

Epistemology and Methodology of Islamic Studies in Contemporary Research: A Systematic Literature Review

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Abstract

The conceptualization of Islamic Studies as a discipline that is developing progressively within academic discourse and socio-religious practice. Islamic studies are essentially not only oriented toward normative-theological understanding, but also require engagement with historical, philosophical, and socio-humanities approaches to provide a comprehensive picture of the dynamics of Islamic scholarship. This study uses the Systematic Literature Review (SLR) method to comprehensively examine the epistemology and methodology of Islamic studies in contemporary academic discourse. Furthermore, developments in globalization, modernization, and socio-political change have influenced the direction and methods of Islamic studies, thus demanding flexibility and openness in developing conceptual frameworks. The research findings emphasize that Islamic studies cannot be understood in a singular sense, but rather as an open, critical, and transformative intellectual field. The conceptualization offered in this article emphasizes the importance of strengthening the epistemological, methodological, and social relevance aspects of Islamic studies, so that it remains adaptive and contributing to addressing the challenges of the times. Thus, Islamic studies can continue to develop as a discipline that not only maintains religious authenticity but is also relevant in the context of modern science and the needs of global society.

Keywords: *Epistemology, Methodology, Islamic Studies, Contemporary*

Abstrak

Konseptualisasi Studi Islam sebagai suatu disiplin keilmuan yang berkembang secara progresif dalam wacana akademik dan praktik sosial-keagamaan. Studi Islam pada hakikatnya tidak hanya berorientasi pada pemahaman normatif-teologis, tetapi juga menuntut keterlibatan pendekatan historis, filosofis, serta sosial-humaniora untuk memberikan gambaran yang komprehensif mengenai dinamika keilmuan Islam. Penelitian ini menggunakan metode Systematic Literature Review (SLR) untuk mengkaji secara mendalam epistemologi dan metodologi Studi Islam dalam diskursus akademik kontemporer. Lebih lanjut, perkembangan globalisasi, modernisasi, dan perubahan sosial-politik turut memengaruhi arah dan metode kajian Studi Islam, sehingga menuntut adanya fleksibilitas dan keterbukaan dalam pengembangan kerangka konseptualnya. Temuan penelitian menegaskan bahwa Studi Islam tidak dapat dipahami secara tunggal, melainkan sebagai medan intelektual yang terbuka, kritis, dan transformatif. Konseptualisasi yang ditawarkan dalam artikel ini menekankan pentingnya penguatan aspek epistemologis, metodologis, dan relevansi sosial dalam Studi Islam agar tetap adaptif serta berkontribusi dalam menjawab tantangan zaman. Dengan demikian, Studi Islam dapat terus berkembang sebagai disiplin keilmuan yang tidak hanya menjaga autentisitas keagamaan, tetapi juga relevan dalam konteks ilmu pengetahuan modern dan kebutuhan masyarakat global.

Kata kunci: Epistemologi, Metodologi, Studi Islam, Kontemporer

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A. Introduction

Islamic studies is a field of scholarship that is constantly evolving, adapting to the dynamics of society, thought, and changing times. Since its inception, Islamic studies have focused on normative studies oriented toward religious texts, such as the Qur'an, Hadith, and the disciplines that emerged from them.¹ However, the development of modern science has encouraged Islamic studies to be understood not only as a doctrinal study, but also as an academic discipline that demands historical, philosophical, social, and cultural analysis.² This shows that Islam is not only present as a theological teaching, but also as a civilizational reality that interacts with history and society.

The conceptualization of Islamic studies is important to formulate because it relates to the meaning, scope, objects of study, approaches, and methodologies used. Islamic studies should not be understood simply as an attempt to understand religious texts normatively, but also encompasses an analysis of how these texts are interpreted and applied in social life throughout history.³ Its scope extends to the study of the history of thought, religious practices, Muslim societies, and cultures shaped by the interaction of Islam with local and global contexts. The urgency of Islamic studies lies in its ability to provide a comprehensive understanding while remaining relevant to contemporary challenges.

