

INTERDISCIPLINARY APPROACH IN THE DEVELOPMENT OF MODERN ISLAMIC STUDIES

Masyhuri Rifai¹, Ira Trisnawati², Ardhina Nur Aflaha³

Institut Agama Islam Negeri Kendari

masyhuri_rifai@iainkendari.ac.id¹, iratrismawati@iainkendari.ac.id²,

ardhinaaflaha@iainkendari.ac.id³

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Abstract

The study of modern Islam faces social, cultural, political, and scientific complexities that cannot be addressed solely through a normative-theological approach. This study aims to explore the urgency, implementation, and challenges of an interdisciplinary approach in the development of modern Islamic studies. The method used is a literature review of academic works on the integration of Islamic sciences with social sciences, humanities, and science. The results show that an interdisciplinary approach broadens the comprehensive understanding of Islam, both in the study of *tafsir*, *hadith*, and *fiqh*, as well as in the curriculum practices at PTKIN and Islamic-based schools. The challenges that arise include resistance from conservative circles, limited academic resources, and methodological conflicts between disciplines. The novelty of this research lies in the synthesis of Nissani's interdisciplinary theory, Amin Abdullah's integration-interconnection paradigm, and Miller's concept of epistemic collaboration, which emphasises that interdisciplinarity is not merely a methodological choice but a strategic paradigm in building more dynamic, inclusive, and solution-oriented Islamic studies.

Keywords: Islamic studies, interdisciplinary, methodological challenges.

Abstrak

Studi Islam modern menghadapi kompleksitas sosial, budaya, politik, dan ilmu pengetahuan kontemporer yang tidak dapat dijawab hanya dengan pendekatan normatif-teologis. Penelitian ini bertujuan mengeksplorasi urgensi, implementasi, dan tantangan pendekatan interdisipliner dalam pengembangan studi Islam modern. Metode yang digunakan adalah studi literatur dengan menelaah karya-karya akademik mengenai integrasi ilmu keislaman dengan ilmu sosial, humaniora, dan sains. Hasil penelitian menunjukkan bahwa pendekatan interdisipliner memperluas pemahaman Islam secara komprehensif, baik dalam kajian tafsir, hadis, dan fiqh, maupun dalam praktik kurikulum di PTKIN dan sekolah berbasis Islam. Tantangan yang muncul meliputi resistensi dari kalangan konservatif, keterbatasan sumber daya akademik, serta konflik metodologis antar disiplin. Kebaruan penelitian ini terletak pada sintesis teori interdisipliner Nissani, paradigma integrasi-interkoneksi Amin Abdullah, dan konsep kolaborasi epistemik Miller yang menegaskan interdisipliner bukan sekadar pilihan metodologis, melainkan paradigma strategis dalam membangun studi Islam yang lebih dinamis, inklusif, dan solutif.

Kata Kunci: Studi Islam, Interdisipliner, Tantangan Metodologis.

A. Introduction

Studies on Islam have always attracted attention, not only among Muslims but also among non-Muslims. This interest has grown from classical to modern times, with an orientation that was initially more normative-theological through the study of *tafsir*, *hadith*, *fiqh*, and *aqidah*. This approach has played an important role in maintaining the purity of Islamic teachings while forming a solid epistemology. However, as time progressed, social, political, cultural, and scientific dynamics became

increasingly complex, demanding a new paradigm in the development of Islamic studies.

In the early days, Islamic studies were more normative and textual in nature, emphasising traditional Islamic sciences such as *tafsir*, *hadith*, *fiqh*, and *aqidah*.¹ Approaches in Islamic Studies are crucial in maintaining the purity of Islam and forming a solid epistemology. However, with the changing times and increasingly complex global political, cultural, social, and scientific dynamics, a more flexible, contextual, and integrative approach is required.²

An incomplete and comprehensive understanding of Islamic teachings will lead to confusion, resulting in the practice of Islam being viewed from only one perspective. This is because religious life and complex societies cannot be addressed solely through one discipline, but must be integrated with other disciplines.³

Social changes occurring in Muslim societies, globalisation, technological developments, and the emergence of various contemporary challenges such as radicalism, identity crises, and ethical problems in science, demand methodological renewal in Islamic studies. A normative approach alone is insufficient to address the actual issues faced by Muslims today. Therefore, there is a need for an interdisciplinary approach in the development of Islamic studies.

