

## CHAPTER I

### INTRODUCTION

#### A. Background of Study

In the current era of globalization, interactions between individuals and groups with different cultural, religious and ethnic backgrounds are increasingly complex. Conflict, inequality and incomprehension often become challenges in the formation of a harmonious society.<sup>1</sup> In this current problem, the concept of tasamuh in the Qur'an becomes very relevant to be used as a solid framework to overcome differences and build harmony in society. Tasamuh is an Arabic term that can be translated as tolerance or mutual respect and harmonious coexistence between individuals or groups, especially in the context of cultural, religious and ethnic diversity. In the Islamic context, tasamuh can also be interpreted as an attitude of mutual respect and fairness towards others, regardless of differences in religion, ethnicity, or other backgrounds.

The principle of tasamuh has its foundations in Islamic teachings that teach the values of peace, tolerance, and respect for others. In the Qur'an, there are verses that emphasize the importance of being fair, doing good, and living in harmony in society.<sup>2</sup> Understanding and implementing the concept of tasamuh is expected to create a peaceful environment, respect differences, and build positive relationships between individuals and groups. By practicing tasamuh, Muslims are expected to establish harmonious relationships with the whole

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<sup>1</sup> Muhammad Sabir, 'Wawasan Hadis Tentang Tasamuh (Toleransi) (Suatu Kajian Hadis Tematik)', *Jurnal Ilmiah Al-Syir'ah*, 9.2 (2016), pp. 1–24, doi:10.30984/as.v9i2.25.

<sup>2</sup> Ikhwani Hadiyyin, 'Konsep Pendidikan Ukhuwah: Analisa Ayat-Ayat Ukhuwah Dalam Al-QUR'AN', *ALQALAM*, Vol.34.2 (2017), p. 62 (p. 63).

community, without being affected by differences in beliefs or origins. Tasamuh is also an important foundation in forming a society that is inclusive and respectful of human rights.

In a social context, tasamuh is not just an individual attitude, but also includes policies and practices that support harmony between individuals and groups in society. Therefore, the concept of tasamuh is relevant in building a society based on tolerance and justice. On the other hand, The thought of Sayyid Quthub, who is one of the figures of contemporary Islamic thought, provides an in-depth view of how the concept of tasamuh in Islam can be implemented concretely in the formation of civil society. The study of the emergence of civil society is divided into several perspectives, including building civil society using several concepts derived from the Qur'an.

Civil society is a concept in Islamic thought that describes a social order governed by the principles of Islamic values. The term "madani" comes from the word "madinah," which refers to a city or community. The hallmarks of a civil society involve justice, prosperity and the application of Islamic law (sharia) as a normative foundation. Within it, interfaith harmony is a cornerstone, emphasized by the concepts of tasamuh (tolerance) and mutual respect. Citizens of civil society are expected to actively participate in the development and management of society, and education and culture are given primary attention.<sup>3</sup> This idea, often linked to the thinking of Islamic scholars, including Sayyid Quthub, proposes a vision of society that reflects Islamic values with principles of justice, togetherness and prosperity. Although derived

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<sup>3</sup> H. Zainal Arifin, 'Konsep Pendidikan Islam Menuju Pembentukan Civil Society', *Almufida*, Vol.11 No.1 (2017), p. 117.

from Islamic thought, the concept of civil society can be an inspiration for building a just, equitable and sustainable society in a broader context. According to Gellner, civil society will be realized with a harmonious society, free from exploitation and oppression. Meanwhile, according to Sheikh Muhammad Naquib al-Attas, the concept of civil society is a translation of the Arabic 'mujtama' madani.

This background raises the need for an in-depth study of the concept of tasamuh in the Qur'an and its relevance to the vision of the formation of civil society according to Sayyid Quthb. This research is expected to contribute concrete and applicable thoughts in facing the dynamics of modern pluralistic and multicultural society. The importance of understanding the concept of tasamuh and its application in the formation of civil society is also important in facing the challenges of extremism and intolerance which are still a problem in some areas.

