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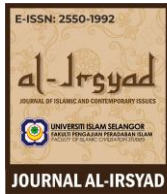
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# Exploring Interdisciplinary Approaches in Islamic Studies: From Education and Social Behavior to Linguistic and Media Analysis


*Meneroka Pendekatan Multidisiplin dalam Pengajian Islam: Daripada Pendidikan dan Tingkah Laku Sosial sehingga Analisis Linguistik dan Media*

Mohd Norzi Nasir


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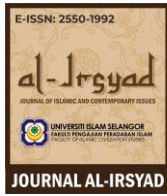
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# Exploring Interdisciplinary Approaches in Islamic Studies: From Education and Social Behavior to Linguistic and Media Analysis

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The dynamic and multifaceted nature of contemporary societies necessitates a comprehensive understanding of Islamic teachings across various domains. An interdisciplinary approach in Islamic studies encompassing education, social behaviour, linguistics, media analysis, and Islamic law offers a holistic perspective that aligns with the Quranic injunction as stated in sura al-Zumar [39] verse 9:

﴿أَمْ مَنْ هُوَ قَبِيحٌ عِندَ اللَّهِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٩﴾

## Meaning:

Are they better or those who worship their Lord devoutly in the hours of the night, prostrating and standing, fearing the Hereafter and hoping for the mercy of their Lord? Say, O Prophet, "Are those who know equal to those who do not know?" None will be mindful of this except people of reason.

Islamic education serves as a cornerstone for moral and ethical development. The Prophet Muhammad (PBUH) emphasized the importance of seeking knowledge:

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَوَضِعُ الْعِلْمِ عِنْدَ غَيْرِ أَهْلِهِ كَمَقْلَدِ الْخَنَازِيرِ الْجَوْهَرَ وَاللُّؤْلُؤَ وَالذَّهَبَ

## Meaning:

From Anas ibn Mālik that the Messenger of Allah (PBUH) said: "Seeking knowledge is a duty upon every Muslim, and he who imparts knowledge to those who do not deserve it, is like one who puts a necklace of jewels, pearls and gold around the neck of swines."

[Ibn Mājah, *Sunan Ibn Mājah*, *Kitāb al-Muqaddimah*, *Bāb Faḍl al-'Ulāmā' wa al-Ḥath 'alā Ṭalab al-'Ilm*, hadith number 224, *Ḍa'īf/Weak*]

Integrating educational theories with Islamic teachings can enhance pedagogical methods, fostering environments that promote ethical behaviour and social cohesion. For instance, understanding the Quranic perspective on social interactions can inform contemporary educational practices, ensuring they are rooted in Islamic ethics. The Quran's linguistic miracle has been a subject of study for centuries. Analysing its language through modern linguistic theories can unveil deeper meanings and enhance comprehension. A study by [Siregar](#)

(2017) emphasizes the importance of linguistic analysis in understanding Quranic exegesis, highlighting the need for interdisciplinary approaches that combine traditional tafsir with contemporary linguistic methodologies. In the digital age, media plays a pivotal role in shaping perceptions of Islam and Muslims. An interdisciplinary approach that combines Islamic studies with media analysis can address challenges such as the spread of fabricated hadiths on social platforms. Research indicates that social media has become a conduit for disseminating unverified information, necessitating a critical examination of content to uphold the integrity of Islamic teachings.

As a conclusion, embracing interdisciplinary approaches in Islamic studies enriches our understanding and application of Islamic teachings in contemporary contexts. By integrating insights from education, linguistics, and media studies, scholars can develop comprehensive strategies to address modern challenges, ensuring that Islamic principles are effectively communicated and upheld in today's multifaceted world. This holistic approach not only preserves the essence of Islamic teachings but also facilitates their relevance and applicability in addressing contemporary issues. A study by [Anas et al. \(2013\)](#), analyse that muslim community can apply the knowledge of science and technology together with other foreign knowledge as required by Islamic law to attain civilized standard of living in terms of morality, ethics and human capital and in turn to achieve *marḍatillah*.

The Editorial Board is pleased to proclaim *al-Irsyad: Journal of Islamic and Contemporary Issues*, volume 6, issue 2 (December 2021). This issue includes six articles on comparative religion, Islamic education and teaching, linguistics, and Islamic law. Mat Nor and Mohamad Ramli, in their paper titled *The Foundations of Interfaith Societal Relations in Islamic and Christian Perspectives*, examine the Quran and the Bible to determine the Islamic and Christian foundations for interfaith societal relations. The fundamental theme of interfaith societal relations is derived from the findings and explanations in both the Quran and the Bible, including getting to know one another and helping one another, as well as being respectful and kind. In addition, the foundations of these religious teachings demonstrate that each religion plays a vital role in maintaining interfaith societal relations ([Orton, 2016](#)). The foundations of interfaith societal relations based on religious texts must be emphasised for society to comprehend that Islam and Christianity embrace interfaith societal relations but impose certain limits and guidelines that must be adhered to.

