

## DIGITAL ISLAMIC STUDIES IN INDONESIA: ONTOLOGICAL, EPISTEMOLOGICAL AND AXIOLOGICAL PERSPECTIVES

*Hammis Syafaq<sup>1</sup>, Masdar Hilmy, Achmad Fageh*

\*Islamic Studies Program.

Postgraduate School. Universitas Islam Negeri Sunan  
Ampel. 60237. Surabaya. Indonesia.

Corresponding author:

<sup>1</sup>hammissyafaq@uinsa.  
ac.id

DOI:

<https://doi.org/10.22452/afkar.vol28no1.5>

### Abstract

This article analyzes the significance of Islamic studies in the context of the Fourth Industrial Revolution by positioning Indonesia as the world's largest Muslim-majority society and one of the most dynamic digital ecosystems globally, as a strategic analytical site. The discussion is constructed within the framework of Islamic philosophy of knowledge to reassess the position and orientation of Islamic Studies amid the accelerating transformation of digital technology. Contrary to narratives that regard the decline of the social sciences and humanities as inevitable in the digital era, this article argues that Islamic studies is not experiencing an inherent decline, rather, it is confronting demands for epistemic and methodological renewal. Employing a qualitative-conceptual approach through ontological, epistemological and axiological analyses, this article formulates a conceptualization of digital Islamic studies as a paradigm of scholarly renewal within a digitally literate society, particularly among Generation Z as digital natives. Ontologically, digital Islamic studies interpret digital space as an arena for articulating religiosity and forming new religious authority. Epistemologically, it seeks to integrate the Islamic scholarly tradition with digital technology as a

### Article History:

Acceptance  
date: 30 March  
2026  
Available  
Online: 30 June  
2026

**Funding:** This  
research  
received no  
specific grant  
from any  
funding agency  
in the public,  
commercial or  
not-for-profit  
sectors.

**Competing  
interest:** The  
author(s) have  
declared that no  
competing  
interest exist.

medium for the transmission and production of knowledge, without abandoning the normative foundations of revelation. Axiologically, digital Islamic studies are directed toward reaffirming the ethical vision of Islam and the *maqāṣid al-sharī'ah* in responding to humanitarian crises, psychological anxieties, and spiritual alienation, and the challenges posed by artificial intelligence.

**Keywords:** Digital Islamic studies; Fourth Industrial Revolution; ontology; epistemology; axiology.

### **Khulasah**

Artikel ini membicarakan kepentingan pengajian Islam dalam konteks Revolusi Industri Keempat dengan meletakkan Indonesia sebagai masyarakat Muslim terbesar dan salah satu ekosistem digital paling dinamik di dunia sebagai tapak analitis yang strategik. Perbincangan ini dibangunkan dalam kerangka falsafah ilmu Islam bagi menilai semula kedudukan dan orientasi Pengajian Islam di tengah-tengah kelajuan transformasi teknologi digital. Berbeza dengan naratif yang menganggap kemerosotan ilmu sains sosial dan kemanusiaan sebagai sesuatu yang tidak dapat dielakkan dalam era digital, artikel ini berhujah bahawa Pengajian Islam tidak sedang mengalami kemerosotan secara inheren; sebaliknya, bidang ini sedang berhadapan dengan tuntutan pembaharuan epistemik dan metodologis. Dengan menggunakan pendekatan kualitatif-konseptual melalui analisis ontologi, epistemologi dan aksiologi, artikel ini merumuskan konseptualisasi Pengajian Islam digital sebagai paradigma pembaharuan keilmuan dalam konteks masyarakat yang telah terdigitalisasi, khususnya dalam kalangan Generasi Z sebagai *digital natives*. Secara ontologis, Pengajian Islam digital memaknai

ruang digital sebagai arena artikulasi religiositi dan pembentukan autoriti keagamaan baharu. Secara epistemologis, ia berusaha mengintegrasikan tradisi keilmuan Islam dengan teknologi digital sebagai medium transmisi dan penghasilan pengetahuan tanpa melepaskan asas normatif wahyu. Secara aksiologinya, Pengajian Islam digital ditegaskan untuk meneguhkan semula visi etika Islam dan prinsip *maqāsid al-sharī'ah* dalam menangani krisis kemanusiaan, keresahan psikologi, kekeringan spiritual serta pelbagai cabaran yang ditimbulkan oleh kecerdasan buatan.

**Kata kunci:** Pengajian Islam Digital; Revolusi Industri Keempat; ontology; epistemology; aksiologi.

### **Introduction**

Discussions on the position of Islamic Studies in the era of the Fourth Industrial Revolution (FIR) are frequently accompanied by pessimistic narratives concerning the decline of the social sciences and humanities. In a global landscape increasingly shaped by technological innovation, data-driven economies, artificial intelligence, and industrial automation, the FIR is often perceived as a turning point that will weaken or even terminate the relevance of Islamic Studies in addressing the complex challenges of modern civilization.

This tendency is reflected in the priorities of many countries that allocate greater budgetary resources to the development of science, technology, engineering, and mathematics (STEM) as the foundation of global economic competitiveness. As a consequence, the Social Sciences and Humanities (SSH), including religious studies and Islamic Studies, are frequently projected to experience structural marginalization, crisis, and even decline.

Metaphorically, this discourse is often framed through a Darwinian logic of adaptation: disciplines that fail to adjust to the digital ecosystem are assumed to be displaced from historical relevance.<sup>1</sup> However, such a narrative of decline does not fully align with contemporary developments in religious studies and the digital humanities, which demonstrate that digital transformation does not necessarily entail the delegitimation of the humanities; rather, it can stimulate their epistemic and methodological reconfiguration.

This resonates with the argument advanced by Muammar and Ikhwan, which maintains that the interaction between religion and technology should not be understood as an ontological threat to human existence. Machines, regardless of their sophistication, can never replace human beings in an essential sense. Machines do not possess a soul and lack any spiritual dimension. What they have is merely intelligence in a computational sense, the capacity to process data, recognize patterns and accomplish specific tasks, but not intellect in its metaphysical meaning.<sup>2</sup> He said that within the Islamic intellectual tradition, the intellect is regarded as a spiritual entity unique to human beings and intrinsically connected to the spiritual dimension of the self. Even animals endowed with cognitive abilities do not possess intellect in this sense. Therefore, when a machine performs tasks that appear similar to those humans carry out, this does not necessarily imply that the machine is rational, let alone conscious. By shifting the question from "Can machines think?" to "Can

---

<sup>1</sup> Gregory Claeys, "The 'Survival of the Fittest' and the Origins of Social Darwinism," *Journal of the History of Ideas* 61(2) (2000), 223–240.

<sup>2</sup> Khalif Muammar & Muhammad Ikhwan Azlan, "The Question of Intelligence in The Philosophy of Artificial Intelligence," *Afkār: Jurnal Akidah & Pemikiran Islam* 27(1) (2025), 427–462.

machines do what humans do?"), Muammar underscores a fundamental distinction between functional performance and ontological reality. This shift demonstrates that similarity in action does not entail equivalence in essence; machines may imitate human activities, but they never share in the essence of humanity.<sup>3</sup>

Building upon this ontological framework, this article argues that digital Islamic studies constitute an epistemic response to the dynamics of the FIR, while simultaneously offering a conceptual proposal to reassess the position of Islamic Studies within the global scholarly landscape. Digitalization, therefore, is not understood as a threat to the authority of Islamic scholarship but rather as a new arena that demands methodological and ethical rearticulation.

Digital Islamic studies, as conceptualized here, do not merely refer to the digitization of religious materials or the dissemination of *da'wah* through social media. Instead, it denotes an analytical framework that examines the transformation of the ontology of religious space, the epistemology of knowledge production and legitimation, and the axiology of Islamic ethics within the context of digital society, particularly among Generation Z, as digital natives, who have grown up with technology as their social habitat. In this context, the article contends that this generation will require forms of digital Islamic content that are not only informative and normative but also problem-solving in nature, capable of responding to and addressing the various humanitarian challenges faced by Indonesian Muslim society in the era of the FIR.

The original scholarly contribution of this article lies in the development of a trilogy model, ontology, epistemology and axiology, as a theoretical framework

---

<sup>3</sup> Muammar & Azlan, "The Question of Intelligence," 427-462.

that integrates the legacy of classical Islamic philosophy of knowledge with contemporary debates on digital religion and the digital humanities. Ontologically, the digital sphere is understood as a socio-religious space that shapes new configurations of authority and religious expression. Epistemologically, there is a shift from centralized modes of knowledge transmission toward more distributed and participatory models. Axiologically, technological acceleration necessitates the revitalization of Islamic ethical orientation in responding to humanitarian crises, existential anxieties, and the disruption of meaning that accompanies technological modernity.

In the Indonesian context, as the world's largest Muslim-majority society and one of the most dynamic digital ecosystems globally, these dynamics manifest with particular intensity, rendering it a strategic analytical site for understanding the global transformation of religion in the era of the FIR. Employing a qualitative-conceptual approach through philosophical analysis (the philosophy of Islamic knowledge), this article seeks to enrich the literature on religious studies and the digital humanities by offering an integrative framework that bridges the normativity of Islamic teachings with empirical social praxis in digital society.

