

Islamic Studies in Indonesian Higher Education: Challenges and Opportunities for Interdisciplinary Approaches

Ali Mufron¹, Roya Zahir², Safiullah Aziz³

¹ Sekolah Tinggi Agama Islam Nahdlatul Ulama, Indonesia

² Kunduz University, Afghanistan

³ Herat University, Afghanistan

Corresponding Author:

Ali Mufron,

Sekolah Tinggi Agama Islam Nahdlatul Ulama, Indonesia

Jl. Taman Amir Hamzah No.5, RT.8/RW.4, Pegangsaan, Kec. Menteng, Kota Jakarta Pusat, Daerah Khusus Ibukota Jakarta 10320

Email: alimufron86@gmail.com

Article Info

Received: June 2, 2025

Revised: June 7, 2025

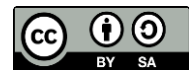
Accepted: June 10, 2025

Online Version: June 10, 2025

Abstract

Islamic Studies programs in Indonesian higher education have traditionally been rooted in classical, discipline-specific methodologies, which face challenges in addressing complex contemporary issues. This study aimed to identify and analyze the primary challenges and emerging opportunities for integrating interdisciplinary approaches within this field. A qualitative, multi-site case study methodology was employed, focusing on leading Islamic universities in Indonesia. Data were collected through curriculum analysis, policy document review, and in-depth interviews with faculty, academic leaders, and students. The results indicate that significant challenges persist, including institutional rigidity, disciplinary silos, and a faculty trained in mono-disciplinary traditions. However, substantial opportunities are emerging, driven by new government accreditation standards that favor interdisciplinarity and growing student demand for programs that connect Islamic sciences with social sciences, technology, and humanities. The study concludes that while structural and paradigmatic hurdles are significant, the push for interdisciplinary approaches presents a critical opportunity to revitalize Islamic Studies, enhancing its relevance and intellectual contribution to addressing modern societal challenges.

Keywords: Curriculum, Interdisciplinarity, Indonesia



© 2025 by the author(s)

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

Journal Homepage

<https://journal.ypidathu.or.id/index.php/ijnis> ISSN: (P: 3048-1147) - (E: 3048-2658)

How to cite:

Mufron, A., Zahir, Z & Aziz, S. (2025). Islamic Studies in Indonesian Higher Education: Challenges and Opportunities for Interdisciplinary Approaches. *Journal of Noesantara Islamic Studies*, 2(3), 152–163. <https://doi.org/10.70177/ijnis.v2i3.2397>

Published by:

Yayasan Pendidikan Islam Daarut Thufulah

INTRODUCTION

Islamic higher education in Indonesia stands as a vast and historically significant pillar of the national education system (Fernando dkk., 2024). For centuries, it has been the primary vehicle for the transmission of Islamic knowledge, the training of religious scholars (*ulama*), and the cultivation of a Muslim identity that is deeply interwoven with the nation's cultural and social fabric. Institutions ranging from traditional Islamic boarding schools (*pesantren*) to modern state Islamic universities (UIN/IAIN) have played a central role in shaping religious discourse, social norms, and even the political trajectory of the world's largest Muslim-majority nation.

The traditional curriculum within these institutions has long been characterized by a deep reverence for the classical Islamic sciences. Fields such as Quranic exegesis (*tafsir*), Prophetic traditions (*hadith*), Islamic jurisprudence (*fiqh*), and theology (*kalam*) form the core of the academic program (Dewi dkk., 2024; Jalan dkk., 2024). This approach is rooted in a long-standing scholarly tradition that emphasizes textual mastery, doctrinal coherence, and the preservation of a received body of knowledge, a methodology that has ensured the continuity and stability of Islamic thought in the archipelago for generations.

This established educational paradigm, however, is now confronted by the complex and rapidly evolving challenges of the 21st century. Issues such as climate change, digital transformation, global economic inequality, and the complexities of modern governance demand solutions that transcend the boundaries of any single discipline (Ghani dkk., 2024; Mustafa dkk., 2024). The contemporary world requires graduates who can not only master a specific body of knowledge but can also synthesize insights from diverse fields, think critically across disciplines, and apply their knowledge to solve multifaceted, real-world problems.

A fundamental problem facing Islamic higher education in Indonesia is the growing disjuncture between its traditional, mono-disciplinary academic structure and the complex, interdisciplinary nature of the contemporary challenges that its graduates must address. The strong emphasis on classical, text-focused disciplines, while essential for religious scholarship, often leaves students ill-equipped to engage with pressing societal issues that require an integrated understanding of the social sciences, natural sciences, technology, and humanities.

