



The Universalist Dimension of the Islamic Scholarly Tradition: New Methodological Directions for Islamic Studies

Sholeh Badri

STAI As-Sunnah

sholehbadri89@gmail.com

Abstract: The universalism of the Islamic scholarly tradition is regarded as one of the primary instruments for addressing the challenges and opportunities that accompany an increasingly interconnected modernity. This research examines the evolution of Islamic thought from a period of disintegration toward integration and underlines the significance of the universalist approach in unifying diverse schools and perspectives within the Islamic world. The type of research employed in this study is library research, utilizing a paradigmatic philosophical-historical analysis approach. The research integrates three complementary approaches, namely philosophical, historical, and paradigmatic analysis. Within this framework, philosophical analysis explores concepts pertaining to universalism in Islam. The data for this research were gathered through a literature study involving the in-depth reading of numerous books, papers, articles, and classical texts relevant to past understandings of universalism. These data also serve the purpose of perspective enrichment. The findings of this study reveal the originality of tradition and modernity as the historical roots and the conceptual point of departure for the discussion of the universalism of the Islamic scholarly tradition. In addition, the findings also emphasize three methodological approaches for producing universalism within the scholarly tradition, namely ideological criticism, historical analysis, and structural analysis.

Keywords: Universalism, Islamic Scholarly Tradition, Islamic Studies.

Introduction

In recent years, the global community has encountered a series of challenges that have arrived unexpectedly, generating crises across various social and cultural domains. (Väyrynen, 2022, pp. 301-343) This ongoing change is characterized by its high speed, broad scope, remarkable scale, and the simultaneity of events, which propel humanity into an era that was neither anticipated nor predictable, and which frequently feels unfamiliar. (Dawson, 2019) All of this has exerted an impact on educational fields. Education is currently confronting a range of critical problems; however, it is important to recognize that these problems do not emerge in isolation. They are the result of and are inextricably linked to numerous other crises, including the Economic Crisis, (Ozili & Ozen, 2023, pp. 439-454) the Social Democratic Crisis, (Fedorchenko-Kutuev & Kiryukhin, 2023, pp. 4-9) the Moral Authority Crisis, (Julkifli & Mardianto, 2022, pp. 3657-3664) the Environmental Crisis, (Hämäläinen et al., 2023) and even the Faith Crisis. (Alvis et al., 2021, pp. 605-610) To fully comprehend the crisis dimension of the education system, it is necessary to understand it as part of an interconnected network of crises that links sociocultural life with developments in the educational domain. All of this confirms that conventional paradigms, particularly in Islamic education, upon which reliance has been placed, now require a change of direction or a contemporary reformulation to meet the demands of modern times.

Islamic Studies, meanwhile, should serve as the primary foundation for addressing the problems and needs of society. The importance of Islamic Studies extends beyond the understanding of religious teachings to encompass the shaping of character, ethics, and morality. Islamic studies must incorporate human values, justice, and tolerance in order to make a positive contribution toward overcoming the moral and social crisis currently gripping society. (Niyozov & Memon, 2011, pp. 5-30) Reformation in Islamic Studies must also encompass approaches that are relevant to the context of the times. Teaching must integrate Islamic scholarly traditions with the latest advancements in science and technology. (Lahuddin & Romadhon, 2023, pp. 403-418) In this sense, it is necessary to be equipped with knowledge that is not only drawn from classical books but also applicable to everyday realities and contemporary issues. Islamic studies should function as a bridge between modern science and religious teachings. The integration of scientific knowledge with Islamic values has the potential to produce individuals who are not only academically intelligent but also spiritually grounded. Islamic Studies can therefore serve as the central pillar in forming a balanced generation that possesses a deep understanding of religion and the world and is capable of bringing positive changes to society at large.

Examples of Islamic Studies reform in education can be observed in Egypt, (Gaffney, 2023) Turkey, (Benlahcene, 2023, p. 351) and Morocco. (El-Katiri, 2013, pp. 53-69) These countries have already undertaken substantial reforms to Islamic Studies within their educational systems. All three countries decided to make profound changes to their Islamic Studies curricula, which had previously emphasized the teaching of classical texts without situating them in the context of everyday life. In addition, teaching approaches tended to be dogmatic, affording students limited space to develop critical thinking and analytical skills. The three countries resolved to integrate dimensions of Islamic scholarship with contemporary issues confronting the people of their respective countries. The Islamic Studies approach became more interactive, inviting students to discuss, analyze, and find solutions

to societal problems. Islamic Studies teachers were trained as facilitators who guide students in contemplating Islamic teachings and applying them in daily life. The outcomes of these reforms demonstrate changes in society, as people not only acquired a deeper understanding of religious teachings but also became capable of applying them in real-life situations.

According to Sahin, the shifting paradigm of Islamic studies has been a matter of serious concern to certain Islamic scholars who seek to accommodate the demands of modern times. Among the approaches they have developed is the contextual approach. (Sahin, 2018, p. 335) Tajul's research states that this approach emphasizes the importance of understanding Islamic teachings within the context of changing times. (Islam, 2023) Isac holds that this approach asserts that Islamic studies must not rely solely on literal interpretations but must also take into account social, economic, and political changes as they occur. This approach thus opens wide the way for analyzing classical texts in light of their historical and cultural contexts, providing a more contextually grounded interpretation in accordance with contemporary realities. (Alak, 2023, pp. 313-336)

In addition, one of the widely used approaches in modern Islamic studies is the interdisciplinary approach. According to Tajdin, this approach is not limited to the study of Islamic theology or law alone but also encompasses disciplines such as sociology, anthropology, economics, and political science. (Tajdin, 2022, p. 221) This approach comprehensively contributes to the understanding of Islam's impact on various dimensions of human life. Beyond methodological approaches, some Islamic scholars, such as Amin Abdullah, have engaged in paradigmatic studies in pursuit of new formulations capable of connecting Islamic ideas with contemporary reality. (Abdullah, 2014, pp. 175-203) Among these scholars are several who seek to revisit the framework of Islamic epistemology in order to accommodate advances in science and technology. This modern Islamic scholarship, as evaluated by Zacky, reexamines the traditional view of science and seeks ways to integrate modern concepts into Islamic epistemology. (Zacky & Moniruzzaman, 2023, pp. 1-15) This evaluation encompasses questions regarding how Islam can engage in dialogue with modern science, technology, and contemporary scientific thought.

Islamic scholarly projects aimed at bridging the Islamic tradition with modern times frequently involve acknowledging diversity and plurality in society, reflecting an attempt to align Islamic values with the reality of a diverse and complex modern world. Islamic scholarship in this context can advance the understanding of dissent within Muslim societies, reflecting the diversity of thought and interpretation within the Islamic tradition. Acknowledging diversity also means fostering inclusivity in society. (Huda et al., 2020, pp. 149-165) This inclusive orientation entails the equitable treatment of all individuals, regardless of differences in ethnicity, race, gender, or other backgrounds. By recognizing and embracing diversity and plurality, this Islamic scholarship project seeks to bridge the gap between the Islamic tradition and the demands of modern times, creating space for tolerance, cooperation, and positive development within Muslim societies.

In the context of challenges related to the impact of religious institutions, beliefs, and practices on the current crisis, no specific study has addressed the future of Islamic Studies and how it can adapt to the transformations of modernity. More precisely, the reconceptualization of Islamic Studies requires *ijtihad* efforts to develop new methodologies capable of adapting to the dynamics of the development of modernity. Below, a concise

approach is presented related to the new form of Islamic Studies in response to the evolution of modernity.