By understanding more about the concept of tasamuh in the Qur'an and seeing its relevance to Sayyid Quthb's views, it is hoped that this research can make a significant contribution in developing an inclusive Islamic perspective and stimulating intercultural dialogue to achieve a sustainable and harmonious civil society.<sup>4</sup>

Tasamuh, or mutual tolerance and respect, has very important relevance in the formation of civil society. The concept of tasamuh creates a strong basis for building harmonious relationships between individuals and groups with different cultural, religious and ethnic backgrounds. In the context of civil society, where the principles of

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<sup>4</sup> Z Muttaqin Others, 'Religious Tasamuh Processing Application In The Perspektive of The Qur'an', AL-AFKAR: Journal for Islamic Studies (2023), pp. 536–37.

Islamic values are the main guidelines, tasamuh becomes the foundation for achieving the desired harmony and diversity.

Through tasamuh, people can overcome differences that may arise and create an inclusive environment that respects diversity. Tasamuh also supports the concept of social justice, one of the pillars of civil society, by emphasizing the need for mutual respect for individual rights regardless of differences. Therefore, the application of the concept of tasamuh not only creates harmony in society, but also strengthens the foundation of Islamic values that form the foundation of a just, equitable and sustainable civil society.

Sayyid Quthb is one of the most influential figures in contemporary Islamic thought. Born in 1906 in Musha<sup>5</sup>, Egypt, his life was full of experiences that shaped his revolutionary views. After attending Dar al-Ulum, Cairo, and studying Arabic literature and education, Sayyid Quthb worked as a teacher and literary critic. His most decisive experience occurred while studying in the United States in the late 1940s, where he became highly critical of Western moral decadence and materialism, reinforcing his belief in the need for a genuine Islamic revival.

Upon his return to Egypt, Quthb joined the Muslim Brotherhood and became one of the organization's leading thinkers, with his writings becoming increasingly radical. In 1954, following an assassination attempt on President Gamal Abdel Nasser, Quthb was arrested and sentenced to prison. During his time in prison, he wrote his monumental work "Fi Zilal al-Qur'an" (In the Shade of the Qur'an), a Qur'anic

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<sup>5</sup> Shalah Abdul Fattah al-Khalidi, *Sayyid Quthb Min Al-Milad Ila al-Istishhad* (dar al-Qalam, 2007), p. 23.

commentary that emphasized the comprehensive application of Islamic sharia in its legal, spiritual and moral aspects.<sup>6</sup>

After being temporarily released in 1964, Sayyid Quthb was re-arrested in 1965 on charges of plotting a coup, and in 1966, he was sentenced to death and executed. Despite his tragic death, his thoughts and works continue to influence Islamist movements around the world. Sayyid Quthb was known as a bold and critical thinker, who forcefully challenged deviations from the pure teachings of Islam and called for the moral and spiritual awakening of Muslims. His legacy lives on in various Islamic movements and thoughts to this day, making him one of the most memorable and controversial figures in modern Islamic history.<sup>7</sup>

Sayyid Quthb is one of the contemporary mufasssirs who has a life background that greatly influences each of his interpretations. I chose Sayyid Quthb in this thesis because Sayyid Quthb has a view that is very close to the community in social life and also Sayyid Quthb has a very concrete book explaining the meaning of the concept of tasamuh and civil society in detail even in the primary book Sayyid Quthb also explains the importance of the concept of tasamuh in social life.

Sayyid Quthb was an Egyptian thinker of great influence in the mid-20th century. Born in 1906, Sayyid Quthb became famous for his revolutionary views on Islam and his sharp criticism of the socio-political conditions of the Islamic world in his day. He saw a decline in the Islamic world caused by Western influence and a deviation from the

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<sup>6</sup> Fattah al-Khalidi, *Sayyid Quthb Min Al-Milad Ila al-Istishhad*, p. 241.

