



Published biannually by:
**Faculty of Islamic Civilisation Studies,
Universiti Islam Selangor (UIS)**
Bandar Seri Putra, 43000, Bangi, Selangor (Darul Ehsan), Malaysia
603-8911 7167 +603-8925 4402
info@kuis.edu.my
https://al-irsyad.kuis.edu.my/index.php/alirsyad
Vol. 7, No. 1, (June, 2022)

Heritage and Revival: Preserving Islamic Intellectual Traditions

Mustafa Kamal Amat Misra  

Fakulti Pengajian Peradaban Islam, Universiti Islam Selangor (UIS), Bandar Seri Putra, 43000 Kajang, Selangor, MALAYSIA.  mustafakamal@uis.edu.my.  (+60) 12-648 3209. ORCID iD: <https://orcid.org/0000-0003-1557-7243>.

This is an open access article under the CC BY-NC license.



To cite:

Amat Misra, M. K. (2022). Heritage and revival: Preserving Islamic intellectual traditions. *Al-Irsyad: Journal of Islamic and Contemporary Issues*, 7(1), i-xii. <https://doi.org/10.53840/alirsyad.v7i1.514>.

The preservation of Islamic intellectual traditions serves as a fundamental pillar in the cultural and educational landscapes of Muslim societies. In today's rapidly changing world, characterized by modernization and globalization, reviving and sustaining these traditions becomes not just a matter of academic interest but an imperative for cultural identity and continuity. The Islamic intellectual tradition, historically rooted in a rich tapestry of knowledge spanning several centuries, maintains relevance by interweaving enduring spiritual insights with contemporary discourse. Scholars argue that the ongoing evolution of this intellectual legacy reflects a dynamic engagement with historical epistemologies and present-day discourses, particularly in regions like Indonesia, which showcases an interplay of Islamic thought throughout its history (Fadhly, 2018).

At its core, the Islamic intellectual tradition encapsulates various fields, encompassing religious, philosophical, and scientific inquiries. This engagement with knowledge is exemplified through the lives and works of remarkable thinkers during the Islamic Golden Age, whose achievements laid the groundwork for extensive intellectual pursuits that resonate today. Notable figures such as Avicenna and Al-Ghazālī redefined metaphysical and theological frameworks that inspired later generations, thus contributing to the enduring discourse on Islamic philosophy and science (Rudolph & Seidel, 2019; Surajudeen, 2022). The importance of re-examining these contributions is underscored by the recognition that they hold potential implications for conceptualizing modern Islamic thought, particularly in the context of educational reforms that are increasingly recognized as vital to nurturing a new generation of thinkers equipped to address contemporary challenges (Esfandiar, 2022).

In the contemporary global landscape, particularly following advancements in communication and technology, there is a pressing need to reconcile traditional Islamic teachings with the frameworks of modern knowledge systems. This reconciliation, often referred to as the "Islamization of knowledge," presents an avenue for repositioning Islamic intellectual traditions to meet the demands of today's educational environments and cultural dialogues (Huda et al., 2016). Renewed efforts to contextualize Islamic thought not only aim to protect its heritage but also strive to invigorate its application within scientific and socio-political arenas, thereby fulfilling the dual role of preservation and innovation. The revitalization of these traditions is crucial, as it encourages an inclusive and holistic understanding of faith that bridges historical heritage with contemporary realities, ultimately fostering a vibrant intellectual community capable of engaging with both local and global discourses on knowledge (Hashmi, 2021; Toosi, 2019).

Thus, the preservation and renewal of Islamic intellectual traditions stand as a testament to the resilience and adaptability of Islamic scholarship. By cherishing the legacy of its thinkers and integrating their wisdom into modern contexts, the Muslim community not only preserves its cultural identity but also enhances its contributions to global intellectual discourse. Engaging actively with these rich traditions promotes a renaissance of thought, where Islamic intellectualism is not merely a relic of the past but a vibrant, ongoing journey towards understanding and knowledge in a complex world (Agrama, 2010; Olaniyan & Bello, 2022).

The Editorial Board is pleased to announce the release of volume 7, issue 1 (June 2022) of al-Irsyad: Journal of Islamic and Contemporary Issues. This publication comprises a compilation of ten scholarly essays encompassing several fields of study, including linguistics and translation, Quranic studies, Islamic thought, Islamic psychology, Islamic economics, and Islamic *da'wah*.

The advancement of scholarly investigations in Malay and Arabic has motivated academics to formulate an interpretation of the discourse particle *lah* from the standpoint of Arabic linguistics. The study conducted by Ismail et al. incorporated Sidnell's approach to elucidate many factors influencing the selection of interpretation methods, including discourse type, informants, and techniques for transcribing data. The utilisation of recordings from the *Wacana Sinar* speech titled *Plan for National Young Leaders/Pelan Pemimpin Muda Untuk Negara* is employed. The interview had a moderator and three-panel members representing both the administration and the opposition parties. The utilisation of Arabic *Balāghah* principles is employed in the analysis of the discourse particle *lah* in the Malay language, aiding in the formulation of an interpretation. Drawing upon this body of knowledge, particularly with regards to *al-ma'ānī*, the examination of the particle *lah* for discourse interpretation centres on the characteristics of spoken language (*khbarī*), elements of speech structure (*isnād*), and aspects of linguistic style (*uslūb*). This investigation revealed two distinct meanings of the discourse particle *lah*. The speech structure employed is suggestive of a particular pattern. In addition to that, twelve other readings of the discourse particle *lah* are grounded in various characteristics of linguistic style.

The title "Interpretation of Discourse Particle 'Lah' Based on Knowledge of Balāghah," suggests an analysis informed by the principles of *balāghah*, which refers to the Arabic tradition of rhetoric and eloquence. The intricate interplay between pragmatic functions and context enhances the necessity of situating such particles within established theoretical frameworks of discourse analysis and *balāghah*, where understanding linguistic subtleties is crucial. This highlights how knowledge of *balāghah* can similarly frame the interpretation of 'lah' by revealing its rhetorical implications in conversational exchanges. The interplay between the historical evolution of these particles and their pragmatic functions provides a profound basis for analysis that aligns with both discourse analysis and the principles of *balāghah*. Therefore, the interpretive analysis of 'lah' through the lens of *balāghah* incorporates a multifaceted understanding of its pragmatic roles and social functions within discourse. By engaging with these intricacies, one can uncover deeper insights into how language operates within specific cultural contexts, ultimately enriching both linguistic and rhetorical understanding.