Research Method

The type of research employed in this study is library research utilizing a paradigmatic philosophical-historical analysis approach. The paradigmatic philosophical-historical analysis approach is a research methodology that integrates philosophical, historical, and paradigmatic elements to understand a phenomenon or concept. The literature used in this study was divided into two categories. The first, primary literature, encompasses all popular literature related to scientific paradigms in the periods of disintegration and integration. The second is secondary literature, which is used to reinforce the data and theoretical framework of this study.

This approach incorporates philosophical analysis to understand the rationale underlying the phenomenon, historical analysis to trace its historical development, and paradigmatic analysis to explore the conceptual framework. In this context, philosophical analysis is used to explore concepts related to universalism in Islam. The historical approach focuses on understanding the development of thought throughout Islamic history. The paradigmatic approach identifies specific patterns or paradigms in Islamic thought pertaining to universalism. The data in this study were obtained through a literature study involving the collection of books, papers, articles, and classical texts relevant to the research topic. Historical data, including historical sources reflecting past understandings of universalism, were also used for perspective enrichment. In addition, the study considers the historical context of the culture in which philosophical thought and understanding of universalism developed. At this stage, the research is able to provide a more profound contextual understanding of the implications of paradigmatic philosophical-historical thinking.

Result

Islamic Studies in the Disintegration Phase

The classification of sciences constitutes one of the essential keys to understanding the legacy of Islamic Studies to this day. For centuries in the Islamic world, Islamic Studies appeared to dwell exclusively around attempts to articulate the classification of sciences and to establish separate criteria for science. (Guessoum, 2010, pp. 55-69) This classification tends to focus naturally on elements of contrast or binary opposition (*mu'aradhah*). (Arkoun & Lee, 2019) The classification employs the method of categorization according to Aristotle's abstraction criteria. In this process, the classification method produces two dimensions of science, namely the abstract dimension (conceptual) and the practical dimension (applied). Although it generated two dimensions of science, the tendency of that era was to position abstract sciences at the apex of the pyramid and regard them as more important than practical sciences. For classical Islamic scholarship, the pinnacle of the classification process was the formulation of a precise definition (*ta'rif hadd*) for an object as a process of conceptual formation of the thing itself. As expressed by Ibn Sina, *al-hadd* (definition) is a statement that reflects the nature (*mahiyah*) of the thing, including all its intrinsic components. A definition therefore consists of genus and object differentiation. The genus is its intrinsic component in common (*muqawwimat*), while differentiation is its distinctive intrinsic component. (Al-Jabiri, 2009, p. 28)

According to al-Farra, science in Islam is distinguished according to its degree of certainty in knowledge. Knowledge at this level is divided into *'ilm* (science) and *jahl* (ignorance). Science, according to him, is the knowledge of the nature or existence (quality) of "things" with their essential properties (*muqawwimat*). In contrast, *jahl* (ignorance) is the knowledge that pertains to things contrary to their essence. These two understandings gave birth to knowledge that mediates between *'ilm* and *jahl*, namely *syak* (skepticism) and *zhann* (probability). *Syak* occurs when two different understandings of a thing are judged with the same level of confidence, while *zhann* occurs when one of the two possibilities is considered with different levels of confidence; one is weak (*dhaif*) and strong (*rajih*). In terms of certainty, skepticism and ignorance have no relevance to science. (Al-Farra', 1980, pp. 82-83)

Subsequently, the classification of sciences went on to distinguish between rational and irrational knowledge. Al-Ghazali observed that the degree of certainty does not always derive from logical reasoning. A person, for example, may hold a strong belief in something, although the possibility exists that such a belief is false. Beliefs are therefore frequently beyond the scope of scientific testing and lack rational characteristics.

As al-Ghazali states, the distinction between *'ilm* (science) and *i'tiqad* (belief) lies in the fact that *i'tiqad* involves accepting one of two possible beliefs without considering the other alternative. From a skeptical standpoint, this means not allowing the alternative to enter thought and not permitting the mind to be open to other possibilities. A skeptic may say that the world may have been created or may have existed without a creator. A believer (*mu'taqid*) will say that the world was created and hold that belief as reality without considering the possibility of any other existence, i.e., existing without being created. However, when *i'tiqad* conforms to what is believed (*mu'taqad*), this is akin to ignorance, because the dogmatic believer (*mu'taqid*) will continue to maintain the same belief. (Al-Ghazali, 1322, pp. 25-26)

At this stage, it becomes clear that dogmatic beliefs do not require a critical attitude, in contrast to the beliefs produced by science which, as al-Ghazali argues, require a critical attitude and an open-mindedness that allows the scientist to consider other alternatives and examine other possibilities. A scientific belief is accordingly a belief that has been tested and examined.

From all of the foregoing, it is evident that reason in *'ulum ad-din* in the scholastic age remains dominated by dichotomous reason. Islamic scholars who seriously engage with Arab and Islamic reason also encounter a striking dichotomous dimension in this reason. Jabiri's research results regarding the understanding of language found *Bayani* reasoning. Jabiri's *Bayani* reasoning is found in all studies of *lughah* and *'ulum ad-din*, such as *fiqh*, the science of *kalam* (theology), and the science of *balaghah*. *Bayani* reasoning operates through the precise mechanism that departs from the dichotomy between *lafzhy* (text) and *ma'nawi* (esoteric), *al-Ashlu* (core) and *al-Far'u* (peripheral), *al-Jauhar* and *al-'Aradh*. (Al-Jabiri, 2009, p. 28)

Jabiri also discussed in depth how the logic of proof enters the realm of Muslim knowledge. In his review, Jabiri examined evidentiary reason in Islam and identified a second form of reason called *Burhani* reason. *Burhani* reasoning is a logical postulate that provides judgment and decision on information entering through the senses, known as *tashawwur* (coherence) and *tasydiq* (correspondence), which constitutes the process of forming concepts based on

sensory data. In contrast, *tasydiq* involves proving pre-conceptions or early postulates through the logical premise that generates new information. (Al-Jabiri, 2009, p. 386)

As previously explained, such logic only attempts to systematize revelation or to rationalize it through proof. As Ghazali has revealed, the result of this proof also constitutes the revelation of God as information; some are rational (*'ilm*), and some are dogmatic (*I'tiqad*). Jabiri designated the former *'aqlaniyah* (rational) and the latter *la 'aqlaniyah* (irrational). This observation introduced a dimension to Islamic Studies of the time, indicating that there was something that science could not address. (Al-Jabiri, 2002, p. 134)

Furthermore, Jabiri observed how mysticism developed in Islamic knowledge. From his investigations on mysticism, Jabiri identified a form of reason that became a symbol of Muslim mysticism, which he called *'Irfani* reason. From a worldview perspective, *'irfani* is divided into two categories, namely *mukasyafah* (illumination) and *musyahadah* (philosophy), *bathiniyah*, and *zhahiriyyah*. In general, this pseudo-pattern is more inclined to turn away from the world, to yield to the positive laws of man, and to take itself more seriously. A figure who represents a Sufi character as a preacher, such as Ibn 'Arabi, and one who represents a Sufi character as a *musyahadah*, such as Ibn Sina, exemplify this distinction. (Al-Jabiri, 2009, p. 269)

The impact of this state of affairs on Islamic scholarship constitutes a series of challenges affecting the understanding, development, and dissemination of knowledge in Islamic societies. The disintegration among Islamic sciences also gave rise to fragmented knowledge, where specialization in one field made integration between disciplines difficult. A holistic understanding of science and religion is becoming increasingly marginalized, limiting the capacity to engage with the latest complexities. The growing tension between conflicting understandings of science and religious teachings creates an imbalance in people's perspectives, which can impede the development of science and innovation in the Islamic context.