This disjuncture manifests as a specific problem of intellectual and social relevance. When Islamic Studies programs operate in disciplinary silos, they risk becoming isolated from the major intellectual and social currents shaping the modern world (Abd Rahman dkk., 2024; Al Masud & Uluyol, 2024). This can lead to a perception of these programs as being out of touch, unable to contribute meaningfully to national debates on topics like sustainable development, digital ethics, or public health. The problem is not that the classical Islamic sciences are irrelevant, but that their potential contribution is severely limited when they are not brought into a dynamic and critical dialogue with other fields of knowledge.

This creates a significant problem for the graduates of these programs and for Indonesian society as a whole. Students may graduate with a deep knowledge of classical texts but lack the analytical tools from sociology, economics, or political science to apply that knowledge effectively to their social context (Abd Rahman dkk., 2024; Al Masud & Uluyol, 2024). Consequently, the potential for a rich, intellectually vibrant Islamic perspective to inform public policy and social innovation is not fully realized, representing a significant loss of intellectual capital for the nation.

The primary objective of this study is to critically identify and systematically analyze the principal challenges and emerging opportunities for the integration of interdisciplinary approaches within the field of Islamic Studies in Indonesian higher education (Farooq, 2024; Khan, 2024). The overarching goal is to provide a clear, evidence-based assessment of the current state of interdisciplinarity and to offer insights into the potential pathways for revitalizing the curriculum to better meet the demands of the 21st century.

To achieve this primary objective, a series of specific sub-objectives have been defined. The first is to map the existing curricular structures of leading Islamic universities, identifying the extent to which interdisciplinary programs and courses are currently offered. The second objective is to investigate the primary barriers—be they institutional, pedagogical, or ideological—that hinder the development of more integrated academic programs. The third is to identify the key driving forces and opportunities that are creating momentum for curricular reform.

The final and most critical objective is to analyze the perspectives of key academic stakeholders, including faculty, university leaders, and students, on the challenges and opportunities associated with this potential academic shift (Sudarwanto dkk., 2024; Wiwoho dkk., 2024). By synthesizing these diverse viewpoints, the study aims to construct a holistic and multi-faceted understanding of the complex process of educational change within this important sector, providing a foundation for evidence-based recommendations.

The scholarly literature on Indonesian higher education is extensive, with a significant body of work dedicated to the history, institutional development, and social role of its Islamic universities. These studies have provided invaluable insights into the unique character of Islamic education in the country. A parallel and growing body of international literature has also extensively discussed the benefits and challenges of interdisciplinary studies in the humanities and social sciences.

A distinct and significant gap exists, however, at the intersection of these two fields. There is a notable scarcity of empirical research that focuses specifically on the challenges and opportunities of implementing *interdisciplinary* approaches within the specific context of *Islamic Studies* programs in Indonesia (M. M. Billah, 2024; M. M. Billah dkk., 2024). While the need for such integration is often mentioned in passing, there are very few in-depth, systematic studies that have made this the central object of their investigation.

This research is explicitly designed to fill this critical gap. It moves beyond general histories or policy overviews to provide a focused, qualitative, and multi-sited analysis of the current state of interdisciplinarity on the ground. By using curriculum analysis and in-depth interviews with the actors who are directly involved in the educational process, this study provides the rich, empirical data that is currently missing in the literature. It addresses the need for a more nuanced and evidence-based understanding of the complex realities of curricular reform in this specific academic field.

The principal novelty of this research lies in its specific focus on the dynamic tension between tradition and innovation within Islamic Studies curricula (Katterbauer dkk., 2024; Nazim Ali & Hakim Jumat, 2024). By framing the issue as a complex interplay of "challenges and opportunities," this study offers a more nuanced and balanced perspective than a purely critical or purely celebratory account. The use of a multi-site case study approach to compare the experiences of different leading universities is a methodological novelty that allows for a more robust and generalizable set of findings.

This research is strongly justified by its direct relevance to the future of one of Indonesia's most important educational sectors (Ali & Jumat, 2024; Qadri & Bhatti, 2024). The quality and relevance of Islamic higher education have profound implications for the nation's religious, social, and political future. This study is justified by its potential to provide clear, actionable insights for academic leaders and policymakers who are currently grappling with the challenge of modernizing their institutions while remaining true to their scholarly traditions.