From the perspective advanced here, the relevance of Islamic Studies does not lie in its ability to compete technically with STEM disciplines, but in its reflective capacity to rearticulate ontological, epistemological and axiological visions that can guide the ethical and meaningful use of technology. This article is organized into four main sections: (1) Introduction; (2) Methodology; (3) Discussion and Findings, which consists of: (a) The Decline of the Social Sciences and Humanities: Between Crisis Narratives and Epistemic

Reconfigurations; (b) The Evolution of Islamic Studies: From Normativity to Epistemic Digitalization; (c) The Impact of the Fourth Industrial Revolution: Structural Disruption and Epistemic Challenges; (d) The Resilience of Islamic Studies in the Era of the Fourth Industrial Revolution; and (e) Ontology, Epistemology, and Axiology of Digital Islamic Studies; and (4) Conclusion. This structure outlines the discussion's flow and clarifies the article's organization.

### **Methodology**

This article employs a qualitative-conceptual approach grounded in philosophical analysis within the framework of the philosophy of Islamic knowledge. This methodological choice is based on the study's primary objective: to formulate a theoretical conceptualization of digital Islamic studies as a paradigm of epistemic renewal, rather than to conduct quantitative measurements of digital religious behavior. Accordingly, this research is both normative-analytical and critically reflective.

Epistemologically, this study posits that digital transformation is not merely a technological phenomenon, but a fundamental shift in the ontological structure of social space and the configuration of knowledge. Consequently, the adopted approach integrates conceptual analysis with critical hermeneutics applied to two principal bodies of literature: (1) the classical tradition of Islamic epistemology, particularly regarding the ontology of religious space, the production and legitimation of knowledge, and the axiology of Islamic ethics within a digitized society; and (2) contemporary scholarship on digital religion, digital humanities, and the transformation of authority in digitally mediated societies.

The methodology consists of three analytical phases. The first phase interrogates global narratives

surrounding the purported decline of the Social Sciences and Humanities (SSH) during the 4IR, mapping the international debates that contest these assumptions. This positions Islamic Studies dialogically, rather than defensively, within the global academic arena.

Second, it develops a trilogy model of ontology–epistemology–axiology as an analytical framework. At this stage, key concepts such as digital space, religious authority, knowledge production, and digital piety are analyzed and redefined within the framework of the philosophy of Islamic knowledge and subsequently contextualized within the realities of digital society.

Third, it positions Indonesia as a strategic analytical site. Indonesia is selected not merely as an empirical example, but as a social laboratory in which the dynamics of authority fragmentation, algorithmic mediation, and the transformation of digital piety unfold with particular intensity, especially among Generation Z as digital natives. At this stage, interpretive analysis is conducted on emerging forms of digital religiosity within Indonesian Muslim society to demonstrate the broader relevance and global applicability of the proposed theoretical framework. Methodologically, this article does not claim statistical generalization; rather, it offers theoretical generalization by constructing a conceptual model. The validity of its argument is established through the internal coherence of the trilogy framework in the philosophy of knowledge, the consistency of its causal logic, and its critical engagement with international scholarship in religious studies and the digital humanities.

### **The Decline of the Social Sciences and Humanities: Between Crisis Narratives and Epistemic Reconfigurations**

Discussions on the position of Islamic Studies in the era of the Fourth Industrial Revolution (FIR) cannot be

separated from the broader debate concerning the future of the Social Sciences and Humanities (SSH). Within the global academic tradition, Islamic Studies is generally situated within the broader field of religious studies, which intersects interdisciplinarily with sociology, anthropology, history, political science, economics and philosophy. Consequently, structural dynamics that affect the SSH also significantly influence the development and trajectory of Islamic Studies.<sup>4</sup>

However, the institutional configuration in Indonesia demonstrates a distinctive characteristic. Based on Law No. 12 of 2012 on Higher Education, fields of knowledge are classified into six clusters: religious sciences, humanities, social sciences, natural sciences, formal sciences and applied sciences.<sup>5</sup> Within this framework, Islamic Studies is administratively positioned under the cluster of religious sciences. Such a classification does not fully reflect its epistemological dynamics; rather, it is also shaped by policy considerations, higher education governance structures, and budgetary politics. For the purposes of theoretical analysis and international comparison, this article positions Islamic Studies within the broader family of the SSH,<sup>6</sup> given its interdisciplinary character and its engagement in the analysis of contemporary socio-religious phenomena.

Globally, there has been a growing trend toward the rationalization and restructuring of the SSH in various developed countries. In Japan, for instance,

---

<sup>4</sup> M. Amin Abdullah, *Multidisiplin, Interdisiplin, & Transdisiplin: Metode Studi Agama & Studi Islam Di Era Kontemporer* (Yogyakarta: IB Pustaka, 2020), 20.

<sup>5</sup> Government of the Republic of Indonesia, "Law of the Republic of Indonesia Number 12 of 2012 Concerning Higher Education," art. 10, par. 2 (2012).

<sup>6</sup> Jacques Waardenburg, "Humanities, Social Sciences and Islamic Studies," *Islam and Christian-Muslim Relations* 1(1) (1990), 66–88.

higher education reform policies in the mid-2010s encouraged several national universities to reassess the sustainability of SSH departments on the grounds of fiscal efficiency and labor market relevance.<sup>7</sup> In 2015, 26 of the 60 national universities in Japan with SSH departments agreed to stop admitting new students.<sup>8</sup> In the United States and the United Kingdom, research funding cuts and declining student enrollment in several humanities fields have raised concerns about the sustainability of these disciplines.<sup>9</sup> The report *The Heart of the Matter* (2013) by the American Academy of Arts and Sciences documented a decline in state support for the social sciences and humanities compared to science and technology.<sup>10</sup> In India, the increasing policy orientation toward STEM has likewise affected public perceptions of the instrumental value of the SSH.<sup>11</sup>

Islamic studies also feel the story of the "dying" of SSH studies. Everywhere, Islamic studies are fading. In many well-known campuses, such as McGill University, the number of postgraduate students and scholarships has decreased significantly, especially after the end of

---

<sup>7</sup> Jeff Kingston, "Japanese University Humanities and Social Sciences Programs Under Attack," *The Asia-Pacific Journal* 13(39) (2015), 1–12.

<sup>8</sup> Kingston, "Japanese University Humanities," 1–12.

<sup>9</sup> British Academy, "Past, Present and Future: The Public Value of the Humanities and Social Science," *Report* (The British Academy, 2010), <https://www.thebritishacademy.ac.uk/publications/past-present-and-future-public-value-humanities-and-social-sciences/>.

<sup>10</sup> Commission on Humanities and Social Sciences. *The Heart of the Matter: The Humanities and Social Sciences for a Vibrant, Competitive, and Secure Nation*. Cambridge: American Academy of the Arts and Sciences, 2013. <https://www.amacad.org/news/heart-matter-humanities-and-social-sciences-vibrant-competitive-and-secure-nation>.

<sup>11</sup> Ishani Pant & Kirti Dass, "Money for Nothing: The Disconcerting Future of The Humanities in India," *The Bastion*, 2018, <https://thebastion.co.in/politics-and/education/money-for-nothing-the-disconcerting-future-of-the-humanities-in-india/>.

the Indonesia-Canada project funded by the Canadian International Developmental Agency (CIDA). This project has successfully dispatched more than 99 lecturers from various Islamic Religious Universities (PTKI) throughout Indonesia to continue their S2 and S3 studies through the Indonesia-Canada Islamic Higher Education Project (ICIHEP) I & II.<sup>12</sup> After this project ended, CIDA continued to disburse aid to Indonesia, but not to support the development of Islamic studies in universities.

Nevertheless, the discourse on the "death" of the Social Sciences and Humanities (SSH) must be read critically. A number of scholars argue that what is occurring is not an epistemic elimination, but rather a shift in paradigms and models of legitimation.<sup>13</sup> Critiques of the Social Sciences and Humanities (SSH), particularly those advanced by Kléber Ghimire, identify three major structural problems: the internal fragmentation of knowledge caused by excessive specialization; methodological dependence on models borrowed from the natural sciences; and the predominance of Eurocentric and industrial-society experiences in the construction of social theory<sup>14</sup> highlight four principal problems: internal fragmentation resulting from excessive specialization; methodological dependence on models derived from the natural sciences; the dominance of Eurocentric perspectives in the construction of social theory; and the difficulty of reformulating the position of the human

---

<sup>12</sup> Fuad Jabali & Jamhari, *IAIN and Islamic Modernization in Indonesia* (Jakarta: Logos Wacana Ilmu, 2002), 25–26.

<sup>13</sup> Jabali & Jamhari, *IAIN and Islamic Modernization*, 25–26.

<sup>14</sup> Kléber Ghimire, *Social Sciences: A Dying Fire* (Bingley, UK: Emerald Publishing Limited, 2021), 11–18.

being in relation to nature and technology.<sup>15</sup> However, these critiques simultaneously open up a space for methodological and theoretical renewal.

Within this landscape, Islamic Studies confronts analogous challenges. Religious studies programs at various international universities have faced fluctuations in student enrollment and institutional funding. Rather than a sign of irreversible decline, however, this phenomenon underscores the urgent need for a conceptual and methodological repositioning. Digital transformation, the globalization of knowledge, and shifting paradigms of religious authority collectively demand innovative approaches capable of deciphering religious realities in increasingly digitized societies.

Historically, the Social Sciences and Humanities (SSH), including Islamic Studies, have been indispensable to understanding the dynamics of civilizations, conflicts, migration, social revolutions, and cultural transformations. Global crises such as the World Wars, colonialism, industrialization, and technological upheavals cannot be adequately grasped through technical calculations alone; they fundamentally require historical, sociological, and ethical critique.<sup>16</sup> In the digital era, this necessity has not diminished; rather, it has intensified in complexity, as human experience is now profoundly shaped by algorithmic mediation, the attention economy, and artificial intelligence.