<sup>7</sup> Fattah al-Khalidi, *Sayyid Quthb Min Al-Milad Ila al-Istishhad*, p. 242.

pure teachings of Islam. Qutb therefore dedicated his life to finding solutions to these problems through his writings.<sup>8</sup>

One of Sayyid Quthb's most influential works is "Nahwa al-Mujtama' Islami" or "Towards an Islamic Society". In this book, Qutb offered a visionary view of how to build an ideal and comprehensive Islamic society. He argued that change must not only take place at the legal and political levels, but also at the individual and societal levels. According to Qutb, the formation of strong individual characters and a society that conforms to the values of Islamic sharia are key to achieving this goal.<sup>9</sup>

Quthb emphasized that law and politics were important parts of the Islamic order, but they were not enough. He argued that education, morals and ethics should also be the main focus in the formation of society. Individuals should be nurtured with Islamic values from an early age so that they can become responsible and noble members of society. Thus, the Islamic society that Sayyid Quthb envisioned was not only a political entity, but also a harmonious, just and welfare-oriented community based on the principles of sharia. Sayyid Quthb's views inspired many Islamic movements around the world and made him one of the most influential figures in the history of modern Islamic thought. Although controversial, his ideas remain relevant and are the subject of discussion to this day.<sup>10</sup> Thus, Sayyid Quthb not only criticized the

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<sup>8</sup> Farhan Triana Rahman, 'Moderasi Beragama Menurut Sayyid Quthb (Kajian SosioHistoris Penafsiran Sayyid Quthb Pada QS. Al-Baqarah Ayat:143 Dalam Kitab Fi Zhalalil Qur'an)', 2021, p. 2.

<sup>9</sup> Sayyid Quthb, *Tafsir Fi Zilal Al-Qur'an* (Gema Insani, 2002), iv, p. 182.

<sup>10</sup> Yahya Bouzarinejad, Shahin Zarpeyma, and Elahe Marandi, 'Sayyid Qutb and Political Islam: Islamic Government from the Perspective of Sayyid Qutb', *Journal of History Culture and Art Research*, 5.4 (2017), p. 92, doi:10.7596/taksad.v5i4.587.



condition of the Islamic world, but also offered profound and comprehensive solutions to overcome the challenges faced by Muslims.

One of the ideas of Sayyid Quthb that is very contrary to western thinking is that according to Sayyid Quthb Tolerance is a belief that Islam is a perfect and comprehensive system of life.<sup>11</sup> Tolerance here means respecting the beliefs of others without sacrificing Islamic principles. Quthb emphasized that tolerance is not about compromising the Islamic faith or accepting practices that are contrary to Islamic law. Tolerance according to the West is something that is often rooted in secular humanism, which emphasizes respect for individual freedom and pluralism. Tolerance here means accepting differences and the right of individuals to have different beliefs and practices, often without considering religious boundaries.

Based on the above background, the researcher compiles a thesis proposal entitled **“The Concept of Tasamuh in the Qur'an According to Sayyid Quthb and Its Relevance to the Formation of Civil Society”**. Hopefully, this research can be a lesson and wisdom for all Muslims.

## **B. Problem Formulation**

Based on the background of study above, the problem formulation that will be discussed by the researcher in this research are:

1. How is the concept of tasamuh in the Qur'an according to Sayyid Quthb?
2. How is the relevance between the concept of tasamuh according to Sayyid Quthb and civil society?

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<sup>11</sup> Alifah Ritajuddiroyah, 'Menemukan Toleransi Dalam Tafsir Fi Zhilali Qur'an', *Suhuf, Yogyakarta*, Vol. 9 No. 2 (2016), p. 108.

### C. Purpose Study

From the formulation of the problem above, the purpose of study are:

1. To analyze the concept of tasamuh in the Qur'an according to Sayyid Quthb.
2. To analyze the relevance between the concept of tasamuh according to Sayyid Quthb and civil society.