The title "Malay-Arabic Pantun Translation Strategies in Animated Series of Upin & Ipin," by Abdul Raup et al. suggests a focused inquiry into the methodologies adopted in translating the traditional Malay verse pantun into Arabic within the context of a popular animated series, "Upin & Ipin." This analysis can be comprehensively understood through various lenses established in translation studies and cultural adaptation discourses. First, the pantun as a distinct form of poetic expression characterized by a quatrain structure and a rich cultural heritage poses specific challenges in translation. The translation strategies employed in this context may resemble those identified in studies involving other linguistic translations, particularly in how cultural nuances are preserved or adapted. For instance, Alsuhaime explores non-obligatory shifts in translations of idiomatic expressions in Disney films, noting strategies such as localization and dynamic translation as pivotal in ensuring that the translations resonate with the target audience's cultural context (Alsuhaime, 2021). Similarly, Zitawi elucidates how translators adapt Disney comics to Arab cultures, identifying the importance of contextualization, which could be applied similarly to the pantun in "Upin & Ipin" (Zitawi, 2008). Moreover, translation strategies must balance fidelity to the source text against the expectations and cultural understandings of the target audience. In the case of Malay-Arabic translations, studies have pointed out the necessity of engaging with the inherent cultural meanings of words—particularly how semantics interact with cultural contexts. For example, the analysis of Rahman et al. on translation challenges involving cultural expressions may provide insight relevant when considering the adaptation of pantun into Arabic dialogue for the audience's situational context (Rahman et al., 2019).

Furthermore, advancements in machine translation (MT) can provide additional insights into the study of translation strategies. The work of Alsaket and Aziz highlights the development of Arabic-Malay machine translation using rule-based approaches, presenting the intricacies involved in translating between these languages (Alsaket & Aziz, 2014). Such technological tools may become essential for understanding the linguistic transformations that pantun undergoes when rendered into Arabic, potentially offering a nuanced analysis of how automation has begun to influence traditional translation methods. In parallel, the cultural dimensions of translation practices cannot be overlooked. The adaptations of children's media, such as the animated series *Upin & Ipin*, must navigate both linguistic and ethical considerations when adapting content for different cultural contexts. The influence of visual and narrative elements in translations has been discussed in various studies, highlighting the necessity for translations to address cultural sensitivity and audience reception (Sichani et al.,

2021). Hence, the translation of Malay pantun into Arabic through “Upin & Ipin” necessitates a multifaceted approach that accounts for linguistic precision, cultural adaptation, and audience reception, emphasizing the need for robust strategies that can translate the embedded meanings and artistic qualities of the original texts.

In their study, Abdul Raup et al. examine the use of Malay *pantun* in the animated series Upin & Ipin, drawing on the theoretical framework of *pantun* proposed by Mat Piah (1989). Additionally, the researchers analyse the translation of *pantun* into Arabic, employing the translation procedures outlined by Vinay & Darbelnet (1958/1995) and Veisbergs (1997). The primary objective of this research is to examine the equivalency of Malay-Arabic *pantun* translation. Specifically, the study aims to investigate the translation procedures employed, the selection of words, and the maintenance of rhyming patterns in the translated *pantun*. The study results indicate that most Malay *pantun* featured in this cartoon series conform to the *pantun* characteristics outlined by Mat Piah (1989). Additionally, the analysis identified seven translation procedures utilised: literal translation, transposition, modulation, equivalence, adaption, addition, and omission.

The title “The Meanings of Waw and Fā’ in Surah al-Kahf Stories and Their Effects on Continuity and Temporal Period” invites a detailed exploration of linguistic elements that connect narratives within Surah al-Kahf, emphasizing their significance in creating coherence and temporal structure. The conjunction *Waw* (و) and the particle *Fā’* (ف) are pivotal in Arabic rhetoric. Their use in the Quran, particularly in Surah al-Kahf, affects the narrative flow and impacts the reader’s understanding of the stories presented therein.

The *Waw* serves as a conjunction that connects thoughts, actions, and events, often adding layers of meaning to the text. In the context of Surah al-Kahf, this conjunction can introduce new narrative elements while maintaining the continuity of the preceding themes. Amrulloh et al. examine the narrative structure of the stories in Surah al-Kahf, demonstrating how these connectives play a crucial role in linking the narratives of the Companions of the Cave, the Owners of Two Gardens, Prophet Musa and Khidr, and Dhul-Qarnayn, thereby providing a cohesive yet complex understanding of the overarching messages within the Surah (Amrulloh et al., 2022). On the other hand, the use of *Fā’* is particularly noteworthy as it often indicates a causal or consequential relationship between actions or events. The storytelling techniques explored by Ibrahim reveal that the strategic placement of *Fā’* serves to clarify the temporal sequencing and implications of the characters’ decisions and actions within the narrative arc. This contributes not only to the logical flow but also enhances thematic depth, as the reader discerns the cause-and-effect dynamics embedded within the narrative (Ibrahim, 2019). Furthermore, analyses of the rhetorical functions of these particles indicate their role in shaping the reader’s perception of time and continuity within the stories (Hidayat, 2020). The connective tissue established by both *Waw* and *Fā’* allows for an intricate interplay of narrative threads, enhancing both the literary and theological dimensions of the text. As such, the stories’ chronological arrangement is not merely a sequence of events but a deliberate construction that reflects broader existential themes pertinent to faith and morality.

Thus, appreciating the meanings of *Waw* and *Fā’* in Surah al-Kahf requires a synthesis of linguistic, narrative, and theological perspectives. This perspective aligns closely with ongoing inquiries into narrative structures and semantic interpretations in the Quran (Amrulloh & Ikhwan, 2021; Aulia, 2022; Manshur, 2022). Understanding these elements reveals the depth of the Quranic text and provides insight into its role in conveying profound messages that resonate through time. Hence, the title suggests an extensive study into how linguistic connectors like *Waw* and *Fā’* not only function to maintain coherence within Surah al-Kahf but also subtly shape the reader’s perception of time and narrative continuity, enriching the overall understanding of the stories presented. In their study, Kamarudin and Mustapha analyse the semantic interpretations of the particles *waw* and *fā’* in narratives found in Surah al-Kahf. They also examine the impact of these particles on the continuity and chronological duration of the stories. The study’s results demonstrate several interpretations of these two particles, including instances when a single occurrence in certain verses had two distinct meanings. The implications of both particles have also influenced the coherence between two narratives or storylines; however, the temporal duration has greater significance in the case of the particle *fā’* compared to *waw*.

The title “A thematic review of al-Tafsīr al-Maqāṣidī’s research scope” signifies a focused exploration of the thematic dimensions surrounding the field of *al-Tafsīr al-Maqāṣidī*, which emphasizes understanding the objectives (*maqāṣid*) of Quranic interpretation. *Al-Tafsīr al-Maqāṣidī* is characterized by its methodology that integrates a profound understanding of Islamic jurisprudence and ethics, seeking to discern not just the literal meanings but also the underlying purposes of the Quranic verses. This thematic review is critical as it fills a notable gap in the existing literature, providing a synthesis of research efforts and findings pertaining to this specific genre of tafsīr, which has gained traction in contemporary scholarship.

