



Authenticity of the God Concept in Islam

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Abstract

The existence of God is also fundamental in human life because acceptance or rejection of God's entity will also have fundamental consequences. In this way, a concept of circumstances is built that seeks to improve human relations with God. This concept became known as religion. In its development, religion is part of the journey of human life as an entity that believes in God as the highest point in its life. In its development, religion emerged in an evolutionary way along with humans' ability to understand the natural surroundings which are part of their lives. This article then aims to provide an overview of the concept of authentic God that exists in Islamic beliefs. This article was prepared using a descriptive qualitative method supported by data collection methods in the form of literature studies. The concept of God in Islam negates various concepts of God in other religious and cultural traditions and civilizations which tend to be problematic and speculative. Muslims throughout the world then agreed to call the name of their God as Allah, which in the process became known to Muslims through a dogmatic-spiritual and academic-rational approach.

Keywords: *Authenticity, Concept of God, Islam.*

PRELIMINARY

Broadly speaking, it is generally understood that the existence of the universe and the life in it that exists today, is certainly not something that just happened without anyone creating it. With this understanding then, humans - as superior creatures in the universe, have confidence in the existence of other powers beyond human power, which in this case is the entity God (Irawan & Hasanah, 2023). God is believed by humans to be the creator of the universe and life, and provides rules so that it can run smoothly. Likewise, belief in the existence of God is also a tendency (fitrah) for humans. Without this tendency, it is difficult to rationalize how the universe and life in it formed and could operate in an orderly manner (Manusama, 2015).

God is understood as a metaphysical entity that is Almighty and is the basic foundation of belief. In the course of human history, there have been many understandings of the concept of divinity, in this case the concepts of theism, deism, pantheism, and others. Furthermore, these concepts are not yet intertwined with other concepts in divinity such as the form of God, the nature of God, and so on (Komarudin, 2016).

In the long history of human civilization, humans have developed these concepts of divinity. Among them are the Greeks who adhere to polytheism (which means believing in the existence of many Gods), such as Star is God (God), Venus is the God of Beauty, Mars is the God of War, while the Supreme God is Apollo or the Sun. In addition, in ancient Indian traditions, there is a belief that gods are considered their gods. This can be seen in their various literary works such as the Mahabharata Eposch. Society in ancient Egyptian civilization was no exception. They believe in the existence of gods such as God Iziz, Goddess Oziris and the highest is (Amon) Ra'. Persian society is like that, where they believe that there is a Dark God and a Light God (Shihab, 1996).

Belief in the existence of God is also shared by the traditions of Pre-Islamic Arab society, where the existing concept of divinity is also polytheistic. Although, - in history, when the Pre-Islamic Arab

people were asked about the Creator of heaven and earth, they answered "Allah". However, their view of "Allah" means that humans are unable to dialogue with Allah (directly), because of His height and holiness. As a result, they made objects/idols to worship as their intermediaries with Allah. Thus, among the various concepts of belief about the entity of God behind the existence of the universe and life in it. This diversity of concepts is a necessity considering that problems related to the entity of God are metaphysical problems, where metaphysics itself is concerned with the ultimate causes of objects that are beyond human observation and external experience (Beheshti, 2013).

The existence of God is also fundamental in human life because acceptance or rejection of the entity of God will have exponential consequences on fundamental things as well. This view is at least reflected in the view that the universe and life in it, which is assumed to be the product of a force originating from God, is certainly different from the universe (and life) which is assumed to be a mere coincidence. In this case, humans (in general) have an acceptance of the view that the universe is the result of the creation of God who dominates all of nature. This view of acceptance will correlate with the fundamental view that with it, humans (become) have optimism and have goals. However, on the contrary, humans who reject the existence of God by viewing the universe as the result of random events that occur by chance, will be correlated with the view that humans (become) creatures of pessimism, nihilism and doubt about possibilities that humans cannot predict (Syafieh, 2017).