### D. Significance of Study

The significance or benefits of this research are:

#### Theoretical Significance :

1. Contributing new thoughts related to the concept of tasamuh in the Qur'an according to Sayyid Quthb.
2. Provides in-depth insight into the relevance of the concept of tasamuh to the formation of civil society.

#### Practical Significance :

1. Providing practical guidance for the community and Islamic thinkers in applying the values of tasamuh in everyday life.

### E. Previous Studies

To avoid repeating studies that have been conducted by other scholars, the researcher tries to collect as many previous studies as possible related to the research which that will be reviewed by the researcher. This also aims to show the novelty of the study that will be raised by the researcher. The following are previous studies are previous studies related to the research that will study:

*First*, a thesis written by Nurul Arestiyani was wrote a dissertation in 2020 entitled "*Penerapan Konsep Tasamuh dalam Interaksi Sosial Mahasiswa*



*Pendidikan Agama Islam di IAIN SALATIGA*". In his research, he used a field research method with a descriptive analysis approach that aims to describe in detail and thoroughly the phenomenon being investigated. The approach applied is a qualitative approach because it focuses on direct observation of events in the field and accurate recording of the events observed, followed by in-depth analysis. Arestiyani describes and interprets the events that occur using precise words. This Research is different from the researcher's because it explain about how to the tasamuh can be practice and not explain about how the concept tasamuh in the Qur'an and whats relevance the concept of tasamuh with civil society.

*Second*, a Thesis by Yekti Pangestuti in 2021 entitled *"Pembinaan Sikap Tasamuh dan Ta'awun pada Santri di Pondok Al-Qodiriyah Windusari Magelang"* is an academic work that carries out field research. In her research, Pangestuti applied a descriptive analysis method that aims to describe in detail and comprehensively the phenomenon under study. She uses a qualitative approach because it focuses on direct observation of events in the field and records them in detail for later analysis. Furthermore, she describes and interprets the observed events through the use of precise words. This research is different from the researcher because this research use field research while researcher use the Library Research.

*Third*, a Thesis made by Ahmad Rifai in 2022 entitled *"Mafhum Ayat At-Tasamuh Fii Al-Qur'ani Al-Karim Al-Syaikh Ibnu Katsir Wa Al-Syaikh Ibnu 'Ashur Dirasah Muqaranah"* is a scientific academic work. This research focuses on the biographical study of Shaykh Ibn Kathir and Muhammad Thohir bin Asyur and their understanding of the verses of tasamuh

(tolerance) in the Qur'an. This research explains the verses related to tasamuh, its types, and its impact. The method used is the comparative interpretation method, in which researchers take a number of verses related to the mafhum verse of tasamuh and describe the thoughts of Ibn Kathir and Ibn Assyria about these verses, then compare them. The approach used in this research is library research, in which the author traces various explanations related to the mafhum verse of tasamuh in various literatures. This reserche is different with the researcher because this research use the comparison of meaning tasamuh between Shaykh Ibn Kathir and Muhammad Thohir bin Asyur, while the researcher will discuss about concept tasamuh according interpretation of Sayyid Quthb and focus in relevance to the formation of civil society.

*Fourth*, a Thesis Made by Sekar Thoharoh in 2021 entitled "*Pembinaan Sikap Tasamuh dan Ta'awun Santri di Pondok Pesantren An-Nur Klego Candirejo Tuntang Kabupaten Semarang*" is an academic work that emphasizes field research. In her research, Thoharoh applied the descriptive analysis method with the aim of describing in detail and thoroughly the reality being studied. The approach chosen is a qualitative approach because it involves direct observation of events that occur in the field, followed by careful recording for further analysis. Thoharoh then explains and interprets the observed events through the use of appropriate and clear words. This Research is different with the researcher because this research explain a field research and the researcher explain a library research and not need to observation.

