

Bandar Seri Putra, 43000, Bangi, Selangor (Darul Ehsan), Malaysia
603-8911 7167 +603-8925 4402
info@uis.edu.my
https://al-irsyad.uis.edu.my/index.php/alirsyad



Islamic Scholarship in the Modern Era: Contributions, Critiques and Innovations


Keilmuan Islam dalam Era Moden: Sumbangan, Kritikan dan Inovasi

Abur Hamdi Usman  

To cite this article:

Usman, A. H. (2025). Islamic scholarship in the modern era: Contributions, critiques and innovations. *Al-Irsyad: Journal of Islamic and Contemporary Issues*, 10(2), xxx-xli. <https://doi.org/10.53840/alirsyad.v10i2.588>

To link this article:

 <https://doi.org/10.53840/alirsyad.v10i2.588>

Full Terms & Conditions of access and use can be found at:



<https://al-irsyad.uis.edu.my/index.php/alirsyad/open>



Published online: 19 December 2025



Submit your article to this journal:

<https://al-irsyad.uis.edu.my/index.php/alirsyad/about/submissions>



View related articles:

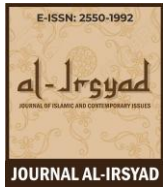
<https://al-irsyad.uis.edu.my/index.php/alirsyad/issue/archive>



Disclaimer

The views expressed in this article are those of the author. *Al-Irsyad: Journal of Islamic and Contemporary Issues* shall not be liable for any loss, damage or other liability caused by / arising from the use of the contents of this article.









Bandar Seri Putra, 43000, Bangi, Selangor (Darul Ehsan), Malaysia
603-8911 7167 +603-8925 4402
info@uis.edu.my
https://al-irsyad.uis.edu.my/index.php/alirsyad

Vol. 10, No. 2, (December, 2025)

Islamic Scholarship in the Modern Era: Contributions, Critiques and Innovations

[Keilmuan Islam dalam Era Moden: Sumbangan, Kritikan dan Inovasi]

Abur Hamdi Usman  

Faculty of Islamic Civilization Studies, Universiti Islam Selangor (UIS), Bandar Seri Putra, 43000 Kajang, Selangor, MALAYSIA.  aburhamdi@uis.edu.my.  (+60) III-907 0551.

This is an open access article under the CC BY-NC license.



To cite:

Usman, A. H. (2025). Islamic scholarship in the modern era: Contributions, critiques and innovations. *Al-Irsyad: Journal of Islamic and Contemporary Issues*, 10(2), xxx-xli. <https://doi.org/10.53840/alirsyad.v10i2.588>

Islamic scholarship in the modern era exhibits complex and plural transformations in its terminologies, institutional arrangements, and epistemic orientations as scholars, religious institutions, and publics negotiate the legacies of colonialism, the rise of modern nation-states, and accelerating technological change across distinct regional contexts (Jacoby, 2023). This pluralism manifests in multiple, often overlapping formations reformist-modernist projects (for example, the *tafsir* and legal reform agendas associated with figures such as Muḥammad ‘Abduh (1849-1905) and Muḥammad Rashīd Riḍā (1865-1935), revivalist and revolutionary intellectual currents (notably in twentieth-century Iran), and diverse Sufi and grassroots movements that reconfigure authority, piety, and social practice, each reframing classical resources and modes of legitimacy in distinctive ways (Adam, 2023; Hamim & Abdillah, 2023). Consequently, the contemporary field is characterized less by a single teleology than by contestation over core methodological questions, such as the scope of *ijtihad* (the independent or original interpretation of problems not precisely covered by the Quran and hadith) versus *taqlid* (the unquestioning acceptance of the legal decisions of another without knowing the basis of those decisions), the role of reason and the sciences in hermeneutics and jurisprudence, and the institutional forms (*madrasas*, *pesantren*, publishing networks, and transnational fora) through which knowledge is produced, transmitted, and disputed (Asari et al., 2024).

Within this plural landscape, educational institutions have become central sites of innovation and negotiation. Scholars and practitioners have advanced multidisciplinary and holistic pedagogies aimed at rendering Islamic knowledge responsive to social, psychological, and economic realities, thereby reconfiguring curricula and learning objectives beyond narrowly confessional instruction (Moslimany, Otaibi, & Shaikh, 2024). In Southeast Asia in particular, long-standing institutions such as *Pesantren* have combined character formation rooted in classical texts with efforts to cultivate teamwork, creativity, vocational capacities, and managerial practices that aim for institutional sustainability while preserving textual traditions such as the *kitab kuning* (Astuti, Riyanti, & Annisa, 2021). At the same time, leadership in Islamic education has sought to integrate ethical commitments with digital pedagogies and online delivery; a modality that expands access but also raises questions about authority, accreditation, and the preservation of normative commitments (Astra, Hendrawati, & Andriyana, 2024; Islam, Qodari, & Marjany, 2024).

Intellectual renewal in the modern era has been interdisciplinary in orientation and practical in application. Exegetical and juridical work has emphasized rational hermeneutics and renewed claims to *ijtihad* while also confronting the methodological consequences of print cultures and mass literacies for hadith interpretation and legal reasoning (Sehlikoglu, 2025). Parallel recoveries of classical resources ranging from the technical study of *qirā’āt* (Quranic readings) and its interpretative implications to revived engagements with premodern psychological literature have given rise to applied subfields such as Islamic psychology and Islamically adapted psychotherapeutic approaches that seek to align clinical practice with religious sensibilities (Çinaroğlu, 2024;

Elzamzamy, Bader, & Bircan, 2024). Moreover, the interface between law and political economy has produced a sustained corpus of applied scholarship: revisions to contract theory and accounting for instruments such as *murābahah* (literally means an increase in capital or profit), innovations in *waqf*-based financing, and the conceptual scaffolding for interest-free credit (*qard al-ḥasan*) and other social finance mechanisms illustrate how juridical and ethical commitments are being translated into operational forms within contemporary markets (Ibrahim & Alenezi, 2024; Qadri, Pratama, Khabibi, & Pratama 2024).

These contributions have been accompanied and, in some cases, propelled by sustained critique. Internal and external interlocutors have interrogated modernist and revivalist programs for reproducing colonial epistemologies or perpetuating methodological dogmas; conversely, decolonial and genealogical scholarship calls for recovering marginalized intellectual lineages and for epistemic pluralism that refuses both naïve traditionalism and uncritical westernization (Jacoby, 2023; Rehman, 2023). Epistemological interventions (notably those associated with Mohammed Arkoun (1928-2010) and others) problematize semiotic closures and the limits of received hermeneutical frameworks, pressing scholars to adopt historically informed, critically reflexive methodologies (Hidayatulloh, 2024). Socially situated critiques on gender, family law, and the social life of legal reforms underscore the uneven politics of reform and the necessity of ethnographic and legal micro-studies to assess how normative claims operate in lived contexts (Zubairi, Badi, & Ruhullah, 2024).

