FEATURES AND FRAMEWORK OF SUPERSTRUCTURE FROM ISLAMIC PERSPECTIVE: *BUNYAANUN MARSUS*

Rosfazila Binti Abd Rahman & Abdul Razif Bin Zaini

ABSTRACT

The purpose of this paper is to develop the features as well as model of superstructure from Islamic point of view. The study is descriptive, in so far as its goal is to describe a method, and the nature of the paper is conceptual. The study draws on secondary materials through library research. In this paper both the features as well as model of superstructure are developed from Islamic perspective. The salient features are *Bunyaanun Marsus*; sincerity in faith and struggle in the cause of Allah, complete agreement between word and deed, believe only in Allah, Building Islamic Ummah; Congregation, Commit towards Allah and *manhaj*, moral leaders and worshipers, *al shidq and al allaah* and Hereafter First; Immunity from the punishment of Allah, forgiveness of sins; and entry into the Paradise. The paper has some implications for Muslim *ummah* who have to deal with ethical dilemmas between traditional and Islamic perspective. It is also hoped that the study will reinforce Islamic behavior and make the *ummah* aware of the code of conduct based on Quran and *Sunna* in modern set up. The findings of this research can be used as a guide to Islamic individual, family, organization, community and *ummah* in Muslim countries. The study could have practical implications falling within the purview of social sciences such as sociology, psychology, political sciences, management and organizational studies, education, international law, and human resource management. While many studies, partially, have focused on traditional perspective sparing the demand of Muslim world, in this paper, the authors open a new vistas contributing to the literature on superstructure from Islamic perspective. The proposed model will be of genuine interest and benefits to Islamic as well as non-Islamic individual, family, organization, community and society.

Keywords: Islam, Quran and *sunna*, sociology, superstructure, Bunyaanun Marsus, Islamic superstructure model

INTRODUCTION

This paper deals with the Sociological concept of superstructure and the Islamic terminology of *Bunyaanun Marsus*. Generally superstructure is a general term used in socio-cultural materialism to refer to the symbolic universe i.e. the shared meanings, ideas, beliefs, values, and ideologies that people give to the physical and social world. The superstructure can be divided into cultural and mental components. Superstructure is a broad concept which covers all aspects of human life and society. Thus, the most suitable term to highlight the sense and traits of superstructure from Islamic perspective is *Bunyaanun Marsus* (*Surah As Saff* 61:4) or a solid cemented structure in

its holistic view by referring to the meaning, context and *asbab al-nuzul*. This study is a synthesis of two concepts that touch on human life and society. The scientific study of man and society in modern science is referred to Sociology. Sociology of knowledge especially from the perspective of Cultural Materialism view human relationships and society in response to the practical problems of earthly existence. Islam as *tasawwur (*world view) seen with a different perspective. Islam views the relationship between human essence and the environment in a more holistic context of temporal and implication. Micro elements in this study are two concepts that will be explored by synthesizing the concept of superstructure and the concept of *Bunyaanun Marsus (Surah As Saff)*.

The paper, further, highlights the Islamic view that the superstructure is not only just the basic way a society organizes the production of goods which only includes employer-employee work conditions, the technical division of labor, and property relations, which people enter into to produce the necessities and amenities of life but also highlights the view that superstructure has beyond responsibility in initiating changes in the ideological system including standards of morality, values and virtues. All these should be molded according to the traits of Islamic world view and to manage otherworldly and worldly affairs in conformity with *shariah*. This study should be conducted to find out the synthesis between the concept of superstructure and the concept of *Bunyaanun Marsus (Surah As Saff)*. The study will describe the concept of superstructure from the Sociological perspective and the concept of Bunyaanun Marsus (Surah As Saff) from the Tafsir of the Qura'nic perspective. Discussion and recommendations from this study synthesis reworked to reflect on aspects of the human circle of life and strengthen the understanding and adoption of a more holistic approach to well-being.