In addition, imbalances between disciplines also generate doubts regarding the authority of Islamic scholarship, which exerts a significant impact on social dynamics and the development of society. This doubt in scientific authority creates challenges in building a solid foundation of knowledge within the fabric of society. (Lindholm, 2022, pp. 223-242) The crisis of trust intensified when people began to doubt the integrity and relevance of current science to their religious values and norms. This condition can make it difficult to recognize and accept new ideas, technologies, or innovations produced by the development of modern science. (Jurakulov, 2023, pp. 9-20) Moreover, distrust of Islamic scholarly authority can also generate uncertainty among the public regarding the direction and policies adopted by scientists and intellectuals. Its impact is increasingly felt in the daily lives of Islamic societies, where a crisis of trust can impede the adoption of new practices or innovative solutions that accompany scientific advances.

Islamic societies tend to embrace orthodoxy and maintain old practices that are no longer relevant or effective in the face of changing times. (Ibrahim, 2012, pp. 279-294) These conditions can create intellectual and cultural remoteness, limiting adaptability to innovations and changes that may offer the best solutions to contemporary challenges. Orthodoxy can constitute a hindrance to exploring the potential of science and technology.

Falling behind in adopting necessary changes can lead to social and economic development gaps, as well as hinder people's participation in global dynamics.

Islamic Studies in the Integration Phase

From the foregoing explanation, it appears that the problems of Islamic Studies are highly complex. This complexity spans from epistemological problems to methodological issues. The classical to scholastic style of rationality was very pronounced. However, the rationality that emerged at that time eventually gave birth to a dichotomy between one scientific discipline and another. The scholastic era, the peak phase of intellectual thought in the Islamic world, marked a period in which philosophy, science, and religion were massively explored.(Pye, 2023) The dominant rationality of the time focused on the attempt to understand the world and human life through the union of religious teachings and rational thought.

Nonetheless, the scholastic century declined over time, and increasingly fragmented views emerged. The dichotomy between science, philosophy, and religion became more pronounced, particularly under the influence of political, social, and economic forces that shaped the intellectual dynamics of Islamic societies.(Arbi et al., 2023, pp. 203-219) This dichotomy erected a boundary between Islamic and secular sciences, causing a disintegration between disciplines that had previously been united in a holistic outlook. The emergence of specialization and the separation of scientific fields resulted in an inability to integrate understanding between religion and science. As a consequence, Islamic scholarship began to lose its conceptual unity and became trapped in dichotomous barriers that created gaps between disciplines. The dichotomy between Islamic science and secular science constitutes an increasingly fragmented separation that divides spirituality from rationality, and religion from science, creating significant challenges in achieving a holistic understanding of life's realities.

It is therefore not easy for Islamic thinkers in the modern century to reconstruct Islamic Studies without abandoning the original Islamic Scholarly Tradition, while also not ignoring the aspects of modernity with all the conflicts of thought that surround it. Among the main challenges is the imbalance between tradition and modernity.(Khir, 2007, pp. 257-266) One of the primary difficulties is finding the right balance between preserving the rich tradition of Islamic scholarship and understanding and adopting aspects of modernity. Islamic thinkers seek to avoid falling into either extreme, i.e., losing traditional values or losing relevance to contemporary reality. This is a challenging endeavor because it requires Islamic thinkers to navigate the space between two poles that appear to contradict each other.

The diversity of interpretations found in classical texts and Islamic teachings can produce different perspectives, presenting a challenge in formulating a cohesive and inclusive outlook acceptable to various groups and levels of society.(Rangkuti, 2018, pp. 133-146) This diversity of interpretations leaves contemporary Islamic thinkers at a crossroads, facing the complex task of crafting a conceptual framework that accommodates multiple perspectives without sacrificing the substance and authenticity of Islamic teachings. In addition, social and political pressures in certain contexts make it difficult for Islamic thinkers to articulate progressive or controversial ideas without risking stigmatization or even repression.

Nonetheless, at the epistemological and methodological levels, some Islamic scholars have endeavored to construct and negotiate the Islamic Scholarly Tradition so as not to conflict with modernity. This thinking includes an attempt to formulate an epistemological foundation capable of maintaining the authenticity of Islamic scholarly traditions while remaining responsive to the dynamics of the times. One approach employed is to explore classical Islam's philosophical and epistemological concepts to produce a more inclusive method of interpretation. They seek to re-articulate the principles of *ijtihad* and *maqasid al-shariah*, (Siregar & Rangkuti, 2023) opening up space for more contextual and in-depth interpretation.

At the methodological level, some Islamic scholars endeavor to integrate modern research methods into Islamic studies. This approach encompasses the utilization of methods of social analysis, history, and even natural science methods to understand the social and cultural context in which classical Islamic texts were produced. By adopting modern methodologies, they hope to bridge the gap between Islamic scholarship and modern sciences, creating space for Islamic contributions in various fields of knowledge. Several scholars seeking to engage in this project are described below.

Ismail al-Faruqi

Isma'il al-Faruqi dedicated his entire scholarly endeavor to the subject of *tawhid*, or the oneness of God, by expounding monotheistic belief and uniting it within both theoretical-philosophical and practical dimensions of culture and civilization. (Al-Faruqi, 1992, pp. 10-15) In his epistemological project, al-Faruqi sought to liberate the legacy of Islamic scholarship from the complexity of problems in Islamic philosophy and scholastic theology. He employed the concept of *at-tawhid*, which does not divide the world into sacred and profane dimensions, instead interpreting *at-tawhid* as a comprehensive perspective encompassing relations, the cosmos, time, place, human history, and human fate in both the present and the future.

The recognition of the oneness of God, namely monotheism, presupposes the need for the recognition of unity and truth. Al-Faruqi explains that *at-tawhid*, as a methodological principle requiring the unity of truth, is grounded in three additional principles pertaining to the nature of the source from which human beings derive knowledge. The first principle is the rejection of everything inconsistent with the truth. The second principle is the rejection of contradictions. The third principle is openness to new evidence. (Al-Faruqi, 1992, p. 17)

The first of these three principles is to exclude falsehoods, illusions, and conjectures from Islamic belief (*'ain al-yaqin*) while still leaving room for criticism and scrutiny. Everything that deviates from the truth is unacceptable in Islam, whether in the domain of laws, personal or social ethical principles, or ways of understanding the world. Any claim unaccompanied by supporting evidence is mere conjecture, which can never replace the truth. A Muslim is an individual who only affirms the apparent truth, and anyone accepts anything but the truth, even if it is against his wishes, aspirations, or interests.