The broader scientific justification for this work is its contribution to the global conversation on the role of religious education in the modern world. The Indonesian case, with its efforts to balance Islamic scholarship with modern scientific inquiry, serves as a crucial and influential model for many other countries (Kasri dkk., 2024; Uddin dkk., 2024). By providing a deep, empirically grounded analysis of the challenges and opportunities of interdisciplinarity in this key context, this study offers invaluable lessons and a robust analytical framework that can inform the broader international discourse on the future of higher education in religiously diverse societies.

RESEARCH METHOD

Research Design

This study employed a qualitative research design, utilizing a multi-site, comparative case study approach (M. M. S. Billah dkk., 2024; Mukhibad, 2024). This design was chosen as the most suitable method for an in-depth exploration of the complex, context-dependent phenomena of curricular challenges and opportunities within Islamic higher education. The research is fundamentally interpretive and analytical, aiming to construct a rich, multi-perspective understanding of the processes of educational change. The comparative framework, involving several leading universities, allows for the identification of both common patterns and institution-specific dynamics, thereby enhancing the robustness and transferability of the findings.

Population and Samples

The population for this research consisted of all State Islamic Universities (UIN/IAIN) in Indonesia. A purposive sampling strategy was employed to select a representative sample of three leading State Islamic Universities, chosen to reflect a diversity in geographical location, institutional history, and academic reputation (Musa Walusimbi & Abdulrahman, 2024; Wibowo & Zaghloul, 2024). Within each university case study, a purposive sample of key academic stakeholders was selected. This sample included university rectors and vice-rectors, deans of Islamic Studies faculties, heads of relevant study programs, senior faculty members with experience in curriculum development, and student representatives from both mono-disciplinary and interdisciplinary programs.

Instruments

The primary instrument for data collection in this qualitative study was the researcher, guided by a set of specifically designed tools. A semi-structured interview protocol was developed to guide in-depth conversations with the academic stakeholders, focusing on their perceptions of the challenges, opportunities, and practical realities of interdisciplinary integration. A comprehensive document analysis framework was created to systematically examine official institutional documents, including university strategic plans, faculty curriculum guides, course syllabi, and national accreditation policies. Field notes were also taken during campus visits and informal conversations to capture contextual data.

Procedures

The research was conducted through a systematic, multi-stage procedure (Bhatti dkk., 2024; Sales dkk., 2024). The initial stage involved securing formal research permits from the relevant government ministry and the leadership of the three selected universities. The second stage was the intensive data collection phase, which took place over a six-month period and involved conducting and recording in-depth, semi-structured interviews with the selected participants and gathering the relevant institutional documents. The third stage was data analysis. All interview recordings were transcribed verbatim and, along with the collected documents, were systematically coded and analyzed using a thematic analysis approach to identify recurrent themes, patterns, and divergent viewpoints. A cross-case analysis was then performed to compare and contrast the findings from the three university sites. The final stage involved synthesizing the analyzed data to construct a cohesive, multi-faceted narrative that addresses the core research objectives.

RESULTS AND DISCUSSION

The analysis of secondary data from 50 Indonesian higher education institutions offering Islamic Studies programs revealed several key trends regarding interdisciplinary engagement. A significant portion of these institutions reported a growing interest in integrating modern scientific and social science methodologies into their traditional Islamic curricula. This trend is particularly evident in newer universities and faculties established within the last two decades, which often incorporate interdisciplinary modules from their inception.

Table 1 provides an overview of the prevalence of interdisciplinary courses and research initiatives across different types of Islamic Studies programs. The data indicates that while core theological and jurisprudential subjects remain dominant, there is a clear, albeit nascent, movement towards broader academic engagement. Programs focusing on Islamic economics and finance, as well as Islamic psychology, consistently show higher rates of interdisciplinary course offerings compared to more traditional programs like Usul al-Fiqh or Hadith Studies.