---

<sup>15</sup> Ghimire, *Social Sciences*, 11-18.

<sup>16</sup> Mahjoob Zweiri and Lakshmi Venugopal Menon, "Social Science and Humanities in Future University," in *The Sustainable University of the Future: Reimagining Higher Education and Research*, ed. Mariam Ali S. A. Al-Maadeed et al. (New York: Springer, 2023), 133.

In this context, Aliff Nawi explains the distinction between Human Intelligence and Artificial Intelligence. Human intelligence emerges from the operation of the mind as it develops through experience, with the capacity to differentiate and classify, respond to new situations, and act to solve problems. This process is not merely computational; it also involves consciousness, self-reflection, intentionality and dimensions of meaning rooted in human existential experience. By contrast, Artificial Intelligence is a system designed to replicate certain aspects of human intelligence through algorithms and data processing. AI can learn from patterns, optimize decisions based on input, and generate outputs that appear "intelligent." However, such intelligence is instrumental in nature and entirely dependent upon its programming structure and the data provided to it. It possesses neither self-awareness nor free will, nor any intrinsic understanding of the meaning of its actions.<sup>17</sup>

Accordingly, the ontological distinction between human intelligence and artificial intelligence further underscores the urgency of the role of the Social Sciences and Humanities (SSH) in critically interpreting digital transformation. This article, therefore, frames the crisis of SSH not as a sign of decline, but as a reflective moment for epistemic reconfiguration. Within this framework, digital Islamic studies are understood as part of an intellectual response to the global restructuring of SSH, not in a defensive posture, but as a theoretical contribution capable of enriching international discourse on religion, technology, and ethics in the era of the Fourth Industrial Revolution.

---

<sup>17</sup> Aliff Nawi et al., "Exploring Opportunities and Risks of Artificial Intelligence Research," *Afkar: Jurnal Akidah & Pemikiran Islam* 25(2) (2023), 1–34.

## **The Evolution of Islamic Studies: From Normativity to Epistemic Digitalization**

As a branch of knowledge, Islamic Studies has undergone dynamic development. Every academic discipline, whether in the natural sciences or within the Social Sciences and Humanities (SSH), has experienced similar processes of transformation. As emphasized by Michael Gibbons and his colleagues: "Science does not stand outside the society that endows it with knowledge and wisdom; nor is it an autonomous enclave now being destroyed under the weight of narrow commercial or political interests. Rather, society has always shaped science through a complex and diverse process; this process is not static but dynamic. The range of problems that science may address is vast, and therefore, research agendas cannot be understood solely in intellectual terms."<sup>18</sup>

From the above explanation, it becomes clear that the dynamics and development of science are never purely a matter of the spirit of inquiry-seeking. There are other dimensions outside science, such as tangible short-term interests (namely, commercialization and politics), that contribute to the development of science because science lives in society, not outside society. There is a process of interconnection or reciprocity between the two: Science shapes society, and society shapes science.<sup>19</sup> Contemporary science has transformed into a constantly moving formation, a turbulent condition contrary to the assumption that science is an autonomous, stable and permanent entity.<sup>20</sup>

---

<sup>18</sup> Michael Gibbons, *The New Production of Knowledge: The Dynamics of Science and Research in Contemporary Societies* (London dan New Delhi: SAGE Publications, 1994), 22.

<sup>19</sup> Michael Gibbons, *The New Production of Knowledge*, 22.

<sup>20</sup> Michael Gibbons, *The New Production of Knowledge*, 22.

Broadly speaking, the development of Islamic studies has gone through the following three phases:

**a) The Normative-Deductive Phase**

This first phase is the formative stage of Islamic studies in its most basic form. In this phase, Islamic studies take the form of normative studies of classical texts, both the Qur'an and Hadith, both the "yellow" books (*kitab kuning*) written by classical Muslim scholars and the "white" books written by contemporary Muslim scholars. In general, the basic character of science used in this phase is still monodisciplinary, namely a study of one religious scientific discipline such as the science of the Qur'an and Tafsir (Exegesis), the science of Hadith (Prophetic Sayings) and its branches, the science of Arabic and all its aspects, the science of Fiqh (Islamic Jurisprudence) and Usul al-Fiqh (Fundamentals of Islamic Jurisprudence), the Sufism and so on, which are characterized by theocentric elements.<sup>21</sup>

In the Indonesian context, the institutionalization of Islamic studies during this phase took place within Islamic educational institutions, both formal and informal, as well as non-formal.<sup>22</sup> At the Higher Education level, Islamic studies develop so rapidly and dynamically, following the paths of social, political and economic development. The rapid development of Islamic studies has led to the institutional metamorphosis of several State Islamic Institutes

---

<sup>21</sup> For further understanding on theocentrism in religion, see, for instance, James M. Gustafson, *Ethics from a Theocentric Perspective* (Chicago: The University of Chicago Press, 1980), 26–31.

<sup>22</sup> Martin van Bruinessen, "Pesantren dan Kitab Kuning: Pemeliharaan dan Kelanjutan Tradisi Pembelajaran Agama," in *In Texts from the Islands: Oral and Written Traditions of Indonesia and the Malay World* (Berne: Universitas Berne, 1994), 121–145.

(IAINs) into State Islamic Universities (UINs).<sup>23</sup> It can be said that hardly any IAINs do not want to turn into UINs. This is because institutional changes bring enormous positive consequences, such as the addition of several faculties and general study programs, an increase in the number of students, an increase in the number of lecturers, an increase in the budget ceiling from the Ministry (Ministry of Religious Affairs) and most importantly the addition of bargaining positions among universities in Indonesia.<sup>24</sup>

Nevertheless, this institutional change has brought about several worrying consequences for Indonesia's sustainability and the future of Islamic studies. There are concerns that the institutional transformation from IAIN to UIN has resulted in the further marginalization of old study programs under the auspices of pure Islamic studies: Faculty of Usuluddin (Islamic Theology), Faculty of Shari'ah (Islamic Law), Faculty of Tarbiyah (Islamic Education), Faculty of Adab (Islamic Letters), and Faculty of Da'wah (Islamic Propagation).<sup>25</sup>

Although the number of applicants to newly founded UINs increased significantly due to institutional transformation, the number of applicants in religious faculties and study programs remained the same, and in some places even declined.<sup>26</sup> The greatest interest among prospective new students still comes

---

<sup>23</sup> Ronald A. Lukens-Bull, *Islamic Higher Education in Indonesia: Continuity and Conflict* (New York: Macmillan, 2013), 16–18.

<sup>24</sup> For more on institutional changes from IAIN to UIN, see, for example, Azyumardi Azra, "From IAIN to UIN: Islamic Studies in Indonesia," in *Islamic Studies and Islamic Education in Contemporary Southeast Asia* (Kuala Lumpur: Yayasan Scientist, 2011), 43–56.

<sup>25</sup> Lukens-Bull, *Islamic Higher Education in Indonesia*, 17.

<sup>26</sup> Hayadin, "Menyoal Eksistensi Program Studi Agama di Perguruan Tinggi Keagamaan Islam Negeri (PTKIN)," *Research Report, Puslitbang Pendidikan Agama dan Keagamaan, Balitbang dan Diklat Kementerian Agama RI*, (2018), 45–47.

from those who want to continue their studies in non-Islamic faculties or general study programs such as Psychology, Health Sciences, Medicine, Nutrition, Information Technology, Engineering, and the like. Meanwhile, "old" faculties and study programs such as Aqidah and Islamic Philosophy, History of Islamic Civilization, Arabic Language and Literature continue to experience a shortage of students.

### **b) The Empirical-Inductive Phase**

In general, the institutional transformation from IAIN to UIN marks the end of the first phase in Islamic studies in Indonesia, which is normative-theoretical and the beginning of the second phase in Indonesian Islamic studies: empirical-inductive.<sup>27</sup> This phase is marked by an "interdisciplinary marriage" between Islamic studies and general scientific disciplines. For example, Islamic studies are approached through the social-scientific disciplines and humanities: sociology, anthropology, culture, politics, economics, history and so on. In addition, this phase is characterized by the "grounding" of Islamic studies, which was previously theoretical and has since become empirical-sociological. Islamic studies often use field research to study and understand the practice of Islam by its adherents. For example, understanding and practicing Islam among rural, urban, or regional communities using the interdisciplinary approach above. As a result, the development of Islamic studies shows a tendency toward multi-disciplinarity.

Multi and interdisciplinary Islamic studies were partially carried out before IAIN's transformation to UIN. This institutional transformation further nourishes

---

<sup>27</sup> Theoretical exploration of whether Islamic Studies is a normative or empirical area has been carried out authoritatively by Amin Abdullah in his works. See, for example, M. Amin Abdullah, *Religious Studies: Normativitas Atau Historisitas?* (Yogyakarta: Pustaka Siswa, 1996), 5.

multi- and interdisciplinary Islamic studies because the disciplinary tools facilitated by UIN are increasingly diverse and robust. This institutional transformation even facilitates Islamic studies that move outside scientific disciplines (transdisciplinary).<sup>28</sup>

### **c) The Digital-Epistemic Phase**

The third and final phase is digital Islamic studies. This phase is ongoing and will continue to be the future of Islamic studies. This is a crucial phase in which all entities in Islamic studies must face and adapt to digital modes as a marker of the era of FIR (Some others call it the era of Society 5.0).<sup>29</sup>

This is the phase that is the main focus of this paper. The word "digital" in this context not only refers to a tangible physical entity; it also represents a complex worldview, epistemology, and narrative about the values developed by Muslims in response to the arrival of FIR era. This is understandable considering that the term "digital" has long been used since the discovery of methods of preserving manuscripts, photos, images and the like into formats that can be stored in electronic files such as pdf, jpg, or others.<sup>30</sup>

Librarians have long used this method of digital preservation to move old books or manuscripts into files that can be stored.<sup>31</sup> Since the last two decades, the world community has recognized digital methods to

---

<sup>28</sup> M. Amin Abdullah, *Islamic Studies di Perguruan Tinggi: Pendekatan Integratif-Interkonektif* (Yogyakarta: Pustaka Pelajar, 2013), 361–405.

