The Relevance of Islamic Studies in The Contemporary Era with an Interdisciplinary Approach to Answer The Challenges of The Times

Abdul Aziz Shuutadi[1]
[1] *UIN Sunan Kalijaga Yogyakarta, Indonesia*

Corresponding Author: Abdul Aziz Shutadi, E-mail; azizsutadi@gmail.com

ABSTRACT

In the development of the times is inseparable from the expansion of a science. Contemporary Islamic studies have developed significantly, facing the challenges of modern times with interdisciplinary and multidisciplinary approaches. This research explores the nature of Islam and its position in the context of evolution and its interaction with contemporary issues. Through an in-depth analysis of Islamic sources, it reveals how these teachings are implemented and interpreted in the lives of diverse communities. Using the literature research method, the results show that the study of Islam is not only carried out by Muslims, but also attracts the attention of academics from outside Islam. This study emphasizes the importance of understanding Islam within a historical and social framework, and recognizes the different expressions and characteristics of Islam in various regions. The results of this study contribute to the development of science and a better understanding of Islam in a global context, as well as its relevance in responding to the challenges and needs of modern society

Keywords: *Contemporary, Islam, Interdisciplinary,*

INTRODUCTION

In addition to being part of the dynamics of society in its various layers and dynamics, Islam has been forced to engage with various dynamic issues pf modern life that many not have occurred or been unknown to society before. With different natural backgrounds, traditions, and cultures, the religion of Islam has become a reference and a guide to life for every Muslim around the world. Islam is embraced and practiced by a wide range of people, from rural to metropolitan, from polticians to professionals, from wealthy to socially weak, from socialiststs to individualists.

The opportunity to study Islam can develop along with the dynamics and development of the times. Islam provides ample opportunities for humans to use their minds optimally to study it. Islamic studies are strongly influenced by the preferences of the reviewer, because basically Islamic Studies depend on the knowledge and ability of the reviewer. (Astutik, 2018, p. 5) Islamic Studies, wich is a systematic study of the religion of Islam, has a clear purpose. Broadly speaking, the objectives of Islamic Studies are as follows: 1) to learn in depth about the nature of Islam, its position compared to other religions, and its relationship with evolution. 2) to learn in depth about the eternal and ever-evolving basic sources of Islamic teachings and how these teachings have been implemented throughout history. 3) in-depth study of the original content of Islamic thought and how these teachings are used in modern society.

As a scientific study, the progress of Islamic Studies must on the one hand be able to accommodate the development of science and epistemology that can improve Islamic Studies itself. Due to the fact that any human knowledge is never historically complete, science, including Islamic Studies, necer reaches perfection. Nevertheless, there are ideological normative aspects that cannot be found through a philosophical approach.

Consequently, in order to develop a constructive and acceptable study of Islam among Muslim themselves, a methodological altenative is needed that can bring together the study of Islam by people outside Islam (foreigners). With the emergence of Islamic modernism as a consequence of modernization, the method of interpretation used also changed moderately. These modernist exegetical methodologies themselves haave not yet reached a theory of the way interpretations are made. Instead, they only emphasized matters relating to certain concepts in the Qur'an that were related to desacralization or demythologization. Muhammad Abduh had preceded this movement in Egypt, but Sayyid Ahmad Khan and Sayyid Amir Ali are considered its pioneers in India. The methodology of Islamic Studies received a warm welcome in the late 1970s, precisely after Fazlur Rahman created a systematic methodology of tafsir. This was despite its emergence in the 1960s. (Hery, 2016, p. 5)

By taking various approaches that are combined to find and understand the content of religious texts, in this case the Qur'an, contemporary issues in Islamic Studies can be answered based on scientific narratives. Contemporary Islamic Studies will focus on efforts to advance civilization based on the primary source of Islamic teachings and as a form of proof that the Qur'an and Hadith can adapt to the conditions of the times.

RESEARCH METHODOLOGY

This research method is library research, which collects research data in the form of literature that can be accessed directly or indirectly. The data is in the form of books, scientific articles, or other references that can be used as data, special methods to answer the background of the problem, the data is then analyzed and arranged in the form of descriptive narratives to bring out the meaning it contains authentically. Data collection in this paper uses scientific literature that has similar topics to the discussion.