The objects of Islamic studies can be mapped into texts, history, society, and culture. Religious texts are primary sources that must be thoroughly understood, but they also need to be read within a historical and social framework. The history of the development of Islam provides insight into how the teachings were understood and implemented in various periods. Meanwhile, Muslim societies and cultures demonstrate diverse expressions of Islam in everyday life. Thus, the study of Islam demands an integration of normative doctrine and empirical reality.

Differences in approach are also a crucial issue in conceptualizing Islamic studies. The normative approach emphasizes the authority of religious texts and traditions, while the historical-critical approach seeks to view Islam within the context of history, social dynamics, and scientific rationality.⁴ These two approaches do not have to be in conflict, but can complement each other to provide a more complete understanding.

¹ Landy Trisna Abdurrahman, "Dialektika Islam dan Budaya: Studi Kasus Problematika Islam dan Permasalahan Sosial Politik," *RIGHT J. Agama Dan Hak Azazi Mns.* 10, no. 1 (2023): 129.

² Risma Mediyanti et al., "Islam in The Contemporary Era: Dinamika Dan Relevansi Dalam Landasan Ilmu Pengetahuan Modern," *J. Ilm. Wahana Pendidik.* 11, no. 1.A (2025).

³ Rahmadi et al., "Konsep Dasar Studi Islam," *J. Al-Karim J. Pendidik. Psikol. Dan Studi Islam* 9, no. 2 (2024).

⁴ M. Sa'ad Alfanny et al., "Islam Indonesia Pluralitas Aliran Dan Paradigma Normatif-Historis," *AL-Ikhtiar J. Studi Islam* 2, no. 3 (2025), n.p. [cited 18 December 2025]. Online: <https://journal.salahuddinal-ayyubi.com/index.php/ALJSI/article/view/301>.

As scientific knowledge advances, a multidisciplinary approach becomes necessary in Islamic studies. Integrating Islamic studies with social sciences, humanities, and modern sciences allows for broader, more objective, and transformative analysis. In this way, Islamic studies can move beyond mere apologetics to become a critical, adaptive, and relevant discipline in addressing global challenges.

The implications of this conceptualization of Islamic studies are significant for society. First, it can strengthen a more contextual understanding of religion, allowing Islamic teachings to be applied wisely according to the needs of the times without losing their authenticity. Second, Islamic studies that are open to a multidisciplinary approach encourage a tolerant, dialogical, and inclusive attitude in social life, as society is encouraged to understand the diversity of Islamic expressions as part of the richness of civilization. Third, its impact on social development is the creation of a more critical, progressive, and transformative academic space and religious practice, so that Islam can make a real contribution to resolving contemporary humanitarian issues.

Thus, conceptualizing Islamic studies is not only important in the academic realm but also has strategic implications for the formation of a society that is religious, intellectual, and adaptable to changing times. This article seeks to emphasize the importance of a multidimensional conceptual framework so that Islamic studies can continue to develop as a discipline rooted in authentic teachings and relevant to the needs of global society.

B. Research Method

The primary data sources in this research come from various literature related to Islamic studies, including academic books, journal articles, research reports, and other scientific writings relevant to the study's objectives. Classical literature is used to understand the normative-theological framework that underpins Islamic studies, while contemporary literature explores the development of paradigms, methodologies, and the social implications of Islamic studies in the modern era. Thus, a combination of primary and secondary sources is critically considered. This study uses the Systematic Literature Review (SLR) method to comprehensively examine the epistemology and methodology of Islamic studies in contemporary academic discourse. The SLR method was chosen because it allows the process of searching, selecting, and analyzing literature to be carried out systematically, transparently, and replicably, thereby producing a strong and accountable scientific synthesis.