Research into *al-Tafsīr al-Maqāṣidī* remains relatively nascent, especially when compared to traditional *tafsīr* methodologies. The thematic review facilitates an understanding of how the *maqāṣidī* approach contributes to contemporary Islamic thought, thereby influencing various facets of societal and legal discourse within the

Muslim community (Burhanuddin & Kholida, 2021). By employing qualitative and quantitative methodologies, scholars can effectively analyze various themes emerging from the literature on *al-Tafsīr al-Maqāṣidī*—regarding its interpretations, applications in legal contexts, and its responses to modern existential challenges (Abror & Zuhdi, 2018). Moreover, *al-Tafsīr al-Maqāṣidī* emerges as a significant contributor to infusing modern interpretive frameworks into Quranic studies. It underscores the necessity for a holistic understanding that addresses the intersectionality of Islamic teachings with contemporary issues such as human rights, social justice, and environmental ethics (Burhanuddin & Kholida, 2021). By positioning *maqāṣid*—the overall goals of Islamic law—as a central pillar of interpretation, *al-Tafsīr al-Maqāṣidī* not only revitalizes the relevance of Quranic teachings in modern contexts but also offers a pathway for further scholarly engagement and research.

As the review unfolds, it can elaborate on the methodologies underlying this specific *tafsīr* approach and examine how they contrast with traditional exegesis styles, which often prioritize linguistic and historical contexts over broad ethical implications (Mala & Ramadhan, 2022). This comparison aids in delineating how *al-Tafsīr al-Maqāṣidī* meets the intellectual needs of contemporary scholars and laypeople seeking guidance from the Quran while grappling with modern-day dilemmas. Hence, this thematic review of *al-Tafsīr al-Maqāṣidī* not only highlights existing research but also signifies the importance of this approach in contemporary Islamic scholarship by aiming to create a more comprehensive understanding of the Quran that aligns with both tradition and modernity (Burhanuddin & Kholida, 2021). In their scholarly work, Rozani et al. examine the subject of *al-Tafsīr al-Maqāṣidī* in the context of Quranic exegesis. This area of research focuses on the utilisation of *Maqāṣid al-Shāri'ah*, which refers to the divine purpose behind the order prescribed by Allah, as a guiding principle for Islamic scholars. By adhering to this approach, scholars aim to ensure that their interpretations of Quranic verses are grounded in pursuing divine objectives rather than being influenced by personal inclinations or desires. Hence, the primary goal of this theme review is to consolidate the existing body of literature pertaining to the research domain of *al-Tafsīr al-Maqāṣidī*, employing the software tool ATLAS.ti 8. The present study conducted a theme review, which involved the identification of 86 initial codes that represent the research area of *al-Tafsīr al-Maqāṣidī*. These codes were further categorised into 12 distinct clusters. The clusters can be classified into two different groups: concept clusters and application clusters. The findings of the investigation revealed that although there have been ongoing efforts to develop the theory of *al-Tafsīr al-Maqāṣidī*, it has not yet reached a state of maturity. The study of *al-Tafsīr al-Maqāṣidī* is predominantly focused on its applicability to modern challenges, which is widely regarded as the most popular area of inquiry.

The title “Tuan Guru Abdul Hadi Awang’s interpretation method in interacting with the *Isrā’iliyyāt*’s narration” reflects a critical engagement with a specific aspect of Islamic exegesis, particularly how Malaysian scholar Abdul Hadi Awang approaches the integration of *Isrā’iliyyāt*—narratives derived from Jewish and Christian traditions—into his interpretations of the Quran. This area of study is pertinent, as it shapes our understanding of Islamic interpretations within the context of cross-cultural narratives and theological diversity.

Abdul Hadi Awang’s method of interacting with *Isrā’iliyyāt* is marked by a critical approach that aims to ensure that such narratives do not distract from the core teachings of the Quran, a concern highlighted in the work by Abdul Azib and Hussin. They suggest that while these non-Islamic narratives may offer supplementary insights, they risk diverting attention away from the Quranic message itself, especially if the interpretation lacks critical analysis. Hence, studying Awang’s hermeneutical strategies can reveal how he mitigates these risks while also potentially enriching the Quranic narrative through thoughtful inclusion of historical perspectives. Moreover, the historical and theological dimensions of interpretation lead to debates about the validity and implications of using *Isrā’iliyyāt* in Quranic exegesis. For instance, Çoruh’s analysis on comparative theological approaches illustrates how modern interpretations can benefit from *Isrā’iliyyāt* without succumbing to purely rejectionist stances in cross-religious dialogues (Çoruh, 2022). This theme resonates with Abdul Hadi’s efforts to present a balanced perspective, one that acknowledges other traditions while firmly rooting itself in Islamic tenets.

Abdul Hadi Awang’s contributions to this discourse are not merely academic; they also reflect his broader political and social engagement. His interpretations play a significant role in shaping public discourse around Islamic governance and national identity in Malaysia, as discussed by Norasid et al. (2022). Abdul Hadi Awang’s method emphasizes a moderate, yet assertive interpretation that seeks to advocate for the relevance of Islamic principles in contemporary Malaysian society. This dual focus on theological integrity and social responsibility indicates a sophisticated understanding of the implications of *Isrā’iliyyāt* in modern Islamic thought. Abdul Hadi Awang’s interpretive framework thus serves a dual purpose: it retains fidelity to Quranic messages while engaging with historical narratives that can provide depth to understanding religious traditions. By examining specific Quranic verses in relation to *Isrā’iliyyāt*, one can see how Abdul Hadi Awang utilizes these narratives to reflect on contemporary issues, thereby reinforcing the Quran’s pertinence in everyday life without

compromising Islamic orthodoxy, as indicated by scholars who have critically analyzed the concept of *Isrā'iliyyāt* (Bazzano, 2015). This synthesis of Abdul Hadi Awang's interpretive method highlights the complexity of integrating external narratives within Islamic scholarship, reflecting both a respect for tradition and an openness to dialogue with broader theological insights.

Abdul Azib and Hussin critically examine Abdul Hadi Awang's approach to interpreting *Isrā'iliyyāt* narratives. The research findings indicate that the *Isrā'iliyyāt* narration, as delivered by Abdul Hadi, may be classified into two distinct categories: narrations accompanied by commentary and narrations lacking commentary. Furthermore, it should be acknowledged that the inclusion of *Isrā'iliyyāt* narratives in Abdul Hadi's interpretation was not derived from his primary source of interpretation. Instead, it was strategically employed to captivate the audience during his lecture.

