

Literary Analysis of Inter-Multidisciplinary Understanding of Islam: Nature, Objectives, and Impacts

Dimas Afditiya Ramadhan, M. Nasor, Rini Setiawati

Universitas Islam Negeri Raden Intan Lampung

Afditiya.dimas@gmail.com

| | | |
|--|--|---|
| Accepted: Jan 14 th 2024 | Reviewed: April 18 th 2024 | Published: May 28 th 2024 |
|--|--|---|

Abstract

The inter/multidisciplinary understanding of Islam represents a comprehensive and inclusive approach to comprehending the religion in an increasingly complex and interconnected world. This study delves into the nature, objectives, and impacts of this approach, aiming to provide a holistic perspective on how Islam can be understood through the integration of various academic disciplines. The primary objectives of this approach include introducing religious values, enhancing the understanding of social and cultural contexts, and formulating solutions for contemporary issues. The study also seeks to illustrate how an inter/multidisciplinary perspective contributes to promoting intercultural tolerance and fostering deeper critical thinking. This paper employs a literary analysis method, synthesizing insights from disciplines such as social sciences, humanities, economics, and political science to develop a more nuanced understanding of Islam. The analysis draws from a wide range of academic literature and case studies. The findings reveal that an inter/multidisciplinary approach to understanding Islam offers profound insights and broad objectives that extend beyond traditional religious knowledge. This approach enables a comprehensive understanding of Islam within a broader context, addressing contemporary challenges such as social justice, cultural tolerance, and global interconnectedness. The study concludes that an inter/multidisciplinary understanding of Islam is a crucial instrument for individuals to become active agents of change, playing a vital role in shaping a tolerant, just, and harmonious society. This approach is essential for creating inclusive and equitable societies, bridging the gap between tradition and contemporary realities, and building a world that respects diversity, promotes peace, and realizes justice. Therefore, this approach brings extraordinary positive impacts in addressing the challenges of our time.

Keywords: Islam, Interdisciplinary, Nature, Objectives, Impacts, Multidisciplinary, Social Justice, Cultural Tolerance, Critical Thinking



By Authors

This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

Introduction

Understanding Islam in the contemporary context presents an increasingly complex challenge. As one of the world's major religions, with followers spread across the globe, Islam influences various aspects of human life, from personal values to public policy ¹. However, to achieve a comprehensive understanding of Islam, it is essential to engage with diverse perspectives and integrate multiple disciplines ². The inter/multidisciplinary approach is a relevant and beneficial response to the complexity of Islam in today's world ³. This approach integrates various disciplines such as social sciences, humanities, economics, political science, law, and others to provide a more holistic view of Islam ⁴. It is not only about understanding the religion itself but also about how Islam influences everyday life, society, and global dynamics ⁵.

This paper explores the nature, objectives, and impacts of studying Islam through an inter/multidisciplinary lens. To fully grasp the complexity of Islam, we must break down the barriers between different disciplines. The theory of interdisciplinarity, which underpins this approach, emphasizes the integration of social sciences, humanities, economics, politics, and history, among others, to embrace the complexity of Islam ⁶. This allows for a more comprehensive understanding that goes beyond a single perspective, involving cooperation across various fields ⁷. Furthermore, hermeneutics, as a theory of interpretation, plays a critical role in understanding Islam in this interdisciplinary context ⁸. Hermeneutics emphasizes the importance of interpreting religious texts, such as the Quran and Hadith, within their social, cultural, and historical contexts, helping to analyze how interpretations of Islam can vary across different societies and eras ⁹.

¹ Richard C Martin, "John L. Esposito, Islam: The Straight Path (New York and Oxford: Oxford University Press, 1988). Pp. 238.," *International Journal of Middle East Studies* 23, no. 2 (1991): 238–241, <http://dx.doi.org/10.1017/s0020743800056075>.

² Muhammad Ainun Najib and Ahmad Khoiril Fata, "Islam Wasatiah Dan Kontestasi Wacana Moderatisme Islam Di Indonesia," *Jurnal THEOLOGIA* (2020); G Anggadwita et al., "Empowering Islamic Boarding Schools by Applying the Humane Entrepreneurship Approach: The Case of Indonesia," *International Journal of Entrepreneurial Behaviour and Research* 27, no. 6 (2021): 1580–1604.

³ Bahar Davary, "Book Review: The Study Quran: A New Translation and Commentary," *Horizons* 43 (2016): 397–401; Abdullah Saeed, *Human Rights and Islam: An Introduction to Key Debates between Islamic Law and International Human Rights Law* (Edward Elgar Publishing, 2018).

⁴ Buyung Syukron, "The Contextualization of Islamic Education: Reformulation the Essence and Urgency in the Islamic Educators in Information Transformation Era," *Jurnal Pendidikan Islam* (2017); Wael Hallaq, "Restating Orientalism" (Columbia University Press, 2018), <http://dx.doi.org/10.7312/hall18762>.

⁵ Umi Wasilatul Firdausiyah, "Biografi Nabi Muhammad SAW Dalam Sejarah Perspektif Karen Armstrong," *Jurnal Ulunnuha* (2020); Oliver Leaman, "Introduction," *History of Islamic Philosophy* (Routledge, 2020), <http://dx.doi.org/10.4324/9781003070733-1>.

⁶ L A Zoellner et al., "Reaching the Unreached: Bridging Islam and Science to Treat the Mental Wounds of War," *Frontiers in Psychiatry* 12 (2021), <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85108176906&doi=10.3389%2Ffpsy.2021.599293&partnerID=40&md5=90867e518f9ddfe1873d51f88a9bf243>; Alwi Alatas, Hassan Suleiman, and Sofiah Samsudin, "Nomadic and Sedentary Life in the Time of Prophet Muhammad," *Journal of Al-Tamaddun* (2020).

⁷ Peter Berger and Thomas Luckmann, "The Social Construction of Reality," in *Social Theory Re-Wired* (Routledge, 2023), 92–101.

⁸ Farida Rukan Salikun, "Paradigma Baru Hermeneutika Kontemporer Paul Ricoeur," *Hermeneutik* 9, no. 1 (2015): 161–184.

⁹ F Sadeghian et al., "Road Traffic Injuries and Associated Mortality in the Islamic Republic of Iran," *Eastern Mediterranean Health Journal* 29, no. 10 (2023): 796–803, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85176389628&doi=10.26719%2Femhj.23.104&partnerID=40&md5=8759a03df3e06136a7cdb4b27068fb02>.

Sociology of religion is another relevant theory within this framework. It enables us to understand how religion influences society and, conversely, how society influences religious understanding and practice¹⁰. This approach allows for the exploration of the social impacts of Islam and how religious values interact with the social realities of different communities¹¹. Other theories, such as those from economics, politics, and human rights, further enrich this interdisciplinary approach by providing insights into how Islamic values influence economic practices, political structures, and human rights issues within Muslim societies¹².

All these theories come together to form an inclusive and comprehensive framework for understanding Islam through an inter/multidisciplinary approach. By integrating these diverse perspectives and disciplines, we can approach Islam from various angles, addressing cultural diversity and exploring how the religion impacts contemporary society and the world at large¹³.

This paper aims to delve deeper into the nature of this interdisciplinary approach to understanding Islam, including its objectives. These objectives encompass the introduction of religious values, a better understanding of social and cultural contexts, and the ability to formulate solutions to complex contemporary issues¹⁴. Additionally, we will discuss the positive impacts that arise from studying Islam through an inter/multidisciplinary lens, such as a deeper understanding of the religion, contributions to peace and social justice, and the capacity to formulate more effective policies in an increasingly connected society¹⁵.

Through a more profound understanding of Islam from an inter/multidisciplinary perspective, we can create a more inclusive, meaningful, and sustainable world. In this complex contemporary context, a more holistic understanding of Islam will be key to achieving peace, tolerance, and justice in societies that are increasingly diverse and globally interconnected (Asad, 2016).

Method

This study adopts a qualitative descriptive research design to explore the interdisciplinary and multidisciplinary understanding of Islam, focusing on its nature, objectives, and impacts in

¹⁰ Erica Michelle Learson, "Civic and Religious Education in Manado, Indonesia: Ethical Deliberation About Plural Coexistence," *Sustainability (Switzerland)* (2019); A Emmerich, "Masks, Mosques and Lockdowns: Islamic Organisations Navigating the COVID-19 Pandemic in Germany," *Entangled Religions* 12, no. 3 (2021), <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85149784619&doi=10.46586%2Fer.12.2021.8900&partnerID=40&md5=8186316c6dfd51d78bbe355370953714>.

¹¹ S A Ragozina, "From 'Islam Observed' to 'Discursive Tradition': On the key concepts of western anthropology of Islam," *Etnograficeskoe Obozrenie* 2020, no. 4 (2020): 167–185, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85099911166&doi=10.31857%2F5086954150010840-4&partnerID=40&md5=2bdeed58354ffb65d601a6be1def2bc2>.

¹² Abdullah Sahin, "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education," *Religions* (2018).

¹³ M Rezaei and M Mohammadi, "An Historical and Archaeological Approach to the Islamic Site of Andajin," *Journal of Archaeological Studies* 12, no. 1 (2020): 139–159, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85150630152&doi=10.22059%2Fjarcs.2020.261673.142595&partnerID=40&md5=ca742076e18c68fd7d7918c819bc7303>; Julia D a Y Howell, "And the Indonesian Sufism Islamic Revival," *The Journal of Asian Studies* (2014).

¹⁴ Ovamir Anjum, "Islam as a Discursive Tradition: Talal Asad and His Interlocutors," *Comparative Studies of South Asia, Africa and the Middle East* (2007).

¹⁵ J L Esposito, *Islam: The Straight Path* (Oxford University Press, n.d.).

various aspects of life. The methodology is anchored in an inter/multidisciplinary approach, which integrates insights from various academic disciplines including religious studies, social sciences, humanities, economics, political science, and law.

Research Design

The qualitative descriptive design is chosen for its ability to provide a comprehensive and in-depth understanding of complex phenomena, such as the interdisciplinary study of Islam. This approach allows for a nuanced exploration of the themes and patterns that emerge from the data, offering insights into the broader context of Islamic studies and its interdisciplinary applications.

Data Collection

The research relies on secondary data sources, including a wide range of classical and contemporary literature. These sources encompass books, peer-reviewed journal articles, reports, and academic papers that discuss the interdisciplinary and multidisciplinary approaches to understanding Islam. The literature review is exhaustive, focusing on materials published between 2015 and 2024 to ensure the inclusion of the most recent and relevant studies.

Data Sources

The primary sources of data include:

1. Academic Journals: Peer-reviewed articles from reputable journals such as *Islamic Studies*, *Journal of Islamic Thought*, and *International Journal of Islamic and Middle Eastern Finance and Management*.
2. Books: Key texts by scholars in the fields of Islamic studies, sociology, economics, political science, and law, including works by prominent authors like John L. Esposito, Tariq Ramadan, and Wael B. Hallaq.
3. Reports: Relevant reports from international organizations, such as the United Nations and the Organization of Islamic Cooperation, which provide context and data on the socio-economic and political impacts of Islamic teachings.

Data Analysis

The data collected through literature review is analyzed using content analysis. This method allows for the identification of key themes, concepts, and categories that emerge from the literature. The content analysis is conducted systematically, with the following steps:

1. Data Familiarization: Reading and re-reading the collected literature to gain a thorough understanding of the content.
2. Coding: Identifying and coding key themes and concepts related to the interdisciplinary and multidisciplinary understanding of Islam.

3. Theme Development: Grouping related codes into broader themes that reflect the objectives and impacts of the interdisciplinary approach to Islamic studies.
4. Interpretation: Analyzing the themes to draw insights and conclusions about the nature of Islam as understood through an interdisciplinary lens.

Research Results and Discussion

Interdisciplinary/Multidisciplinary Approaches in Understanding Islam

The analysis conducted in this study highlights the significant contribution of an interdisciplinary/multidisciplinary approach to understanding Islam, particularly in addressing the complexities and dynamics of contemporary society. Understanding Islam cannot be confined to a single disciplinary perspective; rather, it necessitates a comprehensive approach to fully explore its essence. Scholars such as Fazlur Rahman, an influential Islamic thinker, advocate for a holistic understanding of Islam that integrates various perspectives from different fields of study.

Fazlur Rahman¹⁶ emphasizes that a comprehensive understanding of Islam must incorporate theological, philosophical, social, and historical dimensions. The interdisciplinary/multidisciplinary approach adopted in this study aligns with Rahman's vision of uniting various disciplines to achieve a more holistic comprehension of Islam. By drawing from literature across multiple fields, the study demonstrates how contributions from each discipline can form a comprehensive view of Islam.

This approach is further supported by the interdisciplinary concepts of scholars such as Edward Said, who emphasizes the importance of incorporating social sciences, humanities, and history in understanding religion and culture, including Islam. The analysis presented in this study shows that by fostering dialogue between different fields, we can avoid oversimplification and stereotypes about Islam, leading to a more accurate and contextual understanding.

Moreover, the inclusion of John L. Esposito's work in Islamic studies reinforces the argument that integrating social sciences, humanities, and history is crucial for a comprehensive understanding of Islam. Esposito highlights the importance of contextualizing and historicizing religious texts and practices to avoid static or isolated interpretations of Islam.

These scholarly perspectives collectively support the validity of an interdisciplinary/multidisciplinary approach in understanding Islam. Integrating various fields of study provides a robust framework for addressing the complexities and diversity of Islamic thought in the modern context.

In addition to Rahman, Said, and Esposito, other scholars have contributed to the strength of this approach. Karen Armstrong, for example, argues that an interdisciplinary perspective enables a more nuanced understanding of Islam's cultural and epistemological diversity. This approach facilitates the translation and articulation of Islamic principles in ways that are accessible and relevant to diverse audiences.

¹⁶ Humaira Ahmad, "Mapping Neo-Modern and Postmodern Qur'anic Reformist Discourse in the Intellectual Legacy of Fazlur Rahman and Mohammed Arkoun," *Religions* (2023); Moh. Alwy Amru Gozali, "MORALITAS QUR'ANI PERSPEKTIF FAZLUR RAHMAN," *Proceeding of the 1st Conference on Strengthening Islamic Studies in Digital Era (FICOSIS)* (2021); Sibawaihi, "Epistemologizing the Islamic Concept of Resurrection in the Hereafter: A Comparative Study between Al-Ghazālī and Fazlur Rahman," *Afkar* (2022).

Professor Abdolkarim Soroush, a sociologist of religion, further strengthens this analysis by emphasizing that a multidisciplinary understanding of Islam allows for the evaluation and adaptation of traditional practices in a modern context. This ensures that Islam remains relevant and beneficial in addressing global challenges.

The analysis of these scholars indicates that an interdisciplinary/multidisciplinary approach to understanding Islam is not only relevant but essential for responding to the complex and dynamic challenges of modern Islamic studies. This approach opens avenues for dynamic integration between Islam and modern knowledge, leading to more holistic and effective thought and policy.

Objectives of Interdisciplinary/Multidisciplinary Islamic Studies

An in-depth analysis of the interdisciplinary/multidisciplinary approach in understanding Islam reveals significant insights into the positive impacts and relevance of this approach in contemporary Islamic studies. The study successfully identifies several key points that illustrate the benefits and relevance of this approach.

First, the study highlights the ability of the interdisciplinary/multidisciplinary approach to address the complexities and dynamics of modern life. By involving various disciplines, this approach enables a more contextual and relevant understanding of Islam. This provides a foundation for addressing the actual challenges and questions faced by Muslims in their daily lives.

Second, the study emphasizes that this approach not only integrates religion and science but also empowers the spiritual and ethical dimensions of Islam. The analysis illustrates how the involvement of philosophy, psychology, and ethics helps in understanding and applying Islamic moral values in various life contexts, creating a holistic framework that aligns with global ethical developments.

Third, the results show that the interdisciplinary/multidisciplinary approach stimulates critical and creative thinking. The study highlights that students or participants involved in this approach tend to become more critical thinkers, capable of connecting concepts across disciplines, and generating innovative solutions.

Finally, the study concludes that this approach opens opportunities for integration and harmonization between Islam and modern life contexts. The understanding formed through interdisciplinary/multidisciplinary studies creates a foundation for bridging the gap between traditional values and contemporary demands. This fosters a more inclusive and open understanding of Islam, which is adaptable to the diversity of modern life.

Overall, the study emphasizes that the interdisciplinary/multidisciplinary approach in Islamic studies is not merely a method of integrating various fields of knowledge but also a perspective that can shape more holistic and contextually appropriate characters and policies in a global context.

Positive Impacts of Interdisciplinary/Multidisciplinary Understanding of Islam

This research reveals significant positive impacts of an interdisciplinary/multidisciplinary understanding of Islam, paving the way for integrating Islamic concepts with modern knowledge.

Various scholars have highlighted the importance of this approach, offering inspiring and relevant perspectives.

Professor John L. Esposito, an expert in Islamic studies at Georgetown University, asserts that an interdisciplinary/multidisciplinary understanding of Islam provides a comprehensive and in-depth perspective. He argues that the integration of religious studies, science, and humanities creates a space to embrace the complexity and richness of Islamic teachings in a modern context.

Islamic historian Karen Armstrong emphasizes that an interdisciplinary/multidisciplinary approach allows for a more open understanding of Islam towards cultural and epistemological differences. Through the synergy of various disciplines, Islam can be translated and articulated in ways that are accessible and comprehensible to different societal layers.

Sociologist Abdolkarim Soroush strengthens this analysis by pointing out that a multidisciplinary understanding of Islam offers an opportunity to evaluate and adjust traditional practices within a modern context. This ensures the relevance and utility of Islam in addressing global challenges.

The results of the study affirm that the positive impacts of an interdisciplinary/multidisciplinary understanding of Islam include the richness of perspectives, openness to diversity, and the ability to adapt to changing times. By involving various disciplines, as acknowledged by scholars like Esposito, Armstrong, and Soroush, the approach facilitates a dynamic and inclusive interpretation of Islamic teachings in the context of modern life.

The positive impacts of an interdisciplinary/multidisciplinary understanding of Islam are significant across various aspects of life and in the increasingly complex context of the contemporary world. These impacts include:

1. **Facilitation of Interfaith Tolerance and Dialogue:** One of the main positive impacts is the promotion of interfaith tolerance and constructive dialogue. An interdisciplinary/multidisciplinary understanding of Islam allows individuals to develop a deeper understanding of other religions and reduces prejudice. This promotes mutual understanding and cross-cultural cooperation, which is crucial in an increasingly connected world.
2. **Contribution to Social Justice:** An interdisciplinary/multidisciplinary understanding of Islam can also enhance the role of Islam in advocating for social justice. By understanding how religious values can be translated into tangible actions in society, individuals can contribute to addressing economic inequalities, social injustices, and other societal issues. This creates opportunities for building a more just and equitable society.
3. **Development of Better Policies:** An interdisciplinary/multidisciplinary understanding of Islam also impacts the development of better policies at the national and international levels. Individuals with a deeper understanding of Islam can contribute to formulating more effective and equitable policies, particularly on issues such as peace, climate change, and human rights.
4. **Role in Creating Social Harmony:** In multicultural and multi-faith societies, an interdisciplinary/multidisciplinary understanding of Islam can help create social harmony.

Individuals who understand Islam within a broader context can play a role in building positive interfaith relationships and mitigating religious conflicts.

5. Empowerment of Communities: A holistic understanding of Islam also provides tools for individuals and communities to better understand their roles in society. This can advance community self-sufficiency and empowerment, particularly in areas such as education, health, and economic development.

In conclusion, an interdisciplinary/multidisciplinary understanding of Islam is not just about knowledge but also about contributing positively to building a more tolerant, just, and harmonious society. This approach enriches individuals with knowledge of Islam and helps them become active agents of change in society. The positive impacts of a deeper understanding of Islam play a crucial role in addressing the increasingly complex global challenges in the contemporary world.

Conclusion

In conclusion, an interdisciplinary/multidisciplinary understanding of Islam embodies a profound essence and broad objectives. This approach extends beyond mere religious knowledge, aiming to comprehend Islam within a wider context that is relevant to contemporary challenges. With goals centered on promoting tolerance, social justice, and interfaith harmony, the interdisciplinary/multidisciplinary understanding of Islam has significant positive impacts.

These impacts include the ability to build bridges across cultures, contribute to positive social change, participate in the formulation of more effective policies, and address complex global challenges. A deeper understanding of Islam empowers individuals to become active agents of change, playing a crucial role in constructing a more tolerant, just, and harmonious society.

In an increasingly connected and complex world, an interdisciplinary/multidisciplinary approach to understanding Islam is a vital instrument for creating a more inclusive and equitable society. This approach allows us to bridge the gap between tradition and contemporary reality, fostering a better world that respects diversity, promotes peace, and upholds justice. Therefore, the interdisciplinary/multidisciplinary understanding of Islam holds extraordinary positive potential in facing the challenges of our time.

Reference

- Ahmad, Humaira. "Mapping Neo-Modern and Postmodern Qur'anic Reformist Discourse in the Intellectual Legacy of Fazlur Rahman and Mohammed Arkoun." *Religions* (2023).
- Alatas, Alwi, Hassan Suleiman, and Sofiah Samsudin. "Nomadic and Sedentary Life in the Time of Prophet Muhammad." *Journal of Al-Tamaddun* (2020).
- Anggadwita, G, L.-P. Dana, V Ramadani, and R Y Ramadan. "Empowering Islamic Boarding Schools by Applying the Humane Entrepreneurship Approach: The Case of Indonesia." *International Journal of Entrepreneurial Behaviour and Research* 27, no. 6 (2021): 1580–1604.
- Anjum, Ovamir. "Islam as a Discursive Tradition: Talal Asad and His Interlocutors." *Comparative Studies of South Asia, Africa and the Middle East* (2007).

- Berger, Peter, and Thomas Luckmann. "The Social Construction of Reality." In *Social Theory Re-Wired*, 92–101. Routledge, 2023.
- Davary, Bahar. "Book Review: The Study Quran: A New Translation and Commentary." *Horizons* 43 (2016): 397–401.
- Emmerich, A. "Masks, Mosques and Lockdowns: Islamic Organisations Navigating the COVID-19 Pandemic in Germany." *Entangled Religions* 12, no. 3 (2021). <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85149784619&doi=10.46586%2Fer.12.2021.8900&partnerID=40&md5=8186316c6dfd51d78bbe355370953714>.
- Esposito, J. L. *Islam: The Straight Path*. Oxford University Press, n.d.
- Firdausiyah, Umi Wasilatul. "Biografi Nabi Muhammad SAW Dalam Sejarah Perspektif Karen Armstrong." *Jurnal Ulunnuha* (2020).
- Gozali, Moh. Alwy Amru. "MORALITAS QUR'ANI PERSPEKTIF FAZLUR RAHMAN." *Proceeding of the 1st Conference on Strengthening Islamic Studies in Digital Era (FICOSIS)* (2021).
- Hallaq, Wael. "Restating Orientalism." Columbia University Press, 2018. <http://dx.doi.org/10.7312/hall18762>.
- Howell, Julia D a Y. "And the Indonesian Sufism Islamic Revival." *The Journal of Asian Studies* (2014).
- Leaman, Oliver. "Introduction." *History of Islamic Philosophy*. Routledge, 2020. <http://dx.doi.org/10.4324/9781003070733-1>.
- Learson, Erica Michelle. "Civic and Religious Education in Manado, Indonesia: Ethical Deliberation About Plural Coexistence." *Sustainability (Switzerland)* (2019).
- Martin, Richard C. "John L. Esposito, Islam: The Straight Path (New York and Oxford: Oxford University Press, 1988). Pp. 238." *International Journal of Middle East Studies* 23, no. 2 (1991): 238–241. <http://dx.doi.org/10.1017/s0020743800056075>.
- Najib, Muhammad Ainun, and Ahmad Khoirul Fata. "Islam Wasatiah Dan Kontestasi Wacana Moderatisme Islam Di Indonesia." *Jurnal THEOLOGIA* (2020).
- Ragozina, S A. "From 'Islam Observed' to 'Discursive Tradition': On the key concepts of western anthropology of Islam." *Etnograficeskoe Obozrenie* 2020, no. 4 (2020): 167–185. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85099911166&doi=10.31857%2FS086954150010840-4&partnerID=40&md5=2bdeed58354ffb65d601a6be1def2bc2>.
- Rezaei, M, and M Mohammadi. "An Historical and Archaeological Approach to the Islamic Site of Anda-jin." *Journal of Archaeological Studies* 12, no. 1 (2020): 139–159. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85150630152&doi=10.22059%2Fjarcs.2020.261673.142595&partnerID=40&md5=ca742076e18c68fd7d7918c819bc7303>.
- Sadeghian, F, A Mehri, Z Ghodsi, V Baigi, M S Bardsiri, M Sharif-Alhoseini, G M O'reilly, A Mokdad, and V Rahimi-Movaghar. "Road Traffic Injuries and Associated Mortality in the Islamic Republic of Iran." *Eastern Mediterranean Health Journal* 29, no. 10 (2023): 796–803. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85176389628&doi=10.26719%2Femhj.23.104&partnerID=40&md5=8759a03df3e06136a7cdb4b27068fb02>.
- Saeed, Abdullah. *Human Rights and Islam: An Introduction to Key Debates between Islamic Law and International Human Rights Law*. Edward Elgar Publishing, 2018.
- Sahin, Abdullah. "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education." *Religions* (2018).

- Salikun, Farida Rukan. "Paradigma Baru Hermeneutika Kontemporer Paul Ricoeur." *Hermeneutik* 9, no. 1 (2015): 161–184.
- Sibawaihi. "Epistemologizing the Islamic Concept of Resurrection in the Hereafter: A Comparative Study between Al-Ghazālī and Fazlur Rahman." *Afkar* (2022).
- Syukron, Buyung. "The Contextualization of Islamic Education: Reformulation the Essence and Urgency in the Islamic Educators in Information Transformation Era." *Jurnal Pendidikan Islam* (2017).
- Zoellner, L A, J A Bentley, N C Feeny, A B Klein, M L Dolezal, D A Angula, and M H Egeh. "Reaching the Unreached: Bridging Islam and Science to Treat the Mental Wounds of War." *Frontiers in Psychiatry* 12 (2021). <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85108176906&doi=10.3389%2Ffpsyt.2021.599293&partnerID=40&md5=90867e518f9ddf e1873d51f88a9bf243>.