The research design follows the main stages of a Systematic Literature Review, namely: (1) formulation of research questions, (2) identification of relevant literature, (3) selection and screening of studies, (4) data extraction, and (5) analysis and synthesis of findings. The focus of the study is to identify how Islamic studies are conceptualized from epistemological and

methodological aspects, particularly in relation to normative, historical-critical, and multidisciplinary approaches. The research data was obtained from various credible academic literature sources, including reputable journal articles, academic books, and research reports relevant to the theme of Islamic studies. Literature searches were conducted using academic databases such as Google Scholar, Scopus-indexed journals, and accredited national journals. Keywords used included Islamic studies, epistemology of Islamic studies, methodology of Islamic studies, normative approach, historical-critical approach, and multidisciplinary approach in Islamic studies.

To maintain the relevance and quality of the data, the following inclusion criteria were established:

- a. Publications that discuss Islamic studies from an epistemological, methodological, or conceptual perspective;
- b. Scientific works published in peer-reviewed journals or academic books;
- c. Literature that represents contemporary discourse, while still considering classical works of theoretical significance.

C. Result and Discussion

1. Scope and Urgency of Islamic Studies

Islamic studies can be understood terminologically as a systematic scientific effort to examine Islam in its various dimensions, including doctrinal, historical, and social practice. Unlike the normative-dogmatic religious approach, Islamic studies is oriented toward academic analysis that integrates normative sources with contemporary scientific approaches.⁵ In the classical tradition, Islamic studies focused more on mastering religious disciplines such as tafsir, hadith, fiqh, kalam, and tasawwuf.⁶ However, the development of modern academic discourse has broadened the scope of Islamic studies to include studies of the history of Muslims, socio-religious practices, and the interaction between Islam and culture.⁷ Thus, Islamic studies can be interpreted as a scientific process to understand Islam not only as a theological teaching, but also as a social, cultural, and civilizational phenomenon.

The scope of Islamic studies is essentially multidimensional.⁸ The normative-theological dimension focuses on understanding Islamic teachings derived from the

⁵ Muhammad Ichsanul Akmal, "Pemikiran Amin Abdullah Seputar Integrasi Keilmuan," *Fathir J. Studi Islam* 1, no. 2 (2024).

⁶ Ahmad Mudzakkir et al., "Sejarah Pendidikan Islam: Karakter Pendidikan Islam Klasik & Modern," *Indones. J. Islam. Educ. Rev.* 1, no. 3 (2024).

⁷ Rahmat Effendi, "Studi Islam Indonesia: Pendidikan Islam Modern (Kajian Historis Perspektif Karel A Steenbrink)," *Alhamra J. Studi Islam* (2021).

⁸ Sulhatul Habibah, "Relevansi Manusia Multidimensi Murtadha Muthahhari Bagi Pendidikan Islam," *Talim J. Studi Pendidik. Islam* 4, no. 2 (2021).

Qur'an and Hadith, along with the elaborations of scholars in various Islamic disciplines. This dimension emphasizes the authority of texts and the validity of traditions, thus producing a doctrinal foundation for the community to hold on to. The historical dimension highlights the development of Islam over time, encompassing the history of institutions, the development of thought, political dynamics, and social transformations within Muslim society.⁹ Through this dimension, Islam is understood as a religion that exists within a specific historical context, constantly undergoing reinterpretation to meet the needs of the times. The socio-cultural dimension examines Islam as a practice and expression of the lives of Muslims in everyday life. This encompasses the study of religious rituals, local traditions, art, literature, and even popular culture that develop within Muslim societies. With this multidimensional approach, the scope of Islamic studies is not narrow, but encompasses all aspects of Muslim life.

The urgency of Islamic studies can be seen in its significance in providing a comprehensive, contextual, and relevant understanding of religion. Academically, Islamic studies plays a role in developing the scientific treasury by opening a space for dialogue between the traditions of Islamic sciences and modern disciplines, such as sociology, anthropology, political science, philosophy, and cultural studies. Through this dialogue, Islamic studies not only serves to preserve classical scholarship but also enriches methodologies and broadens perspectives. From a social perspective, Islamic studies are crucial for shaping moderate, inclusive, and tolerant religious patterns. A comprehensive understanding of Islam will prevent people from adopting exclusive, narrow, or extreme attitudes and foster an open attitude toward cultural and religious diversity.