The title "The role of media television to emerge patriotism during conflict: Evidence from Palestine TV" encapsulates an important area of study regarding how media, particularly television, can shape national identity and patriotism during turbulent times. This phenomenon is especially pertinent in contexts of conflict, where the relationship between media production and national sentiment becomes pronounced. The analysis of Palestine TV as a case study provides insights into the dynamics of media's influence, particularly in a region marked by historical and ongoing discord.

Firstly, media serves a critical function in managing public sentiment and reinforcing collective identity during conflicts. Shbair and Hasfi argue that television has a unique capability to affect audience perceptions and is instrumental in nurturing a sense of patriotism amid crisis. This is achieved not only through the provision of news but also through the framing of narratives that resonate with national pride and collective memory. By highlighting cultural heritage and shared values, television can foster a sense of unity and belonging among viewers, which is particularly vital in the context of national conflicts. Furthermore, the delineation of how patriotism is understood and communicated is essential in this analysis. AlNajjar discusses the conceptions of patriotism within journalism, illustrating that the cultural and political environment significantly influences how journalists and media organizations navigate their roles in portraying national sentiment. In situations of conflict, journalists may prioritize narratives that reflect national resilience, which can contribute to public attitudes toward national identity and solidarity (AlNajjar, 2011). This indicates that media representations are not neutral; they actively participate in defining and promoting what it means to be patriotic under specific socio-political circumstances.

Moreover, the psychological impacts of television news on viewers cannot be overlooked. Mackrill et al. describe the powerful effects of media in shaping societal behaviors and emotional responses, particularly during crises. The interplay between media portrayal and public sentiment can create an environment where the narrative of conflict fosters both a sense of urgency and a rallying call for national identity. Such portrayals can lead to increased reports of patriotic feelings among the audience, demonstrating how media can act as a catalyst for collective emotional responses in the face of adversity (MacKrill et al., 2020). In examining Palestine TV within this framework, one must note the unique historical and cultural context of Palestine, where media has often been a battleground for narratives of identity and resistance. The role of Palestinian media is underscored by the necessity to assert national identity and agency in response to external conflicts. As Palestinians navigate their identity through shared media experiences, television serves as both a platform for cultural expression and a vehicle for maintaining national consciousness (AlNajjar, 2011). This reflects a broader understanding of how media and state policies intertwine to evoke nationalism, albeit studies from other contexts may yield different insights regarding this dynamic (McGlynn, 2020; Nisbet et al., 2004). Thus, the title captures essential themes surrounding the intersection of media, patriotism, and conflict, particularly through the lens of Palestine TV. The evidence drawn from this unique case study highlights how media not only reports on national issues but also actively shapes the narratives of identity and collective sentiment. It presents a compelling argument for understanding the role of television as a significant facilitator of patriotism amid social and political turbulence.

Shbair and Hasfi investigate the potential impact of state media television in Palestine on promoting patriotism since examining such a contribution warrants independent exploration. To explore this matter, the authors employ agenda-setting theories at the primary level, elucidating the media's capacity to sway audiences, shape public sentiment, and establish a framework of national loyalty. The study's findings indicated that the content broadcasted on Palestine TV positively fostered a sense of Palestinian nationalism among viewers. This discovery suggests that the media can potentially enhance individuals' perspectives about patriotism. This study offers valuable insights for future research on the influence of media during periods of crisis, specifically focusing on the Israeli occupation of Palestine and its repercussions on the Palestinian population.

The title "Islamic identity and religious support system for Muslim homelessness" encapsulates a multifaceted inquiry into the relationship between Islamic faith, identity, and the support available to Muslims experiencing homelessness. This complex interplay can be unpacked through various dimensions, particularly

the importance of religious practice, the psychological and communal aspects of identity, and the systemic barriers faced by homeless Muslims.

First, the importance of religious practice within the homeless community has been highlighted by various studies. Bakar et al. suggest that addressing religious aspects and the spiritual needs of homeless individuals is crucial for the effectiveness of support systems (Bakar et al., 2017). This aligns with the findings of Nong et al., who indicate that psychological misconceptions regarding religious practices can hinder homeless individuals from integrating basic Islamic practices into their daily lives. By emphasizing spiritual support mechanisms, we can better understand how Islamic identity plays a crucial role in fostering resilience among homeless Muslims, providing them with a framework for coping with their circumstances. Additionally, identity is a central theme that connects individual experiences with broader socio-cultural narratives. Thomas et al. illustrate that for individuals experiencing homelessness, self-identity profoundly influences their social connectivity and overall well-being. This aligns with the notion that Islamic identity may provide a sense of belonging and community for those who are otherwise marginalized (Thomas et al., 2017). Asadi argues that societal and structural barriers constrain the homeless identity and limit access to essential support systems (Asadi, 2013). Thus, the interconnections between Islamic identity and communal support serve as vital buffers against the psychological effects of homelessness by reinforcing social ties and shared values.

Moreover, the systemic challenges of homelessness faced by Muslim individuals underscore the necessity for tailored support systems. The marginalized status of homeless Muslims can complicate their access to resources specifically due to overlapping layers of socio-cultural and religious identity. This concern is reflected in Rogers' analysis, which maintains that traditional welfare systems often fail to accommodate the specific needs of distinct groups, such as religious communities (Rogers, 2016). This necessitates an approach centered on religious support that recognizes and addresses the unique experiences and identities of homeless Muslims. Finally, it is crucial to recognize that the phenomenon of homelessness among Muslim communities is influenced by a matrix of social, economic, and cultural factors. Anderson and Rayens highlight that inadequate familial and social support exacerbates conditions leading to homelessness, indicating that communal ties can be pivotal for preventive measures (Anderson & Rayens, 2004). This suggests a need for a robust religious support system that could potentially serve as a mechanism for healing and reintegration into society. Hence, exploring the title "Islamic identity and religious support system for Muslim homelessness" reveals the significant role of religious identity and its intersection with social support as a crucial aspect in addressing homelessness among Muslims. By fostering a supportive environment that recognizes their unique religious and cultural needs, we can ameliorate the hardships faced by this population.

In their study, Nong et al. investigate the factors that have contributed to the increase in homelessness within the urban context of Kuala Lumpur. The study's outcomes suggest that the efficacy of building the identity notion is diminished for individuals facing social challenges, particularly those experiencing homelessness. The aforementioned deficiencies can be ascribed to a misinterpretation of religious elements and the Islamic doctrine (*'aqidah*), which impede the execution of crucial practices from the Muslim standpoint in their daily existence. Psycho-religious support within homogeneous social groups fails to yield any discernible impact on their lives. Moreover, the prevalence of negative thinking and idleness is closely associated with homelessness. The present study holds theoretical significance in fostering an enhanced sense of identity among homeless populations. This can facilitate the implementation of more efficacious measures by the authorities to address the issue of homelessness among individuals in Malaysia.