At the same time, the modern period is marked by pragmatic innovations that deploy contemporary tools for normative ends: blended cash-*waqf* models, *qard al-ḥasan* frameworks for entrepreneurship, AI-assisted economic modeling consistent with Sharia concerns, and Islamically modified psychotherapies exemplify selective assimilation and creative reconfiguration of modern techniques to serve ethical and communal goals (Çınaroğlu, 2024; Qadri et al., 2024; Ibrahim & Alenezi, 2024). Bibliometric and field-based studies confirm rising scholarly attention to these themes but also reveal persistent disciplinary silos, regional imbalances, and methodological lacunae that demand integrative approaches (Asari et al., 2024). In response, by synthesizing recent empirical and theoretical work, this introduction advances the claim that Islamic scholarship in the modern era is neither monolithic nor merely reactionary but is instead a plural, contested, and innovative field whose continued vitality depends on reflexive methodological pluralism, equitable scholarly exchange across regions, and sustained attention to the institutional means by which knowledge is produced and circulated (Pervez, 2023).

Herewith, the latest publication of *al-Irsyad: Journal of Islamic and Contemporary Issues* (IJICI), Volume 10, Issue 2 (December 2025), presents a diverse collection of ten scholarly articles contributed by authors from four different countries: Brunei Darussalam, Indonesia, Malaysia, and Singapore. These works provide an overview of several academic studies focusing on contemporary Islamic thought, methodology, and applications in diverse fields. One major theme is the hermeneutics of sacred texts, examining Nūr al-Dīn 'Itr's literary and social critique interpretation of Prophetic hadith using the symbolism of rain, and an analysis of Mahmud Yunus's translation methods for *kināyah* (figurative language) in the Quran. Another significant area is epistemology and theological challenges, particularly assessing the scepticism of Orientalists like Ignaz Goldziher and Joseph Schacht towards the authenticity of hadith, and exploring Sa'īd Ramaḍān al-Būṭī's approach to theodicy to address doubts about divine justice and suffering. Furthermore, the texts examine the practical application of Islamic principles in contemporary life, including the connection between halal food consumption and spiritual purity based on a key hadith, and the integration of Imam al-Ghazālī's ethical philosophy into digital Islamic tourism using Augmented Reality (AR). Lastly, there is a focus on Islamic education, specifically identifying the features of a contemporary children's *tafsīr* (exegesis) for *Surah al-Fātiḥah*.

These works offer critical insights into key areas such as secularisation, education, Islamic ethics, economics, and socio-religious affairs, reflecting the depth and complexity of contemporary challenges in Islamic thought. Collectively, they provide a comprehensive examination of how perspectives from Muslim scholars can be applied to address the multifaceted issues shaping today's global landscape (Usman, 2025).

The first paper conducted by Usman et al., titled "Food Security and Rising Prices: Exploring the Interpretation of Wahbah al-Zuhaylī (1932–2015) in *al-Tafsīr al-Munīr*." The paper analyses of Wahbah al-Zuhaylī's (WZ) interpretations in *al-Tafsīr al-Munīr* regarding food security and price inflation reveals a comprehensive Islamic framework for addressing these contemporary socio-economic challenges. The core findings stress that Islamic principles emphasize social justice, equitable resource management, and the state's responsibility to ensure citizens have access to food at reasonable prices. WZ firmly condemned market exploitation, asserting that hoarding (*al-iḥtikār*) is fundamentally contrary to Islamic justice. WZ also linked the prohibition of *ribā* (usury) to preventing economic destruction and instability, noting its devastating consequences, such as farmers losing their land. The framework highlights the necessity of strategic food planning, drawing on the prophetic model of Prophet Joseph, which mandates diligent cultivation and establishing effective stock storage mechanisms utilizing technology to withstand crises. Finally, Usman et al. study concludes that WZ's holistic approach provides a robust blueprint for policy development, underscoring

the need to integrate these ethical Islamic principles with technological innovation and public policy to achieve long-term food security and price stability.

In my view, this paper argues that *al-Tafsīr al-Munīr* furnishes hermeneutical instruments (*asbāb al-nuzūl*, *al-‘ibrah bi ‘umūm al-lafẓ*, *tahlīlī* synthesis, structural *ta’wīl*, and social-ethical framing) that can undergird normative reflection on food security and price volatility (Jaelani, Rahman, & Hadi, 2025; Salsa et al., 2024; Saumantri, 2022). Translating exegetical orientations into policy, however, requires empirical integration with contemporary food-system analyses (trade shocks, inflation, pandemic and climate effects) documented in recent literature (Erokhin & Tianming, 2020; Glaros et al., 2021). Precedents for such applied exegetical work exist in studies that mobilize *al-Tafsīr al-Munīr* for contemporary social problems, but philological and *maqāṣid* safeguards remain necessary in policy translation (Tjg & Amir, 2025; Hikmah, Nidhom, & Ghifari, 2024; Simangunsong & Misnawati, 2024).

The second paper by Bichk Koyak et al., titled “Sayyid Quṭb’s Exegesis of Hospitality in Prophetic Narratives.” The analysis of the article, which examined Quṭb’s interpretation of hospitality in *Fī Zilāl al-Qur’ān* (FZQ), reveals a framework of social and movement-oriented exegesis (*tafsīr ijtimā’ī wa ḥarakī*), connecting Quranic narratives to the lived realities of Muslim societies. The core findings systematize the ethical principles of hospitality (*al-diyāfah*), presenting them as a divine mandate tied to justice, dignity, and human solidarity. These principles include: the obligation to welcome guests warmly and uphold their dignity; the duty of the host to act swiftly, sincerely, and generously in providing food; and the necessity of ensuring guests’ safety and comfort. The study contrasts two prophetic models:

- i. Prophet Abraham: He serves as the archetype of generosity, demonstrating honour through swiftness (not delaying to bring a roasted calf) and abundance. His household’s moral excellence and hospitality were directly rewarded with divine blessing (the glad tidings of Isaac and Jacob).
- ii. Prophet Lot: His story frames hospitality as a sacred moral trust requiring courageous protection and resistance against societal corruption. Quṭb argued that the attempted violation of Lot’s guests was the collapse of *fiṭrah* (natural order) and social decency, warranting the destruction of his community.