RESEARCH OBJECTIVES

This study was a synthesis aims to:

1– Focus on the concept of *Bunyaanun Marsus (Surah Al Saff 61:4)*.

2– Focus on the concept of superstructure from sociological perspective.

3– Identify the salient superstructure feature from Islamic perspective; and

4– Develop a model for creating superstructure from Islamic point of view.

RESEARCH METHODOLOGY

This study is desk-based and library-oriented research. The researchers studied the Holy Quran, *Sunna,* available published literatures, journals, and magazines in this field in order to develop the superstructure features as well as a model from Islamic perspective. The study has been structured in the light of the research objectives. The scope of this study is dedicated to the interpretation of Sociology and *Ilm tafsir*. It is a preliminary study in which the selected concept is related to the concept of man and his life spiral. The selected concepts are the concept of superstructure and the concept of *Bunyaanun Marsus (Surah As Saff)*. Probability in getting the information from a variety of materials and perspectives are high. Thus, the findings only represent the scope of the information and materials specific perspective.

SUPERSTRUCTURE FROM SOCIOLOGICAL PERSPECTIVE

In social sciences, superstructure is the set of socio-psychological feedback loops that maintain a coherent and meaningful structure in a given society, or part thereof. It can include the culture,

institutions, power structures, roles, and rituals of the society. It is that which, through conditioned behaviors (both interpersonal and situational), enforces a set of constraints and guidelines on human activity in a stable and effective fashion, such that it engenders a society's characteristic organization, and it is that characteristic organization itself.

By most sociological schema, superstructure does not refer to the specific materials of an organization, such as a school or a store, but rather to the set of psychological or semantic configurations whereby that structure is rationalized and reproduced in human experience. That is, it is the "invisible force" behind or within the structure, or perhaps, it is the anthropocentric "reason" for the structure.

According to one sociological perspective, superstructure may be revealed by examining the direct interpersonal engagements that take place within canonical (typical) settings or situations, through the hermeneutic of sociobiology.

In order to improve seismic performance of buildings and bridges, a superstructure may be separated from its basement or footing, called here a substructure, with a system of earthquake protective devices called base isolation.

As stated above, superstructure is material which projects above the main deck. However, the term superstructure should be used carefully, as this only applies to structure which stretches for the full breadth of the vessel; otherwise the structure is known as a deck house. Superstructure can have many implications on ships, as it can greatly alter its structural rigidity and a vessel's displacement, which can be detrimental to a ship's performance if considered incorrectly. The superstructure on a vessel also affects the amount of freeboard that a vessel requires. Very broadly, the more superstructures a ship has (as a fraction of length), the less freeboard is needed.

In mathematics, the superstructure over a set S is used in one of the approaches to non-standard analysis. The notion is also used in the construction of a universal set.

MARXIST CONCEPT

Within Marxist social theory, superstructure is the particular form through which human subjectivity engages with the material substance of society. Infrastructure means the basic systems and structures that a country or an organization needs in order to work properly. Example Roads, Banks, Railways, Good Education and Healthcare etc.

Superstructure means a Political or Social system that has developed from a simpler system. Example the whole Superstructure of Capitalism. Mode of Production means a particular way or style of behaving, living or doing something in a process of making or growing things to be sold especially in large quantities.

All the above three are very much essential to generate incomes of the people and the Economic Development of a Country largely depends on its Infrastructure and Political superstructure and Mode of Production.

SOCIO-CULTURAL MATERIALISM

Cultural materialism is an anthropological research orientation first introduced by Marvin Harris in his 1968 book *The Rise of Anthropological Theory* (Harris, Marvin (2001a. First published 1968)) as a theoretical paradigm and research strategy (Margolis, Maxine L, 2001). Harris subsequently developed a full elaboration and defense of the paradigm in his 1979 book *Cultural Materialism* (Harris, Marvin (2001b ; 1979). Cultural materialism is based on the simple premise that human social life is a response to the practical problems of earthly existence.