Surya and Istianah engage in a scholarly investigation of the verses of the Quran and their interpretations of plagues, disasters, and related occurrences. Their objective is to discern the Islamic rationale underlying the cultivation of human psychological fortitude and resilience amidst the ongoing epidemic. The study's findings indicate that the Quran contains instances of calamities, such as plagues, and God's assurance regarding the inevitability of challenges. The text also explores various problems and human responses to these challenges and calamities. Consequently, it can be inferred that the descriptions presented in the Quran have the potential to cultivate psychological preparedness among individuals in any circumstance, particularly in the context of the ongoing pandemic.

The title "Building mental resilience based on the Quran during pandemic" invites an exploration of how Islamic teachings can be utilized to foster psychological fortitude amid the challenges posed by crises such as the COVID-19 pandemic. This study emphasizes the integration of religious context, specifically the Quran, in shaping mental resilience rather than solely relying on secular psychological interventions. The ongoing global health crisis has significantly exacerbated mental health issues, compelling individuals to seek diverse avenues for coping and resilience building.

The pandemic has been characterized by a notable increase in psychological distress, with numerous studies verifying that factors like resilience play a crucial role in managing stress and mental health problems during such crises (Havnen et al., 2020). Given this context, the relevance of Quranic teachings emerges, as they

can offer comfort, guidance, and a framework for understanding suffering and adversity. Surya and Istianah argue that the Quran contains verses applicable to calamities and plagues, emphasizing themes of patience, faith, and the transient nature of worldly trials. Their findings support the notion that religious narratives can serve as sources of meaning and resilience for believers, helping them navigate the psychological impacts of the pandemic. Moreover, resilience research indicates that having a strong sense of purpose can enhance mental health during crises. [Arslan and Yıldırım \(2021\)](#) found that meaning in life significantly predicted resilience during the pandemic; this aligns with the Quran's emphasis on purpose and divine wisdom in the face of trials. Specifically, individuals drawing on their spiritual beliefs may find solace and strength from the Quran, which could potentially improve their resilience levels.

Another salient aspect of resilience emphasized in the literature is the importance of community and social support systems, which align closely with Islamic teachings on communal responsibility and support ([Schmuck et al., 2022](#)). For instance, integrating Quranic principles within community programs could foster a supportive environment where individuals share their spiritual insights to enhance collective resilience. This communal aspect is critical in combating the isolating effects of the pandemic and facilitating mental wellness. The development of therapeutic strategies drawn from Quranic teachings presents a feasible approach to cultivating resilience. As indicated by Surya and Istianah, thematic interpretation of the Quran can uncover practical guidance for resilience and coping mechanisms relevant to various calamities, including those experienced during a pandemic. This method of integrating religious teachings into psychological resilience frameworks could serve as a unique pathway for interfaith approaches, aligning spiritual and mental health practices. Hence, this paper encapsulates a vital intersection of faith and mental health during a global crisis. By harnessing the rich teachings of the Quran, individuals may cultivate resilience that not only helps them cope with current adversities but also enhances their overall mental well-being.

The halal food industry in Indonesia presents both profound opportunities and significant challenges, intricately linked to both Quranic principles and economic considerations. This dual perspective underscores the need to delve deeply into the industry, recognizing its unique position as a cultural and economic powerhouse for the nation. From a Quranic perspective, the halal concept embodies more than mere dietary restrictions; it encompasses a broader ethical framework guiding consumer behavior and production practices. Halal food must adhere to stringent Islamic criteria throughout its entire production process—ranging from the handling of animals to the cleanliness and purity required during preparation ([Aam & Dwi, 2021](#)). The emphasis on halal tayyib (good and clean) suggests that beyond being permissible, food must also contribute to overall well-being and comfort ([Shahabuddin et al., 2020](#)). This moral dimension of halal consumption influences individual consumers and extends to manufacturers and businesses that must ensure compliance with these religious standards to maintain certification and consumer trust ([Ali, 2016](#)).

Economically, the halal food industry in Indonesia is positioned as a significant contributor to both domestic and international markets. As the largest Muslim-majority nation, Indonesia holds substantial potential in the halal sector, with the global halal food market projected to exceed USD 197 billion, reinforcing the need for an efficient supply chain that guarantees halal integrity ([Susilo et al., 2022](#)). However, to fully harness this economic potential, Indonesia faces barriers such as inadequate supply chain security and a need for improved traceability systems that ensure compliance with halal standards throughout the market ([Mubarak & Imam, 2020](#)). Addressing these issues is essential for Indonesia to enhance its competitiveness in the global halal market, especially as international demand for halal-certified products increases ([Utari et al., 2022](#)). Furthermore, consumer awareness and education regarding halal certification remain critical challenges. Despite Indonesia's significant consumer base, many individuals still lack understanding of halal principles, including the importance of certification ([Arwani et al., 2022](#); [Wahyuni & Arfidhila, 2019](#)). Increased consumer knowledge affects purchasing decisions and enhances overall market growth, necessitating comprehensive educational initiatives that can elevate public understanding of halal products and their associated benefits ([Hasan, 2019](#); [Mutmainah, 2018](#)).

The halal food industry's potential in Indonesia is not devoid of challenges, including bureaucratic obstacles that may hinder certification processes and public perceptions of halal products ([Jailani & Adinugraha, 2022](#)). Ensuring the adequacy of human resources equipped with knowledge of halal standards is vital for businesses aiming to thrive in this sector ([Anwar, 2018](#)). Moreover, the socio-economic landscape, including community beliefs and practices, can either foster or impede the industry's growth ([Yuli & Wojtyla, 2020](#)). In summary, the halal food industry in Indonesia is characterized by a complex interplay of religious adherence and economic opportunity. To leverage its full potential, the industry must tackle challenges related to traceability, certification, consumer awareness, and resource development. By aligning its economic strategies with Quranic principles, Indonesia can enhance its position in the global halal market, ensuring both the integrity of its food supply and the spiritual well-being of its consumers.

In their study, Azwar et al. examine the potential problems associated with the halal food and beverage business in Indonesia. The findings indicated that Indonesia presents favourable prospects within the food and beverage industry. Indonesia has experienced a substantial increase in the Muslim population. The Indonesian market exhibits a substantial size in terms of its target demographic, with a notable surge in public consciousness regarding halal cuisine and a rapid pace of technological advancements. The proliferation of e-commerce and media platforms is steadily expanding. Regarding the aspect of funding, a plethora of alternative financing platforms and prospects for partnership with Islamic banking and financial institutions exist. Nevertheless, the potential of this opportunity remains untapped. Indonesia continues encountering various problems, including constrained entry into global markets, inadequate investigation into market dynamics, and suboptimal utilisation of information technology for industrial advancement. In the current state, there remains a need for harmonisation between the policies implemented by both central and regional governments. Additionally, the existing bureaucracy for facilitating inter-sectoral cooperation is minimal.