In the context of the development of modern Islamic studies, the paradigm of integration-interconnection proposed by M. Amin Abdullah

¹Hendri Hermawan Adinugraha and Ahmad Hasan Asy'ari Ulama'i, "Memahami Studi Islam Dengan Pendekatan Tekstual Dan Kontekstual Understanding of Islamic Studies through Textual and Contextual Approaches" (Farabi, 2020).

²I Wayan Indra Praekanata et al., *Menelusuri Arah Pendidikan: Dinamika Dan Inovasi Kurikulum Di Indonesia* (PT. Sonpedia Publishing Indonesia, 2024).

³Fadli Rahman and Hidayat Ma'ruf, "Penguatan Dan Pengembangan Pendidikan Islam Melalui Pendekatan Multidisipliner, Interdisipliner, Dan Transdisipliner," *Eduagama: Jurnal Kependidikan Dan Sosial Keagamaan* 8, no. 2 (2022): 233–57.

provides an important theoretical framework for understanding the urgency of an interdisciplinary approach. According to Abdullah, Islamic studies can no longer stand alone with an exclusive normative-theological approach, but must open itself to dialogue with the social sciences, humanities, and sciences in order to be able to respond to the contemporary problems of the ummah.⁴ This view is in line with Nissani (1997), who asserts that interdisciplinarity exists to overcome reductionism, which is the tendency to simplify complex realities into narrow, singular explanations. Thus, scientific integration and interconnection are not only methodological discourse but also an epistemological paradigm that reinforces the position of Islamic studies as a dynamic, relevant, and solution-oriented discipline in facing modern global challenges.⁵

Several previous studies have discussed the relevance of an interdisciplinary approach in Islamic studies. Bustamam-Ahmad and Jory (2011) highlighted the transformation of Islamic studies in Southeast Asia, which has begun to open up to social science methods.⁶ Chanifudin (2016) emphasised the importance of interdisciplinary-based Islamic education management amid global complexity.⁷ Wahyudi and Kurniasih (2022) assert that an interdisciplinary approach can strengthen religious moderation and prevent exclusivism in religious understanding.⁸ Muhammad Yusuf (2024) shows that the development of an

⁴M Amin Abdullah, "Agama, Ilmu Dan Budaya: Paradigma Integrasi-Interkoneksi Keilmuan," *Jakarta: Akademi Ilmu Pengetahuan Indonesia*, 2013, 1–43.

⁵Moti Nissani, "Ten Cheers for Interdisciplinarity: The Case for Interdisciplinary Knowledge and Research," *The Social Science Journal* 34, no. 2 (1997): 201–16.

⁶Kamaruzzaman Bustamam-Ahmad and Patrick Jory, "Islamic Studies and Islamic Education in Contemporary Southeast Asia," 2011.

⁷Chanifudin Chanifudin, "Pendekatan Interdisipliner: Tata Kelola Pendidikan Islam Di Tengah Kompleksitas," *Edukasi Islami: Jurnal Pendidikan Islam* 5, no. 09 (2016): 18.

⁸Dedi Wahyudi and Novita Kurniasih, "Studi Islam Interdisipliner Dalam Pendidikan Islam Berbasis Moderasi Beragama," *MODERATIO: Jurnal Moderasi Beragama* 2, no. 1 (2022): 22–36.

interdisciplinary-based PAI curriculum in Madrasah Aliyah is capable of providing more contextual learning in the international sphere.⁹

Although previous studies have discussed the urgency and some forms of implementation of an interdisciplinary approach in Islamic studies, these studies are generally still descriptive and fragmented. Bustamam-Ahmad and Jory (2011) and Chanifudin (2016), for example, emphasise the importance of interdisciplinarity without elaborating on the relationship between urgency, implementation, and epistemological challenges. The research by Wahyudi and Kurniasih (2022) and Muhammad Yusuf (2024) has touched on aspects of curriculum implementation, but has not yet reached a critical analysis that links it to a solid epistemological framework. Meanwhile, Amin Abdullah's integration-interconnection paradigm, which is highly relevant to this discourse, has not been widely used explicitly to examine interdisciplinary practices in PTKIN or other Islamic educational institutions.