Harris's concept of cultural materialism was influenced by the writings of Karl Marx and Friedrich Engels, yet is a materialism distinct from Marxist dialectical materialism, as well as from philosophical materialism (Harris, Marvin (2001b).

EPISTEMOLOGICAL PRINCIPLES

Cultural materialism is a scientific research strategy and as such utilizes the scientific method. Other important principles include operational definitions, Karl Popper's falsifiability, Thomas Kuhn's paradigms, and the positivism first proposed by Auguste Comte and popularized by the Vienna Circle. The primary question that arises in applying the techniques of science to understand the differences and similarities between cultures is how the research strategy treats the relationship between what people say and think as subjects and what they say and think and do as objects of scientific inquiry (Harris, Marvin (2001b). In response to this cultural materialism makes a distinction between behavioral events and ideas, values, and other mental events.

It also makes the distinction between emic and etic operations. Emic operations, within cultural materialism, are ones in which the descriptions and analyses are acceptable by the native as real, meaningful, and appropriate. Etic operations are ones in which the categories and concepts used are those of the observer and are able to generate scientific theories. The research strategy prioritizes etic behavior phenomena.

THEORETICAL PRINCIPLES

1. Etic and behavioral Infrastructure, comprising a society's relations to the environment, which includes their ethics and behavioral modes of production and reproduction (material relations).
   2. Etic and behavioral Structure, the ethics and behavioral domestic and political economies of a society (social relations).
   3. Etic and behavioral Superstructure, the ethics and behavioral symbolic and ideational aspects of a society, e.g. the arts, rituals, sports and games, and science (symbolic and ideational relations).

4. Emic and mental Superstructure, including "conscious and unconscious cognitive goals, categories, rules, plans, values, philosophies, and beliefs" (Harris 1979) (meaningful or ideological relations).

Within this division of culture, cultural materialism argues for what is referred to as the principle of probabilistic infrastructural determinism. The essence of its materialist approach is that the infrastructure is in almost all circumstances the most significant force behind the evolution of a culture. Structure and superstructure are not considered insignificant, epiphenomenal reflexes of infrastructural forces (Ward et.al 2009). The structure and symbolic/ideational aspects act as regulating mechanisms within the system as a whole.

The research strategy predicts that it is more likely that in the long term infrastructure probabilistically determines structure, which probabilistically determines the superstructures, than otherwise. Thus, much as in earlier Marxist thought, material changes (such as in technology or environment) are seen as largely determining patterns of social organization and ideology in turn. Marx postulated the essentials of the base–superstructure concept in his Preface to A Contribution to the Critique of Political Economy (1859):

Marx's base determines superstructure axiom, however, requires qualification:

1. The base is the whole of productive relationships, not only a given economic element, e.g. the working class.
2. Historically, the superstructure varies and develops unevenly in society's different activities; for example, art, politics, economics, etc.
3. The base–superstructure relationship is reciprocal; Engels explains that the base determines the superstructure only in the last instance.

A superstructure is an upward extension of an existing structure above a baseline. This term is applied both to physical structures like buildings, bridges or ships and to conceptual structures as well (e.g., in social sciences). The word superstructure is a combination of super (Latin for above, in addition) with the word structure (also from Latin, meaning to build or to heap up).

The superstructure includes the ideas, philosophies and culture of a society. From these material substructures, the superstructure emerges.

1. Any structure built above the top full deck.
2. Any material structure or edifice built on something else; that which is raised on a foundation or basis
3. All that part of a building above the basement. Also used figuratively.
4. Railroad the sleepers, and fastenings, in distinction from the roadbed.

In the Marxist economic base and superstructure model of society, base denotes the relations of production, and superstructure denotes the dominant ideology (religious, legal, political systems). The economic base of production determines the political superstructure of a

society. Ruling class-interests determine the superstructure and the nature of the justifying ideology—actions feasible because the ruling class control the means of production (Middleton, Richard (1990/2002).