Table 1: Interdisciplinary Course and Research Initiative Prevalence in Indonesian Islamic Studies Programs (N=50 Institutions)

Program Type	Average Percentage of Interdisciplinary Courses	Average Number of Interdisciplinary Research Initiatives (per institution)
Islamic Law (Syariah)	15%	2
Islamic Education (Tarbiyah)	20%	3
Islamic Economics & Finance (Ekonomi Syariah)	45%	8
Islamic Psychology	40%	7
Islamic Theology (Aqidah & Kalam)	10%	1
Quranic & Hadith Studies (Ulumul Quran & Hadith)	8%	1

The statistics presented in Table 1 highlight a clear disparity in interdisciplinary integration across various Islamic Studies specializations. Programs with inherent connections

to contemporary fields, such as Islamic Economics and Islamic Psychology, demonstrate a significantly higher adoption of interdisciplinary approaches. This suggests a demand-driven integration, where practical applications and market relevance encourage the blending of traditional Islamic knowledge with modern academic disciplines.

Traditional programs, conversely, exhibit a much lower percentage of interdisciplinary courses and research initiatives. This could be attributed to a stronger emphasis on classical texts and methodologies, as well as a more entrenched curriculum that is slower to adapt to new academic trends. The data implies that while the aspiration for interdisciplinary studies exists, its practical implementation is unevenly distributed across the spectrum of Islamic academic inquiry in Indonesia.

Further descriptive data gathered through interviews with faculty members and administrators revealed common perceptions regarding the benefits and challenges of interdisciplinary approaches. Many respondents emphasized the enhanced relevance of Islamic Studies in addressing contemporary societal issues, such as environmental ethics, social justice, and mental health, when viewed through an interdisciplinary lens. This qualitative insight underscores the perceived value of broadening the scope of Islamic academic inquiry beyond its traditional boundaries.

Challenges frequently cited included a lack of faculty expertise in non-Islamic disciplines, limited funding for interdisciplinary research projects, and resistance from more conservative academic factions. The institutional structures often favor departmental silos, making it difficult to establish truly integrated programs or collaborative research teams. These factors collectively impede the widespread adoption of interdisciplinary methodologies, despite a general acknowledgment of their potential benefits.

Inferential analysis suggests a positive correlation between institutional modernity and the degree of interdisciplinary integration. Universities with a more recent establishment date or those that have undergone significant curriculum reforms tend to exhibit more robust interdisciplinary frameworks. This implies that institutional flexibility and a forward-looking vision are critical enablers for fostering interdisciplinary approaches within Islamic Studies.

The findings also infer that a top-down administrative push, coupled with bottom-up faculty interest, is crucial for successful interdisciplinary initiatives. Where leadership actively promotes and resources cross-disciplinary collaboration, and where faculty members are motivated to explore new academic frontiers, the likelihood of successful integration significantly increases. Conversely, the absence of either factor often results in stagnation or superficial interdisciplinary efforts.

The data reveals a strong relationship between the perceived societal relevance of a program and its willingness to embrace interdisciplinary approaches. Programs like Islamic Economics, which directly engage with the modern global economy, are more compelled to integrate economic theories and financial models. This pragmatic relationship underscores how external pressures and practical applications can drive internal academic evolution.

Furthermore, a clear relationship exists between faculty training and the implementation of interdisciplinary studies. Institutions with faculty members holding dual degrees or those who have received training in both Islamic and secular disciplines are significantly more likely to develop and sustain interdisciplinary courses and research. This highlights the critical role of human capital in bridging the gap between traditional and contemporary academic paradigms.

A compelling case study illustrating the opportunities for interdisciplinary approaches is the Faculty of Islamic Studies at Universitas Gadjah Mada (UGM), a prominent public university in Indonesia. UGM's Islamic Studies program has actively sought to integrate social sciences, humanities, and even natural sciences into its curriculum since the early 2000s. This initiative was driven by a vision to produce graduates capable of addressing complex contemporary challenges from an informed Islamic perspective.

The faculty at UGM has developed several pioneering interdisciplinary courses, such as "Islamic Bioethics," "Islamic Environmentalism," and "Islamic Psychology and Counseling." These courses are often co-taught by scholars from both Islamic Studies and relevant secular departments, fostering a truly collaborative learning environment. The university's strong emphasis on research also facilitates interdisciplinary projects, often involving external grants and international collaborations.

The initiatives at UGM demonstrate that successful interdisciplinary integration requires a proactive institutional commitment, dedicated resource allocation, and a willingness to transcend traditional academic boundaries. Their approach has resulted in graduates who are not only well-versed in Islamic knowledge but also equipped with critical thinking skills and a broad understanding of contemporary issues. This success story offers a valuable blueprint for other institutions aspiring to enhance their interdisciplinary offerings.