The second principle, eliminating contradictions (*hazf at-ta'arudh*), represents the essence of rationalism, without which there is no way to escape doubt and uncertainty. If a contradiction cannot be resolved, there is no way to arrive at the truth. Contradictions can arise in a person's thinking and circumstances. In al-Faruqi's view, neither reason nor

revelation can dominate the other. If revelation were allowed to rule reason, there would be no basis for distinguishing one text from another. Without considering the role of reason, it is impossible to resolve any contradictions or inconsistencies that arise in one's understanding of the revealed text. The texts of revelation themselves are characterized by internal consistency to prevent contradictions from arising. Although Islam rejects the possibility of an unresolved contradiction between reason and revelation, the concept of *tawhid* as an expression of the unity of truth prompts a reexamination of what appears to be a contradiction. Eliminating contradictions constitutes a principle for determining truth and resolving contradictions that exist in science. (Al-Faruqi, 1992, p. 44)

The third principle is openness to new evidence. The concept of *at-tawhid* requires truth-seekers to engage in a new reading because this constitutes an attempt to establish a relationship with everything that can change (*hawadist*). The object of knowledge is not limited to the sacred text alone; it also encompasses objects and events of nature as God's creations. God has bestowed upon human beings vast, all-encompassing, and perfect knowledge. The universe as God's creation is God's pattern and law entrusted to humanity. Human efforts and the search for knowledge of the cosmos reveal the orderly workings, patterns, and laws of nature as manifestations of God's will; from a Muslim perspective, the cosmos is the theater of life created by God through His actions and commandments. (Al-Faruqi, 1992, p. 51)

Seyyed Hossein Nasr

Seyyed Hossein Nasr and some of his students proposed an alternative way to integrate Islamic sciences. By focusing on traditional Islamic philosophy and metaphysics, he and like-minded scholars viewed *at-tawhid* as an entry point for understanding the relationship between scientific and religious knowledge (*'ulum ad-din*). Nasr drew on the metaphysical terminology prevalent among Muslim thinkers, including al-Razi, Ibn Sina, al-Shirazi, and Ikhwan al-Safa, as the foundation of his thought. From these thinkers, he developed the study of the cosmos, which encouraged him to advance further into the study and investigation of nature. Cosmology is a branch of metaphysics that encompasses both the macrocosm or larger cosmos and the microcosm or smaller cosmos, i.e., the human person. (Nasr et al., 1978)

For Nasr, observing nature means observing the actions of the Creator. The effort to achieve the goals of the natural sciences depends, in his view, on the extent to which they reveal the unity of the whole, connectedness, interdependence, and complementarity. Scientific knowledge following the spirit of Islam is therefore knowledge that derives its legitimacy from the fundamental doctrine of Islam, namely *tawhid*. This spirit of monotheism gave birth to efforts to integrate diverse elements into one comprehensive whole.

According to Nasr, the organic link between scientific knowledge and *tawhid* presupposes that scientific knowledge has been integrated into monotheistic knowledge. He believed that God's revelation as an object of knowledge is not merely a text but an entire creation with all its varied qualities in this world. Nature as a source of metaphysical knowledge can be connected with scientific knowledge. However, the conceptual device in integration must depart from cosmological knowledge, because integration aims to provide scientific knowledge that reveals the nature of complementarity and how the hierarchical levels or order

in the universe are related to each other in the spiritual realm. Cosmology allows knowledge to be integrated with various entities to become a unified whole.(Nasr, 2008, p. 350)

Ziauddin Sardar

In his scientific project, Sardar employs the *Ijmali* approach, derived from *ijma'* (social consensus) and *jamal* (beauty and wholeness), by synthesizing pure knowledge with moral knowledge. The guiding principles consist of social consensus (*ijma'*), guardianship (*khilafah*), common welfare (*isthilah*), and reason (*adl*). Any theory or system that contradicts these principles cannot be accepted as science, as it will only harm human beings through exploitation (*dhiya*) and oppression (*zalim*). This approach does not seek to discover absolute truths or construct systems, but aims to develop a distinctive Islamic paradigm and body of knowledge capable of meeting the needs of contemporary Muslim societies.(Sardar, 1989, p. 112)

Sardar's aspiration with this approach was to cultivate a new type of intellectual committed to Islam, while also being ready to recognize the good in systems of action and thought outside Islam and even to adopt ideas that can be synthesized within the Islamic worldview.(Sardar, 1985, p. 323) For Sardar, what is adopted from the West is essentially foreign and exotic and must be integrated within the framework of Islam, not merely imported goods uncritically absorbed. He also criticized Muslim modernists who subordinated Islam to Western thought by completely imitating what came from the West without interrogating it. Sardar argues that science wholesale adopted from the West fails to meet the needs of Islamic societies because the Western worldview separates inquiry from core values such as justice and human existence as a caliph on earth, values that he regards as the core pillars of Islamic belief.(Sardar, 1987, p. 56)

Muhammad Amin Abdullah

In his scientific project, Muhammad Amin Abdullah was motivated by his concern at the separation between the Islamic scholarly tradition, namely *'ulum ad-din* and *al-fikr al-islamy*. According to him, the inability to establish dialogue between the principles of these two scholarly traditions perpetuates sectarianism among Muslims. He therefore endeavored to bridge the two scholarly traditions that are known today as Islamic Studies (*Dirasat Islamiyah*). His scientific project was heavily influenced by contemporary thinkers, including Ibram M. Abu Rabi, Abdul Karim Soroush, Abdullah Saeed, Jasser Auda, and others. As an attempt to link *'ulum ad-din* with *al-fikr al-islamy*, Amin Abdullah incorporated the modes of thinking and methods of modern science and humanities as an analytical scalpel and as the underlying principle of his religious way of thinking. The scalpel of analysis and scientific methods grounded in the humanities was then referred to as *dirasat Islamiyah* (Islamic Studies).(Abdullah, 2020, p. 20)

The Islamic studies offered by Amin Abdullah in bridging the tradition of *'ulum ad-din* and *al-fikr al-islamy* do not adopt a linear model in the fields of science highlighted. Rather, they are integrated and interconnected with other domains of science, where, for example, *fiqh*, *'ilm kalam*, or *tafsir* engage not only with one another within the carriage of *'ulum ad-din* or *al-fikr al-islamy* but can also engage with sciences outside these carriages, such as biology, psychology, medicine, and social sciences including history, sociology, and anthropology.

According to Amin Abdullah, the paradigm of scientific integration-interconnection (*takamul al-ulum wa izdiwaj al-ma'arif*) is a necessity in the global map of science. Without interconnection, the fate of Islamic scholarly traditions will, in his view, experience increasing complexity, particularly in the future, across social, cultural, and political dimensions at local, regional, and global levels. Reading the Islamic scholarly tradition with linear devices will only result in myopic understanding. He holds that the Islamic scholarly tradition, regardless of the type of science, constitutes a subjective form attached to prior Islamic scholarship as influenced by the episteme of its time. In such conditions, maintaining the episteme of the past in relation to the present reality will inevitably be challenging.