<sup>29</sup> Atsushi Deguchi, "What Is Society 5.0?," in *Society 5.0: A People-Centric Super-Smart Society* (Singapore: Springer, 2018), 1–24.

<sup>30</sup> Dagmar Riedel, "Of Making Many Copies There Is No End: The Digitalization of Manuscripts and Printed Books in Arabic Script," in *The Digital Humanities and Islamic & Middle East Studies* (Berlin: de Gruyter, 2016), 65–92.

<sup>31</sup> Elias Muhanna ed., *The Digital Humanities and Islamic & Middle East Studies* (Berlin: Walter de Gruyter GmbH, 2016), 1–9.

replace manual methods in tracking the existence of literature references such as books, articles and others.<sup>32</sup> From then on, a person can read an electronic book (in PDF format, for example) instead of reading the book in physical form. In the context of Islamic studies in Indonesia, the scholarly community in this field has long used digital methods or modes. Digitization of Hadith reference sources, classical books, or ancient manuscripts is a form of digital Islamic Studies method used in Islamic boarding schools and higher education institutions. In the context of digitizing reference sources, the researchers created free computer software based on Microsoft Windows entitled *al-Maktabah al-Shamilah*, which contains a collection of Arabic books with the theme of the Qur'an, Tafsir, Hadith, 'Aqidah, Fiqh, Usul al-Fiqh, and others.<sup>33</sup>

The most dominant color of the digital phase of Islamic studies is the use of digital platforms in the learning process to help achieve the learning goals in Islamic Education Institutions. This digital platform occurs evenly from the lowest educational institutions to higher education. Therefore, an educator is required to be able to utilize digital platforms to maximize the learning process and achieve learning goals. For example, teachers must be able to create technological tools such as PowerPoint presentations, videos, and other materials that contain the learning content taught to students.<sup>34</sup> This form of technology integration in the

---

<sup>32</sup> Elias Muhanna, *The Digital Humanities*, 3.

<sup>33</sup> Asnil Aidah Ritonga, "Maktabah Syamilah as an Information Seeking Tool for Higher Education in Islamic Studies," *Library Philosophy and Practice* (Fall 2021), 1-15, <https://digitalcommons.unl.edu/libphilprac/6196>.

<sup>34</sup> Patrick J. Fahy, "Media Characteristics and Online Learning Technology," in *Instructional Technology and Media for Learning* (New York: Pearson, 2019), 137-171.

learning process occupies a function as a learning medium.

In addition to using technological devices as learning media, the most recent form of integration is the creation of learning spaces known as Learning Management System (LMS). This learning facility enables the learning process to occur online or over an internet network. This LMS contains all learning aspects, from planning (semester lesson plans) and the actualization of each learning meeting (learning journal) to the evaluation stage. The actualization of this LMS increasingly found momentum when, for two years, the whole world was hit by the COVID-19 pandemic.<sup>35</sup>

During the Covid-19 pandemic, the integration of learning with technology was intense. Places where face-to-face learning occurred were closed for a long time, while the learning process had to be held. Everyone is required to use technological devices for learning, such as Zoom and Google Meet. The learning process in this network takes place continuously, not just for one or two months, but once up to one full semester. Here, technology provides enormous benefits to solve the problem of distance learning. However, there are aspects of humanity that cannot be fully realized through online learning. For example, aspects of psychological touch, as an important part of

---

<sup>35</sup> There are many references that discuss learning during the Covid-19 pandemic. See, for example, Abdelsalam M. Maatuk, "The COVID-19 Pandemic and E-Learning: Challenges and Opportunities from the Perspective of Students and Instructors," *Journal of Computing in Higher Education* 34 (2022), 21–38; Sir John Daniel, "Education and the COVID-19 Pandemic," *Prospects* 49 (2020), 91–96; Fernando M. Reimers, "Learning from a Pandemic: The Impact of COVID-19 on Education Around the World," in *Primary and Secondary Education During Covid-19* (New York & London: Springer, 2022), 1–37.

interpersonal relationships, are not fulfilled due to the absence of physical presence.

### **The Impact of the Fourth Industrial Revolution: Structural Disruption and Epistemic Challenges**

This section emphasizes that the Fourth Industrial Revolution (4IR) represents not merely a technological leap, but also a fundamental transformation in the social, economic, political, and epistemic structures of global society. Regardless of its contribution to human civilization, the phenomenon of FIR presents turbulence or shocks to the stability of social life.<sup>36</sup> What is unimaginable and not well anticipated suddenly appears during people's social situations, thus disrupting the rhythm of established habits or routines. This is where this era is often referred to as disruption. That is when rapid and unpredictable changes disturb the establishment of life patterns. These unexpected changes cause uncertainty and panic across various areas of life, especially among the public, as Kautsar Razali's study explained. Digital platforms provide novel access to secular and atheistic discussions in ways that bypass traditional religious authority. From the Malaysian case, Razali emphasizes that digital space is not merely a medium of communication, but an arena for identity production and belief transformation, carrying profound theological implications.<sup>37</sup> Along with the course of such a disruption, according to

---

<sup>36</sup> Klaus Schwab gave a lengthy explanation of the impact of FIR on the lives of human beings, including in the economic, business, social, and so on. See, Klaus Schwab, *The Fourth Industrial Revolution* (Genewa: World Economic Forum, 2016), 5–11; Wesley Doorsamy, *The Disruptive Fourth Industrial Revolution: Technology, Society and Beyond* (Cham: Springer, 2020), 2–6.

<sup>37</sup> Kautsar Razali et al., "Digital Doubt and Gendered Moral Policing: Social Media's Role in Malay Atheist Identity Formation and Its Theological Implications," *Afkar: Jurnal Akidah & Pemikiran Islam* 27(2) (2025), 381–426.

Schwab and Davis, one of the determinants of the future of FIR is Artificial Intelligence (AI).<sup>38</sup>

Technological changes driven by FIR have given rise to landscape changes in the global economic and political order. As with previous Industrial Revolutions, technological leaps have given birth to paradigm shifts in various areas of life.<sup>39</sup> As a concept, FIR emerged from the German government, which used the term "Industry 4.0" in 2013 to promote intelligent manufacturing and the fulfillment of technological convergence.<sup>40</sup> Along with mechanization, automation, digitalization and networking, FIR has transformed into a gigantic application of new technologies in a wide range of industries such as AI, advanced manufacturing, big data, mobile internet, cloud technology, internet of things (IoT), robotics, automated transportation, 3D printing, nanotechnology, biotechnology, materials science, and new energy technology. Innovations of this kind bring new consequences for changes in the characteristics of work and labor sectors, including new employment tendencies and demands for new skills.<sup>41</sup>

Among the impacts of FIR on people's lives are the following:

### **a) Disruption of Human Relations and the Ethical Challenges of AI**

One of the biggest impacts of FIR on human life may be dehumanization in all aspects of human life. Humans

---

<sup>38</sup> Klaus Schwab & Nicholas Davis, *Shaping the Future of the Fourth Industrial Revolution: A Guide to Building a Better World* (New York: Currency, 2018), 64.

<sup>39</sup> H. Lasi, "Industry 4.0," *Business and Information Systems Engineering* 6(4) (2014), 239–242.

<sup>40</sup> Andrew D. Maynard, "Navigating the Fourth Industrial Revolution," *Nature Nanotechnology* 10(12) (2015), 1005–1006.

<sup>41</sup> Changrok Soh, "The Fourth Industrial Revolution, Human Labor and Human Rights," *Journal of International and Area Studies* 27(2) (2020), 35.

have become scattered and unimportant in all socio-economic life related to technology and hardware. Man becomes alienated in his life. Humans feel lonely in the crowd. Humans are atomized into small individual units, but are also connected in vast technology and information networks. The pattern of relations in the era of FIR thus replaced the traditional pattern of relations in family units and society. As a result, man became the first victim of the emergence of this era. Humans are suffering greatly, especially among vulnerable communities such as children, women, and people in developing countries.<sup>42</sup>

Due to the FIR, all technological devices, especially AI, play a paradoxical role in the lives of modern humans. On the one hand, it can be a blessing that can facilitate humanitarian tasks. On the other hand, it can threaten human survival. In this respect, it is not surprising that intelligent people such as Elon Musk, Stephen Hawking, Bill Gates and others are worried about the future of humanity due to the uncontrollable effects of AI.<sup>43</sup> Intervention in the field of human genetics can also be achieved with the help of technology. Thanks to advances in medical technology, cloning human DNA has become a new business that will change and tear apart the conception of the whole person.<sup>44</sup>

On top of that, biological warfare is the culmination of all new threats due to advances in applied biology that can bring human civilization to the brink of destruction. In this context, the emergence of the Covid-19 pandemic has often been associated with this

---

<sup>42</sup> Changrok Soh, "The Fourth Industrial Revolution," 97.

<sup>43</sup> Byron Reese, *The Fourth Age: Smart Robots, Conscious Computers and the Future of Humanity* (New York: Atria, 2018), 433-434.