Based on these gaps, this study presents a novelty by offering a more comprehensive synthesis. This article not only outlines the urgency but also analyzes the actual implementation and methodological challenges faced by the interdisciplinary approach in modern Islamic studies. Furthermore, this study places Amin Abdullah's integration-interconnection paradigm as the main theoretical foundation, combined with the interdisciplinary theories of Nissani (1997) and Miller (2008), resulting in a more critical and focused analysis. Another contribution offered is the contextualisation of the interdisciplinary approach in the practice of Islamic education in Indonesia, particularly at PTKIN, which can serve as a real laboratory for the development of a more inclusive, dynamic, and solution-oriented Islamic scientific paradigm. Thus, this paper is

⁹Muhammad Yusuf, "Model PAI Multidisipliner Di Madrasah," *Jurnal Paris Langkis* 4, no. 2 (2024): 225–37.

expected to enrich the literature on contemporary Islamic studies while providing a new conceptual framework for the development of Islamic science in the global era.

B. Research Method

This study employs a qualitative approach with a literature review (library research). Its main focus is to examine concepts, theories, and research findings related to the application of an interdisciplinary approach in modern Islamic studies.

The data sources consist of primary and secondary literature, including books, journal articles, and academic documents relevant to the theme of scientific integration. The criteria for selecting literature were based on (1) relevance to interdisciplinary issues in Islamic studies, (2) recent publication within the last ten years, and (3) classic works that have made a fundamental contribution to the development of Islamic epistemology.

The analysis technique used was content analysis. The stages include: (1) identification of the main ideas in each piece of literature, (2) categorisation based on main themes such as urgency, implementation, and interdisciplinary challenges, (3) comparison between sources to see similarities and differences, and (4) conceptual synthesis to formulate an interdisciplinary position in the development of modern Islamic studies.

Using this method, the study is expected to produce a more comprehensive mapping and a more critical analysis of the role of the interdisciplinary approach, both theoretically and implementatively, in strengthening the relevance of Islamic studies in the contemporary era.

C. Results and Discussion

1. The Urgency of an Interdisciplinary Approach

The literature reviewed shows that Islamic studies from classical to modern times have always been in dialectic between text and reality. In the early period, the normative-theological approach did indeed play a dominant role. Bustamam-Ahmad and Jory (2011) assert that this model succeeded in maintaining the authenticity of the teachings while building a solid epistemological foundation for Islam. However, a number of recent studies reveal that modern social, political, cultural, and technological dynamics have given rise to new problems such as radicalism, identity crises, scientific ethics issues, and environmental issues that cannot be resolved with a normative-theological approach alone.

In this context, an interdisciplinary approach is seen as an urgent necessity. Nissani (1997) refers to interdisciplinarity as a way out of reductionism, which is the tendency to simplify complex issues into a single, rigid interpretation. Meanwhile, Amin Abdullah, with his paradigm of integration-interconnection, emphasizes the importance of opening a space for dialogue between Islamic sciences and the social sciences, humanities, and sciences so that Islamic studies can respond to contemporary challenges. These findings confirm that the urgency of interdisciplinarity stems not only from theoretical demands but also from the practical needs of Muslims to present religious teachings that are more contextual, relevant, and solution-oriented in modern life.

It is in this context that an interdisciplinary approach becomes urgent. Islam does not exist in a vacuum but coexists with social and cultural realities. The phenomena of globalization, the unlimited flow of information, the environmental crisis, ethical issues in science, and religious radicalism are all real problems that require the involvement of other disciplines in the process of understanding Islam. In other words, Islamic studies require a “bridge of dialogue” with sociology, anthropology,

psychology, politics, and even environmental science and technology in order to provide relevant answers.