Ultimately, Quṭb’s exegesis affirms that true hospitality integrates both generosity and protection, providing a framework for modern ethical discourse and addressing contemporary social challenges. This compact analysis argues that Quṭb’s FZQ provides a viable hermeneutic for treating “hospitality” as a thematic ethic within prophetic narratives (Ismail, Abuzaed, & Mohd, 2023). Quṭb explicitly employs prophetic *sīra*, reconstructs revelation contexts, and revives narrative atmospheres to derive moral and socio-political lessons, a strategy visible in his readings of stories such as those of Joseph and Moses (Fadli, Yunus, Sarbini, & Kosasih, 2024). Methodologically, a *mawḍū’ī* (thematic) *tafsīr* allows for the mapping of motifs such as reception, protection, and reciprocal duty across narratives, aligning with recent thematic *tafsīr* practices (Ulum, Putri, & Farhati, 2024). Researchers should trace Quṭb’s expositions of specific prophetic accounts to extract host-guest norms while being mindful of his *Jamā’ah*/social-political emphasis, which can influence moral categories; comparative work with classical *mufassirūn* is therefore recommended (Gambari, Ali, & Azeez, 2025; Khairi, Widayati, & Ariyadi, 2025).

The third study by Senin et al., titled “Islamic Theodicy Education as a Da’wah Discourse: An Analysis of al-Būṭī’s Approach in *al-Insān Wa ‘Adālah Allāh Fī al-Ard*.” The analysis of al-Būṭī’s arguments on theodicy in *al-Insān wa ‘Adālah Allāh fī al-Ard* reveals a comprehensive educational approach to address theological doubts concerning divine justice and human suffering. The study indicated that al-Būṭī emphasized two main principles crucial for understanding theodicy:

- i. God as Creator and Owner, humans as servants: This foundational principle asserts that since God is the absolute Owner of everything and humans are merely His servants, it is inappropriate for a servant to question or dictate what is just for the Creator. This perspective provides meaning to human servitude, concluding that all actions taken by Allah towards His creation are inherently just.
- ii. Trials in hardship and ease: Al-Būṭī stressed that trials are not limited to suffering, poverty, or physical sickness but also encompass blessings, wealth, and ease. Every human response to these trials whether patience in hardship or gratitude in ease is subject to divine judgment.

Furthermore, al-Būṭī highlighted that worldly life is a small, partial component of Allah’s comprehensive plan, reinforcing the need to view suffering within the context of the greater purpose and the ultimate justice of the Hereafter. These findings serve as an intellectual and spiritual framework for *da’wah*, guiding individuals who harbor doubts about divinity and destiny through a rational, non-confrontational, and educational approach.

Hence the work by Senin et al. stages Islamic theodicy education as an intentional *da'wah* discourse, foregrounding pedagogical, pastoral, and rhetorical objectives that demand hermeneutic and communicative scrutiny ('Ulyan, 2023). Al-Būṭī's explicit pedagogical use of prophetic narratives and doctrinal exegesis recommends a didactic hermeneutic reading of *al-Insān wa 'Adālah Allāh fī al-Ard* that attends to contextualization and moral formation (Supriadi & Islamy, 2023). Methodologically, combining close textual-hermeneutic analysis with attention to pedagogical outcomes and mediated reach aligns with contemporary studies of *da'wah* practice and normative textual analysis (Sultan, 2023). Conceptually, treating theodicy as *da'wah* implicates aims of moderation, youth moral resilience, and anti-radicalization objectives emphasized in recent work on educational *da'wah* and Islamic moderation (Azmi & Rifai, 2025). Empirically, scholars must also consider how such theodicy is communicated in mediated publics, given literature on digital *da'wah*, platform affordances, and the democratization of religious authority (Rani, 2023).

The fourth paper by Abdullah and Madjid, titled "Mahmud Yunus' Translation Approach in Tafsir Qur'an Karim: An Analysis of Metonymic Discourse." The analysis of the translation approach used by Mahmud Yunus in *Tafsir Qur'an Karim* (TMY), focusing on metonymic discourse (*kināyah*), yielded several key findings. The central conclusion is that Mahmud Yunus was inconsistent in his use of translation approaches. This inconsistency sometimes led to ambiguity in the overall meaning of the discourse. The study found two primary strategies employed when translating the six sample verses:

- i. Interpretative translation: Mahmud Yunus successfully converted *kināyah* to its actual meaning in cases such as Surah Āli 'Imrān [3]: 144, which resulted in a translation that aligned with authoritative interpretations by classical scholars.
- ii. Literal translation: In other instances, such as Surah al-Baqarah [2]: 101 and Surah al-Masad [111]: 4, he used a literal approach. This method often failed to convey the implied figurative meaning, resulting in the loss of the rhetorical communication value and increasing the risk of misinterpretation for readers unfamiliar with classical *tafsīr*.

The findings emphasize that since *kināyah* is figurative language, simply relying on literal translation without considering the context often causes confusion and fails to match the true message of the Quran. The research utilized Larson's translation theory and qualitative textual analysis, comparing TMY's translations against classical *tafsīr* works to assess semantic equivalence.

The stated title by Abdullah and Madjid foregrounds two linked inquiries: Mahmud Yunus's translational praxis within TMY and a focused study of metonymic discourse as a rhetorical device mediating source text and vernacular readership (Syarifah, 2020). Mahmud Yunus's *tafsīr* is documented as one of the first Malay-Indonesian, academically oriented commentaries that innovated Latin-script vernacularization, legitimizing the treatment of translation as *tafsīr* within a socio-political frame (Halimatussa'diyah, Ilyas, & Zulfikar, 2024). Methodologically, the design should combine discourse/rhetorical analysis of lexical substitution (metonymy), literary-hermeneutic techniques, and *munāsabah*-based coherence reading with intertextual source comparison, an approach grounded in recent *tafsīr* methodology and coherence studies (Marzuki, 2024). Empirically, this promises to reveal how associative (part-for-whole) moves localize abstract theological meanings, thereby advancing debates on vernacularization and scriptural politics in Indonesian Quranic translation (Musa, Yusoff, Azmi, & Tajuddin, 2023; Putra, Anwar, & Hariyadi, 2021).

The fifth paper by Baharudin et al., titled "The Relationship Between Halal Nutrition and Purification of the Heart: A Study of The Sixth Hadith in al-Arba'īn al-Nawawīyah by Imam al-Nawawī (631-676 AH)." This work presents a critical analysis of the spiritual implications of Islamic dietary ethics. The central finding is the direct, practical relationship between consuming *ḥalāl* (lawful) sustenance and the spiritual purification (*taṣfiyah al-qalb*) of the heart. Drawing on the sixth hadith in al-Nawawī's collection, the study argues that the purity of the heart determines the quality of a person's actions and behaviours manifested through the physical body parts, such as the eyes, tongue, and hands. Key findings derived from comparing the hadith with commentaries by hadith and Sufism scholars include:

- i. *Ḥalāl* nutrition and deeds: *Ḥalāl* nutrition directly impacts the development of spiritual integrity and moral discipline, and ensures the acceptance of one's deeds by Allah.
- ii. Harmful impact: Conversely, consuming non-*ḥalāl* sustenance or engaging in doubtful matters (*shubḥah*) are major factors contributing to the hardening of the heart and the rejection of good deeds. The hadith illustrates this by narrating how a traveller's earnest prayers were rejected because his food, drink, and clothing were derived from illicit sources, proving that *ḥarām* consumption closes the door to the acceptance of prayers.