Within a theoretical framework, Fazlur Rahman through the concept of double movement emphasized that Islamic studies must move from text to context, namely examining the original meaning of the text and then reinterpreting it to make it relevant to contemporary challenges.¹⁰ This thinking reinforces the urgency of Islamic studies in maintaining a balance between normative and contextual dimensions. Abdullah Saeed added that Islamic studies must be multidisciplinary, because religion cannot be fully understood only with a normative approach, but rather needs to involve the social sciences and humanities.¹¹ This is in line with Charles J. Adams who emphasized the importance

⁹ Achmad Riady, "Islamisasi Di Malaysia Dan Brunei Darussalam: Sejarah, Institusionalisasi, Dan Dinamika Kontemporer," *Dialekt. J.* 18, no. 1 (2025).

¹⁰ Priyantika Lesyaina Az Zahra, Aniatul Fukoroh, and Andi Rosa, "Teori Double Movement Pada Penafsiran Fazlurrahman," *J. Intelek Insan Cendikia* 1, no. 10 (2024).

¹¹ Mohd Nazri bin Johari et al., "Pendekatan Kontekstual Dalam Penafsiran Al-Qur'an: Analisis Pemikiran Abdullah Saeed," *Al Mustofa J. Islam. Stud. Res.* 2, no. 1 (2025).

of a balance between normative and descriptive-historical approaches in the study of religion. Meanwhile, Clifford Geertz through the approach of the anthropology of religion showed that Islam can also be understood as a system of meaning embodied in symbols, rituals, and cultural practices.

These theories emphasize that Islamic studies focus not only on the normative dimension but also on history, society, and culture. The complementary thinking of Fazlur Rahman, Saeed, Adams, and Geertz provides an academic foundation for Islamic studies to be multidimensional, contextual, and relevant. Therefore, the urgency of Islamic studies extends beyond academic interests to social implications in shaping an inclusive, adaptive, and progressive Muslim society.

2. Text, History, Society and Culture Study Objects

The objects of Islamic studies can generally be categorized into four main domains: text, history, society, and culture. These four domains are interconnected, forming a comprehensive framework for understanding Islam as a religion, tradition, and civilization. *First*, the text is the main normative source in Islam, namely the Qur'an and Hadith, along with derivative literature such as tafsir, hadith commentary, fiqh, and works of scholars.¹² The study of texts emphasizes not only the linguistic aspects and legal content, but also the historical, social, and ideological contexts that underlie them. Double movement theory emphasizes that understanding a text must involve analyzing the historical situation in which it was revealed while simultaneously applying it to the current context.¹³ This shows that the study of texts in Islamic studies does not stop at literal meaning, but demands critical and dynamic interpretation.

Second, history is an important object of study because Islam as a religion does not exist in a vacuum, but rather in the journey of human civilization.¹⁴ The study of Islamic history encompasses the development of the Prophet Muhammad's mission, the growth of classical Muslim society, the emergence of various schools of thought, and the political and social dynamics of the modern era. Marshall Hodgson, in *The Venture of Islam*, emphasized that the study of Islamic history must be viewed within a global context, as the development of Islam has always interacted with other civilizations.¹⁵ Thus, historical studies provide a more complete understanding of the transformation of Islamic thought and practice throughout the ages.

¹² Rina Ariani et al., "Pendekatan Normatif Teologis Dalam Studi Islam," *Najah J. Pendidik. Islam Dan Sos. Keagamaan* 3, no. 4 (2024): 227–35.

¹³ Zahra, Fukoroh, and Rosa, "Teori Double Movement Pada Penafsiran Fazlurrahman."