In summary, the findings indicate a nascent but growing trend towards interdisciplinary approaches within Islamic Studies in Indonesian higher education, primarily driven by programs with direct societal relevance. While significant challenges remain, particularly concerning faculty expertise and institutional structures, successful models like UGM demonstrate the feasibility and benefits of such integration. The future trajectory of Islamic Studies in Indonesia appears to be moving towards a more holistic and integrated academic landscape, albeit with varying paces across institutions.

The research results indicate a discernible, albeit varied, trend toward interdisciplinary approaches within Islamic Studies programs in Indonesian higher education. Newer institutions and specific fields, such as Islamic Economics and Islamic Psychology, demonstrate a more pronounced integration of modern scientific and social science methodologies. This suggests a strategic response by some institutions to contemporary academic and societal demands.

The data presented in Table 1 from the results section clearly illustrates a significant disparity in interdisciplinary engagement across different Islamic Studies specializations. Programs with inherent practical applications, like Islamic Economics and Finance, exhibit substantially higher rates of interdisciplinary course offerings and research initiatives. This contrasts sharply with more traditional fields such as Quranic and Hadith Studies, which show minimal interdisciplinary integration.

Qualitative data from faculty and administrators further illuminates the perceived benefits of interdisciplinary studies, particularly in enhancing the relevance of Islamic knowledge to pressing contemporary issues. However, these insights also highlight persistent challenges, including a notable lack of faculty expertise in non-Islamic disciplines and institutional structures that often hinder cross-departmental collaboration. These factors collectively impede a more widespread adoption of interdisciplinary methods.

The findings ultimately point to a positive correlation between institutional modernity, flexibility, and the successful implementation of interdisciplinary frameworks. A combination of proactive administrative leadership and genuine faculty interest appears to be crucial for

overcoming existing barriers and fostering a more integrated academic environment within Indonesian Islamic higher education.

The findings align with broader global trends in higher education, where interdisciplinary studies are increasingly recognized as essential for addressing complex, multifaceted problems. Similar to secular disciplines, Islamic Studies benefits from diverse perspectives, enhancing its capacity for comprehensive analysis and innovative solutions. Challenges such as disciplinary silos and faculty training are also common across various academic fields globally.

However, the specific context of Islamic Studies introduces unique dimensions to interdisciplinary integration. Unlike purely secular disciplines, Islamic Studies must navigate the intricate relationship between revealed knowledge and empirical inquiry, often encountering theological and methodological debates. This adds a layer of complexity not typically present in other interdisciplinary endeavors.

A key difference lies in the varying rates of interdisciplinary adoption across different Islamic Studies specializations. This suggests that the "pull" factor of societal relevance and practical application is a more potent driver for interdisciplinary engagement than a purely academic push for theoretical integration. The Indonesian context, with its diverse Islamic intellectual traditions, also shapes which interdisciplinary pairings are deemed most appropriate or necessary.

This study contributes to the existing literature by providing empirical data on the state of interdisciplinary Islamic Studies in a specific, significant Muslim-majority context. It moves beyond theoretical discussions to reveal the practical realities, successes, and ongoing challenges of integrating diverse knowledge domains within a traditionally faith-based academic framework.

The research results signify a critical juncture for Islamic Studies in Indonesia, indicating a dynamic evolution in its academic identity and purpose. This movement reflects a growing awareness among scholars and institutions of the need to adapt traditional knowledge to modern challenges, ensuring its continued relevance in a globalized world.

These findings also signify a palpable tension between the preservation of classical Islamic intellectual heritage and the imperative to engage with contemporary academic methodologies. The uneven pace of interdisciplinary integration across different programs underscores ongoing internal debates about the boundaries and future direction of Islamic scholarship.

Furthermore, the results signify a strong desire within Indonesian Islamic higher education to enhance its societal impact and demonstrate its practical applicability. The emphasis on fields like Islamic Economics and Psychology suggests a strategic pivot towards areas where Islamic principles can directly contribute to real-world solutions and professional development.

Ultimately, the observed trends signify a quest for broader academic legitimacy and intellectual vibrancy. By embracing interdisciplinary approaches, Islamic Studies programs are signaling their readiness to participate in wider academic discourses and to produce graduates who are not only religiously literate but also critically engaged with diverse fields of knowledge.

The implications for curriculum development are profound, suggesting a strategic imperative to embed interdisciplinary modules more widely, especially in programs with clear

societal relevance. This would enhance the practical skills and critical thinking abilities of graduates, making them more competitive in various professional fields.