The urgency of interdisciplinarity is also related to how we understand texts. If viewed from only one perspective, Islamic teachings can easily fall into reductionism, which is the simplification of complex issues into mere halal-haram laws or rigid single interpretations.¹⁰ Nissani (1997) refers to interdisciplinarity as a way out of reductionism, because it brings together a diversity of perspectives to produce a more comprehensive understanding. For example, the study of Islamic ethics should not stop at normative text quotations, but also needs to understand the psychological dimensions of human beings, social dynamics, and cultural demands. In this way, Islamic teachings are presented not only as dogma but as values that are alive in everyday life.

More than that, the urgency of interdisciplinarity is to maintain the relevance of Islamic studies in modern society. Religion should not be isolated in an academic space that is only busy with textual debates. It must touch on reality: how Islam addresses issues of the environment, social justice, gender equality, or digital transformation. Amin Abdullah, with his idea of integration-interconnection, emphasizes that Islamic studies need to engage in dialogue with other disciplines so as not to be trapped in the dichotomy of “religious studies” versus “general studies.” In this framework, interdisciplinarity is not merely a research methodology, but a paradigm of thinking that opens up space for encounters between text and context, between tradition and modernity.

The interdisciplinary approach also has a humanistic dimension. It allows one to understand Islam not only from a normative perspective but also from the perspective of real-life experiences. When Islamic teachings

¹⁰Agus Kenedi, “Urgensi Studi Islam Interdisipliner Di Era Millennial,” *Jurnal Mubtadiin* 7, no. 01 (2021): 144–57.

are combined with social and humanistic perspectives, their values become easier to digest and internalize. For example, teachings about protecting the environment do not stop at verses in the Qur'an about the prohibition of destroying the earth, but are also supported by ecological and environmental studies that provide a real picture of the impact of environmental damage. Thus, Islamic teachings feel close, down to earth, and become concrete solutions.

From this, it is clear that the urgency of interdisciplinarity is not only theoretical but also practical. It broadens the horizons of Islamic understanding, enriches spirituality, and ensures that religion remains a transformative force in the global era. Without interdisciplinarity, Islamic studies risk losing their relevance. Conversely, with interdisciplinarity, Islam can emerge as a dynamic, contextual religion that continues to contribute to human civilization.

2. Implementation of an Interdisciplinary Approach

If the urgency of interdisciplinarity explains why this approach is needed, then implementation speaks to how this idea is realized in the praxis of education and the development of Islamic studies. It is at this point that it becomes clear that interdisciplinarity is not merely a methodological jargon, but has become a real academic and social movement.

At the level of scientific study, we can see how tafsir, hadith, and *fiqh* are beginning to be studied not only through a textual approach, but also by borrowing the lens of social sciences and humanities. Tafsir Al-Qur'an, for example, is no longer limited to analyzing the linguistic meaning of verses, but is also understood through sociological analysis to make it relevant to social issues. Hadith is also not only examined in terms of sanad and matan, but also analyzed historically and anthropologically to understand cross-cultural religious practices. In this way, Islam is understood not as a frozen text, but as a living teaching in the social sphere.

This is in line with Nissani's (1997) view that interdisciplinarity is the answer to avoiding reductionism, which simplifies complex realities into a single, rigid explanation.¹¹

A more systematic implementation can be found at State Islamic Higher Education Institutions (PTKIN). Amin Abdullah's idea of integration and interconnection has inspired the creation of interdisciplinary curricula in various study programs. The Islamic Community Development Study Program (PMI), for example, combines the study of the Qur'an, hadith, and social *fiqh* with sociology, anthropology, and social entrepreneurship. Students not only read books, but also go down to the villages, collaborate with local governments and NGOs, and assist communities in socio-economic empowerment. This implementation proves that religious knowledge can be a transformative energy when combined with the social sciences.