Amin Abdullah believes that Integration-Interconnection entails a triangular relationship between religion, philosophy, and science. The interpretation of *nash*, the Quran, and *Hadith*, does not discard the aspects of the wholeness of reality as elaborated by philosophy, nor does it ignore the scientific perspectives of various disciplines that may exist and develop. The three main areas of science, namely religion, natural sciences, and social-humanities sciences, will no longer stand alone but will be interrelated. (Abdullah, 2020, p. 21)

Amin Abdullah concretely derived interconnections into the methodology of Islamic Studies that can be used in integrating the growing scientific perspective through multidisciplinary, interdisciplinary, and transdisciplinary approaches. Multidisciplinary constitutes the motto of Islamic Studies and Thinking, employing various disciplines while each discipline remains without deep involvement in forming new knowledge or understanding. Interdisciplinarity is a model of Islamic Studies methodology that integrates two or more disciplines in terms of methods, techniques, data, theories, and perspectives to maximize scientific development. Transdisciplinarity is a research model that seeks to merge contributions from various disciplines into a single framework, generating newer science including new intellectual insights. This methodology generates, unifies, and manages the network of various groups of researchers, science users, governments, civil society, the private sector, and industry to address problems and promote the common good pertaining to specific problems confronting humanity. (Abdullah, 2020, p. 23)

Universalism of the Islamic Scholarly Tradition ('alamiyat at-turast): A New Direction of Islamic Studies

The models of integration described above are not only related to the fact that *'ulum ad-din* and *al-fikr al-islami* employ different structures or various terminologies but also to the different structures of reasoning contained within them. The pattern of integration shown above illustrates that the scholarly tradition in the Islamic world continues. However, what is demonstrated is only how to navigate reality and adapt to modernity. That is, the new Islamic scholarly tradition simply adapted and concentrated on efforts to determine its position before modernity. It is therefore natural that numerous attitudes, views, methods, and orientations of thought have been adopted, including political and social affiliations within them.

The problem that then arises concerns the positive and negative reactions that occur when responding to the tradition of Islamic sciences. A few years ago, for example, a sharp polemic arose between Ahmad al-Thayyib (professor of Islamic philosophy and Islamic Studies at Azhar University) and Muhammed Uthman al-Khast at an international conference on the

renewal of Islamic thought. The polemic was triggered by the question of how to treat tradition (*turast*). ("Dilema Pembaruan Pemikiran Islam," 2023) On one side, there is a desire to maintain tradition; on the other, there is a drive to overhaul tradition on a large scale because it is considered no longer relevant. Both sides inhabit a particular conceptual framework. On one hand, maintaining tradition rigidly while the tradition was "on the other side" at one particular time in the "past." On the other hand, standing with modernity without engaging with the origins of its development and all the details of that development.

It is undeniable that some Muslim thinkers hold that the Islamic scholarly tradition provides knowledge that is automatically good if it remains grounded in religious *nash*. Islamic scholars such as Karamat Ali and Abul Kalam Azad have questioned such knowledge. According to them, it is essential to understand the distinction between the Islamic scholarly tradition and current knowledge. (Husnain & Hayat, 2021, pp. 36-51) They also emphasize that so-called science does not necessarily have to be tied to modern science. Science is a universal field of study that expands globally regardless of culture or religion.

There is therefore a need to reposition Islamic Studies in a more comprehensive, conscious direction that transcends artificial barriers. The new direction in question examines the particular elements of the object in their totality, relates the present to deep historical roots, and understands the increasingly integrated global context. This orientation is essential in facing the challenges and changes in the contemporary Islamic world and global society. This vision will also determine each attitude, position, and methodology.

Universality and Specificity of Islamic Science Tradition

The tradition of Islamic science is a precious legacy of world civilization, extending across various chapters of human history. At its height, the Islamic tradition emerged as an inclusive scholarly tradition whose triumph reached a global level, distinguishing it from the intellectual traditions of India, China, or Persia, which tended to be more isolated, had a more limited scope, and did not achieve the same global influence in the development of scientific civilization. (Bakar, 2023, pp. 175-185) The tradition of Islamic science has succeeded in establishing extensive relationships with various civilizations and cultures in numerous parts of the world, becoming a highly regarded center of learning, thought, and research. (Fancy et al., 2023, pp. 123-178) It constitutes an essential part of the history of world civilization, encompassing significant contributions to various fields of knowledge, including science, philosophy, mathematics, and medicine.

Universality implied that this tradition possessed broad relevance and applicability, not only among Muslims but also within the global context of its era. The Islamic scholarly tradition of that period contributed to a deeper understanding of religion, culture, history, philosophy, science, and other fields. (H. M. F. Abdullah & Iqbal, 2023, pp. 64-83) The Islamic scholarly tradition of that era also succeeded in establishing dialogue with various civilizations and cultures, transcending differences. The universality of the Islamic scholarly tradition has made valuable contributions to various aspects of human life, including science, philosophy, art, and social order, to this day.

The specificity of the Islamic tradition, on the other hand, refers to the unique scientific approaches and research methods employed by past Islamic scholars in understanding Islam and its associated problems. It encompasses the use of Arabic as the language of science, the

heritage of Islamic literature, and the methodology of Quranic exegesis, Islamic law, and various other branches of science unique to the Islamic tradition. This specificity renders the tradition of Islamic science an independent scientific tradition.

The specificity of the Islamic scholarly tradition also lies in its history. There have been various conflicts in the Islamic scholarly tradition. Understanding past conflicts in such traditions, including those in *fiqh*, *'ilm kalam*, and *al-fikr al-islami*, is essential in understanding the development and diversity of thought in the Islamic world. (Tibi, 2002, p. 5) These conflicts reflect differences in approaches and views that have emerged in Islamic history, and an understanding of the conflict can provide better insight into the cultural and scholarly diversity within the Islamic tradition. The appropriate attitude when responding to Islamic scholarly traditions is to avoid simplistic views that opt either for populist and officially institutionalized traditions or for Islamic scholarly traditions that represent an ideological orientation serving the interests of a single regime.

The universality of the Islamic scholarly tradition demonstrates its relevance not only among Muslims but also in the global context of its era. This universality reflects the significant contribution of Islamic traditions in various fields of knowledge and its capacity to establish dialogue between civilizations. Universality therefore illustrates the essence of comprehending aspects of humanity and the diversity of Islamic thought, indicating that the Islamic scholarly tradition is capable of addressing various future challenges. At the same time, its specificity becomes a methodology and a means of control over ongoing issues.

The Continuity of the Islamic Scholarly Tradition as a Response to Modernity (*Istimrar at-Turast li-al-Mu'asyarah*)

Islam represents a body of views and practices preserved in past scholarly traditions. Modernity operates according to a movement principle that naturally rejects the past unless it is constantly evaluated from the standpoint of technical efficiency that is continuously being updated. Particularly when changes occur, it becomes difficult to determine whether the result of continuity is a rationalization of the old order or an entirely new way of life. Most of what has been observed thus far is the massive reform of the Islamic scholarly tradition serving as a framework for new science. Over time, such reform will further narrow the space for Islam itself and diminish it because it becomes separated from the originality of the scholarly tradition itself.

The continuity of the Islamic scholarly tradition refers to the conviction that the Islamic scholarly tradition can remain relevant in the face of challenges and changes posed by modernity. The Arabic term "*Istimrar at-Turast Li-al-Mu'asyarah*" reflects the preservation of the Islamic scholarly heritage while adapting to and engaging with modern contexts. It highlights how Islamic traditions with deep historical roots provide inspiration and guidance in addressing modern questions about religion, society, culture, and science. Various disciplines, including philosophy, Islamic law, *kalam* science, and Sufism, have a rich Islamic scholarly heritage that can be applied and enriched in the contemporary context.

