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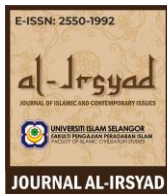
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## An Introduction of Islamic Standpoint: Special Review on Interdisciplinary Insights From Quranic Exegesis to Economic Development Strategies

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# An Introduction of Islamic Standpoint: Special Review on Interdisciplinary Insights from Quranic Exegesis to Economic Development Strategies


*Pengenalan Pendirian Islam: Tinjauan Khas tentang Wawasan Rentas Disiplin Daripada Pentafsiran al-Quran kepada Strategi Pembangunan Ekonomi*

Nasimah Abdullah

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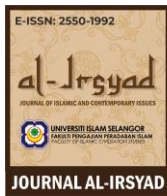
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## An Introduction of Islamic Standpoint: Special Review on Interdisciplinary Insights from Quranic Exegesis to Economic Development Strategies

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The Malaysian Higher Education Institutions' Islamic Studies Program Standard (SPPI) has established that the learning purpose of the Islamic studies program (OPP) is to ensure that students comprehend and proficiently grasp the religious disciplines (*tafaquh fi al-din*) they are taught. This aligns with the teachings of Allah as stated in sura al-Tawbah [9] verse 122:

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾

Meaning:

“However, it is not necessary for the believers to march forth all at once. Only a party from each group should march forth, leaving the rest to gain religious knowledge then enlighten their people when they return to them, so that they too may beware of evil.”

According to the teachings of Allah, Islamic scholars have determined that the Program Learning Outcome (PLO) for the Islamic study program is to provide religious reminders and guidance to others based on acquired knowledge. Meanwhile, the rapid growth of the modern revolution has presented a fresh obstacle in the field of Islamic Studies (Usman, Shaharuddin, & Abidin, 2017).

Hefner (2007) in his Introduction to *Schooling Islam: The Culture and Politics of Modern Muslim Education* argues that in the nineteenth and twentieth centuries, Muslim scholars struggled to come to terms with events that they had not authored and that they could no longer ignore. The answers they devised to their altered circumstance changed the face of Islamic education and society. It is this historical fact that gives Islamic education its importance. Islamic schools are not merely institutions for teaching and training young believers. They are the forges from which will flow the ideas and actors for the Muslim world's future.

The advent of the Industrial Revolution 4.0, characterized by the integration of digital technologies, has significantly influenced various industries globally (Ramugondo, Ngassam, & Singh, 2023), including the domain of Islamic studies. If Muslims persist in remaining confined to their current surroundings, they will lag behind in numerous domains. In order to maintain competitiveness, Muslims must adapt to the digital transition (Premazzi & Ricucci, 2015). The current revolution has introduced several innovative technologies, including the Internet of Things (IoT), big data, simulation, system integration, robotics, and cloud computing (Andronie et al., 2023). These technologies will accelerate the advancement of the modern world. Muslims can still contribute to the advancement of the Industrial Revolution.

Academics must fulfill their duty by engaging in writing and research to maintain the ongoing relevance of Islamic studies in addressing contemporary challenges in the era of the Fourth Industrial Revolution (Berkey, 2014). Today's Islamic scientists must strive to revive the greatness of Islam, as exemplified by past Islamic

scientists (Garden, 2014), such as Muḥammad ibn Mūsā al-Khawārizmī (780-850 AD), Abū ‘Alī al-Ḥusayn ibn ‘Abd Allāh ibn al-Ḥasan ibn ‘Alī ibn Sīnā (980-1037 M.), and Abū ‘Abd Allāh Muḥammad ibn ‘Abd Allāh al-Lawātī al-Ṭanjī ibn Baṭṭūṭah (1304-1369 M.). These individuals revolutionized the fields of mathematics, medicine, and navigation, while Europe was still in a state of intellectual darkness. The advancements in Science and Technology prior to the emergence of the Fourth Industrial Revolution were predominantly pioneered by Islamic academics in the past and subsequently adopted by Western nations to propel progress (Masood, 2017).

The *al-Irsyad: Journal of Islamic and Contemporary Issues* Editorial Board is delighted to announce the release of Volume 9, Issue 1 (June 2024). This issue focuses on providing multidisciplinary perspectives on Islamic discourses. This publication features four papers focused on Quranic exegesis, hadith sciences, economics, and *da’wa* from an Islamic standpoint. The purpose of the researched papers in this issue is to enhance the discipline of Islamic studies to effectively confront the existing problems. It serves as a venue for both domestic and international academics to exchange information and perspectives, with the aim of enhancing the understanding of Muslims and enabling them to drive future progress, while also fostering harmony among people from many nations. The term Islamic Studies encompasses all disciplines pertaining to the examination and analysis of Islam. It encompasses the examination of the divine teachings found in the Quran and Sunnah. Islamic studies, in this context, encompasses the study of the Quran, hadith, *da’wa*, Sharia and Islamic Law, and Islamic Civilization. The Arabic language, being the language of revelation (Afsaruddin, 2020), is also categorized within the disciplinary criteria of Islamic studies. Academics and scholars must recognize that the discipline of Islamic studies is confronting many obstacles in order to maintain its relevance in the contemporary period (Sachedina, 2009).