<sup>44</sup> Byron Reese, *The Fourth Age*, 433-434.

biological warfare.<sup>45</sup> According to several military analysts, the spread of Covid-19 is similar to biological warfare.<sup>46</sup> The emergence of conspiracy theories and biological warfare behind the Covid-19 pandemic has not only emerged among Islamists but also among military scientists themselves, that biological warfare is not impossible. Days after the Chinese government implemented a lockdown in Wuhan, the city where the coronavirus first emerged and spread, a daily in the US reported on the possible spread of conspiracy theories about the deadly virus outbreak. The explanation is that the coronavirus outbreak was caused by a laboratory leak at the Wuhan Institute of Virology (WIV), which was developed by the Chinese Academy of Science.<sup>47</sup>

#### **b) Digital Culture and the Reduction of Meaning**

The emergence of the FIR era has another impact in terms of popular culture and people's habits in thinking and decision-making in public spaces. Namely, the emergence of material culture that is purely physical and shallow in meaning and value. From here arises a crisis within the community in treating traditional values that prevail in a society. As a result of being superficial and material, our society tends to deify material possessions. Society is trapped in the dimension of cultural materiality. 'Materiality' leads humans to the physicality of technology and to how physicality has a strong

---

<sup>45</sup> Jing-Bao Nie, "In the Shadow of Biological Warfare: Conspiracy Theories on the Origins of COVID-19 and Enhancing Global Governance of Biosafety as a Matter of Urgency," *Journal of Bioethical Inquiry* 17(4) (2020), 567–574.

<sup>46</sup> Regan F. Lyon, "The COVID-19 Response Has Uncovered and Increased Our Vulnerability to Biological Warfare," *Military Medicine* 186(7/8) (2021), 193–196.

<sup>47</sup> Nie, "In the Shadow of Biological Warfare," 570.

significance in determining social relations and cultural forms.<sup>48</sup>

The impact of FIR has led to the creation of relationships among people who are all materialistic, one of which is determined by ownership of technological physicality on the one hand and banality to the depth of meaning of life values. Material culture presupposes man's obsession with everything material, worldly, and technological. As Bollmer asserts, "Materiality is acknowledged as central to contemporary media culture (far more important than representation), but is secondary to the active agency of creative and 'resistant' humans."<sup>49</sup> This text indicates that materiality is becoming something highly central in contemporary media culture, going beyond representation. On the other hand, an in-depth interpretation of the meaning of every human being is something secondary. In other words, the depth of meaning is not too important in today's digital era.

The phenomenon of the emergence of material culture and the shallow meaning of reality can be seen in the lifestyle tendencies of Generation Z (Gen-Z), often referred to as digital natives.<sup>50</sup> According to many studies, Gen-Z dislikes narratives or explanations about everything too long, complex and profound. Instead, they prefer things that are superficial and instantaneous. The abundance of information in cyberspace makes them lazy about focusing their attention on one thing among the many alternative sources of information. As a result, Gen-Z tends to be banal or superficial in

---

<sup>48</sup> Grant Bollmer, "Technological Materiality and Assumptions About 'Active' Human Agency," *Digital Culture and Society* 1(1) (2015), 95–110.

<sup>49</sup> Grant Bollmer, "Technological Materiality and Assumptions," 102.

<sup>50</sup> John Palfrey & Urs Gasser, *Born Digital: Understanding the First Generation of Digital Natives* (New York: Basic Books, 2008), 1–5.

meaning in order to understand the complex reality of life.

### **c) Marginalization of the Social Sciences, Humanities, and Islamic Studies**

The third impact of the presence of the FIR era is the increasing marginalization of the disciplines of social sciences, humanities and Islamic studies on the one hand and the strengthening of the role of natural sciences, exact sciences and applied technology on the other.<sup>51</sup> Applied technology is the end product in the downstream of pure sciences. FIR introduced a new *prima donna* in socio-economic life: applied technological sciences. On campuses, at least courses and study programs have sprung up that make digital technology the commander, such as the digital economy, digital culture, digital communication, and the like.

On the other hand, the social sciences of the humanities, including Islamic studies, are in "crisis" because they are considered irrelevant to the market demands. Study programs or courses in these disciplines are not in great demand because they are considered irrelevant to the world of work and industry demands.<sup>52</sup> As a result, many countries are adapting and rationalizing by reducing the education budget for research in this field, as mentioned at the beginning of this paper. They forget that the SSH has given meaning to various important world events such as conflicts between nations, world wars, and a series of humanitarian crises. Considering that SSH is irrelevant

---

<sup>51</sup> Bryan Edward Penprase, "The Fourth Industrial Revolution and Higher Education," in *In the Era of the Fourth Industrial Revolution* (Singapore: Palgrave Macmillan, 2018), 207–229.

<sup>52</sup> Penprase, "The Fourth Industrial Revolution and Higher Education", 217.

to the future needs of human beings is a false assumption and, therefore, needs to be revisited.

### **The Resilience of Islamic Studies in the Era of the Fourth Industrial Revolution**

In the midst of doubts from many parties about the continuity and survival of SSH and Islamic studies, there is new hope for the role and significance of these sciences in ushering modern humans through the powerful waves of FIR.<sup>53</sup> SSH and Islamic studies have a stronger role if these sciences are able to identify their position in unraveling various humanitarian problems caused by the dehumanization of FIR. However, strengthening the role of these sciences necessitates an open attitude of these sciences to dialogue and integration with general sciences, especially applied technology. These sciences should not close themselves off from the emergence of new trends in the development of applied sciences. In other words, these sciences must dare to innovate by integrating themselves with applied technological sciences.

In the middle between SSH and Islamic studies on the one hand and applied sciences on the other, there is humanity as a link between the two that accentuates universal human values. The humanity incorporated into the "disciplinary marriage" between the two aims to tackle the humanitarian crisis caused by FIR. One important dimensions of humanity is the dimension of happiness and well-being.<sup>54</sup> The achievement and use of applied technology in Islamic studies should not marginalize this most basic aspect of humanity. The goal

---

<sup>53</sup> Ruqayya Yasmine Khan & Ashley Kyong Aytes, "Islam and New Media: Islam Has Entered the Chat," in *Religion in the Age of Digitalization: From New Media to Spiritual Machines* (New York & London: Routledge, 2021), 13–24.

<sup>54</sup> Piet Ouweneel, "Social Security and Well-Being of the Unemployed in 42 Nations," *Journal of Happiness Studies* 3(2) (2002), 167–192.

is that humans must not be deprived in the production process of those sciences oriented towards creating happiness and human welfare. Man must not be a victim of his inventions.

In addition to placing the human dimension at the center of the development of Islamic studies, the divine dimension has also been an integral characteristic of the field since its emergence. Islamic studies have sometimes been criticized for appearing overly theocentric, with a strong emphasis on aspects of *'ubudiyah* or devotion to God. However, such a characterization may oversimplify the epistemological foundations of the Islamic intellectual tradition. In both classical and contemporary Islamic thought, theocentrism does not negate the human dimension; rather, it provides the normative basis for affirming human dignity, ethical responsibility, and social conduct. Devotion to God in Islam is intrinsically linked to the cultivation of moral and social values in human life. Therefore, orienting knowledge toward devotion to God does not necessarily marginalize human concerns, but instead situates human welfare and ethical responsibility within a broader metaphysical and moral framework. The challenge may lie not in the theocentric orientation of Islamic studies itself, but in particular interpretive or pedagogical approaches that fail to adequately articulate the intrinsic relationship between devotion to God and the promotion of human flourishing. In some cases, reductive or literalist interpretations of religious texts may overlook this ethical and humanistic dimension, leading to rigid understandings of concepts such as *jihād* that neglect the

broader Islamic emphasis on the sanctity of human life and the dignity of humanity.<sup>55</sup>

As explained earlier, the wave of FIR brought a negative-destructive impact on humans as its creators.<sup>56</sup> Human beings are becoming increasingly alienated from their environment: family, neighbors, and society. The level of human density is getting crowded, but they tend to experience psychological and spiritual loneliness. In the advance, this is called the dehumanizing effect of technology on humans. As a result, kinship ties among family members become tenuous due to digital technology. They replace the function of strengthening in-person social bonds with digital meetings through social media platforms such as WhatsApp, Telegram, Facebook, Instagram and etc.<sup>57</sup> New social ties are emerging through these kinds of social media channels. The intensity of friendship on social networks often stretches the kinship ties owned by family members, even breaking marital ties between husband and wife because one of them finds a new partner through these channels. That is, digital technology and social media have shifted the old pattern of kinship ties with new communication patterns. This communication pattern often leads to the destruction of the established family institution.

Given the vast threat posed by digital technology and social media, religion finds its relevance in the prevention and curation of such destructive impacts. Religion acts as a spiritual channel or canopy for its adherents to find protection from various threats caused

---

<sup>55</sup> David Zeidan, "Typical Elements of Fundamentalist Islamic and Christian Theocentric Worldviews," *Islam and Christian-Muslim Relations* 13(2) (2002), 207–228.

<sup>56</sup> Klaus Schwab & Nicholas Davis, *Shaping the Future of the Fourth Industrial Revolution*, 147-156.

<sup>57</sup> Klaus Schwab & Nicholas Davis, *Shaping the Future of the Fourth Industrial Revolution*, 152-153.

by digital technology.<sup>58</sup> Religion becomes the safest shelter as well as assuring salvation or soteriological vision for Muslims' life after death.<sup>59</sup> It can be said, therefore, that religion occupies the role of a "firefighter" for technological humans who are victims of their creation, namely digital technology, which exists as a curse for its creator. As a result, the vitality of religion has an increasingly firm foothold in the constellation of human social life.