SALIENT SUPERSTRUCTURE FEATURES FROM ISLAMIC PERSPECTIVE.

BUNYAANUN MARSUS

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ

"Truly Allah loves those who fight in His Cause in battle array as if they were a solid cemented structure"(al-Qur'an; Surah 61. As-Saff, Ayah 4)

This writing is an interpretation Surah Al Saff, an overview of the composition as Shahid Syed Qutb rahimahullah titled, 'Quran Tafseer Fi Dzilal'. Surah Al Saff decides to peg two basic aims so clearly mentioned alongside other signals are also touched surroundings. They are (Nik Muhammad 2012) :

First: Aiming fixing confidence in ourselves every Muslim that Islam is a religion and Divine *manhaj*. It was previously preceded by some form of appropriate new approach to the stages of development of human history and life experience that can build a strong foundation for this final revelation. Thus this chapter has mentioned the pamphlet Moses and his people that hurt and deviating from the end of their eligibility as trustee message of God on earth (Nik Muhammad 2012).

Second: The formation of a sense of responsibility and a heavy *taklif* must be undertaken by Muslims who accept the great trust of the people of the past. It is thus encouraging them to install a true and sincere intention to fight to uphold this trust. It does not doubt even blasted *nifaq* attitude in the fight.In the middle chapter, Allah encourages all citizens of faith to the call to the most profitable businesses in the world and the Hereafter fight in the cause of God with the whole heart and soul. Surah *Al Saff* concludes with a call for people of faith to be an assistant and assistant to God as those who have expressed willingness in front of Jesus, though he was opposed by the Children of Israel itself.

These are two sides of the innermost included in Surah *al Saff*. It includes the condemnation of those who oppose the religion last die trying to put out the light. There is clearly on the side of Muslims that their religion is the final religion of Allah.

"Whatever is in the heavens and whatsoever is in the earth glorifies Allah, and He is the Mighty, the Wise." (As-Saff 61:1)

Surah *Al Saff* the contents of which are aimed at reinforcing the concept of a general trust of Muslims charged at the initial news of the recurrence-haw rosary and hymns and words of

consecration by all the creatures of God in heaven and earth than any lack of Him. It is a signal that inspires a sense of togetherness on the Muslim side that carries the message of Islam is a trust in the whole of existence. It is a struggle for faith fill the whole world and his victory is a victory for the entire universe of bow and headed to Allah, the Lord of the Worlds.

"O ye who believe, why do you say what you do not do it!" (As-Saff 61:2)

"It is most hateful in the sight of God - you say something you do not do it" (As-Saff 61:3)
"Surely Allah loves those who fight in His Cause in battle array, as if they were a solid cemented structure" (As-Saff 61:4)

Then God continue to condemn strongly against an incident that occurred among a group of Muslims who abhorred the incident refused to do the things they say. Allah then preaches His Prophet that the best charity is believed in Him without a doubt and struggle against the enemy. When it was revealed jihad, they become reluctant party and hate. God rebuked them, attitude, revealed above. This verse is even revealed in the issue of jihad, but it is not specifically focused on the question of jihad alone, but it is widespread and included in all aspects of employment and Muslims that God hates hypocrisy and destructive angry personal construction of glorious Muslim character true in the character and behavior is always the same and between outside and inside (Nik Muhammad 2012).

RESEARCH FINDINGS

ISLAMIC SUPERSTRUCTURE MODEL

Islamic superstructure model has some distinct features which are described below

BUNYAANUN MARSUS

(solid cemented structure)

SINCERITY IN FAITH AND STRUGGLE IN THE CAUSE OF ALLAH

Its theme is to exhort the Muslims to adopt sincerity in Faith and to struggle with their lives in the cause of Allah. It is addressed to the Muslims with weak faith as well as those who had entered Islam with a false profession of the Faith and also those who were sincere in their profession. Some verses are addressed to the first two groups, some only to the hypocrites, and some only to the sincere Muslims. The style itself shows where one particular group has been addressed and where the other.