Che Mud et al., in their article titled *Controlling Methods of Tantrum Behaviour for Children with Autism*, explain the methods for controlling tantrum behaviour in autistic children. This article highlights four methods for controlling tantrum behaviour: (i) the use of the social narrative technique; (ii) parental involvement in children's activities; (iii) an emphasis on Quranic education; and (iv) mediative learning techniques. These techniques can help children manage their unstable emotions and tantrums. All parties, including parents, instructors, and the community, must fulfil their responsibilities to ensure that autistic children's tantrum behaviour can be managed without harming themselves or others ([Reddy, Fewster, & Gurayah, 2019](#)).

Abd Rahman et al., in their article titled *The Privileges of Islamic Religious Education and British Administrator's Views on the Education System in Malaya*, analyse the British administrators' perspectives on the education system in Malaya, which includes religious and secular education, and on determining the privileges of Islamic religious education for the Malay community. The study found that British administrators undervalued the contribution of the Islamic education system in Malaya and believed that the failure of Malaya to attain its high civilization was due to its adherence to Islam, which was deemed irrelevant and outmoded. In order to surmount these deficiencies, it was deemed necessary to inculcate secularism into the Malays of Malaya through the Western educational system ([Aziz & Shamsul, 2004](#)).

Zainuddin et al., in their paper titled *Developing an Assessment Model for Massive Open Online Courses (MOOC) for the Arabic Language at Higher Educational Institutions*, clarify complex problems and analyse the MOOC assessment model's structure and essential elements. The development of this model was founded on the consensus of seven experts. This model was developed using Interpretive Structural modelling (ISM). Identifying relevant elements, establishing relationships between variables, developing a self-interaction structure matrix (SSIM), generating a model from the ISM approach, delivering a presentation on the study model, and presenting and revising the study's final model were the six main steps involved in the model development. The experts specified a total of seven elements for the implementation of the Arabic MOOC assessment. The element that determines the type of assessment (self-assessment, peer assessment, summative assessment, or formative assessment) to measure student performance is the most important, followed by the element that determines the certification requirements for students to complete the course ([Hashim, Salam, Mohamad, Cheong, & Tan, 2020](#)).

Ismail et al., in their paper titled *Verbal Processes in the Covid-19 News Discourses: An Analysis of 'aswaqpress.com' Coverage on Malaysia*, employ corpus linguistics analytical tools implemented in the corpus

software AntConc 3.5.8 (2019). Then, a qualitative approach based on Fairclough's textually-oriented Critical Discourse Analysis (CDA) (1992) will be used to analyse the quantitative results. Aswaq's use of multiple verbal processes to report on the words spoken and articulated about the pandemic is demonstrated. The variety of verbal processes suggests various connotations that hint at various strategic approaches to news reporting. Therefore, it may contribute to the event's outlet position being revealed. The study will conclude with suggestions for future investigations in the same field.

Finally, Ibrahim and Nordin, in their paper titled *Halāl Linguistic Meaning Understanding among Non-Muslims in Malaysia*, discuss the response of non-Muslims to all discourse in order to determine the all-linguistic meaning among non-Muslims in Malaysia. The discussion of meaning is based on the language interpretation employed in Sunni pragmatic research, such as how language is perceived as having literal or figurative meanings based on Mohamed and Yunis (2013) and Russell's (1940) approach that emphasises meaning and fact in his language theory. The data presented in the discussion pertained to the non-Muslim response to five categories of implementation: all food, all certification, all signs, all product names or brands, and all supply chains. The information was culled from local publications, such as *Star Online*, and related to all issues from 2014 to 2018. The discussion demonstrates that the linguistic comprehension of non-Muslims can be deduced from positive-connoting keywords such as understanding, compliance, awareness, acceptance, and recognition. Other terms, however, have negative connotations, such as confusion and sensitivity. The result also demonstrates that all of this affects non-Muslims in addition to Muslims. In principle, Islam does not prohibit non-Muslims from consuming products sold in accordance with its guidelines. The findings indicate that non-Muslims' comprehension of all things Malaysian still requires improvement. In order to maintain the relationship between Muslims and non-Muslims in this society, comprehension and knowledge of its implementation are the primary pillars.

## CONFLICT OF INTEREST

I have no financial or non-financial conflict of interest in the subject matter or materials discussed in this foreword.

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