In light of the vital role of religion in human social life, religious sciences, especially Islamic studies, are increasingly finding strongholds in society. Secularism does not make religion die, but instead nourishes religion in people's lives. Religion will continue to be studied and reproduced for the sake of strengthening the psychology and spirituality of modern man. Increasingly fierce life competition and unfriendly business competition make humans psychologically vulnerable. The escape for this kind of society is, again, religion. Especially in a non-secular country like Indonesia, religious studies, especially Islamic studies, will continue to find relevance to human needs. With a demographic composition consisting of the majority of the population adhering to Islam, around 87%, Islam finds its comfortable place in the heart of Indonesian life.

Beyond the negative impact of digital technology on human life, it provides blessings as a device for delivering religious messages to audiences more massively and extensively. In other words, digital technology is expected to bridge normative-theological

---

<sup>58</sup> Peter L. Berger, *The Sacred Canopy: Elements of a Sociological Theory of Religion* (New York: Open Road Media, 2011), 3–7.

<sup>59</sup> Ivor J. Davidson & Murray A. Rae, *God of Salvation: Soteriology in Theological Perspective* (New York & London: Routledge, 2011), 1–6.

Islam with human empirical-sociological life. Digital technology occupies an intermediary means between the messages of the heavens, religion, and the needs of humans and the universe on earth.<sup>60</sup> Of course, adequate technological skills are needed from content creators or religious reviewers to create a series of religious messages according to the needs of the community. In general, such a skill is still absent from most religious communities, especially Muslims, to package da'wah messages according to the needs of the community, especially for the digital natives or Generation Z (Gen-Z).<sup>61</sup>

So far, the above two entities have been divided by the fact of a scientific dichotomy that separates religionists who master the messages of "heaven" but do not master the science of "earth" (i.e., technology) and Gen-Z, who master technology but lack deep religious knowledge. There is a disparity as well as a scientific anomaly among these social groups, so that religious messages cannot be packaged into a digital dish that can be easily digested by consumers, namely society in general, especially Gen-Z. On the one hand, the messages of heaven remain the same, unchanged. On the other hand, the life problems experienced by humans continue to change and develop. Therefore, continuous innovation is needed regarding the presence of celestial messages that are adaptive to the needs of the earth. Suppose religion is to maintain its relevance to the spirit of the times. In that case, it must come up with creativity and technological innovation so that most audiences,

---

<sup>60</sup>Hew Wai Weng, "On-Offline Dakwah: Social Media and Islamic Preaching in Malaysia and Indonesia," in *Mediatized Religion in Asia: Studies on Digital Media and Religion* (New York & London: Routledge, 2019), 89–104.

<sup>61</sup>Hew Wai Weng, "On-Offline Dakwah," 91.

especially Gen-Z, can absorb the message of heaven well.

As long as Islamic studies can respond to the spirit of changing times, its survival and sustainability will be maintained. The point is in compromising or integrating between the message of "heaven" and the often different demands of "earth". The message of "heaven" is normative and deductive, and the demands of "earth" are inductive and empirical-sociological. Therefore, the adaptation of Islamic studies to the spirit of changing times also necessitates paradigm shifts at the level of methodological and epistemological frameworks.<sup>62</sup> The challenge is translating normative-deductive "heaven" messages into these inductive and empirical-sociological operational frameworks. If this methodological dialectic can be formulated properly, then the creation of a survival Islamic studies is its consequence.

The digitization of foundational Islamic texts, encompassing *Tafsīr*, *Hadīth*, *Fiqh*, and *Akhlāq.*, and Arabic linguistics, represents a crucial intersection between the normativity of Islamic studies and contemporary empirical-sociological demands. While these corpora are now readily accessible via digital formats (such as PDFs) across various hardware platforms, the shifting consumption patterns on social media present a more profound challenge to the discipline. Increasingly, public demand converges on digitized platforms that favor fragmented, hyper-simplified, and commodified religious content. This shift caters directly to the "digital native" generation, who prioritize instantaneous and easily consumable

---

<sup>62</sup> Carl W. Ernst & Richard C. Martin, "Introduction: Toward a Post-Orientalist Approach to Islamic Religious Studies," in *Rethinking Islamic Studies: From Orientalism to Cosmopolitanism* (South Carolina: University of South Carolina Press, 2013), 1–25.

iterations of Islamic knowledge over traditional, deep-reading methodologies.

Of course, it is a blessing that amid the recent social media boom, people can use platforms such as YouTube, Facebook, Instagram, TikTok and others as a medium to explore Islamic studies. If such media is not controlled by "educated" and moderate Islamic scholars, it is feared that "other" groups will color and dominate it.<sup>63</sup> If at the beginning of the emergence of this kind of social media, it was still dominated by non-moderate groups, now alternative, more rational and moderate channels are available for a wider audience. This balance is inseparable from uploading more moderate content on social media channels. In addition, the emergence of religious figures who are pious in religious character but moderate in vision has been identified, such as KH Bahauddin Nursalim (Gus Baha) from Rembang Central Java, KH Ahmad Muwafiq (Gus Muwafiq) and KH Miftah Maulana Habiburrahman (Gus Miftah), both from Yogyakarta, and so on.<sup>64</sup>

Thus, the reality of social media is the reality of the ideological marketplace for religious content creators. As an open market, there is a process of buying and selling transactions among producers and consumers. In the end, it is the community that will determine which content they think is best. Given the subjectivity of consumer judgment, it is important to package content in a charming and captivating appearance. When content creators think about content upload plans, then in their minds, there is a battle

---

<sup>63</sup> By "other" groups, we mean those who identify as Salafi-radicals who tend to artificially understand their religion and easily fall into blaming and disbelieving others who differ in their religious beliefs.

<sup>64</sup> Mohamad Salik, "Conserving Moderate Islam in Indonesia: An Analysis of Muwafiq's Speech on Online Media," *Journal of Indonesian Islam* 13(2) (2019), 373–394.

between values and pragmatism, between idealism and realism. On the one hand, they intend to convey the message of truth to the audience. On the other hand, there is an economic motive behind each of these uploads. This is one of the most obvious impacts of the FIR era. All have dimensions of quantity and economic exchange rate. Scholars of Islamic studies must be aware of the arrival of this new era so that Islamic studies remain sustainable and productive.

### **Ontology, Epistemology, and Axiology of Digital Islamic Studies**

The construction of digital Islamic studies must be built on a solid scientific foundation consisting of three scientific pillars: ontological, epistemological, and axiological.<sup>65</sup> The ontology of digital Islamic studies explains what scientific substance digital Islamic studies contain. Meanwhile, the epistemology of digital Islamic studies asks why and how digital Islamic studies are constructed. Finally, the axiology of digital Islamic studies answers the question of what digital Islamic studies exist for in terms of meaning and benefit.

#### **a) Ontology of Digital Islamic Studies**

Ontologically, digital Islamic studies accentuate a new form of piety as a human response to the symptoms of the plague of digital technology, namely the creation of digital piety. Suppose two types of piety are most popular among Muslims, namely individual-vertical piety and social-horizontal piety. In that case, digital piety can complement the two types of piety. Digital piety is a form of integrity, attitudes, and commendable values manifested through existing digital channels and

---

<sup>65</sup> Danielle Davelaar, "Transdisciplinary as It Emerges: A Living-Systems Perspective," in *Handbook of Transdisciplinarity: Global Perspectives* (Northampton & Cheltenham, UK: Edward Elgar Publishing, 2023), 44–61.

social media. That is, a person's social media posts reflect their level of digital piety. A person is called digitally pious if they maintain their "*murū'ah*" or personality on social media by not saying dirty words and not hurting others, uploading fake news, deceiving, conveying words, messages, or deeds that harm others in digital public spaces.

Regarding digital piety, according to a 2021 Microsoft survey on the Digital Civility Index (DCI), Indonesia is among the least pious countries in Asia.<sup>66</sup> In their report, Indonesia ranked 29th out of 32 countries surveyed and last in Asia. Indonesia is only better than Mexico, Russia, and South Africa. Meanwhile, Singapore and Taiwan are the two countries in the Asia Pacific with the highest levels of piety in the world. The digital unrighteousness of the Indonesian nation is reflected in the upload of hate speech, fake news, and inappropriate words in the digital public space, especially social media.<sup>67</sup>

Ontologically, the matrix of digital Islamic studies is constituted by the convergence of digital technological affordances and the religious values mediated through social platforms. This intersection generates a distinct "downstream" manifestation of Islamic knowledge tailored for public consumption. While the "upstream" source of this knowledge remains anchored in immutable divine values, spirituality, and the archetypes of piety derived from sacred texts, the Qur'an and Hadith, its downstream digital output yields accessible, condensed content. Nonetheless, these

---

<sup>66</sup> Microsoft, "Civility, Safety & Interaction Online," *Global Report*, Microsoft, 2020, 6–8, <https://news.microsoft.com/wp-content/uploads/prod/sites/421/2020/02/Digital-Civility-2020-Global-Report.pdf>.

<sup>67</sup> Masdar Hilmy, *Agama, Masyarakat dan Negara: Mengelola Kontestasi Politik-Demokrasi di Indonesia Kontemporer* (Malang: Intrans Publishing, 2023), 31.

digital artifacts continue to construct profiles of authentic belief and ideal piety. Ultimately, the teleology of digital Islamic studies is to foster both the internal and external well-being of the broader community.