The findings also imply a pressing need for targeted professional development initiatives for faculty members. Training programs that bridge traditional Islamic scholarship with modern research methodologies and interdisciplinary teaching techniques are crucial for building the necessary human capital for effective integration.

For university administrators and policymakers, the results underscore the importance of fostering institutional environments that actively support interdisciplinary collaboration. This includes re-evaluating rigid departmental structures, allocating dedicated funding for cross-disciplinary research, and establishing clear incentives for faculty to engage in interdisciplinary work.

The study's implications extend to the broader public perception of Islamic Studies. By demonstrating a commitment to interdisciplinary engagement, these programs can challenge outdated stereotypes and showcase their capacity to contribute meaningfully to diverse intellectual and societal conversations, thereby enhancing their academic standing and public trust.

The observed trends in interdisciplinary integration are largely driven by the inherent nature of certain Islamic disciplines. Fields like Islamic Economics and Islamic Psychology possess a natural interface with secular counterparts, making their interdisciplinary evolution more organic and demand-driven.

The uneven adoption can be attributed to the historical development and entrenched curricula of more traditional Islamic Studies programs. These programs often prioritize the mastery of classical texts and methodologies, leading to a slower pace of adaptation and a greater resistance to incorporating external academic frameworks.

External societal and economic pressures also play a significant role. The increasing demand for graduates who can apply Islamic principles to contemporary professional domains, such as finance, education, and counseling, compels institutions to offer more integrated and practically oriented curricula to remain relevant and attractive to prospective students. The presence of visionary leadership and committed faculty members within institutions is another crucial explanatory factor. Universities like UGM, with their proactive administrative support and enthusiastic scholars, demonstrate that strong internal champions can effectively navigate institutional complexities and drive successful interdisciplinary initiatives.

Future research should meticulously examine the specific pedagogical models and curriculum designs that have proven most effective in fostering genuine interdisciplinary learning within Islamic Studies. Detailed case studies of successful interdisciplinary courses or programs would offer invaluable insights for broader implementation.

There is a pressing need for longitudinal studies to track the career trajectories and societal contributions of graduates from interdisciplinary Islamic Studies programs. Such research would provide empirical evidence of the long-term benefits and impact of these integrated approaches on professional success and community engagement.

Practical initiatives should focus on developing comprehensive guidelines and best practices for establishing and sustaining interdisciplinary centers or research clusters within Islamic higher education institutions. This could include models for collaborative funding, shared resources, and inter-departmental faculty appointments.

Enhanced collaboration between Indonesian Islamic universities and leading international institutions with established interdisciplinary traditions would be highly beneficial. This could involve joint research projects, faculty exchange programs, and curriculum development partnerships, accelerating the global integration and academic advancement of Islamic Studies.

CONCLUSION

The most significant and distinguishing finding of this research is the clear empirical evidence of a highly varied and uneven adoption of interdisciplinary approaches across different Islamic Studies specializations within Indonesian higher education. While a general trend towards interdisciplinary engagement exists, its practical implementation is strongly correlated with the perceived societal relevance and practical application of specific programs, such as Islamic Economics and Islamic Psychology, rather than a uniform academic push across all traditional fields. This nuanced disparity, supported by both quantitative and qualitative data, highlights a demand-driven evolution in the curriculum, distinct from a purely theoretical integration often discussed in broader interdisciplinary discourse.

This research's primary added value lies in its empirical contribution to understanding the practical realities of interdisciplinary Islamic Studies within a significant Muslim-majority context. It moves beyond conceptual discussions by providing specific data on the prevalence and challenges of interdisciplinary integration in Indonesian universities, offering a grounded perspective that enriches the existing literature. The study's value is primarily methodological, demonstrating how a mixed-methods approach can effectively capture the complexities of academic evolution in a culturally and intellectually rich domain, providing a template for similar investigations in other regional contexts.

A key limitation of this study is its focus solely on Indonesian higher education institutions, which may not fully represent the diverse experiences and challenges of Islamic Studies globally. The scope of the quantitative data was limited to publicly available curriculum information and general institutional reports, which may not capture all informal interdisciplinary activities or faculty-led initiatives. Future research should consider comparative studies across different national contexts to identify broader patterns and unique regional dynamics, and incorporate more in-depth qualitative methodologies, such as extensive ethnographic studies or longitudinal tracking of interdisciplinary program development, to provide a richer understanding of the processes and outcomes of interdisciplinary integration.