- iii. Holistic principle: The research emphasizes that attentiveness to *ḥalāl*, *ḥarām*, and *shubḥah* is not merely a matter of legal (*fiqh*) rulings, but carries profound implications for a Muslim's spiritual development and moral conduct, positioning the heart as the primary determinant of both inner and outer integrity.

This Baharudin et al. work proposes an interdisciplinary inquiry linking *ḥalāl* dietary norms and inner ethical reform through hadith studies by focusing on the sixth hadith in *al-Arba'īn al-Nawawīyah*. This work is a compact, pedagogically central hadith corpus used in moral education (Basyir, 2025). Since halal rulings are traditionally grounded in the Quran and hadith and are contested in contemporary cases (e.g., novel foods), the pairing of dietary legality with purification of the heart warrants both classical *sharḥ* and modern *fiqh* attention (Kashim et al., 2024). Methodologically, intertextual hadith exegesis combining linguistic/stylistic analysis, *sharḥ* literature, and applied halal discourse is appropriate (Dzulkipli & Fajariyah, 2025). The study can contribute to hadith hermeneutics, Islamic ethics, and applied *ḥalāl* debates provided it explicates the hadith's language, context, and subsequent commentarial reception before mapping pedagogical and jurisprudential implications (Fauziyah, 2023).

The next or sixth paper is by Rozani et al., titled "Guidelines for Addressing the Ethical Challenges of Using Artificial Intelligence Based on the Maqāṣid al-Qur'ān According to Yūsuf al-Qaraḍāwī (1926-2022)." This paper explores the ethical guidelines for Artificial Intelligence (AI) based on the objectives of the Quran as articulated by al-Qaraḍāwī. The core finding is that al-Qaraḍāwī's framework of *maqāṣid al-Qur'ān* (objectives of the Quran), particularly derived from his work *Kayf Nata'āmal Ma'a al-Qur'ān al-'Aẓīm*, provides a clear, systematic guide for ensuring AI development aligns with *Sharī'ah* objectives. The study used a qualitative methodology and content analysis to connect al-Qaraḍāwī's seven objectives to contemporary ethical challenges. The article addresses complex ethical issues arising from AI, such as algorithmic fairness, data privacy, and accountability in decision-making. It proposes five core guidelines to tackle these challenges:

- i. Upholding justice and preventing discrimination: Based on *Taṣḥīḥ al-'Aqā'id wa al-Taṣawwūrāt* (Correction of belief and thought).
- ii. Protecting human dignity and privacy: Based on *Taqrīr Karāmat al-Insān wa Ḥuqūqih* (Recognition of human honour and rights).
- iii. Prioritising welfare and preventing harm: Based on *'Ibādāt Allāh wa Taqwāh* (Worship and piety) and *Tazkiyāt al-Nafs* (Purification of the soul).
- iv. Empowering family and society: Based on *Takwīn al-Urah* (Building the family) and *Binā' al-Ummah* (Building the nation).
- v. Establishing global justice and harmony: Based on *al-Da'wah ilā 'Ālam Insānī Muta'āwan* (Call for a harmonious human world).

Ultimately, the study underscores the necessity for collaboration between Islamic scholars and technology experts to formulate comprehensive guidelines, ensuring technological advancement benefits humanity while safeguarding ethical and spiritual values. Moreover, the work of Rozani et al. foregrounds a jurisprudential *Maqāṣid* hermeneutic anchored in al-Qaraḍāwī, thereby promising a normative taxonomy for AI ethics that complements Western frameworks and addresses concrete risks such as privacy, bias, and accountability (Habib, 2025; Mughtasor, 2025). Methodologically, the study should make its Quranic exegesis explicit (e.g., thematic/*tafsīr mawḍū'ī*) and employ interdisciplinary, consensus-oriented procedures (e.g., expert panels/NGT) to operationalize *Maqāṣid* into actionable guidelines (Mustapha, Karim, Ibrahim, Burhan, & Hayati, 2025). Normatively, it must map classic *Maqāṣid* aims (protection of religion, intellect, life, lineage, property) onto contemporary AI harms and endorse *ijtihādīc* stewardship that balances innovation with protection, including ecological (Green AI) considerations where relevant (Mohadi & Tarshany, 2023; Zahid, 2025).

The seventh paper by Ab Rahim et al., titled "Orientalist Scepticism Towards Hadith: A Critical Analysis of the Thoughts of Goldziher and Schacht." The key findings of this article, which critically analysed the Orientalist scepticism of Goldziher and Schacht towards the hadith, centre on two main conclusions concerning methodology and scholarly response. First, the study indicates that while the Orientalist sceptical approach, driven by Goldziher's focus on the sociopolitical reflection of Hadith and Schacht's rejection of early *isnād* (chains of transmission) as later fabrications, introduced new perspectives in Western Hadith studies, it often disregards the established internal disciplines of hadith sciences within Islam. The analysis argued that although Orientalist criticism introduced a new methodological discourse, both Goldziher and Schacht failed to incorporate the internal critical disciplines of *ulūm al-ḥadīth*, such as *isnād* verification, layered transmission, and the *mujtama' al-riwāyah* methodology. Second, the findings emphasize the necessity for a balanced, contextual, and interdisciplinary approach for evaluating Hadith sources. The article contributes a comparative epistemological

framework between Orientalist methodology and the traditional *ulūm al-ḥadīth* tradition, highlighting the critical responses from modern Muslim scholars (like M. M. Azami) and contemporary Western scholars (like Motzki and Hallaq). This response serves to re-examine hadith studies holistically and critically.

Ab Rahim et al. invoke two foundational Germanic-school Orientalists, Goldziher and Schacht, whose methodological scepticism reshaped Western hadith historiography (Adhwa, Nirwan, Mufida, Lihawa, & Nanda, 2025; Indah, Albana, & Sumbulah, 2021; Munawwir, Lestari, & Prilia, 2021). Goldziher's distinction between hadith and sunnah and his doubts about transmitted reports shifted attention from *isnād* toward *matn* and provoked legal-historical debates over authenticity (Azhar, 2024). Schacht formalised scepticism through projecting-back, *argumentum e silentio*, and common-link models to explain juridical hadith formation (Ulumuddin, Mukarromah, & Sumbulah, 2022). Later interventions (notably Motzki's *isnād-cum-matn* dating) and a broader Kuhnian paradigm shift in Western hadith studies have critiqued and refined those premises (Kurniawan, 2021). A sound critical paper implied by the title should therefore interrogate methodological axioms (*isnād* vs. *matn*), evidentiary limits of Schachtian models, legal-historical consequences, and the ideological context of Germanic Orientalism to avoid reproducing orientalist bias (Absor, 2024; Mauizah & Hidayat, 2024).