Furthermore, a concept of circumstances was developed that sought to improve human relations with God. This concept became known as religion. Religion, in human life, is something that cannot be separated. Spiritually, humans really need the existence of religion, especially in building a positive relationship with God. This is because in religion there are various forms of ritual practices which are a means for humans to get closer to Him (Aini, 2018). Furthermore, religion in its development is part of the journey of human life as an entity that believes in God as the highest point in its life. In its development, religion emerged in an evolutionary way along with humans' ability to understand the natural surroundings which are part of their lives. In an effort to understand life, humans try to understand all forms of relationships with the universe. This is an initial analysis in explaining how religion and the concept of God were born in human thought. In various studies, many scholars base the theory of the origins of religion starting from myths or fairy tales that developed in society (Sardjningsih, 2012). Thus, this article aims to provide an overview of the concept of God in Islamic beliefs. With this aim, we will gain a good understanding of the concept of God in Islamic beliefs.

METHOD

The writing of this article uses a descriptive qualitative method with based on data mining through library research/literature studies from several literature sources (written) (Prayogi, 2023). Qualitative research is used as an exploration for the humanities, social, and religion. And in library research, the resulting information comes from drawing conclusions that come from: citing references and abstracted as research findings. Writing is done through a process extracting data from various reference sources that discuss various articles/writings related to various literatures on authenticity of the God concept in Islam. These various sources published in public media, so that it can be accessed through various places (library) and internet media openly. This article can be elaboration of various related articles and writings (Assingkily, 2021). Likewise, articles this is more of a synthesis of the writings that ever existed, to then be seen in relation to what can be done in the current context.

FINDINGS AND DISCUSSION

Tawhid as the Basic Concept of God in Islam

The concept of divinity in the Islamic religion is fundamental and crucial, because with this concept, followers of the Islamic religion can recognize the identity and identity of their religion. Not only that, Islam also has a tendency towards the concept of life in the world, science, values, and even becomes a benchmark in assessing whether human beliefs are right or wrong, which of course concerns safety in this world and the afterlife (Setiawan, 2017).

If we refer to the historical aspect, the name Allah even existed long ago in pre-Islamic times, especially in pre-Islamic Arab society. The relationship between the name Allah and pre-Islamic Arab society can be seen from three cases, including the first, related to the pagan concept of Allah, namely

pure Arabs. Here we see pre-Islamic Arabs speaking of "Allah" as they understood it. Second, pre-Islamic Jews and Christians used the word Allah to refer to their own God. Here, of course, "Allah" means God in Jewish and Christian beliefs. Third, the pagan-jahiliyya Arabs are pure non-Christians and non-Jews who take the concept of the God of the Bible, "Allah". This happened when a Bedouin (inland Arab) poet named Nabighah and al-A'sha al-Kabar wrote a poem of praise that directed the Arabic concept of Allah towards monotheism (Izutsu, 2003).

In the Islamic concept, God is called "Allah" and is believed to be the Real Being, the One, and the Almighty. The word Allah in the Qur'an is a special title and has no other words besides Him because only God Almighty has the right to bear that name. Thus the name "Allah" is actually synonymous with God in Islam. Furthermore, apart from names, Islam also emphasizes the conceptualization of God as the Only One and Almighty (tawhid). Etymologically, Allah is an Arabic word that comes from the combination of *al* and *Ilah*. It means God or implies One God. Linguistically, Hebrew and Arabic are related to the Semitic languages, and in this case, the Arabic term "Allah" or *al-Ilah* is related to the Hebrew *El*, which means "God". Therefore, it can be understood that the use of the word "Allah" is consistent, not only with the Koran and Islamic traditions, but also with the oldest biblical traditions (Anouw, 2022).

