : 02040524038
Fakultas/Prodi : Magister Ilmu al-Qur'an dan Tafsir
Institusi : Universitas Islam Negeri Sunan Ampel Surabaya
Judul Tesis : MERITOKRASI DALAM AL-QUR'AN (Analisis
Etika Rekrutmen Pejabat Publik melalui Perspektif
Double Movement Fazlur Rahman)

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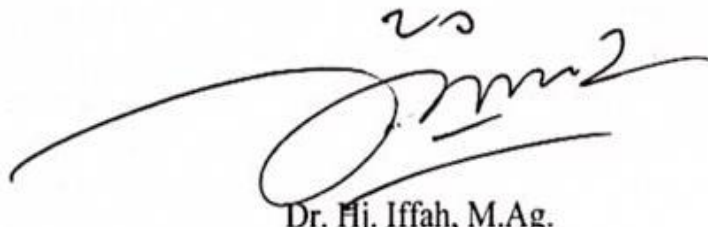
NIM. 02040524038

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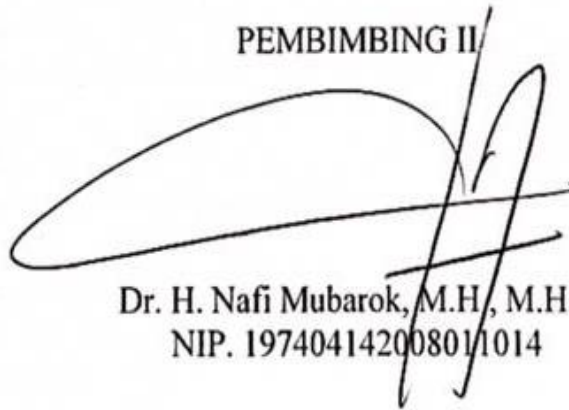
Oleh

PEMBIMBING I



Dr. Hj. Iffah, M.Ag.
NIP. 19690713200003200

PEMBIMBING II



Dr. H. Nafi Mubarak, M.H., M.H.I.
NIP. 197404142008011014

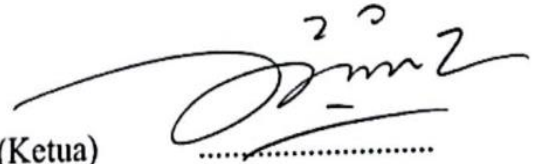
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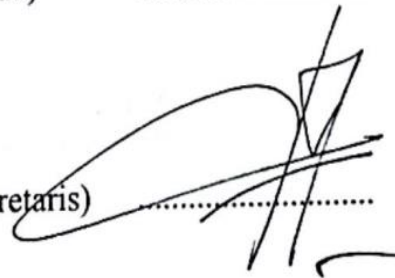
1. Dr. Hj. Iffah, M.Ag.
NIP. 19690713200003200

(Ketua)



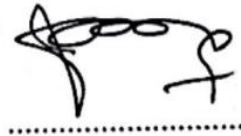
2. Dr. H. Nafi Mubarak, M.H., M.H.I.
NIP. 197404142008011014

(Sekretaris)



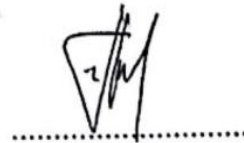
3. Prof. Dr. H. Aswadi, M.Ag.
NIP. 196004121994031001

(Penguji I)



4. Dr. dr. Hj. Siti Nur Asiyah, M.Ag.
NIP. 197209271996032002

(Penguji II)



Surabaya, 6 Januari 2026



Abdul Kadir Riyadi, Ph.D.
NIP. 197008132005001003



KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI SUNAN AMPEL SURABAYA
PERPUSTAKAAN

Jl. Jend. A. Yani 117 Surabaya 60237 Telp. 031-8431972 Fax.031-8413300
E-Mail: perpus@uinsby.ac.id

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Nama : Siti Khodijah
NIM : 02040524038
Fakultas/Jurusan : Ushuluddin dan Filsafat/Ilmu al-Qur'an dan Tafsir
E-mail address : khodijahdiaz@gmail.com

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ABSTRAK

Meritokrasi sebagai prinsip penempatan jabatan berdasarkan kapasitas dan integritas, secara luas dipandang sebagai fondasi penting dalam tata kelola publik. Namun dalam konteks birokrasi Indonesia, penerapannya masih berhadapan dengan kuatnya budaya patronase, rendahnya konsistensi regulasi, serta lemahnya internalisasi nilai etis dalam pengisian jabatan publik. Di sisi lain, al-Qur'an menawarkan kerangka etis yang tegas dalam menempatkan kualitas objektif sebagai dasar kelayakan amanah publik, sebagaimana tercermin dalam QS. al-Qasas [28]:26, QS. Yusuf [12]:55, dan QS. al-Baqarah [2]:247. Berangkat dari latar belakang tersebut, penelitian ini merumuskan dua masalah: (1) bagaimana prinsip meritokrasi dalam tafsir al-Qur'an lintas periode, dan (2) bagaimana prinsip meritokrasi dalam al-Qur'an melalui perspektif *Double Movement* Fazlur Rahman.

Penelitian ini menggunakan model kualitatif dengan jenis kepustakaan (*library research*). Data diperoleh melalui metode dokumentasi terhadap sumber primer berupa kitab-kitab tafsir klasik, pertengahan, dan kontemporer, serta karya Rahman, dan sumber sekunder berupa literatur akademik terkait. Data dianalisis menggunakan metode analisis isi (*content analysis*).

Hasil penelitian menunjukkan bahwa ketiga ayat yang dikaji, meskipun ditafsirkan dalam horizon historis dan pendekatan yang beragam, sama-sama menampilkan kualitas objektif sebagai dasar kelayakan amanah publik. Melalui pembacaan analitis terhadap tafsir lintas periode, dipahami bahwa prinsip-prinsip yang dikemukakan para mufasir mengarah pada suatu kerangka meritokratis dalam penempatan jabatan. Melalui analisis *Double Movement*, sifat-sifat *al-quwwah* dan *al-amānah* pada Musa, *ḥafīz* dan *'alīm* pada Yusuf, serta *'ilm* dan *jism* pada ʿĀlūṭ digeneralisasi menjadi enam prinsip moral universal: kapabilitas kinerja, integritas moral, akuntabilitas administratif, kompetensi profesional, kapasitas intelektual, dan ketangguhan fisik. Prinsip-prinsip ini kemudian dirumuskan sebagai kerangka etika normatif yang dapat diwujudkan dalam konteks tata kelola publik kontemporer, sehingga menjadi landasan bagi rekrutmen pejabat publik yang menekankan objektivitas, transparansi, evaluasi berbasis kompetensi, dan akuntabilitas. Implikasi penelitian ini menunjukkan bahwa nilai-nilai moral Qur'ani memiliki potensi konseptual untuk dikembangkan dalam instrumen asesmen rekrutmen pejabat publik, sekaligus membuka ruang dialog antara kajian meritokrasi Qur'ani dan disiplin administrasi publik, serta kajian lanjutan mengenai dinamika sosial-politik Indonesia dalam konteks birokrasi kontemporer.

Kata Kunci: meritokrasi, rekrutmen pejabat publik, tafsir al-Quran, *Double Movement*, Fazlur Rahman.

ABSTRACT

Meritocracy, understood as the placement of public officials based on capacity and integrity, is widely regarded as an important foundation of public governance. However, within the Indonesian bureaucratic context, its implementation continues to face a strong patronage culture, low regulatory consistency, and weak internalization of ethical values in public office recruitment. Conversely, the Qur'an offers a firm ethical framework that emphasizes objective qualifications as the basis for public trust, as reflected in QS al-Qasas [28]:26, QS Yusuf [12]:55, and QS al-Baqarah [2]:247. Based on this background, this study formulates two research questions: (1) how the principle of meritocracy is interpreted in Qur'anic exegesis across different periods, and (2) how the principle of meritocracy in the Qur'an is examined through Fazlur Rahman's Double Movement perspective.

This study employs a qualitative research design based on library research. Data were collected through documentation of primary sources, including classical, medieval, and contemporary Qur'anic commentaries, as well as Fazlur Rahman's works, and secondary sources consisting of relevant academic literature. The data were analyzed using content analysis.

The findings of this study indicate that the three verses examined, although interpreted across diverse historical contexts and approaches, consistently present objective qualities as the basis of public trust. Through an analytical reading of interpretations across different periods, it is understood that the principles articulated by the exegetes converge toward a meritocratic framework in the appointment of public office. Through the Double Movement analysis, the attributes of *al-quwwah* and *al-amānah* in Moses, *ḥafīẓ* and *'alīm* in Joseph, and *'ilm* and *jism* in Tālūt are generalized into six universal moral principles: functional capability, moral integrity, administrative accountability, professional competence, intellectual capacity, and physical resilience. These principles are formulated as a normative ethical framework that can be embodied within contemporary public governance, thereby grounding public-official recruitment in objectivity, transparency, competence-based assessment, and accountability. The implications of this study suggest that Qur'anic moral values possess conceptual potential for development within public-official recruitment assessment frameworks, while also opening space for dialogue between Qur'anic meritocracy studies and the discipline of public administration, as well as further research on Indonesia's socio-political dynamics within contemporary bureaucratic contexts.

Keywords: meritocracy, public official recruitment, Qur'anic exegesis, Double Movement, Fazlur Rahman.

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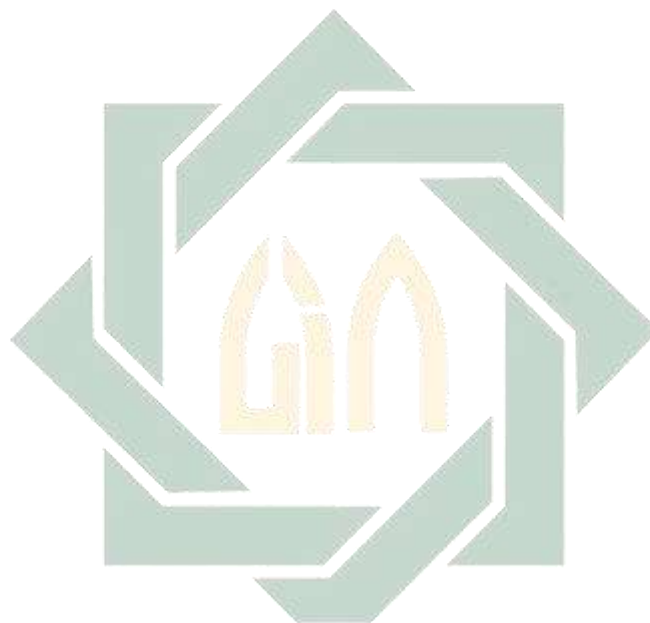
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