The eight paper by Ahmad et al., titled “Muslim Tourists’ Perceptions of an Arabic Language Augmented Reality (AR) Application Based on the Ethical Principles of Imam al-Ghazālī (1058-1111 M.) in Selangor, Malaysia.” The new contributions of this article, which investigates the integration of al-Ghazālī's ethical principles into an Arabic-based Augmented Reality (AR) application for Muslim tourism, are primarily methodological and conceptual. The study's central contribution is providing an empirical understanding of how Islamic philosophical ethics can guide the development of digital tourism experiences. It bridges a significant scholarly gap by systematically applying al-Ghazālī's spiritual framework of travel (*ādāb al-safar* and *tazkiyah al-nafs*) which emphasizes sincere intention (*niyyah*), discipline, and spiritual reflection to contemporary AR technology. Previous research had largely neglected the integration of al-Ghazālī's ethics with AR innovation in the context of Islamic tourism. Specifically, the article provides the formulation of an initial conceptual model for Islamic digital tourism that harmoniously integrates three elements: Arabic language, al-Ghazālī's ethical values, and AR technology. The empirical results, which showed a strong correlation between AR immersion and inner spiritual experience, affirm the potential of this integrated model.

This Ahmad et al. paper proposes an interdisciplinary study linking Muslim tourists' perceptions, an Arabic-language AR application, and Imam al-Ghazali's ethical principles within the Malaysian (Selangor) *ḥalāl*-tourism context. Al-Ghazali's classical ethical framework has been operationalized for contemporary tourism and digital conduct, while Malaysian Islamic work ethic and *Maqasid*-based literatures offer empirical normative anchors for design and evaluation (Afna, 2023; Widodo, 2022). Because Arabic mediates religious practice and exhibits loanword divergence and pedagogical deficits in the Malay context, AR design must ensure lexical accuracy, remedial pedagogy, and culturally intelligible content (Abas, Sahad, & Abusahyon, 2021). Given Malaysia's institutionalized *ḥalāl*-tourism dynamics and evidence that cultural accessibility shapes Muslim tourist satisfaction and loyalty, investigating tourists' perceptions of such an AR app in Selangor is timely and policy relevant (Musthofa, Pranita, Rasul, & Haidlir, 2023; Wisker, Kadirov, & Nizar, 2020). A mixed-methods evaluation that measures attitudes, usability, and cultural competence while avoiding decontextualized labeling of Muslim identity is recommended. The title is promising but requires explicit operationalization of “ethical principles” and rigorous linguistic validation to yield actionable insights.

The ninth paper by Ahmad et al., titled “The Contribution of Tafsir Mini Surah al-Fatihah Authors to Early Islamic Education for Children.” The article makes several new contributions, primarily related to methodology and regional academic discourse on Islamic education. The central contribution is that the study highlights the significant contribution of *Tafsir Mini Surah al-Fatihah* in advancing children-oriented Quranic interpretation within the Malaysian context. This analysis fills a crucial academic gap, as systematic content studies on children's *tafsir* had been limited in Malaysia and Southeast Asia. Methodologically, the study argues that the work represents a crucial methodological development that adapts classical *tafsir* principles for contemporary education. It demonstrates an integration of the *Ahl al-Sunnah wa al-Jamā'ah* theological *manhaj* with a child-centred formative approach (*tarbiyyah*). Specifically, the article notes a positive development by showing how the Malaysian work integrates the *tafsir bi al-ma'thūr* method (direct use of the Quran and Hadith as primary references) alongside the narrative genre (*qiṣṣah* and *Qaṣaṣ al-Anbiyā'*) necessary for pedagogy. This work enriches the growing field of Quranic studies by integrating classical *tafsir* with contemporary approaches to faith formation and early Islamic education, specifically within the socio-cultural landscape of Malaysia.

The last paper of this current issue is “Nūr al-Dīn ‘Itr's (1937-2020) Approach to Contemporary Social Issues through Prophetic Hadith” by Awang et al. The article's new contributions are centered on demonstrating the

enduring relevance of Prophetic traditions across all eras and advancing a specific modern interpretive methodology. The primary contribution is highlighting the contemporary application of the hadith by the modern *muḥaddith* Nūr al-Dīn 'Itr (NDI), focusing on the parable of *al-ghayth* (rain). The study proves that NDI's interpretation of *al-ghayth* is highly pertinent to present-day circumstances, underscoring the need to understand the Prophet's *ḥadīth* within the context of each age. Methodologically, the contribution lies in showcasing NDI's literary-hermeneutical approach to Hadith, which combines rhetorical analysis (*balāghah*), symbolism, and social critique. Through this method, the article reveals NDI's finding that the modern world is experiencing a recurrence of earlier periods of darkness due to materialistic dominance, making the Hadith's guidance essential for restoring authentic human values. This analysis enriches contemporary Islamic thought by providing a clear framework for adapting classical prophetic wisdom to address modern social and moral decline.

Awang et al. paper signals a dual inquiry: rigorous textual critique (*sanad-matn* scrutiny; *shādh/illah* diagnostics) alongside thematic, context-sensitive application of Prophetic reports to modern social problems (Efendi, 2022; Pahrudin & Bahrul, 2023). *Mawḍū'ī* (thematic) mapping and contextual hermeneutics have been advanced as frameworks to relate hadith corpora to ecological and social educational concerns. A practicable research design therefore pairs *takhrīj/matn* verification with thematic synthesis, hermeneutic contextualization, and applied case studies, situating NDI vis-à-vis contemporaries (al-Albānī, al-Ghumārī, Yusuf al-Qarḍāwī, Saīd Nursī) to clarify methodological distinctives (Burhanuddin et al., 2023; Labib & Nurhaedi, 2024). This architecture can yield normative clarity for policy-relevant debates (ecology, gender, anti-corruption) grounded in authenticated prophetic texts.

Notwithstanding, this edition of IJICI reaffirms the journal's enduring commitment to advancing Islamic scholarship while providing a platform for the constructive integration of tradition and modernity. The diverse and intellectually engaging contributions presented herein are intended to enrich readers' understanding, stimulate critical discourse, and offer substantive perspectives on the multifaceted challenges confronting contemporary society. The editorial team expresses its profound gratitude to the contributors, reviewers, and readership whose steadfast support has been indispensable to the realization of this publication. Their collective participation has been vital to its success. It is hoped that the knowledge disseminated through these pages will inspire reflective practice, foster societal advancement, and contribute meaningfully to the shared pursuit of human betterment.

CONFLICT OF INTEREST

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

ACKNOWLEDGEMENT

I would like to thank to Universiti Islam Selangor (UIS), Malaysia and especially to Faculty of Islamic Civilisation Studies (FPPI) for its continuous support and given me the confidence to prepare these editorial notes.