*Fifth*, a Thesis made by Maghfira Annisa Fitri in 2023 entitled

*"Implementasi Nilai-nilai Tasamuh (Toleransi) Melalui Pembelajaran Akidah Akhlak Kelas XII di MAN 1 Kabupaten Lebak"*. This research uses a library research approach with a qualitative approach that produces descriptive data. In this research, a series of activities related to library data collection were carried out, including reading the novel *"99 Cahaya di Langit Eropa"* and other references, as well as recording and processing the research materials found. This research is different with the researcher because this research use a field research and activities related to library data collection were carried out by reading the novel *"99 Cahaya di Langit Eropa"*, while the researcher focus on the meaning of concept tasamuh according to interpretation Sayyid Quthb and how its can be relevance with the formation of civil society.

Sixth, a thesis written by Riska Rahmawati Saputri in 2020 entitled *"Konsep Toleransi Beragama Dalam Al-Qur'an (Studi Komparatif atas Tafsir Al-Azhar dan Fi Zhilalil Qur'an)"* contains an understanding of the concept of tasamuh according to Sayyid Quthb and Buya Hamka, which found that the foundation of tolerance is faith. Tolenasi is the lightest and most important practice. Islam was revealed through the intermediary of the Prophet Muhammad SAW who was sent to all people not only to Muslims. This research is different with the researcher because this research is discuss about the comparison interpretation Buya Hamka and Sayyid Quthb, while the researcher just discuss about the concept tasamuh in the Qur'an by interpretation of Sayyid Quthb.

## F. Theoretical Framework

This research will focused on the discussion of the concept of tasamuh in the Qur'an by interpretation according to Sayyid Quthb's thought and seek their relevance to the formation of civil society. In discussing the topic here, the resercher will raise the meaning of the concept tasamuh in the Qur'an according to Interpetation of Sayyid Quthb.

As Sayyid Quthb, tasamuh in the Qur'an thought form a theoritical framework that combines islamic values with aspirations to build an inclusive and just society. Tasamuh or tolerance is the main premise emphasized in the Qur'an, commanding individuals to coexist peacefully and respect diversity in society. Tasamuh in the Qur'an is very different with western concept. To find a meaning with clearly , the reseracher will try to find some verse according interpretation of Sayyid Quthb.<sup>12</sup>

Civil society, according to Sayyid Quthb's insight, is a society that is civilized, just, and recognizes common interests over differences. According to Qutb, the foundation of civil society must be rooted in Islamic principles, including social justice, morality and a strong value system. In this view, the concept of tasamuh is not only a norm, but also a vital instrument for building harmony between individuals from different backgrounds in society.

The resercher will follow Sayyid Quthb's interpretation of his Tafsir book namely *Fi Zhilalil Qur'an* in conducting this reserach. This is

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<sup>12</sup> Rahman, 'Moderasi Beragama Menurut Sayyid Quthb (Kajian SosioHistoris Penafsiran Sayyid Quthb Pada QS. Al-Baqarah Ayat:143 Dalam Kitab Fi Zhilalil Qur'an)', p. 15.

because in interpreting the Qur'an, he does not focus on discussion that are considered not so important and prioritizes the literary aspects interpretation. While examining this research, the researcher will use a thematic interpretation approach, which is method that discuss themes in the Qur'an through one or several chapters in the Qur'an.

With the style of interpretation of Sayyid Quth, namely al-adab al-ijtima', and the discussion based on themes, the researcher feels that his thoughts and books of explanation are very suitable for this study because the main point in this study is to find meaning tasamuh in the Qur'an according to Sayyid Quthb interpretation and the relevance to the formation of civil society.<sup>13</sup>

The steps that will be taken are determining the topic or theme to be studied, selecting the verses that are relevant to the theme, arranging them according to the time of descents, and then understanding and reviewing the meaning some verses based on interpretation of the scholars. After that, conclude the elements of the topic of discussion, organise it, and divide it into chapters and subchapters, following the rules of the research method.