The novel *Ayat-Ayat Cinta* (Verses of Love) by Habiburrahman El Shirazy serves as an important work for examining messages of *da'wah* directed at non-Muslims. This analysis explores how the novel encapsulates Islamic teachings through its narrative and character development, thereby engaging broader moral, social, and cultural dialogues. Primarily, *Ayat-Ayat Cinta* effectively communicates essential religious values significant for Muslims and potentially enlightening for non-Muslims. The narrative intricately weaves themes of love and sacrifice within the framework of Islamic principles. According to Purnamasari and Wulandari, the story emphasizes faith in Allah, moral character, and social harmony, aligning with universal ethical standards that can appeal to a non-Muslim audience by illustrating broader values of human empathy and moral integrity (Purnamasari & Wulandari, 2021). Similarly, Atin highlights deep-seated '*aqidah*' (Islamic creed) values present in the characters, fostering understanding and acceptance among diverse cultures and faiths (Atin, 2018). This notion is further supported by Syuhada, who elaborates on the film adaptation of the novel as a medium for *da'wah*, extending its outreach beyond the Muslim demographic and addressing moral teachings of patience, trustworthiness, and respect for others—values compatible with various cultural norms (Syuhada, 2021).

Moreover, the portrayal of tolerance and interfaith respect is pivotal in *Ayat-Ayat Cinta*, making it an enriching text for non-Muslim readers. Research conducted by Husna et al. examines tolerance embodied within the narrative, highlighting the notion of mutual respect across different religious communities, which is crucial in a multicultural society (Husna et al., 2018). This analysis complements the findings of Wahab and Nafi'ah, who explore how the characters convey *da'wah* through their interactions with individuals from differing backgrounds, showcasing an accessible image of Islam rooted in compassion and understanding rather than dogmatism (Wahab & Nafi'ah, 2020). The film adaptation amplifies these messages of *da'wah*, transforming literary themes into visuals that impact broader audiences. The success of such adaptations indicates a growing acceptance and curiosity about Islamic principles among non-Muslims, potentially facilitating dialogue about morality and ethics. Although there are varied perspectives on the film's interpretation and its fidelity to the source material, it effectively attracts diverse audiences, demonstrating the potential of culturally resonant narratives to advocate for religious and moral education while challenging stereotypes about Islam (Huda, 2010). Thus, *Ayat-Ayat Cinta* stands not only as a celebrated romantic narrative but also as a significant work of *da'wah* aimed at bridging gaps between Muslims and non-Muslims. Its core messages resonate beyond the confines of religious instruction, advocating for a more nuanced understanding of Islam that promotes moral values and human compassion applicable across varied cultural landscapes.

In his analysis, Palewai explores the communication of *da'wah*, or the invitation to Islam, to individuals who do not identify as Muslims in the literary work *Ayat-Ayat Cinta*, authored by Habiburrahman El Shirazi. The findings of this study indicate that Habiburrahman El Shirazi employs a literary technique wherein non-Muslim characters are prominently featured in the work. Notable examples are the family of Mr. Boutros Rafael Girgis (comprising Maria, Yosof, Mr. Boutros, and Madame Nahed) and Alicia, a journalist hailing from the United States. The author incorporated various characters to address significant subjects from an Islamic perspective, often misconstrued by specific individuals who are not adherents of the faith. These topics encompass the portrayal of women in Islamic teachings, the dynamics of marital relationships, the interaction between individuals of the opposite gender who are not considered mahram, and the role of Islam as a guiding force that bestows blessings upon both Muslim and non-Muslim communities. Likewise, the author effectively communicates an Islamic message regarding the dynamics between Muslims and non-Muslims through the narrative's plot.

This issue of IJICI exemplifies our dedication to advancing Islamic scholarship, offering inspiration for those seeking to harmonize tradition with contemporary demands. Our aim is to foster deeper understanding, stimulate critical inquiry, and provide pathways to tackle the intricacies of the modern era. We sincerely thank the contributors, reviewers, and devoted readers whose unwavering support has made this publication possible.

It is the collective effort of all involved that has brought this initiative to life. May the knowledge shared within these pages ignite meaningful action, promote societal progress, and contribute positively to humanity.

REFERENCES

- Aam, & Dwi. (2021). A review on halal food research. *Journal of Islamic Economics Literatures*, 2(2). <https://doi.org/10.58968/jiel.v2i2.38>
- Abror, I. & Zuhdi, M. (2018). Tafsir al-Qur'an berkemajuan: Exploring methodological contestation and contextualization of tafsir at-tanwir by Tim Majelis Tarjih dan Tajdid PP Muhammadiyah. *Esensia Jurnal Ilmu-Ilmu Ushuluddin*, 19(2), 249-277. <https://doi.org/10.14421/esensia.v19i2.1347>
- Agrama, H. (2010). Ethics, tradition, authority: Toward an anthropology of the fatwa. *American Ethnologist*, 37(1), 2-18. <https://doi.org/10.1111/j.1548-1425.2010.01238.x>
- Ali, M. (2016). Konsep makanan halal dalam tinjauan syariah dan tanggung jawab produk atas produsen industri halal. *Ahkam Jurnal Ilmu Syariah*, 16(2), 291-306. <https://doi.org/10.15408/ajis.v16i2.4459>
- AlNajjar, A. (2011). Contesting patriotism and global journalism ethics in Arab journalism. *Journalism Studies*, 12(6), 747-756. <https://doi.org/10.1080/1461670x.2011.614811>
- Alsaket, A. & Aziz, M. (2014). Arabic-Malay machine translation using rule-based approach. *Journal of Computer Science*, 10(6), 1062-1068. <https://doi.org/10.3844/jcssp.2014.1062.1068>
- AlSuhaim, D. (2021). A descriptive analysis of non-obligatory shifts in three Disney animated films dubbed into modern standard Arabic. *Arab World English Journal*, 28(1), 1-265. <https://doi.org/10.24093/awej/th.281>
- Amrulloh, M. & Ikhwan, M. (2021). Stylistic of the Qur'an: Reading the story of Sulaiman. *Arabiyat Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban*, 8(1), 17-31. <https://doi.org/10.15408/a.v8i1.18906>
- Amrulloh, M., Qalyubi, S., Dewi, E., Zahra, D., & Kurniawan, R. (2022). The narrative structure of Ashab al-Kahf story. *Arabiyatuna Jurnal Bahasa Arab*, 6(2), 555. <https://doi.org/10.29240/jba.v6i2.4256>
- Anderson, D. & Rayens, M. (2004). Factors influencing homelessness in women. *Public Health Nursing*, 21(1), 12-23. <https://doi.org/10.1111/j.1525-1446.2004.21103.x>
- Anwar, M. (2018). The urgency of halal assurance system for product reliability. *International Journal of Islamic Business and Economics (IJIBEC)*, 2(2), 119-125. <https://doi.org/10.28918/ijibec.v2i2.1388>
- Arslan, G. & Yildirim, M. (2021). A longitudinal examination of the association between meaning in life, resilience, and mental well-being in times of coronavirus pandemic. *Frontiers in Psychology*, 12. <https://doi.org/10.3389/fpsyg.2021.645597>
- Arwani, W., Jaelani, A., Firdaus, S., & Hanim, T. (2022). Halal-thayyib, food products, and the halal industry: A thematic analysis on the verses of the Qur'an. *Al-Amwal Jurnal Ekonomi Dan Perbankan Syari'ah*, 14(1), 99. <https://doi.org/10.24235/amwal.v14i1.10830>
- Asadi, M. (2013). How does it feel to be a problem? The diasporic identity of the homeless. *Qualitative Sociology Review*, 9(1), 76-93. <https://doi.org/10.18778/1733-8077.09.1.04>
- Atin, M. (2018). Nilai-nilai aqidah dalam novel Ayat-Ayat Cinta 2 karya Habiburrahman el Shirazy. *Insania Jurnal Pemikiran Alternatif Kependidikan*, 23(2), 244-255. <https://doi.org/10.24090/insania.v23i2.2295>
- Aulia, A. (2022). 'Amaliyah al-ittiṣāl al-lugawi fī qaṣaṣ sūrah al-Kahfi. *Lisania Journal of Arabic Education and Literature*, 6(1), 103-125. <https://doi.org/10.18326/lisania.v6i1.103-125>