REFERENCES

- 'Ulyan, M. (2023). Digital da'wah and religious authority: A narrative review of Islamic preaching in the social media era. *IJIS*, 1(3), 100-113. <https://doi.org/10.61194/ijis.v1i3.591>.
- Abas, N., Sahad, M., & Abusahyon, A. (2021). Distorted and limiting semantically divergent translated meaning of Arabic loanwords in the Malay language as educational instrument. *Arab World English Journal for Translation and Literary Studies*, 5(4), 109-139. <https://doi.org/10.24093/awejtls/vol5no4.9>.
- Absor, F. (2024). Orientalism and challenges to Islamic sources. *AIJQH*, 2(1), 52-64. <https://doi.org/10.62032/aijqh.v2i1.36>.

- Adam, I. I. (2023). Islamic modernism and tafsir in nineteenth century Egypt: A critical analysis of Muhammad Abduh's exegesis. *Journal of Quranic Sciences and Research*, 4(1), 39-49. <https://doi.org/10.30880/jqsr.2023.04.01.006>.
- Adhwa, L., Nirwan, A., Mufida, I., Lihawa, N., & Nanda, N. (2025). Studi orientalis atas hadis Nabi (Konsep pemikiran Ignaz Goldziher terhadap hadis Nabi). *Cerdika: Jurnal Ilmiah Indonesia*, 5(6), 1588-1597. <https://doi.org/10.59141/cerdika.v5i6.2642>.
- Afna, M. (2023). Exploring imam Al-Ghazali's teachings: The application of mashlahah-mursalah in balancing Islamic values and digital conduct at the intersection. *DMR*, 1(1), 1-17. <https://doi.org/10.32678/dmr.v1i1.4>.
- Alam, A., Ratnasari, R., Ryandono, M., Laksmi, W., & Ahmi, A. (2024). Developments and Themes in Islamic Work Ethic Studies: A Bibliometric Analysis. *Organization and Human Capital Development*, 3(1), 55-70. <https://doi.org/10.31098/orcadev.v3i1.1916>.
- Asari, H., Ritonga, M., Nursalimah, N., Megawati, B., Ruwaidah, R., & Watrianthos, R. (2024). Mapping the modernization of Islamic education: A bibliometrics analysis of research trends from 1965 to 2022. *International Journal of Changes in Education*, 1(4), 218-225. <https://doi.org/10.47852/bonviewijce42023100>.
- Astra, N. P., Hendrawati, T., & Andriyana, D. (2024). Leadership in Islamic education: Integrating ethical values in the digital age. *International Journal of Social and Human*, 1(2), 136-143. <https://doi.org/10.59613/ecwa6z62>.
- Astuti, F., Riyanti, E., & Annisa, A. (2021). Pesantren as indonesian traditional education institution in preparing the alumni to face the twenty-first century challenges. *Indonesian Scholars Scientific Summit Taiwan Proceeding*, 3, 105-110. <https://doi.org/10.52162/3.2021119>.
- Azhar, T. (2024). Hadith isnad study in the discovery of islamic Law (Critique of the thoughts of Goldziher and Schacht). *Eduvest: Journal of Universal Studies*, 4(5), 4169-4183. <https://doi.org/10.59188/eduvest.v4i5.1292>.
- Azmi, A. & Rifai, A. (2025). Contemporary Islamic thought: Answering the challenges of da'wah in the digital era. *Al-Ulum: Jurnal Pemikiran Dan Penelitian Keislaman*, 12(1), 95-107. <https://doi.org/10.31102/alulum.12.1.2025.95-107>.
- Basyir, D. (2025). The role of enjoining good and forbidding evil in shaping social life according to the Arba'in Nawawi. *Sinthop Media Kajian Pendidikan Agama Sosial Dan Budaya*, 4(1), 1-11. <https://doi.org/10.69548/sinthop.v4.i1.2025.1-11>.
- Burhanuddin, B., Safri, E., Hakim, L., Erizal, A., Dalil, F., Taufiq, A., ... & Masruri, M. (2023). Methods of Badiuzzaman Sa'id Nursi to understand hadith in Kitab Rasail Al-Nur. *International Journal of Islamic Studies Higher Education*, 2(2), 94-112. <https://doi.org/10.24036/insight.v2i2.126>.
- Çınaroğlu, M. (2024). Islamically modified cognitive behavioral therapy. *Din Ve İnsan Dergisi*, 4(7), 60-85. <https://doi.org/10.69515/dinveinsan.1437013>.
- Dzulkifli, M. & Fajariyah, L. (2025). Stilistika hadis: Analisis Al-Mustawayat Al-Uslubiyah pada hadis-hadis Arba'in Nawawi. *Diwan: Jurnal Bahasa Dan Sastra Arab*, 16(2), 161-183. <https://doi.org/10.15548/diwan.v16i2.1515>.
- Efendi, R. (2022). Menakar kesahihan matan hadis: Telaah atas shādh dan 'illah. *Journal of Hadith Studies*, 5(1), 37-54. <https://doi.org/10.32506/johs.v5i1-04>.
- Elzamzamy, K., Bader, R., & Bircan, F. (2024). Contemporary scholarship on classical Islamic psychology: A scoping review. *Journal of Muslim Mental Health*, 18(1), 2. <https://doi.org/10.3998/jmmh.6025>.

