

Interdisciplinary and Multidisciplinary Studies in Islamic Studies Context

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ABSTRACT

The aim of this study is to describe the use of interdisciplinary and multidisciplinary approaches in Islamic studies context. The emergence of new knowledge and disciplines has encouraged researchers and Muslim scholars to study Islamic knowledge from inter and multidisciplinary approach. Monodiscipline is considered no longer appropriate to study Islam because it limit our understanding of the benefit and advantages of Islamic knowledge with current knowledge and technological development. This paper offers to use interdisciplinary and multidisciplinary perspective in study Islam to contribute tangible advantages to Muslim communities development. This paper was written based on secondary data. Future research need to use empirical data to provide better insight on Islamic studies from interdisciplinary and multidisciplinary approaches.

1. Introduction

The rapid development of information and communication technology will lead the world community at the beginning of the 21st century into a complex life order, full of changes and colored by openness. The next decade is a time of transition towards a technologically advanced information society with dynamics characterized by the intensive use of science, technology, science, and humanities, global linkages, integrated infrastructure, and demands for creative and innovative human resources (Gladden, 2019). The 21st century is also an era of participation, where individuals and communities contribute their own uniqueness and excellence to achieve a common goal, namely improving the welfare of mankind.

The differences in the emerging fields of science require a different approach in analyzing them. Approaches in a science can be seen through two types, namely mono-disciplinary and interdisciplinary. A mono-disciplinary approach is an approach with a single scientific point of view (Verhey et al., 1993). The main characteristic or key word of the mono-disciplinary approach is mono (one science) or that one. On the other hand, a multidisciplinary approach is commonly called an interdisciplinary/multidisciplinary approach (Mitra & Vadivelu, 2013). Solving problems in the study of religion is currently no longer possible to use a mono-disciplinary approach because the problems of religion today are not only related to the science of religion, but religious issues also relate to other fields of science such as technology, economics, social, politics, and others.

For this reason, a new method is needed in the study of religious science at this time. One of the new methods in the study of religious science today is the birth of an interdisciplinary or multidisciplinary approach because the problem involves many sciences (Abdullah, 2017). An approach to problem solving that uses two or more sciences in general or in a broad sense is also called an interdisciplinary approach or a multidisciplinary approach which is often also written with an interdisciplinary/multidisciplinary approach.

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When detailed based on its characteristics, interdisciplinary approaches can be divided into four types of approaches, namely: interdisciplinary approaches, multidisciplinary approaches, trans-disciplinary approaches, and cross-disciplinary approaches (Abdullah, 2017; Khapova & Arthur, 2011). In the context of Islamic studies, the interdisciplinary approach can improve our understanding of various Islamic issues being studied because it combines with the perspectives of other sciences. In addition, the use of an interdisciplinary approach in the study of Islamic sciences can also broaden the understanding of Islamic sciences. Furthermore, the interdisciplinary approach in Islamic studies can also link the interrelationships of other sciences, such as science, economics, and social science, with the religion of Islam.

For this reason, this paper will discuss interdisciplinary and multidisciplinary approaches in the study of Islamic science. The aim is to increase our understanding of the importance of applying an interdisciplinary approach in various Islamic studies. Thus, this paper can contribute to the academic world as well as the practical world both in teaching, research, and service activities within Islamic educational institutions.

2. Basic concept of inter disciplinary and multy disciplinery

Interdisciplinary is an intensive interaction between one or more disciplines, either directly related or not, through research programs, with the aim of integrating concepts, methods, and analysis (Aboelela et al., 2007; Davies & Devlin, 2010). Multidisciplinary is the merging of several disciplines to work together to solve a particular problem (Fong, 2003; Lasker & Weiss, 2003). Trans disciplinary is an effort to develop a new theory or axiom by building links and connections between various disciplines (Max-Neef, 2005).