God, in the Islamic religion, also has 99 names (in the form of good names/predicates) known as *asma'ul husna*. These names also remind us that each of God's attributes are not the same. Among the 99 names of Allah, the ones that are very well known and very often used include the names "Most Merciful" (*ar-rahman*) and "Most Merciful" (*ar-rahim*). The qualities of God in Islam are not only those in the *Asma'ul Husna*, but also God who has (very) personal characteristics. God's personality is described with a closer proximity than human veins themselves. He answers those in need and asks for help if they pray to Him. In Islam, the name "Allah" is also combined with the terminology "Rabb", "Ilah", as well as the nature and name of Allah (*Shifatillah wa asma'ullah*) (Alfadhilah, 2018).

Islam is a religion that introduces God through the contents of the verses of the Koran. The word "Allah" in the Koran is repeated 2,697 times. Not to mention words like *wahid*, *ahad*, *ar-Rabb*, *Al-Ilah* or sentences which require that there is no partner for Him in actions or the authority to determine the law or the fairness of worshiping other than Him, as well as other affirmations which all lead to an explanation of monotheism. The Koran description of God to the people of the Prophet Muhammad begins with an introduction to His nature and nature. This was clearly seen when the first revelation came down (Shihab, 1996).

Furthermore, in Islamic studies, these various conceptions/studies about Allah can be referred to by the term (study) "tawheed". Tauhid is the main mission of the prophets and apostles to preach to humanity. Various verses of monotheism depicted in the history of the prophets and apostles sourced from the Koran will lead to the conclusion that prophets and apostles always carried the teachings of monotheism. This can be seen in various sayings of the prophets and apostles, such as the sayings of Noah, Hud, Shaleh and Syu'aib, all of which are immortalized in the Koran surah al-A'raf verses 59, 65, 73 and 85, as well as sayings of the Prophet Musa a.s. in Surah Thaha verses 13 to 14 (Shihab, 1996).

Comments on *Allah* in the discussion of monotheism are at least divided into two big ideas, including first, that monotheism is used as a method to understand the concept of knowing God alone. This idea necessitates that the study of God only focuses on the essence of the oneness of God's form, substance and nature. This idea is represented by kalam scholars and philosophers. Second, monotheism is used as a method to know God and the concept of His oneness, especially in the right of worship. This idea is represented by scholars of Fiqh, Sufism, Hadith, and of course scholars of Koran interpretation (Siradj, 2010).

Islamic scholars and scholars agree that monotheism is a basic principle in the Islamic religion. However, they have different approaches in explaining it. In this case, Muslims are existentially aware and acknowledge the existence of *Allah*. However, it is substantially impossible for Muslims to know the figure of *Allah*. At least, there are two logical analyzes - in the form of examples, which make Muslims (who are humans/creatures) unable to see things. First, because humans cannot see (directly) something that is very small. Humans also cannot see things in complete darkness. In this case there is an example, can humans see small black ants in the dark of night? Of course the answer to this question is no. However, humans' inability to see these small black ants does not mean that these ants do not exist (physically). Second, on

the contrary, humans cannot see things in bright conditions such as looking directly at the sun (Pattimahu, 2022).

So, how can a human (Muslim) know *Allah* if he does not have the ability to perceive Him directly? The answer is when God Himself introduces Himself to humans. From this conception, the concept of monotheism also introduces various things related to the form of God such as the function of angels, revelation and messengers. Various questions about God, such as who He is, what He wants, how He created, what He allows, or what He prohibits, can only be answered through the information that God has given to humans. This is what is meant by (the function of) revelation, where revelation is conveyed by *Allah* through the angel (*Jibril*) to humans (*rasuls*) to then be passed on to all other humans, where whatever is conveyed - whether express or implied, by *Allah* then exists. in various Samawi holy books (Cut, 2011).

Thus, the principle of monotheism states that matters related to the existence and oneness of God can be studied through evidence of ontology, cosmology and theology. Ontological evidence illustrates that humans have ideas about God, and cannot imagine the existence of anything more powerful than Him. Cosmological proof is based on the idea of cause and effect, namely that it is impossible for something to happen without a cause, and the final cause must be God. Meanwhile, theological evidence is based on the uniformity and harmony of nature, which cannot occur without a force that regulates that harmony (Ismail, 2014).