At the outset the believers have been warned to the effect; "Allah indeed hates those people who say one thing and do another, and He indeed loves. Those who fight in the cause of the Truth, standing like a solid structure, against the enemies of Allah."' (Sayyid Abul Ala Maududi, ____)

COMPLETE AGREEMENT BETWEEN WORD AND DEED.

One meaning of this passage is general as is apparent from its words. It has a special meaning also, which becomes evident when this verse is read along with the verse that follows. The first meaning is that there should be complete agreement between a true Muslim's word and deed: he should carry into effect whatever he says, and when he has no intention of doing it, or has no power for it, he should not say it. To say one thing and do another is one of the most hideous characteristics of man, in the sight of Allah. The Holy Prophet (upon who is Allah's peace) has explained that a person's is being characterized by this quality is a sign that he is not a believer but a hypocrite. According to a .Hadith he said;

The hypocrite has three signs even if he offered the Prayer and observed the Fast, and professed to be a Muslim: That then he spoke he lied; when he made a promise, he broke it; and when he was entrusted with something, he proved dishonest. (Bukhari, Muslim).

Four characteristics are such that the one who has all the four, is a hypocrite through and through, and the one who has one of these, has one characteristic of hypocrisy in him until he gives it up: that when he is entrusted with something, he proves dishonest; when he speaks, he lies; when he makes a promise, he breaks it; and when he quarrels he crosses all limits of morality and decency (Bukhari, Muslim).

The jurists of Islam have almost unanimously held the view that if a person makes a pledge to Allah (e.g... vows to do something), or enters an agreement with others, or promised somebody to do something, it is obligatory for him to fulfill it, unless the thing he has promised is by itself sinful. If it is sinful, he should not observe or carry out the agreement or promise, but should expiate its violation as mentioned in Surah AI-Ma'idah: 89 above. (AI-Jassas and Ibn al'Arabi, Ahkam al-Qur-an an).

BELIEVE ONLY IN ALLAH

First, it shows that only those believers are blessed with Allah's good pleasure and approval, which are prepared to fight in His way, disregarding every kind of danger. Secondly, that Allah likes an army which has three characteristics: (1) It fights in Allah's way with full understanding, and does not fight for a cause disapproved by Allah; (2) it is not indiscipline, but is well-organized and well-arrayed for battle; and (3) it offers stiff resistance to the enemy as though it were "a solid cemented structure". Then, this last quality is by itself highly meaningful. No army can stand in the battle array like a "solid structure unless it has the following characteristics.

(1) Complete agreement in the faith and the objective, which should smite soldiers and officers in a well-knit body.

(2) Confidence in one another sincerity, which cannot be created unless everybody, is genuinely sincere in his aim and free from impure motives; otherwise the severe test of war will not allow anyone's insincerity to remain hidden, and which confidence is lost, the members of the army start suspecting instead of trusting one another.

(3) A high standard of morality without which neither can the officers and soldiers of the army have love and respect for each other, nor can they remain immune foam mutual clashes and conflicts.

(4) Love of the common objective and a firm resolve to achieve it, which should inspire, the whole army with an invincible spirit of gallantry, devotion and self-sacrifice, so that it may actually face the enemy like a solid cemented structure in the battle field.

BUILDING ISLAMIC UMMAH

CONGREGATION

The Qur'an came to build a nation. It was built to bear his religion on earth. Hence it is a personal and private building was built in the congregation. Construction is also happening in practice and practical in one time. But Islam is not pictured but in a structured assembly space, a bond, and the purpose of building regulations divine *manhaj* in self and society on earth. It builds a community of living, moving, working and producing products of developing life in the earth and environmental *hudud* Divine manhaj (Ahmad Shafaat 2001) .