Abd Hamid et al. in their study titled “Schematic Discourse of Dialogue Verses in Surah Yusuf,” provide a valuable contribution to the subject by analyzing the structure of dialogue in sura Yusuf through discourse analysis. The study utilizes a mixed methods approach that combines qualitative and quantitative procedures. Initially, the study qualitatively identifies schematic features, which are subsequently analyzed quantitatively. The results suggest that there are frequent instances of two-way conversations in the narrative, with a total of 26 dialogues occurring inside the surah. In addition, discussions that involve only human interaction exhibit a well-organized sequence including of an introduction, a middle section, and a conclusion. These discoveries enhance our understanding of the narrative structures present in religious texts and create a strong analytical foundation for analyzing them. The work makes significant contributions by offering methodological insights into the application of discourse analysis to religious texts and providing empirical data on the many types of dialogue and patterns found within sura Yusuf. These findings are extremely beneficial to scholars who are studying Islamic studies and analyzing discourse (Zakaria & Nordin, 2021).

The second paper is titled “*Tanazzul al-Qur’ān in Sharḥ al-Ḥikam al-Ghawthiyyah*: Highlights of the First Wisdom of *al-Ḥikam al-Ghawthiyyah* by Sheikh Abū Madyan al-Maghribī (D. 594 AH.)” by Usman et al. This writing provides valuable insights by placing Sheikh Abū Madyan al-Maghribī in the historical and literary context of Sufism during the 6th century AH (Edaibat, 2021). It highlights the significance of *Sharḥ al-Ḥikam al-Ghawthiyyah* as a crucial piece of intellectual discussion, with a particular emphasis on a section related to the revelation of the Quran. By carefully examining written documents and using a method called content analysis, this study explains Sheikh Abū Madyan al-Maghribī’s differentiation between *nuzūl* and *tanazzul*. It argues that although the direct revelation to Prophet Muhammad (PBUH) has ended, the gradual internalization of the Quran by believers continues until the Day of Judgement. This approach not only enhances our comprehension of Quranic exegesis and Sufi thought, but also establishes a methodological framework for future research in Islamic studies and spirituality.

Roslan et al. explore the concept of “newsworthiness” in the communication of Islamic *da’wa* through videos on *Instagram* by Malaysian female celebrity preachers. They conduct a qualitative content analysis on this topic. This paper makes an important contribution by examining how female celebrity preachers use *Instagram* for *da’wa* goals (Nisa, 2018). The paper also assesses the degree to which *Instagram* reels produced by these preachers conform to standards of newsworthiness, with a particular emphasis on views and likes as metrics of audience involvement. The study examines and evaluates important factors such as human interest, impact, proximity, timeliness, and conflict to uncover effective methods for captivating the intended audience. Moreover, the study provides practical suggestions for preachers, specifically those who are active on *Instagram*, to improve their ability to reach and engage with the audience. In summary, the research offers significant information on how to improve *da’wa* communication methods, particularly on social media platforms such as *Instagram*.

The final paper in this issue is titled “Muslim Fashion Development Strategy in the *Ḥalāl* Industry in Indonesia: Some Notes from the Quran and Hadith” authored by Azwar and Nasir. This work makes a valuable contribution to the field of knowledge by conducting a thorough analysis of the growth of the Muslim fashion industry in Indonesia, specifically within the context of the *ḥalāl* sector (Kusumawati, Listyorini, Suharyono, &

Yulianto, 2020). The analysis is carried out utilizing a full SWOT analysis. The study employs a mixed-method approach, incorporating both qualitative and quantitative data, to provide a comprehensive framework for comprehending the industry's internal strengths and weaknesses, as well as the external opportunities and challenges it faces. The report offers significant insights for stakeholders by emphasizing variables such as the substantial domestic market, growing awareness of Sharia-compliant fashion, and the industry's potential for innovation and eco-friendliness. Moreover, it presents strategic suggestions to improve the industry's ability to compete, with a focus on partnering with other *halāl* industries and expanding into export markets. This study aims to establish a connection between religious principles and commercial activities, so enhancing comprehension of how Islamic values might be incorporated into contemporary business strategies.

## CONFLICT OF INTEREST

The author of manuscript has no financial or non-financial conflict of interest in the subject matter or materials discussed in this manuscript.

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