Another example is Religious Studies, where students are encouraged to understand Islam and other religions from a comparative perspective. This study not only relies on interpretation and *fiqh* muamalah, but also involves religious anthropology, philosophy, and cross-cultural psychology. They do not study religion in isolation, but in a dialogue with figures of different faiths, FKUB forums, and religious communities. Here we see the real manifestation of a transdisciplinary paradigm, where religious studies do not stand alone but are part of a broader epistemological dialogue.

The Sharia Economic Law Study Program also shows how scientific integration is realized in concrete terms. Students not only learn muamalah *fiqh* and *ushul fiqh*, but also engage in dialogue with positive law, contemporary economics, and public policy. Internships at Islamic banks,

¹¹Nissani, "Ten Cheers for Interdisciplinarity: The Case for Interdisciplinary Knowledge and Research."

halal industries, and Sharia-based fintech companies prove that Islamic studies can be directly connected to global realities. Thus, Islam appears not only as a theoretical norm but also as a practical framework in modern economic life.

Interdisciplinary implementation is also evident in school education. Integrative, thematic, and project-based Based Learning (PBL) models are creative ways to bring Islamic values to life. A teacher teaching the theme of "Environmental Ethics," for example, not only quotes verses about the prohibition of destroying the earth but also connects them with biology, ecology, and the concrete action of planting trees at school. Through this model, students learn that Islamic teachings are not just memorization, but concrete guidelines that they can apply in protecting nature. Another example is the theme "Technology in Islamic Life," which is combined with science, social studies, and religious lessons, so that students understand the role of technology not only from the aspect of benefits, but also from the perspective of Islamic ethics and morals.¹²

Interestingly, interdisciplinary education also instills character values. Values such as tolerance, justice, social awareness, and responsibility can grow stronger when religion is combined with art, culture, and social sciences. Students are not only shaped to be cognitively intelligent, but also to have empathy, integrity, and the ability to live harmoniously in a pluralistic society. This is the true form of Islamic education that is dialogical, not dogmatic.

Miller's (2008) view reinforces this: interdisciplinarity cannot stand alone; it only succeeds if there is epistemic collaboration.¹³ This means that

¹²Lina Nur Anisa, "Pengembangan Kurikulum Pai Interdisipliner Di Madrasah Aliyah," *Edumanajerial: Journal of Educational Management* 2, no. 2 (2024): 60–77.

¹³Thaddeus R Miller et al., "Epistemological Pluralism: Reorganizing Interdisciplinary Research," *Ecology and Society* 13, no. 2 (2008).

experts from various disciplines need to work together, discuss methodological differences, and build a shared learning space. What PTKIN and Islamic schools are doing through their integrative curriculum is a small manifestation of this epistemic collaboration.

Thus, the implementation of interdisciplinarity in Islamic studies is not only a methodological innovation but also a paradigm shift in education. It makes Islam more down-to-earth, relevant, and closer to the real problems of life. Interdisciplinarity emphasizes that Islamic studies are not only about texts, but also about context; not only about doctrine, but also about social transformation. With this approach, Islam appears as a source of inspiration and solutions for humanity in the midst of a constantly changing world.

3. Challenges of an Interdisciplinary Approach

Although an interdisciplinary approach offers great hope for the development of modern Islamic studies, its implementation in reality still faces various significant challenges. These challenges show that paradigm shifts do not always run smoothly, as they touch on the realms of epistemology, institutions, and academic culture.

First, there is epistemological resistance from conservative circles, which certainly include many academics and religious practitioners who remain suspicious of interdisciplinarity.¹⁴ For them, combining Islamic studies with social sciences and humanities is considered risky because it could dilute the “purity” of Islamic teachings. As a result, some groups reject epistemological dialogue with other disciplines and prefer to maintain a classical normative approach. This resistance often takes the form of criticism that interdisciplinarity is a project of “secularization” or “liberalization” of religious knowledge. In fact, as Amin Abdullah asserts,

¹⁴Zainal Abidin Bagir, *Integrasi Ilmu Dan Agama: Interpretasi Dan Aksi* (Mizan Pustaka, 2005).

interdisciplinarity actually strengthens Islam by making it more grounded and capable of responding to contemporary realities.