- Bakar, M., Zain, R., & Salim, A. (2017). Menelusuri amalan keagamaan dalam kalangan gelandangan Muslim. *Jurnal Pembangunan Sosial*, 20, 89–103. <https://doi.org/10.32890/jps.20.2017.11543>
- Bazzano, E. (2015). Ibn taymiyya, radical polymath, part 2: Intellectual contributions. *Religion Compass*, 9(4), 117-139. <https://doi.org/10.1111/rec3.12115>
- Burhanuddin, M. & Kholida, N. (2021). Ali Jum'ah approach on Qur'anic maqāsidī exegesis; A study of al-Nibrās fī Tafsīr al-Qur'ān. *Mushaf Jurnal Tafsir Berwawasan Keindonesiaan*, 1(2), 1-21. <https://doi.org/10.33650/mushaf.v1i2.2043>
- Çoruh, H. (2022). A new hermeneutical approach to the qur'an with special reference to the narrative of prophet Yahyā (John the baptist) in the Qur'an and the Bible. *Religions*, 13(10), 982. <https://doi.org/10.3390/rel13100982>
- Esfandiar, M. (2022). Islam nusantara and the challenges of political Islam in the contemporary world. *Islam Nusantara Journal for Study of Islamic History and Culture*, 3(1), 21-36. <https://doi.org/10.47776/islamnusantara.v3i1.147>
- Fadhly, F. (2018). Tradisi intelektual islam di Indonesia abad vii-xxi m. *Tamaddun Jurnal Kebudayaan Dan Sastra Islam*, 18(1), 27-45. <https://doi.org/10.19109/tamaddun.v18i1.2315>
- Hasan, M. (2019). The importance of halal certified products in Samarinda city: In the light of maqasid al-syari'ah. *Borneo International Journal of Islamic Studies*, 2(1), 41-69. <https://doi.org/10.21093/bijis.v2i1.1832>
- Hashmi, J. (2021). Overcoming religious illiteracy: Towards a more inclusive approach to Islamic bioethics. *Journal of Islamic Ethics*, 1-52. <https://doi.org/10.1163/24685542-12340063>
- Havnen, A., Anyan, F., Hjemdal, O., Solem, S., Riksfjord, M., & Hagen, K. (2020). Resilience moderates negative outcome from stress during the covid-19 pandemic: A moderated-mediation approach. *International Journal of Environmental Research and Public Health*, 17(18), 6461. <https://doi.org/10.3390/ijerph17186461>
- Hidayat, W. (2020). Representasi makna ideologis kisah aṣḥāb al-kahf: Analisis semiotika roland barthes dalam surah al-Kahf. *Mutawatir*, 8(1), 170-190. <https://doi.org/10.15642/mutawatir.2018.8.1.170-190>
- Huda, A. (2010). Filming ayat-ayat cinta: The making of a muslim public sphere in Indonesia. *Journal of Indonesian Islam*, 4(1), 43. <https://doi.org/10.15642/jiis.2010.4.1.43-61>
- Huda, M., Yusuf, J., Jasmi, K., & Zakaria, G. (2016). Al-Zarnūjī's concept of knowledge ('ilm). *Sage Open*, 6(3), 1-13. <https://doi.org/10.1177/2158244016666885>
- Husna, A., Andayani, A., & Suyitno, S. (2018). The tolerance value in Habiburrahman el Shirazy's novel Ayat-Ayat Cinta 2. *Karsa Journal of Social and Islamic Culture*, 25(2), 346. <https://doi.org/10.19105/karsa.v25i2.1341>
- Ibrahim, M. (2019). قضايا الفصل والوصل في سورة الكهف. *Ma'ālim Al-Qur'ān Wa Al-Sunnah*, 15(2), 156-171. <https://doi.org/10.33102/jmqqs.v15i2.151>
- Jailani, N. & Adinugraha, H. (2022). The effect of halal lifestyle on economic growth in Indonesia. *Journal of Economics Research and Social Sciences*, 6(1), 44-53. <https://doi.org/10.18196/jerss.v6i1.13617>
- MacKrill, K., Gamble, G., & Petrie, K. (2020). The effect of television and print news stories on the nocebo responding following a generic medication switch. *Clinical Psychology in Europe*, 2(2), 1-14. <https://doi.org/10.32872/cpe.v2i2.2623>
- Mala, F. & Ramadhan, S. (2022). Strukturalisasi takwil dalam tafsir ayat mutasyābihāt: Studi atas kitab al-Tafsīr al-Munīr karya Wahbah al-Zuhaili. *Al Quds Jurnal Studi Alquran Dan Hadis*, 6(1), 233. <https://doi.org/10.29240/alquds.v6i1.3134>