In the study of monotheism, another basic thing - apart from the question of name, which is of concern in the context of divinity in Islam is the conception that *Allah* is *Abad*. The understanding that *Allah* is *Abad* is that *Allah* is one, there is no partner for Him, and no one is equal to Him. Several interpreters of the Koran, one of whom is Ibn Abbas, have the opinion that the meaning of "Allah Ahad" is that *Allah* is one, there is nothing similar to Him. Several Arab philosophers, one of whom was Ibn Sina, argued that the meaning of "Allah Ahad" is that *Allah* is one (alone) in His divinity and precedence, and there is nothing that accompanies Him in His obligatory qualities. In this case, *Allah* is obligatory and knows everything, lives but will not die, changes but never changes (Al-Mahami, 2005).

Furthermore, some (Arabic) language experts have the opinion that *Allah* in the Koran deliberately conveyed the editorial "Qul huwa Al lahu Ahad", and not "Qul huwa Allahu Wahid". This is because the word *Wahid* is included in the number category so it is very possible that others also fall into it. The word *Abad* cannot be divided further, either in terms of His substance or understanding of His attributes (Al-Mahami, 2005).

These various conceptions of Tawheed then lead to three things, including; first, purify or cleanse *Allah* from the likeness of His creatures. Two, believe in the various names of *Allah's* attributes that have been established in the Koran and al-Hadith without adding or subtracting, distorting or denying them. Third, eliminate feelings of deep curiosity about the nature of these qualities. These three estuaries in the statement of the Oneness of *Allah* in the Islamic religion then aim to liberate and develop human intellect in an effort to search for the truth (Anwar, 2015). So, in the history of human life, humans have carried out various forms of worship of the concept of "God". Islam then provides a "way" so that the worship of God no longer deviates from the proper concept.

Authenticity of the Concept of God in Islam

The concept of God, in the Islamic tradition, is authentic, unique and final, where this concept has a clear distinction from the concepts of God in other religious traditions and civilizations outside Islam. Conceptually, the authenticity of the concept of God in Islam is based on revealed texts which have also been proven to be authentic and final and whose truth is beyond doubt (Al-Attas, 1995).

This authentic and unique concept of God in Islam means that *Allah* is not a personified image, like many images from various religious teachings and other civilizations. Other religions do this. The concept of God in Islam is also not philosophical, which in Aristotle's view is often referred to as the God of philosophy, which is often termed the immovable mover, God who exists in the human mind, which means that when humans do not think of God, then God is 'There isn't any'. In the Islamic tradition, God is a transcendent and absolute being, which is completely different from his creatures. So it is not appropriate for humans, as creatures, to create from their own thoughts regarding personification or attribution to the Creator's substance (Al-Attas, 1995).

The concept of God in Islam is formulated in the Koran which is illustrated in the sentence affirming the Oneness of God which reads monotheism "Laa ilaaha illallah, Muhammadur Rasulallah" or "there is no god but *Allah*, and Muhammad is the messenger of Allah". The pledge of this sentence means that the only God who has the right to be worshiped and obeyed is *Allah* and not another God. Furthermore, this pledge is also one in unity with another conception which states that Muhammad is the messenger of *Allah* who brings teachings to introduce *Allah* to his servants (Ridwan, 1997).

The name "Allah" is the name of God, which in the history of human civilization has become inherent to the concept of divinity in Islam. There is no other religion or civilization, except Islam, which firmly and clearly agrees to use the name *Allah* to pronounce the name of their God. Because there is no problem in pronouncing the name of their God, wherever, whenever, and whoever, Muslims will always call their God "Allah". This is because the name of God in Islam is determined based on the main source, the revelation of the Koran, and not based on tradition or culture, or consensus (council). Therefore, Muslims do not experience disputes about the name of God (Mannan, 2018; Manurung, *et.al.*, 2023).