In addition, the continuity of the Islamic scholarly tradition also reflects the desire to understand Islamic values and principles in depth in order to offer a substantive perspective in responding to modern challenges. In this context, the continuity of the Islamic Scholarly Tradition seeks to harmonize the heritage of Islamic scholarship with a sophisticated

understanding of contemporary issues, enabling Islam to remain relevant in the diverse and dynamic modern era. The problem is that when Islamic scholars engage with the Islamic scholarly tradition itself, they tend to view it uncritically and attempt to apply it straightforwardly to address contemporary challenges. Such efforts, however, frequently oversimplify the problem without considering the context and dimensions underlying tradition and modernity. (Tibi, 1995, pp. 1-24) Many Islamic scholars follow this path, seeking to relate the Islamic scholarly tradition to contemporary issues without questioning its objectivity. In many cases, attempts such as these amount to resurrecting the past without deep understanding.

Hastily constituting the Islamic scholarly tradition as the basis for Islamic revival transformed revival into the goal in and of itself. This kind of approach carries the potential to resurrect past conflicts in the modern era. The old ideological battles that once took place will be brought back to the surface. Fundamentalist Islamic groups that exist today, for example, revive Islamic scholarly traditions in a highly ideological form. Even the Islamic scholarly tradition became closed and shifted in meaning. The slogan of abandoning *taqlid* (uncritical adherence to Islamic traditional teaching) is interpreted as the rejection of every methodological-conceptual tradition of knowledge. At the same time, *tajdid* is interpreted as a direct effort to understand religious *nash* without perspective and to make it actual and relevant to the present. (Duderija, 2023, pp. 1072-1087)

Bid Methodology

To demonstrate the universalism of the Islamic scholarly tradition, Islamic scholarship must first recognize the position of the independent Islamic scholarly tradition. If the past and the present are to be addressed, one must proceed from the obvious and the conscious. The past (Islamic scholarly tradition) and the present (modernity) are neither *jumud* (stagnant) realities nor neatly packaged solutions. (Nashir, n.d.) The past and the present constitute the realities of historical movement and dynamism, containing a history of conflicts that serve the interests and ambitions of certain groups at both regional and global levels. To demonstrate the universality of the scholarly tradition, therefore, a methodology is needed to cleanse the traditions of the past and modernity from the accumulation of vested interests.

Thus far, scholars of Islamic scholarly traditions, particularly those from the West, study Islam primarily to address the problems they encounter in their respective countries. If the problem has been resolved, the study of the Islamic scholarly tradition is abandoned, and efforts to discover new dimensions from within it are not pursued. This kind of reading model is not exhaustive, because most scholars engage with the Islamic scholarly tradition only on a needs basis, taking what enlightens and connects with contemporary needs while ignoring other dimensions and those who adhere to the tradition.

Those who dominate modernity, on the other hand, are predominantly Westerners. Modernity today is constructed for the benefit of certain groups and departs from certain ideologies. Modernity can be seen as a global project rooted in Western thought and carrying a significant influence worldwide. For some, it represents a model of development to follow, while for others, modernity is perceived as a form of cultural imperialism or Western hegemony. Before undertaking creative thinking in Islam, a methodology is needed to reveal the originality of the Islamic scholarly tradition and modernity. Using the steps taken by

Jabiri as a reference, the following approaches can link the Islamic scholarly tradition with modernity without being subsumed under the interests and ideologies of certain groups.

Criticism of Ideology

The term ideology derives from the words "idea" (in Greek), referring to ideas, and "logos" (also in Greek), meaning science or study. In this sense, de Tracy interprets ideology as a scientific discipline that studies ideas in an inclusive sense, encompassing all aspects of consciousness, including those in social, political, and economic contexts, as well as aspects such as nature, law, and their interaction with analogous elements. From this linguistic standpoint, ideology is defined as a "*weltanschauung*" (worldview) that guides human beings in their understanding of right and wrong, merit and harm, and permissible and forbidden, with a focus on sociological comprehension.

In the context of Jabiri's thought, the term "ideology" carries fundamental significance because it results from his methodological approach. The term represents the elements that create and integrate intellectual structures. As Jabiri asserts, in the tradition of Islamic philosophy two categories of substance need to be clarified: the substance of knowledge (*al-maddah al-Ma'rifiyyah*) and the substance of ideology (*al-madmun al-ideology*). The substance of knowledge in Islamic philosophy, encompassing various schools of thought both classical and contemporary, is reflected in its knowledge materials that are understood to have appeared only once in history. (Al-Jabiri, 1990, pp. 13-48)

The products of thought of the Islamic philosophical tradition and all the philosophies underlying the emergence of modernity as products must be static, bound to the context of a particular time and era. Meanwhile, elements of ideology have very different properties from material knowledge. The substance of ideology is ideology itself. As Jabiri explains, the substance of ideology is primarily concerned with how it functions (*al-wadhifah al-Ideology*), particularly in the context of the socio-political and economic systems that constitute that frame of thought, which in turn influences the material of that thought. In addition, ideology has a futuristic orientation that will remain relevant in the future as it is relevant in the present. However, the futuristic nature of this ideology is more of a vision or dream (*fi surah al-hilm*), not bound by the limitations of space, time, and historical period. (Hanafi, 1990, p. 23)

The primary purpose of ideological criticism is to uncover the assumptions, biases, and power structures that may be embedded within an ideology. Ideological criticism involves analyzing how ideology might affect the distribution of power and social structure. This includes understanding how ideology can support or benefit certain groups in society while suppressing or harming others. In addition, ideological criticism involves understanding how ideology can shape group consciousness and individual identity by analyzing how ideology influences self-view, group identity, and social interaction.

Ideological criticism becomes an essential instrument in social and political analysis that helps illuminate how systems of thought and ideology shape societies and lives. This critique generates awareness about how ideology affects people's lives, an awareness that carries implications for triggering deeper discussions and clearly discerning what is needed in terms of the Islamic scholarly tradition and modernity.

Historical Analysis

Historical analysis holds the deep meaning that all results of human semiotic activity, encompassing language, symbols, norms, and cultural practices, are products of historical interaction and evolution. This condition means that whatever we perceive as "reality" or our understanding of the world is a human intellectual construct continually formed within a particular time and space.(Tektigul et al., 2023, pp. 203-214) In historical analysis, our awareness of reality is understood as a product of a constantly changing culture. It refers to the understanding that our values, norms, and worldviews are not static but are rather the product of historical changes and the influence of the social, political, and cultural environment. Human concepts and actions do not arise in isolation; they are always rooted in the context of a particular time and place.

The historical context demonstrates that the primary foundations of human reason are rooted in language, social history, and a specific environment. To overcome the particular requires a pluralistic strategy. This strategy dismantles dualistic knowledge frameworks, such as reason opposed to imagination, history opposed to myth, right opposed to wrong, good opposed to evil, and reason opposed to revelation.(Rafii, 2023, pp. 33-55) This understanding confirms that our worldview and values are shaped by cultural influences, historical changes, and the language used in communication. To truly comprehend a concept or thought, it is therefore essential to understand the historical context and language that accompanies it.

In the context of the Islamic scholarly tradition, history that is to be accepted as part of the intellectual heritage must undergo a rigorous internal criticism process to test its authenticity.(Akhtar et al., 2023) One method used in this process is comparing news material (*matan*) with historical texts or verified historical facts. Historical facts refer to events that have occurred or are understood as definite reality. Whatever contradicts historical facts should be critically considered.