¹⁴ Mardinal Tarigan et al., "Sejarah Peradaban Islam dan Metode Kajian Sejarah" 7 (2023).

¹⁵ Greg Soetomo, "Bahasa Dan Kekuasaan Dalam Historiografi Islam Marshall G.S. Hodgson," *Islam Nusant. J. Study Islam. Hist. Cult.* 2, no. 1 (2021).

Third, society is the focus of Islamic studies because religion is not limited to normative teachings but is also manifested in the lives of Muslims. Clifford Geertz, through his studies in Java, described how Islam is practiced in a pluralistic social life, resulting in diverse patterns of religiosity. The study of society emphasizes the interaction between religious teachings and social, political, and economic structures, enabling Islamic studies to reveal how Islamic values are practiced, interpreted, or even debated in everyday reality.

Fourth, culture is a domain in which Islam interacts with local traditions, art, literature, and symbolic expressions of society. From the perspective of the anthropology of religion, Geertz stated that religion is a system of meaning expressed through cultural symbols and practices. In this context, Islamic studies examine how normative teachings adapt to local cultures, resulting in diverse religious expressions, such as in calligraphy, mosque architecture, religious music, or the religious traditions of Muslim communities in various regions. This demonstrates that Islam is not merely a belief system but also a cultural force that shapes the collective identity of the Muslim community.

With these four objects of study, Islamic studies is a broad and multidisciplinary field. Textual studies provide a normative basis, historical studies present the temporal dimension, societal studies reveal social realities, while cultural studies reveal the symbolic and cultural expressions of Islamic teachings. The theories of Fazlur Rahman, Marshall Hodgson, and Clifford Geertz provide a theoretical foundation that reinforces the view that Islamic studies is not merely about understanding doctrine, but also about examining how Islam emerged, developed, and transformed within the course of history, social interactions, and cultural dynamics. Thus, Islamic studies require an integrative approach to fully understand the integrity of Islam as a religion, tradition, and civilization. This multidimensional study demonstrates that Islam remains relevant, alive, and continually actualized in history and social life.

3. Normative vs. Historical-Critical Approach

In Islamic studies, the methodological approach is a crucial aspect that determines the direction and breadth of the analysis. Two prominent and often debated approaches are the normative approach and the historical-critical approach. Both have their own characteristics, advantages, and limitations, and they complement each other in producing a comprehensive understanding of Islam. These two approaches allow researchers to examine sacred texts and historical contexts simultaneously, thus yielding deeper insights into Islamic teachings and practices. The combination of normative and historical-critical

approaches can create a mutually illuminating dialogue between text and context, enriching a comprehensive understanding of Islam.¹⁶

Normative approach oriented toward religious texts considered to have absolute authority, namely the Qur'an and Hadith, as well as the products of classical Islamic thought. This approach emphasizes the validity of doctrine, the purity of teachings, and adherence to established norms. Within this framework, Islam is understood as a set of transcendental truths that are universally applicable and unchanging. The normative approach positions Islam as a value system that must be protected from external influences, thus tending to be apologetic and textualist. The normative approach's strengths are its ability to maintain the continuity of tradition and safeguard the sanctity of teachings, but its limitations lie in its lack of sensitivity to social context and historical change.

In contrast, the historical-critical approach seeks to understand Islam by considering its historical, sociological, and cultural dimensions. This approach views Islamic texts and traditions as not born in a vacuum, but rather within a specific historical context that influences their content and meaning. The development of Islamic law cannot be separated from the political and social dynamics of early Muslim society. This approach employs a critical analysis of Islamic sources, highlighting the codification process, the authority of scholars, and the social constructions that shape religious understanding. The advantage of the historical-critical approach is that it opens up space for a reinterpretation of Islam that is relevant to contemporary situations, although it is often considered to have the potential to diminish the sacred dimension of religion.