COMMIT TOWARDS ALLAH AND MANHAJ

Islam, in spite of his determination to build a personal, not a religion for those who like to be alone and get away from the community. In contrast, Islam came to administer and manage life . Thus construction of self and personal Islam is focused on the basis that they must live in the community and with the community toward God and *manha j* (Abbas 2010).

MORAL LEADERS AND WORSHIPERS

That building on the first day of the Holy Prophet began preaching. It builds a companion congregation led by obedience and adherence to moral leaders and worshipers. It is built in advance of the establishment of Islam in the city of Medina, but it is wisdom towards the construction of the first Islamic state (Saeeda 2007).

AL SHIDQ AND AL ALLAAH

All three of the verse actually indicates condemnation on personal morality built into the needs of the community and congregation. The first and second verses that describe God's wrath

against a simplistic mouth says things he does not have strengthened the true nature of the construction requirements *(al shidq)* and consistency *(al Allaah)* (al Hameedi 2012). Nature of the believer's identity token actually was repeated many times by Allah and His Prophet in the Quran and Al-*Sunnah* .

DESCRIPTION OF THE MODEL

In the below-drawn model there are three phases of forming a desired superstructure from Islamic point of view such as *bunyaanun marsus*, building Islamic Ummah and Hereafter First. The salient features are Bunyaanun Marsus; sincerity in faith and struggle in the cause of Allah, complete agreement between word and deed, believe only in Allah, Building Islamic Ummah; Congregation, Commit towards Allah and manhaj, moral leaders and worshipers and al shidq and al allaah and Hereafter First; Immunity from the punishment of Allah, forgiveness of sins; and entry into the Paradise the blessings of which are eternal and everlasting.

Figure1 : Islamic superstructure model (ISM)

CONCLUSION

In our everyday lives, we often interact and build relationships. According to Marx, the society works based on three elements: relation production, force production, and the super structure. Furthermore, based on the dominate ideology; Marx believed that rich and powerful people tend to maintain their advantages in the society by exploiting the majority of people. In a capitalistic

economic systematic society, people who do not have the concept of classes lack of the class consciousness. Others who have social class consciousness will try to protect themselves from being exploited by their owners. To understand how a capitalistic economic system works, Karl Marx believed that there are some crucial elements: the Marx's base and superstructure model. Capitalistic economic system as a whole is driven by the Marx's base and superstructure model. According to Karl Marx, a capitalistic society is built by base and superstructure. The base is a vehicle driving the capitalistic society's economy. The superstructure is anything; such as religion, law, and politic the society values or the people in the society pursue. Therefore, according to Marxism, the capitalistic economy system works based on the relationship between workers and owners and the relationship between powerful people and the majority of people who do not have power.

Bunyaanun Marsus in surah as-saff mentioned a bargain as something in which a person employs his wealth, time, labor and talent in order to earn a profit. In the same sense the Faith and Jihad in the cause of Allah have ban called a bargain, as if to say: If we exert all our powers and expend all our resources in the way of Allah, we will get the profits that are being mentioned in the following verses. This same theme has been expressed in At-Taubah: in in another way. (See E.N. 106 of At-Taubah).

When the believers are asked to believe, it automatically gives the meaning that they should become sincere Muslims: they should not rest content with oral profession of the Faith but should be ready and willing to make every sacrifice in the cause of their Faith. That is, this bargain is far superior for them to every worldly bargain. The actual profits of the bargain that they will attain in the eternal lift of the Hereafter are:

(1) Immunity from the punishment of Allah;

(2) Forgiveness of sins; and

(3) Entry into the Paradise the blessings of which are eternal and everlasting.

Although victory and success in the world is a great blessing of Allah, yet for the believer the thing of real importance is not this but the success of the Hereafter. That is why the gain of the worldly life has been mentioned as second and the result accruing in the Hereafter first.

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Rosfazila Binti Abd Rahman
rosfazila@kuis.edu.my

Abdul Razif Bin Zaini
abdulrazif@kuis.edu.my