Through internal criticism, Islamic scholarly traditions are guarded against the entry of invalid or inauthentic information, ensuring that only accurate and accountable information is received. This internal critique may involve text analysis, comparison with other historical sources, and in-depth research to verify that the information transmitted through the Islamic scholarly tradition is true, accurate, and relevant. This understanding is essential because a pluralistic strategy is needed to address the complexity and diversity of human thought arising from different historical and linguistic contexts. In practice, historical analysis attempts to unearth the roots of ideologies, norms, and actions in societies and cultures and to highlight their evolution and transformation over time. Historical analysis becomes a window into how historical changes and social events affect our understanding of and response to the world.

Structural Analysis

Structural analysis is an analytical approach more concerned with general aspects than with partial ones.(Han & McGrath, 2023, pp. 24656-24666) Structural analysis begins with understanding *turast* texts and the texts that generate modernity, which are valued as elements in a network of relations rather than as independent texts separate from one another.(Jung, 2023, pp. 1-17) In other words, structural analysis examines how the elements within a text interact and contribute to its overall meaning. In structural analysis, emphasis is placed on the general or structural aspects present within the text. This includes identifying repetitive

elements, differences and similarities, and specific patterns that can reveal the most profound meaning or message. This structural analysis approach can also identify textual changes and developments over time. By analyzing the network of relations within texts, it becomes possible to understand how they reflect social, cultural, or political changes. In addition, structural analysis enables the excavation of meanings that may be concealed within the text and not always visible at first glance.

In structural analysis focusing on *turast* texts within Arab-Islamic culture, one is expected to position the variant perspectives contained within those texts along two main axes. A clear understanding of these two axes helps reveal the diversity of values in Arab-Islamic culture and its impact on cultural modernization and development.

The first axis encompasses *turast* texts that demonstrate universal, progressive, and rational values with the potential to serve as a stimulus for progress and modernization in Arab-Islamic culture. In this context, researchers can explore texts that support the ideas of justice, equality, scientific knowledge, and principles that advance social and cultural progress. The second axis, by contrast, accommodates *turast* texts that contain particular, regressive, conservative, and irrational values, potentially contributing to the decline and diminishment of Arab-Islamic culture. (Habib, 2022, p. 63) In this context, researchers need to explore texts that might promote rigid dogmas, social inequalities, the rejection of scientific development, or ideas that may impede the development of culture and society.

Through structural analysis, one can carefully dissect *turast* texts and the texts that give birth to modernity. In addition, structural analysis can help identify how *turast* texts and modernity influence each other. Traditional texts, for example, may have influenced modernist thought and vice versa. This analytical process enables a better understanding of the complex dynamics between traditional and modern values in comprehending contemporary reality.

Conclusion

In this article, the discussion of the universality and specificity of the Islamic tradition constitutes the central core of inquiry. The Islamic scholarly tradition is recognized as a valuable heritage that shaped world civilization over various periods of human history. The concept of *Istimrar at-Turast Li-al-Mu'asyarah* describes the effort to preserve and adapt the Islamic scholarly heritage within a modern context. Historical awareness is essential in understanding the evolution of Islamic traditions over time, and structural analysis helps explore the meaning and influence of values contained in traditional texts. The article also discusses an important methodological dimension in addressing the complex relationship between the Islamic scholarly tradition and modernity. Ideological criticism, historical analysis, and structural analysis have emerged as essential tools in exploring and understanding these dimensions. The emphasis on pluralism and prudence in bringing concepts of the past into a modern context reflects a careful and profound approach to the understanding and application of Islamic scholarly traditions. Furthermore, the discussion in this article invites researchers and academics to continue to explore the potential of the universalism of Islamic scholarly traditions in formulating Islamic Studies that are more inclusive and relevant in the contemporary era. Thus, Islamic Studies can serve as a

constructive agent of change in the realization of peace, understanding between civilizations, and tolerance in an increasingly connected world.

References

Abdullah, Hafiz Muhammad Farooq, and Hafiz Atif Iqbal. "Exploring the Concept of Enlightenment and Moderation: A Comparative Discourse Analysis of Islam and the West to Foster Interfaith Dialogue." *Nuqtah Journal of Theological Studies* 3, no. 1 (2023): 64-83. <https://www.nuqtahjts.com/index.php/njts/article/view/127>.

Abdullah, M. Amin. "Multidisiplin, Interdisiplin, & Transdisiplin." *Metode Studi Agama & Studi Islam Di Era Kontemporer*, 2020.

———. "Religion, Science, and Culture: An Integrated, Interconnected Paradigm of Science." *Al-Jami'ah: Journal of Islamic Studies* 52, no. 1 (2014): 175-203. <https://www.aljamiah.or.id/index.php/AJIS/article/view/30>.

Akhtar, Muhammad, Muhammad Atif Aslam Rao, and Dogan Kaplan. "Islamic Intellectualism versus Modernity: Attempts to Formulate Coherent Counter Narrative." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023). <https://journals.umt.edu.pk/index.php/JITC/article/view/3612>.

Alak, Alina Isac. "The Islamic Humanist Hermeneutics: Definition, Characteristics, and Relevance." *Islam and Christian-Muslim Relations* 34, no. 4 (2023): 313-36. <https://doi.org/10.1080/09596410.2023.2282842>.

Al-Faruqi, Isma'il R. *Al Tawhid: Its Implications for Thought and Life*. 2nd ed. Herndon, VA: International Institute of Islamic Thought, 1992.

Al-Ghazali. *Al-Mustasfa*. Vol. 1. Cairo: al-Matba'ah al-Amlriyyah, 1322.

Al-Jabiri, Muhammad Abid. "Bunyah Al-Aql al-Arabiyy: Dirasah Tahliliyyah Naqdiyyah Li Nudzum al-Ma'rifah Fii al-Tsaqafah al-Arabiyyah." Beirut: Markaz Dirasah al Wihdah al Arabiyyah, 2009.

Alvis, Jason W., Michael Staudigl, and Olga Louchakova-Schwartz. "Faith in a Crisis: What Theological and Phenomenological Resources Can Teach Us in the Covid-19 Pandemic." *Open Theology* 7, no. 1 (2021): 605-10. <https://doi.org/10.1515/opth-2020-0187>.

Arbi, Arbi, et al. "When Religion Approaches Science; An Interpretation of Ziauddin Sardar's Integrative Islamic Education Thought." *Jurnal Ushuluddin* 31, no. 2 (2023): 203-19. <http://ejournal.uin-suska.ac.id/index.php/ushuludin/article/view/26682>.

Arkoun, Mohammed, and Robert D. Lee. *Rethinking Islam: Common Questions, Uncommon Answers*. Routledge, 2019.

Bakar, Osman. "The Genesis of Islamic Science: The Contribution of Classical Indian Science Revisited." *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)* 28, no. 1 (2023): 175-85.

Benlahcene, Badrane. "Turkey's Transition into Modernity and the Response of the 'Ulama': The Case of Bediuzzaman Said Nursi." *Islamic Studies* 62, no. 3 (2023): 351.

Dawson, Patrick. *Reshaping Change: A Processual Perspective*. Routledge, 2019.

Duderija, Adis. "The Salafi Worldview and the Hermeneutical Limits of Mainstream Sunni Critique of Salafi-Jihadism." *Studies in Conflict & Terrorism* 46, no. 7 (2023): 1072-87. <https://doi.org/10.1080/1057610X.2018.1529359>.