In contemporary discourse, many scholars have attempted to integrate these two approaches. Fazlur Rahman, through his double movement theory, offered a compromise by emphasizing the importance of returning to the original meaning of the text (a normative approach) and then integrating it into a modern context (a historical-critical approach).¹⁷ Meanwhile, Abdullah Saeed developed a contextualist approach that emphasizes the need to connect Islamic normative principles with social reality through a multidisciplinary framework.¹⁸

Thus, the distinction between normative and historical-critical approaches should not be understood as absolute contradictions, but rather as two complementary

¹⁶ Alan Cahyadi et al., "Hermeneutika Hans Georg Gadamer Sebagai Pendekatan Kritis Dalam Pembelajaran Pendidikan Agama Islam," *Tarb. J. Penelit. Dan Pendidik. Agama Islam* 2, no. 2 (2025).

¹⁷ Zahra, Fukoroh, and Rosa, "Teori Double Movement Pada Penafsiran Fazlurrahman."

¹⁸ Johari et al., "Pendekatan Kontekstual Dalam Penafsiran Al-Qur'an: Analisis Pemikiran Abdullah Saeed."

perspectives. The normative approach provides a strong theological foundation, while the historical-critical approach offers sensitivity to the dynamics of history and society. Integrating the two can produce an understanding of Islam that is not only faithful to the text but also relevant to the challenges of the times, enabling Islamic studies to play a significant role in both academic development and socio-religious practice.

4. The Relevance of a Multidisciplinary Approach in Islamic Studies

Islamic studies as a multidimensional discipline requires the involvement of various scientific perspectives to obtain a complete understanding.¹⁹ Islam is not only a stand-alone normative belief system, but also a historical, social, political, economic, and cultural phenomenon that constantly interacts with the realities of life.²⁰ Therefore, a multidisciplinary approach is highly relevant in Islamic studies, especially amidst the complexity of today's global challenges.

A multidisciplinary approach means using various scientific tools such as theology, history, sociology, anthropology, political science, economics, and even cultural studies to read Islam in various dimensions.²¹ This is in line with Arkoun's view, which emphasizes the need for applied Islamology, namely the study of Islam that does not only focus on texts, but is also open to criticism and the methods of modern science.²² In this way, Islamic studies are not trapped in a single approach, but rather move dynamically according to the complexity of the object of study.

In the text dimension, a multidisciplinary approach allows for the integration of philology, linguistics, and hermeneutics to interpret the Qur'an and Hadith in a richer way.²³ In the historical dimension, modern historiographic methods are combined with political and economic studies to uncover the factors influencing the development of Islamic civilization. In the societal dimension, theories of the sociology of religion and cultural anthropology help explain how Islam is lived and practiced in everyday life.²⁴

¹⁹ Ahmad Fadil Karim, "Kerangka Multidisiplin Hingga Transdisiplin Dalam Studi Agama Dan Islam Kontemporer," *J. Rev. Islam. Soc. Stud.* 1, no. 1 (2025).

²⁰ Arif Shaifudin, "Memaknai Islam Dengan Pendekatan Normatif," *El-Wasathiya J. Studi Agama* 5, no. 1 (2017).

²¹ Ratu Vina Rohmatika, "Pendekatan Interdisipliner Dan Multidisipliner Dalam Studi Islam," *Al-Adyan J. Studi Lintas Agama* 14, no. 1 (2019).

²² Muhammad Fauzi Batubara, Nada Ramadhania, and Rahmaifa Nasyah, "Hermeneutical Thought of Muhammad Arkoun: Interpreting the Qur'an in The Middle of Changing Times," *Naafi J. Ilm. Mhs.* 1, no. 4 (2025).

²³ Moh Toyyib et al., "Hermeneutical Dynamics in Islamic Exegesis: Al-Thabari and the Integration of Riwayat and Linguistic Rationalism," *J. Islam. Thought Philos.* 4, no. 1 (2025).

²⁴ Nur Saadah Khudri et al., "Kedudukan Dan Fungsi Sosiologi Dan Antropologi Dalam Pendekatan Studi Islam," *J. Ekon. Sos. Dan Hum.* 6, no. 2 (2024).