An interdisciplinary approach is also understood as an approach in solving a problem by using a review of various perspectives of relevant cognate sciences in an integrated manner (Evans & Marvin, 2006). What is meant by cognate sciences are sciences that are in a certain scientific clump, namely the Natural Sciences, Social Sciences, or Cultural Sciences as an alternative. Relevant science means the sciences that are suitable for use in solving a problem. As for the term integrated, what is meant is that the sciences used in solving a problem through this approach are intertwined with each other implicitly, which is a unanimity or unity of discussion or description included in each sub-description if the discussion or description consists of sub-sections.-sub description. The main characteristic or key word of this disciplinary approach is inter (integrated between sciences within the same scientific clump) or its integration.

Interdisciplinary is also defined as intensive interaction between one or more disciplines, both directly and indirectly related, through research programs, with the aim of integrating concepts, methods, and analysis.various points of view of cognate sciences that are relevant in an integrated manner (Poole, Hollingshead, McGrath, Moreland, & Rohrbaugh, 2004). What is meant by cognate sciences are the sciences that are in a particular science clump while relevant sciences are sciences that are suitable for use in solving a problem.

The interdisciplinary approach in Islamic studies focuses on Islamic issues that can be approached from various scientific disciplines, both socio-cultural, and scientific, or both (Abdullah, 2017; Hermansen, 1988). The things that become the starting point of learning are usually concepts or generalizations that have plural dimensions or religious problems that involve or demand problem solving from various scientific fields. The interdisciplinary approach is also called the integrated approach (Pettalongi, 2022). The term used in referring for an interdisciplinary approach, while integration is for an integrated approach. In the inter-science approach, there is known this (core) for development based on an integrated approach which is an ideal type of concepts from various social sciences or fields of study that have been integrated as a single unit so that the materials are integrated according to interests and not again according to the order of concepts of each science or field of study.

According to Dr. Khozin, interdisciplinary is a model, method, or strategy that works together, harmonization between sciences in order to complement each other.Transdisciplinarity is a cross-disciplinary collaboration, the two fields, or across the fields, do not contradict each other, but rather bring understanding to each other to find a solid solution.“Meanwhile, multidisciplinary is a method or approach of both fields of science, even across faculties, then harmonized (combined) in one complete research work.For example, a book consists of the contents of various chapters as well as various themes across various fields of science (Khozin, 2020)

3. Interdisciplinary approach in Islamic studies

The development of Islam is seen from various points of view in a collection of relevant or integrated sciences. Understanding Islam must be seen from various dimensions (Haque, 1982), if you review Islam from one point of view, you will only see one dimension. Which means that Islam is not enough with just one particular approach or science, but must require many interdisciplinary approaches. Islam requires a study which includes using the approach of history, philosophy, sociology, anthropology, religion and others.

Islamic studies are growing in various countries, so Muslims save more problems that need to be studied and researched from past events. Islam cannot stem the rapid flow of information and communication as well as modernization, of course a form of tabayyun effort is needed in order to straighten out problems or phenomena that occur in Islam.

The expansion of the scope in Islam will reduce the quality of the study. Thus, efforts are needed to expand the quality of the study by collaborating with high-quality outside stakeholders. The limited quality of the study will pose a risk of giving a bad impression to a set of practices in Islamic religion and must cover a more complex reality, usually consisting of classical religious knowledge.

In essence, classical religion itself is the core of Islamic studies, because some of the cultures studied in Islam are still viewed as important issues that need to be maintained for the quality of the results (Suleiman & Shihadeh, 2007). In the context of Islam, there are indigenous traditions that are more prominently practiced, formed through the institutionalization of values in society, and implemented in various areas, both in rural and urban locations. A religion that is not embraced by people in rural or urban areas is due to historical reality, so it must prioritize civilization through creative thinking supported by mastery of science and technology in order to create a great civilization and regulate life among people of various nations and religions. The creation of Islamic civilization in Indonesia has a double meaning, which means the creation of a religious revival as well as the creation of a form of religion as an alternative to the symptoms of civilization in various places.

Islamic civilization can progress if the normative values of religion are combined with political and cultural realities or local traditions (Keyman, 2007). Meanwhile, the religious reality is expressed according to the value of truth in the framework of the paradigm. The values contained in Islam, both explicit and implicit, can unite the Muslim community in particular and the Muslim community in general. In the diversity of Muslims, the teachings on religious values have slightly lost their Arabic value.