El-Katiri, Mohammed. "The Institutionalisation of Religious Affairs: Religious Reform in Morocco." *The Journal of North African Studies* 18, no. 1 (2013): 53-69. <https://doi.org/10.1080/13629387.2012.712886>.

Fancy, Nahyan, et al. "Current Debates and Emerging Trends in the History of Science in Premodern Islamicate Societies." *History of Science* 61, no. 2 (2023): 123-78. <https://doi.org/10.1177/00732753231154690>.

Fedorchenko-Kutuev, Pavlo, and Denys Kiryukhin. "The Crisis of Democracy: Theoretical and Practical Issues in the Times of Systemic Antagonism." *Ideology and Politics Journal*, no. 1-23 (2023): 4-9.

Fouz Mohamed Zacky, Mohamed, and Md Moniruzzaman. "Islamic Epistemology in a Modern Context: Anatomy of an Evolving Debate." *Social Epistemology*, 2023, 1-15. <https://doi.org/10.1080/02691728.2023.2227945>.

Gaffney, Patrick D. *The Prophet's Pulpit: Islamic Preaching in Contemporary Egypt*. Vol. 20. Univ of California Press, 2023.

Guessoum, Nidhal. "Science, Religion, and the Quest for Knowledge and Truth: An Islamic Perspective." *Cultural Studies of Science Education* 5, no. 1 (2010): 55-69. <https://doi.org/10.1007/s11422-009-9208-3>.

Habib, Maha F. "The Quest for Islam and Muslim Society: Late Twentieth and Early Twenty-First-Century Muslim Intellectual Reflections on Reform." *The International Journal of Religion and Spirituality in Society* 13, no. 1 (2022): 63.

Han, Hyemin, and Robert E. McGrath. "Latent Structural Analysis for Measures of Character Strengths: Achieving Adequate Fit." *Current Psychology* 42, no. 28 (2023): 24656-66. <https://doi.org/10.1007/s12144-022-03451-x>.

Huda, Miftachul, et al. "Building Harmony in Diverse Society: Insights from Practical Wisdom." *International Journal of Ethics and Systems* 36, no. 2 (2020): 149-65. <https://www.emerald.com/insight/content/doi/10.1108/IJOES-11-2017-0208/full/html>.

Husnain, Muhammad, and Imran Hayat. "A Critical Study of Islamic Modernism in the Perspectives of Contemporary Religious Scholarship." *Jahan-e-Tahqeeq* 4, no. 2 (2021): 36-51.

Ibrahim, Azhar. "Contemporary Islamic Thought: A Critical Perspective." *Islam and Christian-Muslim Relations* 23, no. 3 (2012): 279-94. <https://doi.org/10.1080/09596410.2012.676781>.

Islam, Tazul. "Understanding Quran: A Proposed Theoretical Framework for Maqasid Unity," 2023.

Julkifli, Julkifli, and Mardianto Mardianto. "An Analysis of the Moral Crisis of Children towards Parents, Teachers, and Community in the 21st Century." *Jurnal Basicedu* 6, no. 3 (2022): 3657-64.

Jung, Dietrich. "Introduction: Islam, Modernity, Modernities, and the 'Provincialization' of Europe." In *Islam in Global Modernity*, edited by Dietrich Jung, 1-17. Wiesbaden: Springer Fachmedien Wiesbaden, 2023.

Jurakulov, Sanjar. "On the Relation of Metaphysics to Physics." *Akademicheskie Issledovaniia v Sovremennoi Nauke* 2, no. 27 (2023): 9-20.

Khair, Bustami M. S. "Islamic Studies within Islam: Definition, Approaches and Challenges of Modernity." *Journal of Beliefs & Values* 28, no. 3 (2007): 257-66. <https://doi.org/10.1080/13617670701712430>.

Lahuddin, Mukhlishina, and Ahmad Romadhon. "Reconstruction of The Islamic Science Paradigm." In *Proceeding of International Conference on Islamic Education (ICIED)*, 8:403-18, 2023.

Lindholm, Juho. "Scientific Practices as Social Knowledge." *International Studies in the Philosophy of Science* 35, no. 3-4 (2022): 223-42. <https://doi.org/10.1080/02698595.2023.2196930>.

Nasr, Seyyed Hossein. *Islamic Spirituality: Foundations*. Vol. 19. London: Routledge and Kegan Paul, 2008.

Nasr, Husain, et al. *An Introduction to Islamic Cosmological Doctrines*. Rev. ed. London: Thames and Hudson, 1978.

Niyozov, Sarfaro, and Nadeem Memon. "Islamic Education and Islamization: Evolution of Themes, Continuities and New Directions." *Journal of Muslim Minority Affairs* 31, no. 1 (2011): 5-30. <https://doi.org/10.1080/13602004.2011.556886>.

Ozili, Peterson K., and Ercan Ozen. "Global Energy Crisis: Impact on the Global Economy." In *The Impact of Climate Change and Sustainability Standards on the Insurance Market*, edited by Kiran Sood et al., 439-54. Wiley, 2023.

Rafii, Raha. "Making Islam (Coherent): Academic Discourse and the Politics of Language." *Boundary 2* 50, no. 3 (2023): 33-55.

Rangkuti, Suheri Sahputra. "Dekonstruksi Epistemologi Muhammad Shahrur." *Al-Istinbath: Jurnal Hukum Islam* 3, no. 2 (2018): 133-46.

Sahin, Abdullah. "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education." *Religions* 9, no. 11 (2018): 335. <https://www.mdpi.com/2077-1444/9/11/335>.

Sardar, Ziauddin. *Explorations in Islamic Science*. London: Mansell, 1989.

———. *Islamic Futures: The Shape of Ideas to Come*. London: Mansell, 1985.

———. *The Future of Muslim Civilization*. London: Mansell, 1987.

Siregar, Ibrahim, and Suheri Sahputra Rangkuti. "ECO-Spiritual Based on Maqasid Al-Shari'ah: The New Relationship of Man with the Environment." *Al-Tahrir: Jurnal Pemikiran Islam* 23, no. 1 (2023).

Tajdin, Mustapha. "Understanding Islam between Theology and Anthropology: Reflections on Geertz's Islam Observed." *Religions* 13, no. 3 (2022): 221. <https://www.mdpi.com/2077-1444/13/3/221>.

Tektigul, Zhanna, et al. "Language Is a Symbol System That Carries Culture." *International Journal of Society, Culture & Language* 11, no. 1 (2023): 203-14.

Tibi, Bassam. "Culture and Knowledge: The Politics of Islamization of Knowledge as a Postmodern Project?" *Theory, Culture & Society* 12, no. 1 (1995): 1-24. <https://doi.org/10.1177/026327695012001001>.

———. *Islam between Culture and Politics*. 2nd print. New York: Palgrave, 2002.

Väyrynen, Raimo. "Complex Humanitarian Emergencies: Concepts and Issues." In *Raimo Väyrynen: A Pioneer in International Relations, Scholarship and Policy-Making*, 301-43. Cham: Springer International Publishing, 2022. https://doi.org/10.1007/978-3-031-13627-6_12.

Ya'la al-Farra', Abu. *Al-'Uddah Fi Usui al-Fiqh*. Cairo: Mu'assasat al-Risalah, 1980.