For Muslims, speculative mention of God's name is certainly very problematic. Because, this can obscure the concept of the Oneness of God. The mention of the word "Allah" in the Qur'an indicates that the name of *Allah* must originate from *Allah* Himself with the characteristics that *Allah* Himself has determined. This has been explained in the Koran. With regard to the Koran as the revelation of *Allah SWT* which was revealed to the Prophet Muhammad saw, the Koran in Islamic epistemology is an authoritative source of correct information (Herlainto, 2009). In this way, the concept of God in Islam becomes clear and perfect, because it is based on authoritative holy books.

On the other hand, the Oneness of *Allah* is absolute. He cannot be accompanied or equated with others. As Muslims, who swear by the creed, this necessitates placing *Allah* as the main priority in every action and statement. The concept of the *shahada* sentence also provides an indication that humans have a tendency to seek other Gods besides *Allah* and this will be seen in their attitudes and practices in living life. The Oneness of *Allah* is what makes the concept of divinity in Islam authentic, unique and final. This Oneness itself can be proven by three main parts, namely the reality of visible form, the feelings that exist in the human soul, and logical postulates (Shihab, 1996).

The reality of visible forms in the Koran is interpreted as an effort to use all forms of evidence for the existence of the universe and all its contents. In this context, humans are ordered to do deep thinking (contemplation), and walk on the surface of the earth, in order to see how this universe could not have come into being without someone making it happen. Then, related to the feelings that exist in the human soul, in this section there is a view which states that humans will certainly continue to know from their relationship with God until the end of time, even though science (perhaps) proves the existence of God (Rizali, 2012).

This means that as long as human nature is still the same as before, namely having the instinct of hope, anxiety and fear, then to whom else - if not to God, will their souls turn if their fears or hopes can no longer be fulfilled by creatures, while human hopes and fears will never break. Lastly, related to logical postulates, in the Koran, there are many verses that explain logical postulates about the Oneness of God (as Creator), for example in surah *al-Anbiya* verse 22 where In fact, the Creator must be single (Anwar, 2015). From this example, it can then be understood that if there were two creators, the creation would be chaotic because if each creator wants something, it is not certain that the other creator will also have the same will. So, if both of them were in power, creation would be chaotic or would not come into being. If one beats the other, then that is proof of their need and weakness, so both are not God, because God cannot possibly need something or be weak over something.

CONCLUSION

Conceptually, the Islamic religion conceptualizes God with a concept that is authentic, substantive, unique, and far from various problematizations. The concept of God in Islam negates various concepts of God in other religious and cultural traditions and civilizations which tend to be problematic and speculative. Muslims throughout the world then agreed to call the name of their God as *Allah*, which in the process became known to Muslims through a dogmatic-spiritual and academic-rational approach.

This final concept of God in the Islamic religion is approved not only by internal Muslims (ulama and academics) but also by external circles of Muslims. The fundamental belief of Muslims regarding the

concept of God does not experience substantial problems so that in the process and practice they are able to put aside various presumptions that cannot be proven, which, once again, is different from the concept of divinity in other religious traditions and civilizations. By having this authentic and unique conception of divinity, there is no disagreement among Muslims in calling it. In order to know God and then call upon His name, Muslims have received information directly from the Messenger of *Allah* which has been passed down from generation to generation in a sanad that continues to the name of Allah Himself. The name "Allah" is used by *Allah* Himself to introduce Himself to His creatures. These names (names) are also memorized by memorizers of the Koran so that the conception of God in the Islamic religion will always be well maintained.

As a result, the concept of God in Islam is a final, authentic and unique concept based on revelation and reason which is able to break various assumptions about the concept of God in other religions and civilizations which are still problematic. The concept of God in Islam was then formulated in the Qur'an which is reflected in the confession of monotheism in the form of the sentence "Laa ilaaha illallah, Muhammadur Rasulallah" (there is no god but Allah, and Muhammad is the messenger of Allah).

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