- Erokhin, V. & Tianming, G. (2020). Impacts of COVID-19 on trade and economic aspects of food security: Evidence from 45 developing countries. *International Journal of Environmental Research and Public Health*, 17(16), 5775. <https://doi.org/10.3390/ijerph17165775>.
- Fadli, M., Yunus, B., Sarbini, A., & Kosasih, E. (2024). The story of the prophet Moses and the Pharaoh in the Qur'an: An analysis of the implementation of structural da'wah. *Hanifiya: Jurnal Studi Agama-Agama*, 7(1), 223-232. <https://doi.org/10.15575/hanifiya.v7i2.37949>.
- Fauziyah, Y. (2023). Educational values in the 15th hadith of the book of al-Arba'in An-Nawawiyah by Imam An-Nawawi. *Maqolat*, 1(1), 25-31. <https://doi.org/10.58355/maqolat.v1i1.5>.
- Gambari, M., Ali, M., & Azeez, N. (2025). Comparison between Tafsir Jalālu d-Dīn As-Suyuti (d. 1505) and Sayyid Quṭb (d. 1966) on the interpretation of ayāt al-dayn in sūrat al-Baqarah. *Tasambo: Journal of Language Literature and Culture*, 4(02), 177-186. <https://doi.org/10.36349/tjllc.2025.v04i02.019>.
- Glaros, A., Alexander, C., Koberinski, J., Scott, S., Quilley, S., & Si, Z. (2021). A systems approach to navigating food security during COVID-19: Gaps, opportunities, and policy supports. *Journal of Agriculture Food Systems and Community Development*, 1-13. <https://doi.org/10.5304/jafscd.2021.102.051>.
- Habib, Z. (2025). Ethics of Artificial Intelligence in Maqāṣid Al-Sharī'a's perspective. *Karsa: Journal of Social and Islamic Culture*, 33(1), 105-134. <https://doi.org/10.19105/karsa.v33i1.19617>.
- Halimatussa'diyah, H., Ilyas, D., & Zulfikar, E. (2024). The minangkabau interpretation of the Qur'an: Tradition and characteristics of the Minangkabau interpretation of the Qur'an. *Al Quds: Jurnal Studi Alquran Dan Hadis*, 7(3), 613. <https://doi.org/10.29240/alquds.v7i3.8584>.
- Hamim, K. & Abdillah, M. (2023). Renaissance of Islam: A content analysis of Muhammad Rashīd Riḍā's exegesis. *Journal of Islamic Thought and Civilization*, 13(2), 104-119. <https://doi.org/10.32350/jitc.132.07>.
- Hidayatulloh, T. (2024). Navigating contemporary Islamic reason: An epistemological analysis of Mohammed Arkoun. *Jurnal Pemikiran Islam*, 4(1), 1-18. <https://doi.org/10.22373/jpi.v4i1.23080>.
- Hikmah, R., Nidhom, K., & Ghifari, M. (2024). Gamophobia in contemporary society: An integrative analysis of Qur'anic exegesis and marital psychology through Tafsir Al-Munir. *Tafse: Journal of Qur'anic Studies*, 9(2), 222. <https://doi.org/10.22373/tafse.v9i2.29283>.
- Ibrahim, A. & Alenezi, A. (2024). Leveraging qardh al-hasan within Islamic finance: A conceptual framework for advancing sustainable development among early-stage enterprises. *Tazkia Islamic Finance and Business Review*, 18(1), 18-54. <https://doi.org/10.30993/tifbr.v18i1.368>.
- Indah, N., Albana, M., & Sumbulah, U. (2021). Joseph Schacht, teori skeptisisme hadis dan bantahan-bantahannya. *Diya Al-Afkar: Jurnal Studi Al-Quran Dan Al-Hadis*, 9(01), 110. <https://doi.org/10.24235/diyaaafkar.v9i01.7753>.
- Islam, M., Qodari, I., & Marjany, N. (2024). Islamic boarding school education and its renewal according to K.H. Abdullah Syukri Zarkasyi. *Paedagogia*, 27(1), 103. <https://doi.org/10.20961/paedagogia.v27i1.83899>.
- Ismail, M. A., Abuzaed, W. A., & Mohd, N. (2023). Sayyid Quṭb and His Methodology in Dealing with the Verses Related to Prophetic History: An Analytical Study in His Exegesis "Fī Zilāl al-Qur'ān". *Al-Irsyad: Journal of Islamic and Contemporary Issues*, 8(2), 1146-1165. <https://doi.org/10.53840/alirsyad.v8i2.399>.
- Jacoby, T. (2023). Islam, violence and the 'four dogmas of orientalism'. *Race & Class*, 65(2), 75-97. <https://doi.org/10.1177/03063968231164586>.

- Jaelani, M., Rahman, P., & Hadi, S. (2025). Al-'Ibrah Bi 'Umum Al-Lafz La Bi Khusus Al-Sabab: A contextual and realistic analysis of surah al-Baqarah 178 from the perspective of Wahbah Al-Zuhaili. *JKI*, 2(1), 1-6. <https://doi.org/10.56566/jki.v2i1.285>.
- Kashim, M., Hasim, N., Yassin, K., Haris, A., Hatta, F., Nor, N., ... & Zin, D. (2024). PCR-Based DNA detection of bovine on medium of cultured meat for consumption: Religious perspectives. *International Journal of Religion*, 5(10), 1917-1926. <https://doi.org/10.61707/qx6f8x51>.
- Khairi, M., Widayati, R., & Ariyadi, S. (2025). The Spirituality and psychological resilience of prophet Yusuf (AS) in Fī Zilāl al-Qur'ān: A thematic interpretation. *Al Furqan: JIAT*, 8(1), 208-222. <https://doi.org/10.58518/alfurqon.v8i1.3629>.
- Kurniawan, M. (2021). Theory dating and isnad cum matn Harald Motzki in revealing the authenticity of the prophet hadith. *Al-Bukhari: Jurnal Ilmu Hadis*, 4(2), 100-115. <https://doi.org/10.32505/al-bukhari.v4i2.3228>.
- Labib, M. & Nurhaedi, D. (2024). Aplikasi metodologi Yusuf Al-Qardhawi dalam interpretasi hadis laknat bagi peziarah wanita. *Kontemplasi Jurnal Ilmu-Ilmu Ushuluddin*, 12(02), 198-216. <https://doi.org/10.21274/kontem.2024.12.02.198-214>.
- Marzuki, A. (2024). Munāsabah dalam Tafsir Al-Qur'an Al-Karim Karya Mahmud Yunus. *Aphorisme: Journal of Arabic Language Literature and Education*, 5(1), 258-266. <https://doi.org/10.37680/aphorisme.v5i1.6168>.
- Mauizah, A. & Hidayat, F. (2024). Kontroversi pemikiran Ignaz Goldziher dan implikasinya pada tren studi Islam abad 19-21 M. *Fitua: Jurnal Studi Islam*, 5(1), 78-93. <https://doi.org/10.47625/fitua.v5i1.564>.
- Mohadi, M. & Tarshany, Y. (2023). Maqasid Al-Shari'ah and the ethics of Artificial Intelligence. *Journal of Contemporary Maqasid Studies*, 2(2), 79-102. <https://doi.org/10.52100/jcms.v2i2.107>.
- Moslimany, R., Otaibi, A., & Shaikh, F. (2024). Designing a holistic curriculum: Challenges and opportunities in Islamic education. *Journal on Islamic Studies*, 1(1), 52-73. <https://doi.org/10.35335/beztg009>.
- Muchtasor, N. (2025). Ethical pluralism in AI policy: A framework for Islamic integration into global AI governance. *Sinergi: International Journal of Islamic Studies*, 3(3), 191-203. <https://doi.org/10.61194/ijis.v3i3.897>.
- Muhsan, M. and Haris, A. (2022). Multidisciplinary approach in Islamic religious education: The formation of a holistic and responsive Muslim community to the dynamics of modern life. *Qalamuna: Jurnal Pendidikan Sosial Dan Agama*, 14(1), 597-612. <https://doi.org/10.37680/qalamuna.v14i1.4440>.
- Munawwir, A., Lestari, A., & Prilia, F. (2021). Joseph Schacht dan transformasi hadis tentang hukum Islam dalam konteks dunia timur. *Islamika: Jurnal Ilmu-Ilmu Keislaman*, 20(02), 23-31. <https://doi.org/10.32939/islamika.v20i02.641>.
- Musa, M., Yusoff, A., Azmi, A., & Tajuddin, S. (2023). Contextualization of amthal verses in Quranic Malay translation. *International Journal of Academic Research in Business and Social Sciences*, 13(2). <https://doi.org/10.6007/ijarbss/v13-i2/16180>.
- Mustapha, R., Karim, S., Ibrahim, N., Burhan, N., & Hayati, N. (2025). Islamic perspectives on AI and cybersecurity: Developing ethical frameworks for autonomous security systems. *International Journal of Law Government and Communication*, 10(40), 590-604. <https://doi.org/10.35631/ijlgc.1040041>.
- Musthofa, B., Pranita, D., Rasul, M., & Haidlir, B. (2023). Institutional dynamics of halal tourism development in Indonesia and Malaysia. *Journal of Asean Studies*, 11(1), 21-41. <https://doi.org/10.21512/jas.v11i1.9431>.
- Pahrudin, A. & Bahrul, N. (2023). نقد متن الحديث عند نور الدين عتر وصالح الدين الأدلبي. *Al-Zahra: Journal for Islamic and Arabic Studies*, 20(2). <https://doi.org/10.15408/zr.v20i2.35821>.