Second, limitations in human resources and literature. Interdisciplinarity requires cross-disciplinary expertise, but in reality, many lecturers and researchers at PTKIN and Islamic schools are still limited to one specific field. For example, an expert in interpretation may be unfamiliar with field sociology methods, or conversely, social researchers may be unfamiliar with *fiqh* methodology.¹⁵ This limitation is exacerbated by the lack of up-to-date literature in Indonesian that examines the integration of knowledge, so access to interdisciplinary knowledge sources is still limited. As a result, interdisciplinarity often stops at curriculum jargon, but has not been fully implemented in research and learning.

Third, methodological conflicts between disciplines, where each field of study brings different basic assumptions, epistemological frameworks, and methodologies.¹⁶ For example, *fiqh* is based on normative-textual principles, while sociology emphasizes an empirical approach. This difference often causes tension when the two disciplines must collaborate. Without critical dialogue, interdisciplinary collaboration can end in mutual negation. Miller (2008) emphasizes that interdisciplinarity requires epistemic collaboration, namely the willingness of each discipline to engage in dialogue, accept differences, and seek common ground. However, in practice, building this epistemic collaboration is not easy.

Fourth, institutional constraints also pose a serious obstacle. Many Islamic educational institutions still maintain the old dichotomy: religious

¹⁵Binti Khoiriyah, "Model Integrasi Keilmuan Pesantren Pada Pendidikan Tinggi Keagamaan Islam Di Indonesia" (Institut PTIQ Jakarta, 2021).

¹⁶Syarif Hidayatullah, "Agama Dan Sains: Sebuah Kajian Tentang Relasi Dan Metodologi," *Jurnal Filsafat* 29, no. 1 (2019): 102–33.

studies on one side, general studies on the other.¹⁷ This dichotomy is evident in the structure of faculties, curriculum design, and even academic assessment methods. As a result, interdisciplinarity often remains merely a “slogan” in campus brochures, but has not yet been internalized in academic culture. Without serious institutional support—ranging from cross-disciplinary lecturer recruitment policies, provision of literature, to funding for integrative research—an interdisciplinary approach will be difficult to develop.

These challenges show that interdisciplinarity is not just a matter of combining disciplines, but a paradigm shift that touches on the roots of how we think, how we teach, and even how we organize. If epistemological resistance is not overcome, human resource limitations are not addressed, methodological conflicts are not managed, and institutional factors are not reformed, interdisciplinarity will remain a normative discourse. However, if these challenges are addressed through dialogue, training, strengthening literature, and institutional commitment, interdisciplinarity will become a powerful force that reinforces the relevance of Islam in the global era.

Thus, these challenges are not merely obstacles, but also opportunities. They encourage us to strengthen the synergy between Islamic epistemology and contemporary sciences, broaden the horizons of Islamic education, and build a more solid scientific foundation for the future.

The findings of this study confirm the existence of three interrelated dimensions in an interdisciplinary approach to Islamic studies: urgency, implementation, and challenges. These three dimensions not only demonstrate theoretical significance but also practical consequences in shaping the direction of Islamic scholarship in the future. This is where the

¹⁷S Sarwadi, “Dinamika Kelembagaan Pendidikan Islam Di Indonesia,” *At Turots: Jurnal Pendidikan Islam*, 2019, 112–43.

novelty of this research lies, namely in presenting a synthesis that comprehensively connects urgency, implementation, and challenges with the theoretical foundations of Nissani, Amin Abdullah, and Miller.

First, in terms of urgency, this study emphasizes that Islamic studies can no longer rely solely on a normative-theological approach. Contemporary realities such as radicalism, environmental crises, technological disruption, and identity issues demand a broader analytical framework. This is in line with Nissani's (1997) criticism of reductionism,¹⁸ Namely, the tendency to simplify complex realities through a single approach. With an interdisciplinary perspective, Islamic teachings are interpreted in dialogue with sociology, anthropology, psychology, and natural sciences, so that they remain relevant and contextual.