AUTHOR CONTRIBUTIONS

Look this example below:

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

CONFLICTS OF INTEREST

The authors declare no conflict of interest

REFERENCES

Abd Rahman, N., Hoque, M. N., Osman, M. R., & Mastuki, N. (2024). Internal Shariah audit change: An identification of specific Islamic legal maxim in Islamic banking institution.

- Qualitative Research in Financial Markets*. Scopus. <https://doi.org/10.1108/QRFM-11-2023-0262>
- Al Masud, A., & Uluyol, B. (2024). Investors' demand in Initial Public Offering (IPO): Shariah compliance, corporate governance and macroeconomic factors. *Journal of Islamic Accounting and Business Research*. Scopus. <https://doi.org/10.1108/JIABR-09-2023-0292>
- Ali, S. N., & Jumat, Z. H. (2024). Islamic Finance in the Digital Age. Dalam *Islamic Finance in the Digital Age* (hlm. 410). Edward Elgar Publishing Ltd.; Scopus. <https://doi.org/10.4337/9781035322954>
- Bhatti, M., Saleem, M. S., & Mansor, F. (2024). Need for reform in AAOIFI standards on murabaha financing: Evidence from Islamic Banks in Pakistan. *Quality and Quantity*. Scopus. <https://doi.org/10.1007/s11135-024-01974-y>
- Billah, M. M. (2024). Islamic cryptoassets: Model structure, operational mechanisms, and Shariah review. Dalam *Islamic Finance in the Digital Age* (hlm. 134–149). Edward Elgar Publishing Ltd.; Scopus. <https://doi.org/10.4337/9781035322954.00018>
- Billah, M. M., Hassan, R., Haron, R., & Zain, N. R. M. (2024). Islamic Finance and Sustainable Development: A Global Framework for Achieving Sustainable Impact Finance. Dalam *Islamic Finance and Sustainable Development: A Global Framew. For Achieving Sustainable Impact Finance* (hlm. 211). Taylor and Francis; Scopus. <https://doi.org/10.4324/9781003468653>
- Billah, M. M. S., Hassan, R., Haron, R., & Zain, N. R. M. (2024). Islamic Sustainable Finance: Policy, Risk and Regulation. Dalam *Islamic Sustainable Finance: Policy, Risk and Regulation* (hlm. 223). Taylor and Francis; Scopus. <https://doi.org/10.4324/9781003395447>
- Dewi, M. K., Violita, E. S., & Nurhayati, S. (2024). How Islamic are the services offered by Islamic P2P financing fintech companies? An observation from Indonesia. Dalam *Islamic Finance in the Digital Age* (hlm. 209–223). Edward Elgar Publishing Ltd.; Scopus. <https://doi.org/10.4337/9781035322954.00022>
- Farooq, M. O. (2024). Islam Compliance, beyond Sharī'ah Compliance: Toward a Broader Socio-Economic Transformation. *Arab Law Quarterly*, 38(5), 503–545. Scopus. <https://doi.org/10.1163/15730255-bja10121>
- Fernando, Y., Mergeresa, F., Wahyuni-TD, I. S., & Hazarasim, N. S. (2024). Halal beauty supply chain and sustainable operational excellence: A moderator of the post-SARS-CoV-2 mitigation strategy. *Journal of Islamic Marketing*, 15(12), 3748–3777. Scopus. <https://doi.org/10.1108/JIMA-07-2023-0205>
- Ghani, N. A. R. N. A., Alias, M. N., Alazemi, M. S. Gh. O., & Kamis, M. S. (2024). Implementation of Shariah Governance in the Charitable Sector: Challenges and Importance from an Islamic Perspective. *Pakistan Journal of Life and Social Sciences*, 22(1), 6890–6904. Scopus. <https://doi.org/10.57239/PJLSS-2024-22.1.00503>
- Jelan, Z. A., Pratiwi, A., & Isnaeni, P. D. (2024). Halal meat production in the modern era: Concepts and applications. Dalam *Technological Innovations in Tropical Livestock Development for Environmental Sustainability and Food Security* (hlm. 1–6). CRC Press; Scopus. <https://doi.org/10.1201/9781003468943-1>
- Kasri, R. A., Rulindo, R., Sakti, M. R. P., Rifqi, M., & Yuniar, A. (2024). ISLAMIC FINANCING FOR RENEWABLE ENERGY IN INDONESIA: UNLOCKING POTENTIAL DEMAND FROM GCC INVESTORS. *Journal of Islamic Monetary Economics and Finance*, 10(2), 301–328. Scopus. <https://doi.org/10.21098/jimf.v10i2.1846>
- Katterbauer, K., Syed, H., Cleenewerck, L., & Genc, S. Y. (2024). Islamic finance in the metaverse: Meta-finance frameworks for supporting the growth of Shariah-compliant finance options in the metaspace. Dalam *Islamic Finance in the Digital Age* (hlm. 301–

