

The Concept of Togetherness and its Implications for the Unity of the Society: Study of Elucidation by *Quthb*

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Abstract--*The influence of the concept of the congregation outlined by Quthb in his exegesis has brought effect to the emergence of various movements of the Muslims with various ijthad motives to be united. The novelty of this research is the implications of the concept of togetherness in Indonesian nuance wihdatu al-ummah. The purpose of this study is to find the implication of Sayyid Quthb's interpretation of togetherness on the establishment of wihdatu al-ummah. This research used library research and content analysis methods. The data of this research were taken from books and information obtained from various sources. The primary data in research acted as the source information, in this case, was the book of Fi Zhilâl al-Qur'an. The data collection technique used a documentation study. The data had been collected were then analyzed through 5 stages: analysis, grouping, validation, data connection, and interpretation. The results of this study show that the factors forming wihdatu al-ummah are the unity of law and rules, institutions, leadership, and ummah as wihdatu al-ummah. In the context of Indonesian nuance, wihdatu al-ummah can be formed into three aspects: deliberation, forum, and state structure.*

Key words--*Togetherness Concept; Wihdatu al-Ummah; Sayyid Quthb*

I. INTRODUCTION

Al-Qur'an is a guide of life for a human to live in, where human life should be referred to *sunatullah*. The life that will face mountainous fate twists and turns, obstacles, various difficulties problems, and day and night problematic atmosphere that keeps on changing. Humans need clues to be able to live in order to achieve happiness, here and hereafter, and be able to solve and face various problems and realities of life (Umar, 2010).

The Qur'an, as an object of interpretation, has many aspects of the study contained within. One of the studies in the Qur'an is the concept of the togetherness since the problem of worshipers is an essential issue in

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Islamic teachings. Togetherness in Islam is a firm bond, if it is destroyed, all ties that bound Islam will be affected, which are the passive law, the loss of its teachings, and the inevitable division of Muslims like sea foam (Jabir, 1990).

Besides, togetherness is something that is taught by Qur'an and *Sunnah*, and its unity must be protected and maintained, fortify the wholeness and prevent it from any form of threats and barriers that potentially damage. Togetherness is Islamic teaching that is very prone to separation and or loss (Jabir, 1990).

The concept of the togetherness is a concept of forming brotherhood, togetherness, a harmonious community, peacefulness, synonymous, mutually reinforcing, complementary community, and as a picture of an ideal and perfect society (Shawi, 2002). Togetherness is also a system, in which it contains *shaff* (lines) or parts, there are lines of coordination and communication, there are levels of capacity, structures, functions and roles, authorities and responsibilities, missions and visions, goals, attachments and connections, and teachings and actions, and as a work program (*Quthb*, 1992).

The existence of such a 'sharp' controversy among Muslim scholars and Muslim people regarding the concept of the togetherness itself becomes another interesting story to be investigated and studied to find out the answer. Some Muslim scholars and people consider that togetherness is merely a collection of individuals, social and emotional aspects of Muslims conducted in the recitation event for Muslims in mosques or other places, or a collection of organizations, such as Muhammadiyah congregation, Persis and NU, or only Muslims congregation in prayer rooms and mosques. Nonetheless, some people and other scholars consider that the togetherness is *aqidah* bond (not a mere social and emotional bond), and this is something principle. Even at the most extreme perception, it states that anyone who does not join a congregation will die as ignorance.

Through this research, the author will raise the view of *Sheikh Sayyid Quthb* in the interpretation of *Fî Zhilâl al Qur'ân* regarding the study of the concept of togetherness. What seems so obvious in the interpretation of *Sayyid Quthb's* exegesis is the style of *al-adabi al-ijtima* (*adabi-ijtima'i*), particularly in terms of elaboration of the meaning and content of verses that are literature nuanced with the arrangement of beautiful words (*adabi* style), and its orientation towards social problems encountered by Muslims (*ijtima'i* style) (Syafe'i, 2006).

The study of the concept of togetherness in the interpretation of *Fî Zhilâl al-Qur'an* is very interesting by bearing in mind that the figure of *Sayyid Quthb* is a militant figure and presents strict and sharp thoughts on matters regarding Islamic sharia. Furthermore, the author eagers to analyze the concept of togetherness in the interpretation of *Fî Zhilâl al-Qur'an* depicted in the 'Indonesian version' and the 'current context.' Especially if the concept of the togetherness is implied in the picture of Muslim unity, as a matter of fact, Muslims in Indonesia and the world, in general, are divided by ideology, school of thought, -isms, groups, and organizations. What are the implications of *Sayyid Quthb's* interpretation of togetherness on the formation of *wihdatu al-ummah*?

The implications of this research are to contribute to the development of the Qur'an interpretation, open the perception that Qur'an has a wide range of discussion and depth of meaning by describing the concept of togetherness in detail and present theories to unite Muslims through the concept of the togetherness. The results of

this study can also be applied by Muslims and leaders to build unity and brotherhood of Muslims by implementing the concept of togetherness in daily life.

II. METHOD

The purpose of this study is the implication of *Sayyid Quthb's* interpretation of togetherness on the formation of *wihdah al-ummah*. This study used library research and content analysis methods. The method of library research is to examine books and writings related to the problems of the study and in accordance with the object of the study (Moleong, 2008). The problem and the object of this study are the concepts of togetherness. Meanwhile, the content analysis method is a research method that utilizes a set of procedures to draw valid conclusions from documents or messages objectively and systematically.

In addition to several approaches to the methods used, it is also known as inductive and deductive methods. Inductive reasoning is a method used in reasoning that begins from particular to the general. A generalization is a form of inductive reasoning method (see Karim and Wajdi, 2019). The deductive reasoning is a method of reasoning that applies general issues to be connected in particular matters (Flick, 2013). Through this research, the method of reasoning used is the inductive method as the author first describes the material and phenomena about togetherness and gives general conclusions about the definition of togetherness.

The data in this study were taken from various literature of books and information obtained from various sources. The data collected were sorted and selected, which parts can be used as a source of reference or scientific basis to explore the problem being studied (Abawi, 2013).

The primary data source is the person who is the source of the news, which in this case, is the exegesis of *Fî Zhilâl al-Qur'an*. Whereas, secondary data sources are divided into two parts: primary, secondary data sources as core data and secondary data sources as complementary data (Suhartono, 2001).

The data collection technique is a way of collecting the required data in accordance with the object of the research study. The data collection technique in this research is a documentation study or literature study because it collects various sources of literature as secondary sources (Ersanilli, Carling, & Haas, 2011).

The data collected are then analyzed through the following steps: data analysis based on the type of data source, grouping according to the problems, validation, data connection, and interpretation (DC & Lee Oliver-Hoyo, 2007).

III. RESULTS & DISCUSSION

Islam is the togetherness itself. With togetherness, Islam will unite its people into a strong and harmonious unity, which is united people, *Wihdatu al-Ummah*. *Wihdatu al-Ummah* is the implication of the Muslim establishments among Muslims themselves. The implication is the involvement, impact, or influence

(Poerwadaminta, 1984) with the presence of togetherness among Muslims. Thus, the togetherness will form a unity of rules or laws, institutions, leadership, and Muslims, so the implications (involvement/impact/influence) of Muslims reach one command, one policy, and one organization.

When the Muslims are under the robust roof of togetherness, it will bring implications for the establishment of *Wihdatu al-Ummah*. While, the togetherness is a unity of rule or law, institutions, leadership, and people. The data of one unit of the four aspects will be explained further as follows:

One Unity of Law and Rule of *Wihdatu al-Ummah*

The statement, (*Quthb*, 2008) as follows: "Thus, this religion becomes the strength, core and legal system that defeats the power, nature and legal system of other religions."

The positive impact if Muslims become a unity of togetherness, it will give create one unity of rule, law, policy, and decision. So, the principle of faith will remain the same, the provisions of the rules will be uniform, and *fiqh* will not create a discrepancy. Albeit there are certain parts of the rules from Allah and the Prophet that are allowed to remain different, and in certain conditions or areas, there will be different policy settings (Soelaiman, 1995).

Without the unity of the togetherness between Muslims or groups within, it will lead to various perceptions, policies. Rules and laws that must be abided by Muslims become different; thus, the potential for division, hostility, feud, competition, and destructive fanaticism between Muslims is immense (Khaldun, 2008).

This condition is perilous because it will weaken and subvert the power of the Muslims so that the Muslims around the world will be divided into sheep fight and easy to defeat and destroy. It is also a great sin that is unforgivable because "division" is categorized as a form of "polytheism" (Gillin, 1954).

It does not directly imply that the perception of every Muslim must be synonymous because it has become *sunatullah* for humans to have differences but how the differences are resolved and even becomes an enrichment of insight in a unity of the Muslims so that the differences occur only at the level of forum or assembly (Soekanto, 1982). Once it becomes a decision or policy, it remains as a product of one rule. Hence, with a single rule or policy, Muslims will not be confused and exhibit different attitudes, and this will bring implications (impact) on the establishment of the unity of Muslims, which is *wihdah al-ummah*.

One Institutional of *Wihdatu al-Ummah*

Islam will not be able to fulfill its role unless Islam appears in an Islamic society, which is a unity of the Muslims (togetherness) (*Quthb*, 1952). Therefore, togetherness is the sine qua non because Allah has stated that He loves Muslims for doing so. If it is repudiated, it shows that someone has defied Allah's commands and committed acts that Allah forbids.

Quthb (2007) said in his exegesis that the early generation of Islam, the Prophet, and timing *shahabah* becoming Muslims (*al-Sabiquna al-Awwalun*) when they had just migrated to Medina were referred to as a group of Muslims. At that time, though, *Daulah* (power) had not been formed, yet, they naturally had established a

unified structure where they automatically place the Prophet as their leader and role model, to whom they obeyed and followed every command (Fairuzabadi, 2001).

The presence of togetherness within Muslims is essential to unite them. If the Muslims are able to transform into an institutional entity or, at the very least, become a coordinating entity, then Muslims will have a solid unity (Dagun, 1991). They evade the potential of harmful divisions with the emergence of fanaticism among groups, schools of thought, organizations, ideologies (isms), and various existing *firqah*. Through the unity of the Muslim community's togetherness, *walla* (loyalty) will favor only one institution; therefore, the integrity of Muslims can be maintained. Within the togetherness, the emergence of other institutions can happen as long as it is coordinated and under the same roof of Muslims' togetherness (Muhammad, 2004).

The unity of the Muslim togetherness, in addition to the beneficial impact of the world in the form of a strong brotherhood, unity, and friendship between them, will also have an impact on safety in the hereafter due to avoiding the torment of hellfire (Nurdi, 2011). If people are fragmented, not in togetherness or not in a unity of purpose and movement, it will bring harm to the world such as highly vulnerable to conflict, enmity, and hostility, while in the hereafter will result in the accidents in the form of torture in the abyss of hellfire (Hidayat, 2005).

With the unification of the Muslims in one institutional unit, called the togetherness, will have an implication or impact the formation of *wihdatu al-ummah* among the Muslims *Insya Allah* will be realized. They will obtain peace in the world and salvation in the hereafter by implementing this command (Rahnema, 1996).

Thus, if Islam manifests in a single institutional entity, namely togetherness, they will obtain peace and harmony in the world with the formation of *wihdatu al-ummah* and gain safety in the hereafter because they are saved from the polytheism and the threat of death under *jahiliyyah* conditions.

One Unity of Leadership as *Wihdatu al-Ummah*

Islam, as an institutional unit in the form of togetherness, will undoubtedly be one mechanism with a unity of leadership (*Quthb*, 1952). It is a signal that Islam must select the form of togetherness, and the togetherness that reflects an Islamic institution must have leadership. Further, leadership must be followed by obedience. As a consequence, if there are institutions and leaders, but they are not obeyed and supported by their members or followers, it will be pointless (Karim & Hartati, 2020).

Obedience to leaders or imams in Islam is something that is a principle because this will be based on the stability of the people, preservation, and actualization of Islamic sharia in life. Further, unity in leadership will have an impact on the formation of *wihdatu al-ummah* (Hidayat, 2005).

Thus, the resolution of problems is upward (through structural channels) and not sideways (to just anyone). If this is fulfilled, it will be one of the strengths for the Muslims to remain calm, peaceful, and stable when facing a problem. Further, it will not cause misunderstanding among the other Muslims. Even, the problem will be finally solved by the grace of God. Hence, it is not impossible if *wihdatu al-ummah* will also be realized (Rahnema, 1996).

Moreover, with the unity of leadership, there will be decisions, legal provisions, policies, sharia determinations, and worship that are "relatively" more equal (Berman, 2003). In collaboration with the *Shura* council, the leader will work, discuss, and process on various problems and existing differences to discover the solution. Therefore, the issue of termination of the feast, the start of prayer, provisions for worship, and others will tend to be equal.

However, if there are mistakes, errors, or irregularities in the decision, there will be an evaluation by the *Shura* council. If this system and mechanism work, then the level of conflict, difference, and disunity among the people will be anticipated. Thus, *wihdatu al-ummah* will be formed through a single leadership unit (Haekal, 2003).

One Unity of Muslims as *Wihdatu al-Ummah*

According to *Quthb* (2006), disputes are human nature. The difference can be a great potential for wisdom by making humans who have faith in God to be a leader. Through the faith view, the difference is not to be eliminated or nullified, but to be resolved by arranging it, managing it, and pushing it to the path of goodness. Therefore, when there is a difference in mindset, direction, view of living systems, and a variety of beliefs in human life, then Allah sends prophets to share good news and convey a warning from the messages they bring.

The difference is not a media of disunity, but it must be faced by looking at the positive side and making it as the parts that complement each other. Therefore, with positive thinking, mutual understanding and wise attitude to understand the shortcomings of others will trigger a brotherhood (Abdel-Malek, 2000).

Humans are *ummatan wāhidah* (unity). It means that humans are "supposed" to be in one unity as at the beginning, which is not fragmented that triggers the potential for conflict and dispute. It happens because basically humans are unity and have to return to their nature that is to become one unit (Hidayat, 2005).

In a "Conflict Theory", dispute or conflict will emerge fanaticism in groups. They are more loyal and tend to prioritize the interests and egos of the group. The disunity of people in various ideologies, groups, alliances, or even countries will tend to partially overwhelm fanaticism, which all of humanity should be in unity. Although it is not denied in every interaction of life, there are always differences (*Quthb*, 2008).

For this reason, orientation towards sincere Islam, belief and faith bonds must be the basis of the Muslim unity, because the Muslim must manifest into a sturdy building unit in terms of beliefs, institutional structures bond (togetherness) and terms of brotherhood by building true unity (Karim, Mardhotillah, & Rochmah, 2017). Thus, building and fighting for Islam will become more important than building the existence of groups or alliances or organizations locally. However, all of them must be the assets that complement, fulfill, and cover each other's deficiencies. However, it will only happen when the people enter a united congregation and become a unity of the people. Therefore, each people will become strengths that support each other (Kepel, 2002).

Quthb (2007)'s review about "Bunyanun Marshush" (sturdy building) explained that a building must consist of various materials, elements, which are united, neatly arranged, bound, and structured into an integral part. If the different sources, different types, different materials, different shapes, and various other differences are

based on the same foundation, united in the same bond, joined in the same structure, will become one part of the same building and form a unity of the same configuration. Hence, it will form a building that has a strong structural unity, a sturdy configuration, and form a beautiful composition, harmonious and balanced. It is also supported by the weight of each element and quality building elements, good sand, fine cement, strong wood, hard bricks, and various other best building materials (Haekal, 2003). If it is implemented, it will make the Muslims become a unity who complement each other. Then it is called *wihdatu al-ummah*.

Togetherness and *Wihdatu al-Ummah* in Indonesia

Quthb (2008) argued that togetherness and *Wihdatu al-Ummah* in the present and Indonesian context are concrete manifestations of the concept of togetherness. To actualize the concept of togetherness in a real and actual way, it is necessary to deepen the understanding of the concept of togetherness as a whole. Therefore, the steps taken are how the concept of togetherness according to the interpretation of *Fî Zhilâl* al-Qur'an is analyzed, criticized, and concluded, and compared with the concept of togetherness from various existing literature. Then, when it is implied in the concept of *wihdatu al-ummah*, the concept of togetherness is already in an objective, precise, proportionate, and closer to the level of truth and perfection.

In addition to it, the discussion of the togetherness concept will be analyzed more deeply by considering various aspects, factors, conditions, and phenomena that follow it. Therefore, the concept of togetherness can be applied to current conditions and become a crucial element to unite Muslims, which now tend to be fragmented, blasphemous, and hostile to one another (Shalah Abdul Fattah al-Khalidi, 2001).

In Indonesia, the application of the togetherness concept will pay attention to various characteristics and phenomena of differences, schools of thought, ideologies, groups, and organizations, which also consider the cultural diversity factors, ethnicity, religion, and also the political phenomena and ideology of the existing government. It can be concluded that the model of the togetherness concept as appropriate and possible to be actualized in Indonesia. Thus, it can become a unifying media of various disunities, although inevitably, the emerged concept of the congregation is not an ideal concept of the togetherness, and of course, there will be many shortcomings and imperfections (Mahmud, 2006).

However, if the concept of this togetherness can be realized in the lives of Muslims in Indonesia, it will at least reduce the risk of potential vulnerability among the community and avoid disunity, competition, disharmony, and hostility among the people (Esposito, 1995). Hence, Muslims in particular and Indonesian people, in general, will be able to achieve unity, brotherhood, peace, harmony, balance, and justice, even in a limited capacity and proportion.

Present and Indonesian concrete form of togetherness can be done with three possibilities as follow:

1. All components of Muslims gather from individuals, community leaders, scholars, organizations, schools, parties, and various other elements of the Muslim community to hold deliberations in the context of emerging Indonesian Muslim togetherness, appointing priests, and establishing *Shura* council.

2. "The Indonesian Muslim Community Forum" is strived for, and agreed by all parties from prominent figures, scholars, organizations, institutions, Muslim groups to serve as the highest Muslims forum to solve various problems, differences or existing shortcomings, and also functions as a coordinating forum for prominent figures, scholars, organizations and Muslims.
3. Togetherness manifests in a state structure. Indonesia, with a majority Muslim population, has a high possibility of realizing the concept of togetherness in the form of a state structure. A large number of Muslim population will highly bring Muslims to occupy vital and strategic positions in the structural state, and they lead and control the country's systems and policies (Mustofa, 2010).

If Muslims can unite to become a united togetherness and leave the existing ideologies, then the benefits that will be obtained are the power of togetherness, brotherhood, and friendship (compassion) between people will be realized, the Muslims will be able to become a great force of "superpower" in the earth, able to minimize various forms of difference, competition and hostility (conflict) between Muslims, and emerge sharia and law equality both in terms of *ubudiyyah* or *mu'amalah*, because the product of laws/rules is only decided by one authorized council (consisting of various scholars) and is determined by a leader of the Muslims. Hence, Islam will become *rahmatan li al-alamîn*, which will cope with human life in justice, welfare, peace, harmony, and life balance for Muslims, non-Muslims, animals, plants, and various aspects of nature that exist on the earth (Wright, 2006).

IV. CONCLUSION

The implication of *Quthb's* interpretation of the togetherness concept for *wihdatu al-ummah* in the present context of Indonesia is a complex and complicated work. This research has succeeded in uncovering the implications of this concept with the following conclusions: The implications (influence and impact) of the contemplation of *Sayyid Quthb* regarding togetherness to the formation of *wihdatu al-ummah* is the emergence of movements (*harakah Islamiyah*) who want the unity of Muslims to become a united force in one under the auspices of the institutional togetherness. However, in implementing the concept of struggle, each movement group takes different steps and orientations. Some take radical steps, and some take persuasive steps. In brief, the factors forming *wihdatul ummah* are a unity of law and rules, institutions, leadership, and the *ummah* as *wihdatu al-ummah*. In the context of Indonesian, *wihdatu al-ummah* can be realized with three ideas, i.e., deliberation, forum, and state structure.

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