- Manshur, F. (2022). Study of ashab al-kahf's story in the book of Fadhā'il al-Khamsah min al-Shihahi al-Sittah: A naturalistic hermeneutical perspective. *Law and Humanities Quarterly Reviews*, 5(2), 18-29. <https://doi.org/10.31014/aior.1996.01.02.6>
- McGlynn, J. (2020). United by history: government appropriation of everyday nationalism during Vladimir Putin's third term. *Nationalities Papers*, 48(6), 1069-1085. <https://doi.org/10.1017/nps.2020.20>
- Mubarok, F. & Imam, M. (2020). Halal industry in Indonesia; Challenges and opportunities. *Journal of Digital Marketing and Halal Industry*, 2(1), 55-64. <https://doi.org/10.21580/jdmhi.2020.2.1.5856>
- Mutmainah, L. (2018). The role of religiosity, halal awareness, halal certification, and food ingredients on purchase intention of halal food. *Ihtifaz Journal of Islamic Economics Finance and Banking*, 1(1), 33. <https://doi.org/10.12928/ijiefb.v1i1.284>
- Nisbet, E., Nisbet, M., Scheufele, D., & Shanahan, J. (2004). Public diplomacy, television news, and Muslim opinion. *Harvard International Journal of Press/Politics*, 9(2), 11-37. <https://doi.org/10.1177/1081180x04263459>
- Norasid, M., Abdullah, M., & Amir, S. (2022). Pemikiran wasatiyyah Abdul Hadi Awang mengenai wacana kenegaraan menerusi pentafsiran al-Quran. *Al-Bayān – Journal of Qur'ān and Ḥadīth Studies*, 20(2), 267-290. <https://doi.org/10.1163/22321969-12340116>
- Olaniyan, A., & Bello, A. O. (2022, October). Countering the narratives of destruction: Textual evidence and the tradition of heritage preservation in Islam. In *50 Years World Heritage Convention: Shared Responsibility– Conflict & Reconciliation* (pp. 175-186). Cham: Springer International Publishing. https://doi.org/10.1007/978-3-031-05660-4_14
- Purnamasari, M. & Wulandari, M. (2021). Analisis nilai moral dalam novel “Ayat-Ayat Cinta 1 dan 2” karya Habiburrahman el Shirazy. *J-Simbol Jurnal Magister Pendidikan Bahasa Dan Sastra Indonesia*, 9(1), 61-69. <https://doi.org/10.23960/j-simbol/v9i1.2021.10>
- Rahman, N., Rahman, R., Omar, N., Yusoff, S., Halim, Z., & Yusoff, M. (2019). Translating isti'arah and kinayah in Quranic verses. *International Journal of Academic Research in Progressive Education and Development*, 8(4), 502-515. <https://doi.org/10.6007/ijarped/v8-i4/6614>
- Rogers, L. (2016). “Helping the helpless help themselves”. *Journal of Contemporary Ethnography*, 46(2), 230-260. <https://doi.org/10.1177/0891241615603450>
- Rudolph, U. & Seidel, R. (2019). The philosophical proof for God's existence between Europe and the Islamic world: Reflections on an entangled history of philosophy and its contemporary relevance. *Asiatische Studien – Études Asiatiques*, 73(1), 57-88. <https://doi.org/10.1515/asia-2018-0043>
- Schmuck, J., Hiebel, N., Kriegsmann-Rabe, M., Schneider, J., Matthias, J., Erim, Y., ... & Geiser, F. (2022). Individual stress burden and mental health in health care workers during the covid-19 pandemic: Moderating and mediating effects of resilience. *International Journal of Environmental Research and Public Health*, 19(11), 6545. <https://doi.org/10.3390/ijerph19116545>
- Shahabuddin, A., Sukor, M., & Hashim, N. (2020). Product-centric halal business: A critique from an Islamic perspective. *Journal of Islamic Marketing*, 11(6), 1707-1724. <https://doi.org/10.1108/jjima-06-2019-0129>
- Sichani, B., Amiryousefi, M., & Amirian, Z. (2021). Audiovisual translation as a cultural counter-hegemonic device: A case study of English-Persian dubbed animations. *Sendebare*, 32, 111-129. <https://doi.org/10.30827/sendebare.v32.i15480>
- Surajudeen, A. (2022). Islamic intellectual tradition between perennial and discursive knowledge. *International Journal of Ummranic Studies*, 2(1), 19-30. <https://doi.org/10.59202/ijus.v2i1.557>

- Susilo, A., Abadi, M., Lahuri, S., & Achmad, R. (2022). Redetermining halal lifestyle: A Quran perspective. *Tasharruf Journal Economics and Business of Islam*, 7(2), 103. <https://doi.org/10.30984/tjebi.v7i2.2065>
- Syuhada, M. (2021). Reflection message of dakwah novel Habiburrahman el-Shirazy in the phenomenon of young children hijrah motivation. *Masyarakat Madani Jurnal Kajian Islam Dan Pengembangan Masyarakat*, 5(2), 88. <https://doi.org/10.24014/jmm.v5i2.11534>
- Thomas, Y., Gray, M., & McGinty, S. (2017). The occupational wellbeing of people experiencing homelessness. *Journal of Occupational Science*, 24(2), 181-192. <https://doi.org/10.1080/14427591.2017.1301828>
- Toosi, J. (2019). A model for reconciling Islamic teachings with the intellectual and scientific achievements of modernity. *ICR Journal*, 10(2), 264-279. <https://doi.org/10.52282/icr.v10i2.46>
- Utari, D., Fasa, M., & Suharto, S. (2022). Industri halal berkontribusi terhadap pertumbuhan ekonomi di era pandemi covid-19: peluang dan tantangan. *Jurnal Bina Bangsa Ekonomika*, 15(1), 87-98. <https://doi.org/10.46306/jbbe.v15i1.119>
- Wahab, A. & Nafi'ah, N. (2020). Analisis metode dakwah dalam film Ayat-Ayat Cinta 2. *An-Nida Jurnal Komunikasi Islam*, 12(1), 67-73. <https://doi.org/10.34001/an.v12i1.1212>
- Wahyuni, D. & Arfidhila, N. (2019). Traceability pada rantai pasok pangan halal: Review literatur. *Talenta Conference Series Energy and Engineering (EE)*, 2(4), 39-45. <https://doi.org/10.32734/ee.v2i4.649>
- Yuli, S. & Wojtyla, E. (2020). Challenges and strategies in developing human resources for the halal industry: Evidence from Indonesia. *Journal of Innovation in Business and Economics*, 4(02), 77-86. <https://doi.org/10.22219/jibe.v4i02.8270>
- Zitawi, J. (2008). Contextualizing disney comics within the Arab culture. *Meta Journal Des Traducteurs*, 53(1), 139-153. <https://doi.org/10.7202/017979ar>

Disclaimer

The views expressed in this article are those of the author. *Al-Irsyad: Journal of Islamic and Contemporary Issues* shall not be liable for any loss, damage or other liability caused by / arising from the use of the contents of this article.