Thus, making the form of Islam in Indonesia change with the form of Islam in any world, the cause is a factor of leniency or openness that supports the complex spread of Islam among the people of Indonesia. The development and progress of Muslims demands the quality of ulama' who are able to change their way of thinking from a doctrinal approach to a multidisciplinary or interdisciplinary approach so as to produce macro-Islamic insights.

Interdisciplinary is a study using a number of points of view (perspective), with the basis of a paradigm that works to understand the problems of a problem that occurs in this millennial era (Pettalongi, 2022). As has been applied by Imam Shafi'i, the main foundation of the paradigm is to create a classical ushul fiqh study, but in the current era, this study is difficult to develop. So, the need for relationships and communication with social scientific traditions among human beings.

This interdisciplinary role plays an important role in building the rise of Islam by realizing mastery of science and technology. Interdisciplinary nature in the form of integrated and comprehensive must be able to realize a human figure who has the stance of "The Conscious of God with a liberating and civilizing spirit". Based on the assumption that appears that in principle interdisciplinary means a new cognate science, including religious science as the influence of prevailing norms and social sciences-humanities as a result of developing cooperation between one science and another so that it is a unit with its own method.

This interdisciplinary approach needs to be familiarized with more effectively in understanding and practicing all issues in order to grow skills related to religious sciences and sciences that study social realities in today's life. That way, Islam is able to explain various problems more fully according to the needs and demands of an increasingly complex society due to the

development of science. The key factor in a successful interdisciplinary approach is the educational background of the researcher as well as his willingness and effort to seek the views of his colleagues who have perspective and innovative thoughts. , physics, chemistry, architecture and geodesy. So, these problems can be solved precisely.

Islam as a religion of rahmatan lil 'alamin has various meanings, Islam that favors human rights and dignity, and Islam that provides benefits for all human beings (Pettalongi & Dawing, 2022). Thus, Islam outlines that knowledge must also be made in the form of norms so that it is universally accepted. Interdisciplinary Islam is not a discipline, but rather leads to several disciplinary relationships. In the interdisciplinary approach, it is necessary to combine the diachronic approach of history with the synchronous approach of the social sciences. this needs to be used optimally and maximally to balance general science and religion. Thus, in the current era of millennial conditions, it does not cause conflicts between opinions from various sciences.

4. Some approaches in Islamic interdisciplinary studies

4.1 Islamic studies from Philosophy perspective

Interdisciplinary Islamic Studies is the development and elaboration of three topics, namely philosophical, sociological and historical approaches with more emphasis on application aspects. Islamic studies through a philosophical approach describe the Devil and the controversy of classical and modern interpretation as follows:

The controversy over the interpretation of the devil in the Koran stems from God's plan to create and prepare a caliph on earth. In the Qur'an Surah Al-Baqoroh verses 30-34. The story of the devil in the letter above, initially described the narrative of the creation of Adam which God considered as "the only one caliph on the earth". The mandate of this caliphate apparently did not get sympathy among the angels because of that they "protested" and "rejected" the policy. According to Sheikh Mustafa al-Maraghi, the difference in perception among scholars regarding this verse revolves around two things: first, the devil is a type of jinn who is in the midst of thousands of angels, mingling with the nature of some of their characteristics. Second, the devil is from an angel because the command to prostrate here is directed at the angel because there is a similar verse that says he belongs to them (al-Maraghi, 1946).

In the discourse of classical and modern interpretation, the first problem that arises when discussing the existence of the devil is the meaning of prostration, yasjudu. With regard to this word, all commentators, both classical and modern, agree that the meaning of the word prostration in question is prostration tahiyat, respect, not prostration in the sense of worship or servitude to Adam. At-Tabaridanar-Razi interprets the word "devil" in the yasjudu verse as coming from the type of angel. They argue that the reason is that the word "istisna", all angels prostrate to Adam except the devil shows the meaning that the devil is from their kind (angels) (Al-Razi, 1938).

4.2 Islamic studies from Sociology perspective

One of the theological implications for the interpretation of the verses of the Qur'an and hadith regarding women. Islamic women in a contextual context is the emergence of fear and sin for women if they want to "sue" and reject the interpretation of themselves that is not only subordinated to men. men, but also their rights and dignity are abused. As a result, they are sociologically forced to accept discriminatory facts that men are more than women, especially in matters such as: first, women are weak creatures because they were created from a man's crooked ribs; second, women are half the price of men; third, women may have up to four wives; fourth: women cannot be leaders of the country.