## **G. Methods of Research**

In this research, the researcher designs the methods that will be used namely as follows:

### **1. Typology of Research**

This research be discussed by researcher through qualitative research methods through library research. In the Library research studies, data

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<sup>13</sup> Mustafa Muslim, *Mabahits Fi At-Tafsir Al-Mawhu'i* (dar al-Qalam, 2000), p. 16.

collection is taken from scientific literature sources, both books, journal, and other literature that relevant with this research. <sup>14</sup>

## **2. Source of Data**

The data source is the subject which the data was obtained. Researcher use relevant data sources, that primary sources and secondary sources. <sup>15</sup>

### **a. Primary Sources**

First, primary sources, namely the main reference that the author will use in this study, some of the sources that will be used in this study are:

1. Tafsir Fii Zilal Al-Qur'an by Sayyid Quthb.
2. Sayyid Quthb's Nahwa Al-Mujtama.
3. Sayyid Quthb's Ma'alim Fii Thariq.

### **b. Secondary Sources**

Secondary data is data that supports, complements, and explains primary data, namely in the form of literature books, journal, and opinion theories that are close to the problems studied.

## **3. Method of Collecting Data**

The data collection method that used in this research is with documentation methods. Data collection in this method trough written or electronic documentation from institutions related to the research conducted. Starting with the process of identifying targets, variables,

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<sup>14</sup> Sugiyono, 'Metode Penelitian Kuantitatif Kualitatif Dan R&D', *Bandung : Alfabeta*, 2018, p. 31.

<sup>15</sup> Nursapia Harahap, ' Penelitian Kepustakaan', *Iqra'*, Vol.08, No. 01 (2014), p. 68.

choosing data collection methods, data analysis and evaluating the effectiveness of data collection.

#### **H. Data Analysis Method**

This research uses data analysis techniques in the form of descriptive methods and analytical methods. The descriptive method is research by collecting data that aims to explain a meaning, object, or everything related to variables that can be adequately explained. The data analysis method is an activity that contains several activities, such as explaining, deciphering, distinguishing, and grouping. From the data that has been collected, the researcher will describe about the meaning *tasamuh* in the Qur'an according to Sayyid Quthb's interpretation and how it can be relevant with the formation of Civil Society.

#### **I. System of Study**

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

**Chapter 1**, consists of the background of the study. The problem formulation arises based on several things behind the problem. Additionally, the goals and purposes of the research as well as the end goal are complementary. Previous research is presented, which is in line with the title and theme of the researcher's research as a supporting factor, as well as to show the novelty, ideas, and findings. Then, it is continued with a theoretical framework that contains theories related to the research to be studied and the approach used. It also explained the research methods that will be used and the systematics of the discussions.

**Chapter II**, in this chapter, will provide an preview of the title variable as well as a glimpse of Sayyid Quthb's biography as a mufassir who



will be the main reference in discussing this theme, starting from his life story, his family, his education and career, his life in Europe, his involvement with the Muslim Brotherhood and radicalization thought, his arrest, trial and execution, his legacy, and also his background, methodology and style of interpretation. Then, it will also explain the meaning of tasamuh in general, islamic perspective and non-islamic perspective.

**Chapter III**, is the core of the study. This chapter will study the meaning of tasamuh in the Qur'an according to Sayyid Quthb's interpretation and Sayyid Quthb's Thought. In this chapter also mention about main values tasamuh are the basis for interfaith relations. After that, it will be explained about the relevance between tasamuh and civil society, and kind of civil society is needed in this modern era.

**Chapter IV**, This chapter contains conclusions or summaries of research results on the relevance between tasamuh in the Qur'an according Sayyid Quthb and civil society. In addition, this chapter will also include suggestions for futher reserach and a conclusion to end this reserach. Finally, the bibliography is a collection of references used by researchers during the research.