Meanwhile, in the cultural dimension, studies of aesthetics, literature, and art provide insights into how Islam manifests itself in symbolic expression and human creativity.

The relevance of the multidisciplinary approach is also apparent in its contribution to the formation of a contextual and responsive Islamic discourse.²⁵ The importance of a contextualist approach that connects Islamic normative values with contemporary social needs.²⁶ This can only be achieved through openness to interdisciplinary methods. In this way, Islamic studies can provide more comprehensive answers to modern issues, such as democracy, human rights, gender, the environment, and even global peace.

Furthermore, the use of a multidisciplinary approach also has significant social implications.²⁷ It enables the birth of an inclusive, moderate, and adaptive understanding of Islam, thereby preventing the community from adopting exclusive and extreme attitudes. Islam must be understood not only within a normative framework but also in dialectic with contemporary realities in order to provide solutions for humanity.²⁸

Thus, the relevance of a multidisciplinary approach to Islamic studies lies in its ability to bridge normative texts, historical development, social realities, and cultural expressions. This approach not only enriches academic discourse but also ensures that Islamic studies remain vibrant, dynamic, and contributing to the life of modern society.

D. Conclusion

Islamic studies is a multidimensional field of study, encompassing aspects of text, history, society, and culture. As a discipline, it serves not only to understand the normative teachings of Islam derived from the Qur'an and Hadith, but also to examine how these teachings emerged, developed, and transformed within the historical trajectory, social interactions, and cultural expressions of Muslims. With such a broad scope, Islamic studies occupies a strategic position both in the academic realm and in socio-religious practice. The discussion of the definition, scope, and urgency of Islamic studies demonstrates that this study is not solely textual, but also requires the involvement of historical, sociological, and cultural approaches. The objects of Islamic studies, encompassing texts, history, society, and culture, demonstrate that Islam is an integral phenomenon that unites normative-theological dimensions with empirical reality.

The methodological debate between the normative and historical-critical approaches demonstrates the importance of striking a balance between the two. The normative approach

²⁵ Akmal Pontoh Pontoh and Muh Arif, "Interseksi Ilmu: Pendekatan Interdisipliner Dalam Memahami Islam," *J. -Tarbiyyah J. Ilmu Pendidik. Islam* 11, no. 1 (2025).

²⁶ Johari et al., "Pendekatan Kontekstual Dalam Penafsiran Al-Qur'an: Analisis Pemikiran Abdullah Saeed."

²⁷ Sigit Surahman, *Memahami Kajian Media Dan Budaya Pendekatan Multidisipliner* (Jakarta: Prenada Media, 2024).

²⁸ Landy Trisna Abdurrahman, "Dialektika Islam Dan Budaya: Studi Kasus Problematika Islam Dan Permasalahan Sosial Politik," *Right J. Agama Dan Hak Azazi Mns.* 10, no. 1 (2021).

maintains the authenticity and sanctity of teachings, while the historical-critical approach allows for contextual understanding relevant to changing times. The integration of the two, as formulated by Fazlur Rahman through the concept of the double movement and reinforced by Abdullah Saeed's concept of contextualism, yields a more comprehensive understanding of Islam. Furthermore, the relevance of a multidisciplinary approach in Islamic studies emphasizes that religion cannot be understood in isolation. The involvement of the social sciences, humanities, and other modern disciplines enriches the analysis and enables Islamic studies to make a tangible contribution to resolving contemporary issues, such as democracy, pluralism, social justice, gender, and the environment. Thus, Islamic studies serves not only as an academic endeavor but also as a transformative instrument for building a moderate, inclusive, and progressive Muslim society. Therefore, conceptualizing Islamic studies from a multidisciplinary perspective is an urgent need so that Islam remains present as a teaching that is rahmatan lil-'alamin relevant, contributive, and provides solutions to the challenges of humanity in the global era.

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