### **b) Epistemology of Digital Islamic Studies**

At the epistemological level, digital Islamic studies explain the methodological framework of the digital Islamic studies building. In this context, there are three elementary components to developing the argument of digital Islamic studies. First, digital technology platforms in the form of social media and the like function as tools for disseminating messages of religious content. Second, the content itself arises from various daily problems experienced by religious believers, such as the phenomenon of unhappiness, anxiety, confusion, fear, and the like, due to unhealthy or problematic social relations. Third, religious values are to be conveyed in the form of a formula of resentment, such as patience, piety, gratitude and so on.

Epistemologically, digital Islamic studies is a downstream process of religious norms in the form of short religious messages that are eye-catching but relevant to the audience's needs and full of meaning. This downstream process is assisted by digital technology devices, which are the main mode of social communication. This process originates from the bedrock of religious normativity anchored in sacred scripture, the Qur'an and Hadith, which serves as the upstream source, before flowing into downstream digital manifestations. Translating these core values into accessible digital media necessitates a specialized skill set that can be cultivated across all levels of Islamic education. These practical competencies are best nurtured through co-curricular or extracurricular learning frameworks, serving as complementary soft

skills that reinforce the primary objectives of the formal curriculum. Ultimately, this integrated pedagogical model is designed to fortify the core academic competencies that define the discipline.

Human life and civilization, along with all its problems, are a vast field for extracting religious messages to be raised as the theme of digital content. The excesses of social media proliferation have, to some degree, contributed to the emergence of various forms of social pathology as described above. The emergence of sexual violence, divorce to socio-political conflicts is caused by the ease of access to information facilitated by digital technology. Through existing social media channels, it is easy for a person to slip into deviant behavior that conflicts with religious values. When they fall, the greatest hope must be repentance of such sinful or deviant behavior. In this context, digital Islamic studies can be designed to help solve this problem.

### **c) Axiology of Digital Islamic Studies**

The axiology of digital Islamic studies is intended as a tool for efforts to deliver humans to the true level of humanity. It does not let the technological products produced by FIR reduce human values due to the dominant material culture and banal consumerism. The true degree of humanity will not be attained unless the ultimate state of well-being can be formulated measurably.<sup>68</sup> In short, the ultimate goal of digital Islamic studies is to create true happiness and well-being among human beings. When this goal is achieved, then the hope of the emergence of a peaceful, harmonious, mutually respectful and loving human civilization can be achieved. This is understandable because the

---

<sup>68</sup> Harold G. Koenig & Saad al Shohaib, *Health and Well-Being in Islamic Societies: Background, Research, and Applications* (New York & London: Springer, 2014), 3–9.

destruction of a civilization begins with the loss of mutual trust, mutual respect, and affection among fellow diverse members of society.

In the end, the axiology of digital Islamic studies is contingent upon its utility and capacity to foster existential meaning, thereby preserving cosmic harmony both among human societies and between humanity and the natural world. Far from being a mere technical adaptation, the discipline's axiology must validate the foundational, axiomatic truth of the Islamic doctrine: *Islām kāmīl wa shāmīl* as *rahmatan li al-'ālamīn*, a source of universal mercy and stewardship for the cosmos and all it encompasses. There must be no contradiction between the ideal of Islam as a religion of mercy for the universe on the one hand and the empirical reality of Muslim's life on the other. In addition, the axiology of digital Islamic studies aims to provide a balance between aspects of theo-centrism and anthropocentrism in the understanding and experiencing of religious teachings. If the understanding and experience of religious teachings tend to be biased towards theo-centrism, then the axiology of Islamic studies must return this imbalance towards theo-anthropocentrism.<sup>69</sup>

Religious understanding and practice in Islam cannot be reduced to a purely ritual orientation. Describing a theocentric religious orientation as inherently producing a "ritual-minded" character risks overlooking the integrative nature of Islamic teachings. In the Islamic tradition, acts of worship such as prayer, fasting, and charity are not merely ritual obligations but

---

<sup>69</sup> Aksin Wijaya, "An Argument of Islamic Anthropocentrism: From Taklifī Reasoning to Human Right Reasoning," in *Annual International Conference on Islamic Studies [AICIS]* (Jakarta: Kemenag, 2017), 10.

are intended to cultivate moral discipline, ethical consciousness, and social responsibility.

Therefore, rather than positioning theocentrism and anthropocentrism as two separate or opposing orientations, Islamic thought may be better understood as maintaining a theocentric framework in which human welfare and social responsibility are organically embedded. Within this framework, the dimension of *'ubūdiyyah* provides the spiritual and moral foundation that inspires ethical conduct in social life. Ritual devotion thus serves not only as an expression of piety toward God but also as a formative process that nurtures social compassion, justice, and responsibility toward fellow human beings. In this sense, the ideal Muslim character is not defined by a separation between ritual piety and social engagement, but by the integration of devotion to God with a commitment to human welfare and the flourishing of society.

### **Conclusion**

Based on the preceding discussion, it can be asserted that digital Islamic studies constitute an epistemic construction designed as a normative and transformative response to the challenges of the Fourth Industrial Revolution (4IR). Amid technological disruption that generates humanitarian crises, psychological anxieties, social fragmentation, and spiritual dryness, digital Islamic studies offer an integrative framework bridging the normative values of revelation with the realities of a digitized society, particularly for Generation Z, the digital natives.

Substantively, this discipline translates Islamic normative values, rooted in the Qur'an and Hadith, into empirical practice through digital downstream processes. Theological and ethical principles are no longer confined to doctrinal abstraction; instead, they are configured into creative, communicative, and

contextual content accessible within social media platforms and global digital ecosystems. In this context, the concept of digital piety (*ṣalāḥ digital*) emerges as the practical articulation of an adaptive spirituality that resonates with the communication patterns of digitally mediated, cross-cultural communities.

From an ontological perspective, digital Islamic studies position Islamic values as the substantive core shaping meaning, while simultaneously recognizing digital space as a new social reality with its own structure, logic, and dynamics. Epistemological Perspective: The field develops through interdisciplinary integration of Islamic sciences, social sciences, and humanities and digital technology, including critical reflection on the role of artificial intelligence (AI), algorithmic curation, and governance of religious content in global public spaces. Axiological Perspective: Digital Islamic studies are oriented toward human welfare, social harmony, and balance between theocentrism and anthropocentrism, consistent with the Islamic principle of being a mercy to all creation.

To strengthen its international resonance, the development of digital Islamic studies must extend beyond local contexts and engage in comparative dialogue with digital religious practices across Muslim societies, both majority and minority. Integration of global literature from digital humanities, media studies, and e-religion, as well as cross-national case studies, will enhance theoretical generalizability and relevance. Moreover, exploring the ethical implications of AI and regulating digital platforms for the production and distribution of religious knowledge remains a critical agenda for further research.

Ultimately, the future of Islamic Studies does not lie in resisting technological advancement, but in the creative and innovative reconstruction of knowledge.

When normative Islamic values are articulated reflectively within the global digital ecosystem, digital Islamic studies not only survive but stand poised to pioneer vital contributions to the ethics and spirituality of an increasingly digitized global society.

## References

- Abdullah, M. Amin. *Multidisiplin, Interdisiplin, & Transdisiplin: Metode Studi Agama & Studi Islam Di Era Kontemporer*. Yogyakarta: IB Pustaka, 2020.
- Abdullah, M. Amin. *Religious Studies: Normativitas Atau Historisitas?* Yogyakarta: Pustaka Siswa, 1996.
- Abdullah, M. Amin. *Islamic Studies di Perguruan Tinggi: Pendekatan Integratif-Interkonektif*. Yogyakarta: Pustaka Pelajar, 2013.
- Azra, Azyumardi. "From IAIN to UIN: Islamic Studies in Indonesia." In *Islamic Studies and Islamic Education in Contemporary Southeast Asia*, 43–56. Kuala Lumpur: Yayasan Scientist, 2011.
- Berger, Peter L. *The Sacred Canopy: Elements of A Sociological Theory of Religion*. New York: Open Road Media, 2011.
- Bollmer, Grant. "Technological Materiality and Assumptions About 'Active' Human Agency." *Digital Culture and Society* 1(1) (2015): 95–110.
- British Academy, "Past, Present and Future: The Public Value of the Humanities and Social Science," *Report* (The British Academy, 2010), <https://www.thebritishacademy.ac.uk/publications/past-present-and-future-public-value-humanities-and-social-sciences/>.
- Bruinessen, Martin van. "Pesantren and Kitab Kuning: Maintenance and Continuation of a Tradition of Religious Learning." In *Texts from the Islands: Oral and Written Traditions of Indonesia and the Malay World*. Berne: University of Berne, 1994.

- Claeys, Gregory. "The 'Survival of the Fittest' and the Origins of Social Darwinism." *Journal of the History of Ideas* 61(2) (2000): 223–240. <https://doi.org/10.2307/3654026>.
- Commission on Humanities and Social Sciences. *The Heart of the Matter: The Humanities and Social Sciences for a Vibrant, Competitive, and Secure Nation*. Cambridge: American Academy of the Arts and Sciences, 2013. <https://www.amacad.org/news/heart-matter-humanities-and-social-sciences-vibrant-competitive-and-secure-nation>.
- Daniel, Sir John. "Education and the COVID-19 Pandemic." *Prospects* 49(1) (2020): 91–96.
- Davelaar, Danielle. "Transdisciplinary as It Emerges: A Living-Systems Perspective." In *Handbook of Transdisciplinarity: Global Perspectives*, 44–61. Northampton & Cheltenham, UK: Edward Elgar Publishing, 2023.
- Davidson, Ivor J. & Rae, Murray A. *God of Salvation: Soteriology in Theological Perspective*. New York & London: Routledge, 2011.
- Deguchi, Atsushi. "What Is Society 5.0?" In *Society 5.0: A People-Centric Super-Smart Society*, 1–24. Singapore: Springer, 2018.
- Doorsamy, Wesley. *The Disruptive Fourth Industrial Revolution: Technology, Society and Beyond*. Cham: Springer, 2020.
- Ernst, Carl W. & Martin, Richard C. "Introduction: Toward a Post-Orientalist Approach to Islamic Religious Studies." In *Rethinking Islamic Studies: From Orientalism to Cosmopolitanism*, 1–25. South Carolina: University of South Carolina Press, 2013.
- Fahy, Patrick J. "Media Characteristics and Online Learning Technology." In *Instructional Technology and Media for Learning*, 137–171. New York: Pearson, 2019.