The criteria set for obtaining data sources are literature related to the topic of Islamic Studies from both the classical and contemporary eras, as well as themes that discuss Islamic Studies issues that are developing in society.

RESULT AND DISCUSSION
The Development of Contemporary Islamic Studies

The emergence of Islamic thought as the forerunner of the birth of Islamic civilization basically existed at the beginning of the growth of Islam, namely since the middle of the 7th century AD, when the Islamic community was led by Khulafa al-Rasyidin. Then it began to develop during the Umayyah Dynasty, and reached its peak during the Abbasiyah Dynasy. The height of Islamic civilization during the Abbasiyah Dynasty was a positive impact of the "freedom of thpught" activites of Muslims at that time wich flourished like mushrooms in the rainy season (Mugiyono, 2013, p. 2).

Through the movement of Islamic thought, the disciplines of religious sciences or Islamic sciences developed, such as the science of the Qur'an, the science of qiraat, thes science of Hadith, kalam/theology, fiqh, tarikh, language and literature. In addition, social and exact sciences also developed, such as philosophy, logic, metaphysics, language, history, mathematics, natural sciences, geography, algebra, arithmethic, methhanics, astronomy, music, medicine and chemistry. The exact sciences gave birth to the technology that was needed to suppot muslim civilization.

In the history of the development of Islamic thought, rational thought initially grew and developed, but then traditional patterns of thought also developed, namely patterns of understanding that relied on the understanding of past scholars to deal with the problems faced in their time (Mugiyono, 2013, p. 8). These patterns of thought become one of the foundations used in Islamic Studies research efforts. The concept of Islamic Studies is the understanding and application of Islam academically, scientifically and objectively. Islamic Studies covers various aspects, ranging from history, theology, law, tafsir, philosophy, gender studies, social and Islamic culture. The concept of Islamic Studies includes the understanding aqidah, sharia, morals and Islamic spirituality, as well as the study of the history of the development of Islam, especially in the context of human history. Islamic Studies also includes comparative religion, studying the differences and similarities between Islam and other religions, as well as studying interfaith and intercultural dialog (Nurul Fadilah, Hamdani, 2023, p. 1).

In terms of Islamic Studies, it can simply be said as an effort to study matters related to Islam. The effort to study Islam in reality is not only carried out by Muslims, but also carried out by people outside the Muslim community. In other words, Islamic Studies is a conscious and systematic effort to know and understand and discuss in depth about the ins and outs or matters related to Islam, both related to teachings, history, and the practices of its real implementation in everyday life, throughout its history (Arif, 2017, p. 3).

The growth of Islamic Studies was initially carried out in mosques, Mahmud Yunus explained that the centers of classical Islamic Studies were in Mecca and Medina

(Hijaz), Basrah, Kufa (Iraq), Damascus, Palestine (Sham) and Fistat (Egypt). The Mecca Madrasah was pioneered by Muadz bin Jabal; the Medina Madrasah was pioneered by Abu Bakr, Umar, Uthman; the Basrah Madrasah was pioneered by Abu Musa Ash'ari and Anas bin Malik; the Kufa Madrasah was pioneered by Ali bin Abi Thalib and 'Abdullah bin Mas'ud; the Damascus (Syria) Madrasah was pioneered by Ubadah and Abu Darda; while the Fistat (Egypt) Madrasah was pioneered by Abdullah bin Amr bin 'Ash (Muchtaram, 1986, pp. 71–75).

In Indonesia, Islamic Studies (higher Islamic Education) is carried out at several State Islamic Univetsities, Islamic Colleges and there are education as part of their studies. Islamic Studies or Dirasah Islamiyah in Indonesia here is more focused or even specialized on the phenomenon of formal Islamic Studies, and of course the dynamics that exist in it, wich occurs in the environment of Islamic Religious Univivisies (PTKI), or previously referred to as Islamic Religious Universities (PTAI). For the purposes of a comprehensive description, as well as the progressive dynamics that exist in each decade, this discussion is made in the form of periodization from the 1970s to the present wich is theoretically then divided into four periods, namely: the period of Islamic Studies in the 1970s, the 1980s, the 1990s and the period of Islamic Studies in the last two decades.

Along with the times, scientific fields hace also developed to answer the existing challenges. Various approaches are present as tools for Islamic Studies. Contemporary issues such as politics, modernization, suistanable development, gender, sustaibale civilization and other are widely discussed in the academic and non-academic realms. These issues are often associated with Islam as one of the scolutions to answer the existing challenges, the presence of Islamic Studies aims to study in depth the principles and basic values of Islamic teachings and how they are realisze in guildinig and directing and controlling the development of human and civilization in this modern era.

Characteristics of Islamic Studies

The different forms of expression and characteristics of Islam beetwn one region and antoher will in turn open a discourse on the relationship between normative and historical matters of religion. Therefore, understanding the problematic relationship between normativity and historicity is very important in order to decipher substance (essence) of the teachings that have been institutionalized.

The assumption of Islamic Studies is that Islam, wich is believed to have a mission as rahmatan lil 'alamin, certainly has universal values and basic principles, wich have the power and ability to guide, direct, control, and control the potential factors of the growth and development of modern cultural and civilization systems. In this regard, it is necessary to clearly understand the difference between research on religion and religious research. Religious research emphasizes more on religious material so that the target is religion as doctrine. This type of research directs its activities to religious doctrines or texts wich are normative in natur. However, this research does not hace to be carried out by adherents of the religion itself, but can be

carried out by other communities who are not adherents of the religion (Susanto, 2017, p. 7).

Abdullah in Nurul Fadilah asserts that there are three academic areas in Islam that can be the focus of Islamic studies: 1) Belief and interpretation of revelation which is seen by academics as a model for social conditions, 2) Development of scientific theories to explore Islamic theory in the form of scriptural texts and practices of their time, 3) Critical analysis in the form of Islamic science philosophy.[9] Rozali explained that Islam has universal characteristics so that it can reach different layers of society and various models and forms. With this, Islam provides many solutions in various fields of life throughout the ages which is a characteristic of the true teachings of Islam (Rozali, 2020, p. 35). From various literature references on the characteristics of Islam, each reference describes the characteristics of Islam in a different way because the scope is very broad and covers various aspects of the life of Muslims.

This has resulted in the emergence of various interpretations of Islam, both positive and negative, based on the motives or goals of the interpreters themselves. These efforts continue to be made, giving rise to an intellectual climate that is becoming increasingly heated. The study of Islamic Studies also developed rapidly in several phases. This led to the emergence of various interpretations of Islam, both positive and negative, based on the motivations of the academics. Efforts continue to be made to create an increasingly heated intellectual atmosphere.

The growing and widespread study of Islam which forms various areas of study has led to the rise of religious research, especially Islam. These studies are based on the character of social conditions. Including the influence of eastern and western scientists who have an impact on the development of Contemporary Islamic Studies, one of which was the initial spark in the 18th century conducted by Western academics in studying Islamic studies who were interested in Arabic art and literature. In contrast to Islamic studies in the East, Islam that emerged in the Middle East then spread not only in one region but also spread to parts of the world making it different from one region to another according to the character of the region.

1. **The Character of Islamic Studies in the East**

    The Middle East has long been a major center of Islamic studies for Muslims. However, in its development, Islamic studies in this region faced several significant obstacles, including: (1) the gap between the classical Islamic science tradition and modern Islamic science that analyzes contemporary social sciences and humanities; (2) the limited academic literature that specifically discusses philosophy and scientific epistemology (ulumuddin), which causes a lack of scientific reference sources in Islamic studies; (3) knowledge in Islam often limits the development of various disciplines in an autonomous and mutually independent manner; and (4) the loss of the capacity of science to guide human minds and souls, especially in the midst of the rapid development of science and technology that has reached the peak of sophistication (Azra, 2008, p. 3).

In the contemporary era, Islamic studies in Indonesia are formed by two different traditions, namely traditions rooted in the Middle East and traditions developed by centers of Islamic studies in the West. Each tradition brings different influences and approaches, which later shape the style of Islamic studies in Islamic Religious Universities (PTKI) in Indonesia. Nata revealed that Islamic studies in the Middle East greatly colored the academic development of PTKI in the early days, especially the UIN/IAIN scope (Nata, 2007, pp. 22–27). The characteristics of the Middle East that emphasize a normative-idealistic approach cannot reach a broad scientific discourse so that not a few academics go to the West to broaden their intellectual horizons and introduce the tradition of Western critical science in their fields of expertise (Amirudin & Maisarah, 2020, pp. 24–25).

2. **The Character of Islamic Studies in the West**

Islamic studies have been conducted by the West for centuries since the 18th century, which began with the Crusades (1096-1270), where they viewed Islam as one of the world's civilizing powers and sources. The urge to study Islam, the Arabic language and other Islamic civilizations emerged in the early days of the growth of orientalism. Other motivations, such as trade, colonialism and politics, came later, not earlier (Hamzah, 2003, p. 21).

There are several fields of Islamic studies studied by orientalists. Mastery of Arabic as the language of Islam is an obligation that must be mastered in addition to other Eastern languages. This is a scientific bridge to investigate and research Eastern and Islamic science (Buchori, 2006, p. 90). The euphoria of many Westerners who study Islam has an impact on social changes in Islamic society, such as the increase in the number of Islamic mujaddids, the preservation of books and relics of Islamic antiquity, and the rapid increase in Islamic Studies in the West. The logical consequence of the many books, manuscripts and artifacts of Eastern culture brought to the West is that the study of Islam in the West is increasingly vibrant. In the first phase, it was in an effort to attack and antagonize Islam, but in the next phase, a new paradigm of Neo-orientalism or postorientalism emerged (Azizi, 2004, p. 103).

Interdisciplinary and Multidisciplinary Approaches in Contemporary Islamic Studies

The development of topics and problems of society in modern times has made the study area of Islamic Studies develop. Various themes have been researched by Islamic scientists to answer the challenges of the times as well as an effort to maintain the teachings of Islam as a religion that is rahmatan lil 'alamin. The variety of studies and research is carried out with a variety of approaches as a tool to analyze and solve various problems.

In understanding Islamic teachings, there are two main concepts that have great significance. First, Islam is understood as the doctrines and teachings contained in

sacred sources such as the Qur'an and Hadith. This concept includes all the principles, beliefs, values and rules taught in Islam. Secondly, Islam is also understood as the application or practice of these teachings as reflected in the course of history. This concept refers to how Islamic teachings are implemented and practiced by Muslims in their daily lives, as well as how the religion has developed and adapted in various historical and social contexts. The application of Islam includes the practice of worship, ethics, morality, social relations, politics, and the development of Muslim culture.

The contemporary presence of Islamic Studies is based on the assertion that Islam needs to be studied in the context of the enigmatic evolution of modern Islam. Islamic tudies is not a discipline, but it is rather an interconnection between several disciplines, in the language of methodology (Aziz, 2022, p. 16). Indonesia is one of the countries that implement an interdisciplinary approach into the Islamic Studies curriculum as a form of curriculum modernization efforts through the development of Islamic Studies study areas and the importance of including new approaches in Islamic Studies, such as introductory religious science, philosophy, theology, sociology, hermeneutics and others.

Historically, interdisciplinary pioneering began in the 1980s. The activity of "crossing" boundaries and cooperation between sciences and research methods began, and then developed well in the following period. This is where convergence can be seen in the tradition of modern sciences, which later gave birth to biotechnology, anthro-psychology, and others. This explains that the movement of convergence has made the disciplines (specialists), along with their methods, which were once particular, begin to find common ground and reunite, where in this case various disciplines and methods are used together in a scientific work (research) without having to be termed with the word eclectivism, but called by the name "combination", mixing, and/or blending (Rahman & Ma'ruf, 2022, p. 243).

In Indonesia, the definition of disciplines and their combinations are listed in Government Regulation No. 154/2014 on the Clumps of Science and Technology and Degrees of Higher Education Graduates, where Article 7 explains that *Monodisciplinary* is a research approach or strategy that focuses on one discipline to solve a particular problem. Meanwhile, *Multidisciplinary* refers to a research approach that involves at least two disciplines working together to solve a problem. *Interdisciplinary* is a research approach that allows for the transfer of knowledge from one discipline to another in order to solve a problem, thus creating a new discipline or new method. Transdisciplinary is a research approach that involves external parties (non-academics), such as professional practitioners, government, politicians and entrepreneurs, so that the research results have a higher possibility of being applied in society (Kementerian Pendidikan dan Kebudayaan, 2014).

Hyun in Rahman and Ma'ruf tried to distinguish the meaning of multidisciplinary, Inter and Transdisciplinary with the explanation that the multidisciplinary approach studies a topic by involving several disciplines simultaneously, not just relying on one discipline. This approach crosses the boundaries

between disciplines, but each specialization remains within the scope of its own discipline. While the Interdisciplinary approach is almost similar to multidisciplinary, interdisciplinary involves a fusion or integration among several disciplines involved. Meanwhile, the Transdisciplinary approach describes the integration of knowledge from various disciplines with non-disciplinary knowledge until many external parties are involved in the process (Rahman & Ma'ruf, 2022, pp. 239–240).

The application of interdisciplinary and multidisciplinary approaches in contemporary Islamic Studies is very important, because understanding religious texts such as the Qur'an requires various relevant scientific perspectives in a structured manner. For example, in understanding the Qur'an and Sunnah, it is not enough to only use a textual approach, but also needs to be complemented with sociological and historical analysis, and can even be added with a hermeneutic approach or other methods that are in accordance with the theme being studied. For example, in understanding the Qur'anic verse Surah an-Nisa on polygamy, although textually the verse indicates the permissibility of polygamy, in-depth analysis is needed. This includes a study of local culture, the psychology of the wife, social norms or local customs. This approach is important to ensure that the practice results in family happiness and harmony, rather than creating new and more complicated problems.

From the above description, there are several notes. First, the development of Islamic studies and its approaches is in line with the development of science itself. Second, the emphasis on certain fields and approaches is intended to be able to understand the teachings of Islam more fully (comprehensive) in accordance with the needs of increasingly complete and complex demands. Third, this development is a natural thing and should happen, otherwise it is a sign that religion is getting less attention.

Contemporary Issues in Islamic Studies

1. Islam and Liberals

In fact, liberalism is a classic problem in the history of Islamic thought. One of the triggers was the Prophet's interview with Mu'adz bin Jabal when he was appointed governor of Yemen. Another is the fiqh of Umar bin Khaththab, which according to many scholars is considered to deviate from the teachings of revelation but contains the principles of justice and profit. The liberalization of Islamic thought confronts modern issues such as democracy, human rights, gender equality, and religious relations. Rachman says that Islamic liberalism consists of two areas: faith and thought. In terms of faith, religious freedom is an individual matter. A return to the belief in the individual's right to independence is the basis of secularism, as it considers religion, especially the aspects of faith and worship, to be the responsibility of the individual. In the field of thought, liberalized thought believes in human reason as a gift from God to find solutions to current problems. They no longer rely on religious texts and text-bound paradigms, but believe in human reason itself (Munawar-Rachman, 2010, p. xli).

In liberal thought, the term "Islam" usually refers to an idea that is considered to be a guide and way of life derived from the teachings of Islam, either from the Qur'an or Hadith, and which then emerges as an objectification of the teachings by its adherents. Kurzman considers liberalism as a vocabulary that encompasses concepts that consistently change the interpretation of scripture to suit rationality and modernity without emphasizing the language aspect (Kurzman, 1998, p. 139). Especially in Indonesia, since the 1980s Islamic thought has seen significant changes. The variety of ideas put forward by previous Islamic thinkers gave rise to a new generation of Indonesian Islamic thinkers with more open nuances.

The period from 1990 to 2002 is an era that presents the dominant factors in the development of liberal Islam, both in terms of external and internal factors. The emergence of Liberal Islam in Indonesia was actually influenced by developments that occurred in other countries, which experienced major changes in terms of the importance of democratization of the state. Democratization movements in several countries have encouraged Muslim intellectuals such as Amina Wadud, Fatiman Mernisi, Farid Esack to carry out massive change movements. Including Hasan Hanafi, Abid al-Jabiri, Muhammad Syahrur to Fazlur Rahman as the basic originator of Islamic neo-modernism who became a reference figure for Indonesian Muslim intellectuals in the 1990s has provided a lot of inspiration for major changes in the body of Muslims in Indonesia.

Islam has clear grounds for its readiness to modernize, as shown by the fact that it has managed to absorb various cultures throughout its history while maintaining its firm beliefs. Other factors include the belief that dialectical philosophy is necessary, that there is a historical aspect to religious social life, that ijtihad must be reopened, that rational argumentation is necessary for faith, that education must be transformed, and that it is important for Islam to pay attention to women's rights (Qodir, 2010, p. 95).

2. **Islam and Pluralism**

Every religion has good, noble and lofty teachings and goals. Every religion teaches its followers to do good, be kind and tolerant to other people and other religions. There is no holy book of any religion that teaches its followers to commit violence or any form of brutal acts that go against the purpose and vision of the religion itself. Every religion teaches its followers to act in a moral-humanist rather than anarchist-brutalist manner.

As quoted by Sumbulah on Abdul Aziz Sachedina in the book Pluralism in the Perspective of Religions, pluralism requires a good order in society. According to Sumbulah, the word "pluralism" is the easiest word to describe a new world order in which different cultures, belief systems, and values must be recognized so that citizens can live peacefully in difference and diversity. In particular, Syamsuddin Arif describes religious pluralism as the view, thought and belief that different and diverse religions have similarities in terms of

ontology and epistemology (Said, 2015, p. 371). Meanwhile, pluralism figure Abdurrahman Wahid (Gus Dur) said that pluralism is a perspective of openness to find the truth, because openness of mind will produce tolerance (Dzakie, 2017, p. 86). Rachmat, on the other hand, argues that religions are different in terms of the rules of sharia and aqidah. Therefore, pluralism does not mean that all religions are the same, so there are differences (Rakhmat, 2006, p. 33).

Indonesia is known for adopting and applying nationalism as a bond, binder and force to unite its people. From a socio-cultural point of view, Indonesian society is described as multicultural and plural. The diversity of cultures, tribes, religions and traditions has great potential to build a strong and developed state and nation. Indonesia has a unique variety of ethnicities, cultures and religions. Doctrinal issues are often misused by people who are not responsible for the disturbances that occur. Religious doctrines that are divine, holy, noble, and sublime should not be used as shields or excuses to commit acts that violate the sacred mission of religion itself. Building, creating and maintaining the values of goodness, benevolence, benefit, peace and love of neighbor is the essence of religion (Ismail, 2019, pp. 19–20).

3. Islam and Radicals

In religion, radicalism is like a double-edged knife. On the one hand, there is a spirit of improvement, also known as ishlah (repair), or tajdid (renewal). Radicalism is not synonymous with extremism or violence. On the contrary, it can be very important if applied in a personal context and through a thorough understanding of religion. Conversely, radicalism is dangerous when it reaches the level of ghuluw, meaning overreach, and ifrath, meaning outrageous, when imposed on people of other faiths. According to social science, radicalism is related to an attitude or belief that desires a change to the current state of affairs by destroying the current state of affairs and replacing it with something completely different (Edi Susanto, 2007, p. 3).

One of the most significant effects of radicalism is the politicization of religion. This is because religion is very sensitive and prone to fanaticism, so it becomes the most powerful driver to carry out various very violent actions, both individually and in groups. As a result, radical Islamic groups are formed. One of the characteristics of radical Islam is as follows: First, they have strong and fanatical ideological beliefs that they strive to replace the existing system and values; Second, they often use violent actions in their actions, not even turning a blind eye to violent actions against other groups that are considered contrary to their beliefs; Third, radical groups have strong group ties in social and religious environments, and they show unique characteristics of self-appearance and rituals. Fourth, radical Islamic groups often move in a guerrilla manner, although many of them move openly. Azra says that the socio-political reason for the emergence of radical Islam is the belief that Muslims do not benefit from the global society, which triggers resistance to the ruling powers. Social

injustices and inequities that disadvantage Muslim communities lead to radicalism that is sustained by religious emotions and feelings (Azra, 1996, p. 18).

4. **Islam and Human Rights**

In Islamic Shariah, which was revealed through revelation, the Qur'an and the society at the time of the prophet Muhammad (PBUH) recorded human rights. Respect, equality and freedom are the basic principles of the Islamic human rights system. Equality in Islam means that all people are equal and have the same position. The only thing that distinguishes one person from another is his or her level of piety. In addition, the Qur'an includes one hundred and fifty verses that speak about creation and creatures, as well as about equality in creation (Hafniati, 2023, p. 269).

The incarnation of ideas and concepts of human rights is influenced by various ideologies based on the culture, religion and politics of each country. Looking at the development of ideologies in the world, there are two forms of theology that must be considered: Liberalism, Capitalism, and Socio-Communism. Islamic ideology is also found as it develops empirically. Therefore, it is not surprising that these various ideologies have an impact on the understanding and principles of human rights in the countries that adhere to them (Qamar, 2013, p. 79).

One of the human rights issues that has become the world's concern is the Zionist conflict with Palestine. The atrocities committed by the Zionists against the Palestinian people are acts of gross human rights violations. Israel's occupation of Palestinian territory is the main source of human rights violations in the conflict between Israel and Palestine. Israel has occupied the West Bank-East Jerusalem and the Gaza Strip-since the Six-Day War in 1967. Despite the fact that Israel left its military forces in Gaza in 2005, a strict blockade is still in place in the territory, which restricts the movement of people and goods (Ilmih & Anam, 2024, p. 52).

The controversy between Palestine and Israel that has been going on for decades has a complex basis that includes historical, political and social aspects. Many human rights violations have occurred during this conflict. These include excessive use of force, detention without due process, restrictions on freedom of movement, and discrimination. Human rights violations cause trauma, death, displacement, and prolonged suffering. Victims are most often children, women, and other vulnerable groups. This situation worsens the humanitarian situation and hampers social and economic growth in the area.

5. **Islam and Gender**

In the 1980s, gender discourse began to develop in Indonesia. Over the past five years, gender issues have developed more rapidly and productively than other issues, including the equally important issue of pluralism. Gender is

not only interesting to talk about, but also an actual problem. Not only from a philosophical or discourse perspective, gender issues have prompted a unique awareness. It also has very important practical consequences.

Almost all arguments about gender studies stem from the idea that gender differences, even gender inequality between men and women, are shaped, socialized, reinforced, and socially and culturally constructed through a long historical process, including through religious traditions. In addition to other characteristics of tradition and custom, the process of gender formation generally takes place unconsciously, resulting in a negative impact on the final outcome (Muqoyyidin, 2013, p. 493).

The issue of gender is becoming increasingly discussed as the discipline develops and expands. Moreover, religious arguments are considered to be the existence of inequality between men and women. In the Qur'an there are various verses that talk about the relationship between men and women, especially regarding equality. In the Qur'an, the gender perspective regulates the harmony between men and women and their relationship in society. In addition, the Qur'an regulates the pattern of relationships between God, microcosm (humans), and macrocosm (nature) (Suhra, 2013, p. 378).

CONCLUSION

The development of contemporary Islamic studies shows increasingly complex dynamics and develops in line with the challenges of the times. Islamic studies, which started from the classical tradition in the Middle East, have expanded with interdisciplinary and multidisciplinary approaches that combine various fields of science to understand Islamic teachings more comprehensively. Over time, this approach has become important to address contemporary issues such as liberalism, pluralism, radicalism, human rights and gender. In the Indonesian context, this study is influenced by two major traditions, namely from the Middle East and the West, each of which brings a different approach to studying Islam. Thus, contemporary Islamic studies plays an important role in exploring and applying Islamic values in the face of social and cultural changes in the modern world.

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