In the case of women, the word nafs in Surah An-Nisa: 1, is not interpreted by Adam, as traditional commentators assume, because the initial context in which this verse was revealed did not only mean to reject or claim the jahiliyyah traditions which still regard women a slowly and despicable creatures. , but also at the same time elevating their dignity (Omar, 2007). Therefore, to get an understanding that is in accordance with the context of this verse, the word nafs must be interpreted with the type as understood by modern commentators, that both men and women are created with the same type.

On the other hand, when Surat an-Nisa: 3 talks about polygamy with the condition that men act justly, the core role that is actually put forward is justice, not merely limiting the number of women who are allowed to marry men. Therefore, the

demands for qualitative justice to have a wife at this time are one and complement each other, not on the contrary, violate their rights (Sugiyarni, 2022).

The same applies when the Qur'an surah an-Nisa': 7 talks about the provisions of inheritance for boys and girls. The context of that period did not allow for equal rights between men and women, because women at that time did not get inheritance but were inherited and the Qur'an changed it by giving half the amount received by men. Now the context is different where women have been given many rights and freedoms by the Qur'an.

The same also applies to the issue of women not being allowed to become heads of state. This prohibition stems from the hadith narrated by Bukhari Ahmad Nasa'i and At-Turmudzi that a people who appoint as their leader a woman will not be happy "Based on the context of the hadith, as long as in a country where the government system is based on deliberation, a head of state no longer has to working hard alone, but assisted by experts according to their respective fields who in the end can more easily advance their country and save them from calamity, then there is no obstacle for a woman to become a minister/head of state.

4.3 Islamic studies from scientific perspective

The presence of various new technologies in the fields of industry, health, education, and information technology requires an Islamic study approach with a scientific approach. This is necessary so that the development of science and technology can be complemented by morals and religious values. morals of the Koran. He also recommended that the concept of science and technology be based on the absolute provisions stipulated in the Qur'an. For example, Prophet Adam AS is the father of science in human civilization and introduced science and knowledge. As mentioned in QS. Al-Baqarah: 31.

Meaning: And He taught Adam the names (objects) in full, then presented them to the Angels and said: "Mention to Me the names of those objects if you are true people who are right!".

Then at that time the Prophet Adam AS already had knowledge, for example how to create clothes to cover the genitals. This explains that science and technology are sciences that cannot be separated from Islam. According to Ibn Sahl al-Askari (395H) noted that the first person to make soap was the Prophet Sulaiman AS, while the first person to use paper technology was the Prophet Yusuf AS.⁶ According to Quraish Shihan, that the word science in various forms is repeated 854 times.¹³ Furthermore, in the Encyclopedia of the Qur'an, the study of vocabulary and its interpretation is also stated that in the Qur'an the word ilm and its derivatives (not included in 'alam, al -alamin and address), is mentioned 778 times.

The verses of the Qur'an in which there is the word 'ilm generally speak of the central theme of science as a savior for humans from various destructions, both in this world and in the hereafter. ⁷ Then based on the view of Islam, science does not develop in an uncontrolled direction. , but it must move in a meaningful direction and humanity has the power to control it. Human power over science and technology must get a complete place in the context of self-servitude to the creator. The concept of Islamic teachings and the development of such science and technology is based on the following principles: First, science and technology in Islam is developed within the framework of monotheism or theology. Theology that does not merely believe in the existence of Allah SWT in the heart, pronounces it verbally and puts it into practice with behavior, but theology that concerns mental activity in the form of the deepest human awareness regarding human relationships with God, the environment and each other.

5. Conclusion

From the description above, several important conclusions can be drawn: First, the interdisciplinary approach is a very important approach to be encouraged, especially if this approach is used to understand Islamic messages contained in the Qur'an and al-Hadith. Second, the interdisciplinary approach is a new approach in the context of contextualizing Islamic messages, so that Islamic messages are truly understood correctly.

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