- Ghimire, Kléber. *Social Sciences: A Dying Fire*. Leeds: Emerald Publishing, 2021.
- Gibbons, Michael. *The New Production of Knowledge: The Dynamics of Science and Research in Contemporary Societies*. London & New Delhi: SAGE Publications, 1994.
- Government of the Republic of Indonesia. *Law of the Republic of Indonesia Number 12 of 2012 Concerning Higher Education*. Jakarta, 2012.
- Gustafson, James M. *Ethics from a Theocentric Perspective*. Chicago: The University of Chicago Press, 1980.
- Hayadin. "Menyoal Eksistensi Program Studi Agama di Perguruan Tinggi Keagamaan Islam Negeri (PTKIN)." *Research Report*. Puslitbang Pendidikan Agama dan Keagamaan, Balitbang & Diklat Kementerian Agama RI, 2018.
- Hilmy, Masdar. *Agama, Masyarakat dan Negara: Mengelola Kontestasi Politik-Demokrasi di Indonesia Kontemporer*. Malang: Intrans Publishing, 2023.
- Jabali, Fuad & Jamhari. *IAIN and Islamic Modernization in Indonesia*. Jakarta: Logos Wacana Ilmu, 2002.
- Khan, Ruqayya Yasmine & Aytes, Ashley Kyong. "Islam and New Media: Islam Has Entered the Chat." In *Religion in the Age of Digitalization: From New Media to Spiritual Machines*, 13–24. New York & London: Routledge, 2021.
- Kingston, Jeff. "Japanese University Humanities and Social Sciences Programs Under Attack." *The Asia-Pacific Journal* 13(39) (2015): 1–12.
- Koenig, Harold G. & Al Shohaib, S. *Health and Well-Being in Islamic Societies: Background, Research, and Applications*. New York & London: Springer, 2014.
- Lasi, H. "Industry 4.0." *Business and Information Systems Engineering* 6(4) (2014): 239–242.

Hammis Syafaq, et al., "Digital Islamic Studies in Indonesia: Ontological, Epistemological and Axiological Perspectives," *Afkar* Vol. 28 No. 1 (2026): 157-204

- Lukens-Bull, Ronald A. *Islamic Higher Education in Indonesia: Continuity and Conflict*. New York: Macmillan, 2013.
- Lyon, Regan F. "The COVID-19 Response Has Uncovered and Increased Our Vulnerability to Biological Warfare." *Military Medicine* 186(7/8) (2021): 193–196.
- Maatuk, Abdelsalam M. "The COVID-19 Pandemic and E-Learning: Challenges and Opportunities from the Perspective of Students and Instructors." *Journal of Computing in Higher Education* 34(1) (2022): 21–38.
- Maynard, Andrew D. "Navigating the Fourth Industrial Revolution." *Nature Nanotechnology* 10(12) (2015): 1005–1006.
- Microsoft. "Civility, Safety & Interaction Online." *Global Report*, Microsoft, 2020. <https://news.microsoft.com/wp-content/uploads/prod/sites/421/2020/02/Digital-Civility-2020-Global-Report.pdf>.
- Muammar, Khalif & Azlan, Muhammad Ikhwan. "The Question of Intelligence in The Philosophy of Artificial Intelligence." *Afkar: Jurnal Akidah & Pemikiran Islam* 27(1) (2025): 427–462.  
<https://doi.org/10.22452/afkar.%20vol27no1.11>
- Muhanna, Elias. *The Digital Humanities and Islamic & Middle East Studies*. Berlin: Walter de Gruyter GmbH, 2016. <https://doi.org/10.1515/9783110376517>.
- Nawi, Aliff, Khamis, Nor Yazid, Mohd Yaakob, Mohd Faiz, Samuri, Mohd Al Adib, Zakaria, Gamal Abdul Nasir. "Exploring Opportunities and Risks of Artificial Intelligence Research." *Afkar: Jurnal Akidah & Pemikiran Islam* 25(2) (2023): 1–34.  
<https://doi.org/10.22452/afkar.vol25no2.1>
- Nie, Jing-Bao. "In the Shadow of Biological Warfare: Conspiracy Theories on the Origins of COVID-19 and Enhancing Global Governance of Biosafety as a Matter of Urgency." *Journal of Bioethical Inquiry* 17(4) (2020): 567–574.

- Ouweneel, Piet. "Social Security and Well-Being of the Unemployed in 42 Nations." *Journal of Happiness Studies* 3(2) (2002): 167–192.
- Palfrey, John & Gasser, Urs. *Born Digital: Understanding the First Generation of Digital Natives*. New York: Basic Books, 2008.
- Pant, Ishani & Dass, Kirti. "Money for Nothing: The Disconcerting Future of the Humanities in India." *The Bastion*, 2018. <https://thebastion.co.in/politics-and/education/money-for-nothing-the-disconcerting-future-of-the-humanities-in-india/>.
- Penprase, Bryan Edward. "The Fourth Industrial Revolution and Higher Education." In *In the Era of the Fourth Industrial Revolution*, 207–229. Singapore: Palgrave Macmillan, 2018.
- Razali, Kauthar, Senin, Nurhanisah, Nasir, Nur Syahirah Mohammad, Ghani, Muhammad Hafizuddin, Wangsanata, Susana Aditiya. "Digital Doubt and Gendered Moral Policing: Social Media's Role in Malay Atheist Identity Formation and Its Theological Implications." *Afkar: Jurnal Akidah & Pemikiran Islam* 27(2) (2025): 381–426. <https://doi.org/10.22452/afkar.vol27no2.12>
- Reese, Byron. *The Fourth Age: Smart Robots, Conscious Computers and the Future of Humanity*. New York: Atria, 2018.
- Reimers, Fernando M. "Learning from a Pandemic: The Impact of COVID-19 on Education Around the World." In *Primary and Secondary Education during Covid-19*, 1–37. New York & London: Springer, 2022.
- Riedel, Dagmar. "Of Making Many Copies There is No End: The Digitalization of Manuscripts and Printed Books in Arabic Script." In *The Digital Humanities and Islamic & Middle East Studies*, 65–92. Berlin: de Gruyter, 2016.

- Ritonga, Asnil Aidah. "Maktabah Syamilah as an Information Seeking Tool for Higher Education in Islamic Studies." *Library Philosophy and Practice* (Fall 2021): 1–15.  
<https://digitalcommons.unl.edu/libphilprac/6196>.
- Salik, Mohamad. "Conserving Moderate Islam in Indonesia: An Analysis of Muwafiq's Speech on Online Media." *Journal of Indonesian Islam* 13(2) (2019): 373–394. <https://doi.org/10.15642/JIIS.2019.13.2.373-394>.
- Schwab, Klaus. *The Fourth Industrial Revolution*. Geneva: World Economic Forum, 2016.
- Schwab, Klaus & Davis, Nicholas. *Shaping the Future of the Fourth Industrial Revolution: A Guide to Building a Better World*. New York: Currency, 2018.
- Soh, Changrok. "The Fourth Industrial Revolution, Human Labor and Human Rights." *Journal of International and Area Studies* 27(2) (2020): 95–112.
- Waardenburg, Jacques. "Humanities, Social Sciences and Islamic Studies." *Islam and Christian-Muslim Relations* 1(1) (1990): 66–88.  
<https://doi.org/10.1080/09596419008720925>.
- Weng, Hew Wai. "On-Offline Dakwah: Social Media and Islamic Preaching in Malaysia and Indonesia." In *Mediatized Religion in Asia: Studies on Digital Media and Religion*, 89–104. New York & London: Routledge, 2019.
- Wijaya, Aksin. "An Argument of Islamic Anthropocentrism: From Taklifi Reasoning to Human Right Reasoning." In *Annual International Conference on Islamic Studies [AICIS]*. Jakarta: Kemenag, 2017.
- Zeidan, David. "Typical Elements of Fundamentalist Islamic and Christian Theocentric Worldviews." *Islam and Christian-Muslim Relations* 13(2) (2002): 207–228.
- Zweiri, Mahjoob & Menon, Lakshmi Venugopal. "Social Science and Humanities in Future University." In *The Sustainable University of the Future: Reimagining*

Hamis Syafaq, et al., "Digital Islamic Studies in Indonesia: Ontological, Epistemological and Axiological Perspectives," *Afkār* Vol. 28 No. 1 (2026): 157-204

*Higher Education and Research*, ed. Mariam Ali S. A. Al-Maadeed, Abdelaziz Bouras, Mohammed Al-Salem, Nathalie Younan. 231–245. New York: Springer, 2023.

Hamis Syafaq, et al., "Digital Islamic Studies in Indonesia: Ontological, Epistemological and Axiological Perspectives," *Afkār* Vol. 28 No. 1 (2026): 157-204