Second, in terms of implementation, the findings show that interdisciplinary models have begun to be adopted in universities and schools. PTKIN, inspired by Amin Abdullah's integration-interconnection paradigm, has developed a curriculum that combines Islamic studies with social sciences and natural sciences. This shifts the orientation of Islamic education from a purely textual one to one focused on social transformation. At the school level, project-based learning emphasizes that Islam can be taught not only as a doctrine, but also as a way of life related to environmental ethics, technology, and social responsibility. The novelty of this research is evident in its emphasis that implementation does not stop at the written curriculum, but is also reflected in actual educational practices, both in universities and schools.

Third, the challenges show that interdisciplinarity is not merely a short-term methodological adjustment, but a long-term paradigm shift. Resistance from conservative groups reflects epistemological anxiety

¹⁸Nissani, "Ten Cheers for Interdisciplinarity: The Case for Interdisciplinary Knowledge and Research."

regarding the authority of religious knowledge. Limited academic resources and interdisciplinary competencies are also serious obstacles. In addition, methodological conflicts between normative-legal traditions and empirical approaches in the social sciences often cause tension. This is where the relevance of Miller's (2008) idea of epistemic collaboration becomes important: interdisciplinary success can only be achieved if each discipline is willing to engage in dialogue, acknowledge differences, and seek common ground.

Overall, the novelty of this research lies in the synthesis between Nissani's interdisciplinary theory, Amin Abdullah's integration-interconnection paradigm, and Miller's idea of epistemic collaboration. By bringing these three frameworks together, this article not only explains why interdisciplinarity is important but also how it can be implemented practically and what challenges must be faced. Thus, interdisciplinarity is positioned not merely as a methodological discourse but as a strategic necessity that can strengthen the relevance of Islamic studies to be more dynamic, inclusive, and transformative in responding to contemporary global challenges.

D. Conclusion

This study confirms that an interdisciplinary approach is a strategic necessity in the development of modern Islamic studies. Its urgency lies in the ability of interdisciplinarity to prevent Islamic studies from reductionism and ensure its relevance in facing contemporary challenges such as radicalism, environmental crisis, technological disruption, and identity issues. Its implementation has been seen in the PTKIN curriculum and learning practices in schools, which show that interdisciplinarity is not just discourse, but is already present in the form of pedagogy and institutional transformation. However, challenges remain in the form of

epistemological resistance, limited academic resources, and cross-disciplinary methodological conflicts that require solutions in the form of epistemic collaboration.

The novelty of this research lies in the synthesis of three main frameworks: Nissani's critique of reductionism, Amin Abdullah's paradigm of integration-interconnection, and Miller's concept of epistemic collaboration. By bringing these three together, this article provides a new, more comprehensive conceptual framework for viewing the urgency, implementation, and challenges of interdisciplinarity. This synthesis reinforces the position that interdisciplinarity is not merely a methodological choice, but an epistemological paradigm that changes the way of thinking, teaching, and institutionalizing in Islamic studies.

Thus, this research makes an important contribution to the development of contemporary Islamic studies literature, while also opening up space for further research. Empirical studies at PTKIN and other Islamic educational institutions are needed to evaluate the effectiveness of interdisciplinary curricula in shaping a more inclusive, dialogical, and transformative generation.

Practical suggestions that can be proposed from this study include: (1) for PTKIN, it is necessary to strengthen the design of interdisciplinary curricula by involving real collaboration between study programs and providing adequate resources; (2) for educators in schools, project-based learning that integrates Islamic values with social sciences, humanities, and science needs to be continuously developed so that students are able to see the relevance of religion in everyday life; and (3) for researchers, it is necessary to conduct more in-depth cross-disciplinary empirical studies to assess the interdisciplinary impact on the formation of moderation, openness, and social awareness among students and the wider community.

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