- Pervez, S. (2023). Muslim intellectual history. *American Journal of Islam and Society*, 39(3-4), 206-272. <https://doi.org/10.35632/ajis.v39i3-4.2332>.
- Putra, A., Anwar, H., & Hariyadi, M. (2021). Lokalitas Tafsir Al-Qur'an Minangkabau (Studi Tafsir Minangkabau abad ke-20). *Al Quds: Jurnal Studi Alquran Dan Hadis*, 5(1), 309. <https://doi.org/10.29240/alquds.v5i1.2550>.
- Qadri, R. A., Pratama, R. H., Khabibi, A., & Pratama, R. S. (2024). Refining the cash-waqf blended finance model for infrastructure development. *Management & Accounting Review (MAR)*, 23(1), 279-306. <https://doi.org/10.24191/mar.v23i01-09>.
- Rani, S. (2023). Transformasi komunikasi dakwah dalam era digital: Peluang dan tantangan dalam pendidikan Islam kontemporer. *Al-Mikraj: Jurnal Studi Islam Dan Humaniora*, 4(1), 207-216. <https://doi.org/10.37680/almikraj.v4i1.3513>.
- Rehman, M. (2023). Revivalism and decoloniality: the paradox of modernization without westernization in the political theology of Israr Ahmad. *Religions*, 14(9), 1108. <https://doi.org/10.3390/rel14091108>.
- Salsa, D., Misna, E., Putri, N., Pulungan, M., Halomoan, P., Sipahutar, Y., ... & Damanik, A. (2024). Asbabun Nuzul in the Tafsir of Al-Munir Wahbah Azzuhaili. *TOFEDU*, 3(5), 2060-2065. <https://doi.org/10.61445/tofedu.v3i5.344>.
- Saumantri, T. (2022). Nilai-nilai moderasi Islam perspektif Wahbah Al-Zuhayli dalam Tafsir Al-Munir. *Diya Al-Afkar: Jurnal Studi Al-Quran Dan Al-Hadis*, 10(1), 135. <https://doi.org/10.24235/diyaafkar.v10i1.10032>.
- Sehlikoglu, S. (2025). Genealogy, critique, and decolonisation: Ibn Khaldun and moving beyond filling the gaps. *Open Research Europe*, 4, 14. <https://doi.org/10.12688/openreseurope.16148.2>.
- Simangunsong, A. & Misnawati, M. (2024). Exploring the wisdom of prophet Sulaiman's story and the hoopoe through the lens of Wahbah Zuhayli in al-Tafsir al-Munir. *Tafse: Journal of Qur'anic Studies*, 9(1), 95. <https://doi.org/10.22373/tafse.v9i1.21535>.
- Sultan, N. (2023). Islamic legal approaches to da'wah on social media. *Parewa Saraq: Journal of Islamic Law and Fatwa Review*, 2(2). <https://doi.org/10.64016/parewasaraq.v2i2.50>.
- Supriadi, U. & Islamy, M. (2023). Development of sīroh an-nabawiyah learning media in fiqh sīroh Ramadhan Al-Buthi through the concept of NPT (Narrative, Pedagogical, and Theological). *Journal of Humanities and Social Studies*, 7(1), 072-081. <https://doi.org/10.33751/jhss.v7i1.7388>.
- Syarifah, N. (2020). Tafsir akademik karya Mahmud Yunus: Corak ilmiah, sosial dan intelektual dalam Tafsir Al-Qur'an Al-Karim. *Jurnal at-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir*, 5(1), 104-119. <https://doi.org/10.32505/at-tibyan.v5i1.1157>.
- Tjg, A. & Amir, S. (2025). Pencegahan kriminalitas berbasis al-Qur'an: Kajian tafsir Wahbah az-Zuhaili dan relevansinya dengan program Polrestabes Medan. *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 4(1), 150-167. <https://doi.org/10.58363/alfahmu.v4i1.453>.
- Ulum, L., Putri, N., & Farhati, N. (2024). Islam's view of pluralisme: A study of maudhu'i tafsir. *Bir*, 2(3), 343-364. <https://doi.org/10.69526/bir.v2i3.31>.
- Ulumuddin, U., Mukarromah, W., & Sumbulah, U. (2022). Joseph Scacht, teori skeptisisme hadist dan bantahan sarjana Muslim terhadapnya. *El-Sunnah: Jurnal Kajian Hadis Dan Integrasi Ilmu*, 3(1), 98-115. <https://doi.org/10.19109/elsunnah.v3i1.13028>.

- Usman, A. H. (2025). Voices of Muslim scholars: Navigating contemporary challenges in Islamic thought. *Al-Irsyad: Journal of Islamic and Contemporary Issues*, 10(1), xxi-xxix. <https://doi.org/10.53840/alirsyad.v10i1.532>.
- Widodo, T. (2022). Al-Ghazali's sharia ethics framework in community-based tourism management. *Journal of Entrepreneurship*, 1(1), 47-61. <https://doi.org/10.56943/joe.v1i1.888>.
- Wisker, Z., Kadirov, D., & Nizar, J. (2020). Marketing a destination brand image to Muslim tourists: Does accessibility to cultural needs matter in developing brand loyalty?. *Journal of Hospitality & Tourism Research*, 47(1), 84-105. <https://doi.org/10.1177/1096348020963663>.
- Zahid, Z. (2025). Leveraging Green Ai for sustainable resource management in Islamic Finance: Bridging the gap between ethical finance and environmental sustainability. *International Journal on Cybernetics & Informatics*, 14(5), 01-16. <https://doi.org/10.5121/ijci.2025.140507>.
- Zubairi, F., Badi, J., & Ruhullah, M. (2024). Quranic analysis: a critical examination of gender in Islamic and western paradigms. *Maqolat*, 2(2), 70-86. <https://doi.org/10.58355/maqolat.v2i2.67>.

Disclaimer

The views expressed in this article are those of the author. *Al-Irsyad: Journal of Islamic and Contemporary Issues* shall not be liable for any loss, damage or other liability caused by / arising from the use of the contents of this article.