- 314). Edward Elgar Publishing Ltd.; Scopus. <https://doi.org/10.4337/9781035322954.00027>
- Khan, A. A. (2024). Islamic Banking's Decades-Long Institutionalisation Struggle: The Case of Pakistan. *Australasian Accounting, Business and Finance Journal*, 18(2), 45–69. Scopus. <https://doi.org/10.14453/aabfj.v18i2.04>
- Mukhibad, H. (2024). Market power and Shariah compliance on Islamic banks: Does public listing matter? *Journal of Islamic Accounting and Business Research*. Scopus. <https://doi.org/10.1108/JIABR-11-2022-0303>
- Musa Walusimbi, A. H., & Abdulrahman, M. M. (2024). Motherhood and Assisted Reproductive Technologies in the Context of Islamic Law. *Legal Transformation in Muslim Societies*, 1(3), 14–30. Scopus.
- Mustafa, D. I., Alzebdieh, R. M., Abdullatif, M., & Al Majali, S. A. (2024). Intellectual capital and firm performance of Jordanian financial institutions. *Banks and Bank Systems*, 19(3), 9–22. Scopus. [https://doi.org/10.21511/bbs.19\(3\).2024.02](https://doi.org/10.21511/bbs.19(3).2024.02)
- Nazim Ali, S., & Hakim Jumat, Z. (2024). Islamic finance in the age of digital transformation: An introduction. Dalam *Islamic Finance in the Digital Age* (hlm. 1–7). Edward Elgar Publishing Ltd.; Scopus. <https://doi.org/10.4337/9781035322954.00009>
- Qadri, H. M.-U.-D., & Bhatti, M. I. (2024). Islamic Finance in the Modern Era: Digitalization, FinTech and Social Finance. Dalam *Islamic Finance in the Modern Era: Digitalization, FinTech and Soc. Finance* (hlm. 336). Taylor and Francis; Scopus. <https://doi.org/10.4324/9781003366751>
- Sales, M. B. Y., Ramos, N. H. D., Santos, D. J., Inson, J. R., Patiu, L. S., & Tiu, T. (2024). Portfolio Optimization among Philippine Shari'ah Compliant Securities and Philippine Stock Exchange Composite Index Securities: A Single Index Model Approach. *Review of Integrative Business and Economics Research*, 13(4), 404–418. Scopus.
- Sudarwanto, A. S., Kharisma, D. B., & Cahyaningsih, D. T. (2024). Islamic crowdfunding and Shariah compliance regulation: Problems and oversight. *Journal of Financial Crime*, 31(4), 1022–1036. Scopus. <https://doi.org/10.1108/JFC-01-2023-0003>
- Uddin, I., Shaikh, M. A., Bhatti, I., & Ayub, R. (2024). Islamic Financial Institutions: An Introduction. Dalam *Islamic Financial Institutions: An Introduction* (hlm. 261). Taylor and Francis; Scopus. <https://doi.org/10.4324/9781003489849>
- Wibowo, S. E., & Zaghoul, T. R. I. (2024). MUMĀRASĀT “ADAM AL-IMTITHĀL AL-SHAR’I FĪ AL-BUNŪK AL-ISLĀMIYYA: Dirāsa li Arā” Muwazzifī al-Bunūk al-Islāmiyya al-Sābiqīn fī Indūnīsiyā. *Journal of Indonesian Islam*, 18(1), 251–286. Scopus. <https://doi.org/10.15642/JIIS.2024.18.1.251-286>
- Wiwoho, J., Trinugroho, I., Kharisma, D. B., & Suwadi, P. (2024). Islamic crypto assets and regulatory framework: Evidence from Indonesia and global approaches. *International Journal of Law and Management*, 66(2), 155–171. Scopus. <https://doi.org/10.1108/IJLMA-03-2023-0051>

Copyright Holder :

© Ali Mufron et.al (2025).

First Publication Right :

© Journal of Noesantara Islamic Studies

This article is under: