



## REINTERPRETING ISLAMIC HERITAGE IN CONTEMPORARY CIVILIZATIONAL CONTEXTS

Editorial

**Volume 2, Number 2 (2026) of *Senarai: Journal of Islamic Heritage and Civilization*** is presented as an intellectual endeavor to re-examine the position of Islamic heritage amid ongoing global transformations. This volume brings together a wide range of scholarly discussions, ranging from contemporary Qur'anic studies and the reconstruction of Islamic family law to ethical reflections on Islamic economics, and inquiries into historical dialogue and vernacular architecture. Within the broader field of Islamic heritage and civilization studies, this volume emphasizes that Islamic civilization should not be seen as a fixed legacy of the past, but rather as a dynamic process that continuously responds to the challenges of its time through the reinterpretation of its core values. In this context, the volume presents eight original research articles contributed by scholars from **Indonesia, Iraq, and Azerbaijan**.

The main narrative in this edition opens with a fundamental discourse on social inclusivity. **Ahmad Ajik Nur Fata Mubarok** and **Wildan Taufik (Sunan Gunung Djati State Islamic University, Indonesia)** examine how disability is represented in Qur'anic interpretation through a thematic (*tafsir maudhu'i*) analysis of *Tafsir al-Munir* by Wahbah al-Zuhayli. Using discourse analysis and an ethical-theological approach, the authors show that although modern Islamic thought often promotes inclusivity, certain exegetical metaphors still reproduce theological stigma toward disability. Their study highlights the importance of reinterpreting Qur'anic texts in ways that affirm human dignity ([Mubarok & Taufik, 2026](#)).

Editorial

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Furthermore, the issue of gender justice and family relations is explored as a key foundation of civilization. **R. Muhammad Farhal Azkiya, Abdul Gofur, and Eni Zulaiha (Sunan Gunung Djati State Islamic University, Indonesia)** apply a gender-justice perspective to Qur'anic verses on marital relations, calling for a shift away from patriarchal interpretations toward more equal partnerships. This discussion is further developed by **Hasan Subhani and Pendi Nurul Azmi (Sunan Gunung Djati State Islamic University, Indonesia)**, who use feminist hermeneutics to revisit debates on domestic work. They argue that the Qur'an does not assign household responsibilities to one gender alone but instead promotes *mubādalāh* (reciprocity) and *musyārakah* (shared responsibility). Together, these studies connect Islamic normative texts with contemporary social realities and stress that the renewal of Islamic civilization must begin with fair and balanced social relations (Azkiya et al., 2026; Subhani & Azmi, 2026).

The issue of justice does not stop at the realm of family ethics but also moves to the territory of law and the protection of human dignity. **R. Dzihni Jawahir Labib, Nurul Afifah, and Syahrul Anwar (Sunan Gunung Djati State Islamic University, Indonesia)** introduce *ḥifz al-'ird* (the protection of human dignity) as a key concept for understanding domestic violence within Islamic law. Their approach reflects an important shift from viewing domestic conflict as a private moral issue to recognizing it as a matter of legal protection and human rights (Labib et al., 2026). In a related study, **Pendi Nurul Azmi, R. Edi Komarudin, and Asep Ahmad Fathurohman (Sunan Gunung Djati State Islamic University, Indonesia)** compare the interpretations of al-Ṭabarī and al-Samarqandī on Q.S. An-Nisā' (4): 3. They show that concerns for justice and the protection of vulnerable groups were already present in classical Qur'anic exegesis, although these values are often weakened in modern practice (Azmi et al., 2026).

The dimension of Islamic adaptation to the changing times also received serious attention in this edition, particularly in the economic sphere. **Mohammad Irfan, R. Edi Komarudin, and Asep Ahmad Fathurohman (Sunan Gunung Djati State Islamic University, Indonesia)** discuss how *fiqh mu'āmalah* addresses modern economic practices such as digital transactions and cryptocurrencies. Through normative legal analysis and a *maqāṣid al-sharī'ah* approach, the authors argue that Islamic law is flexible enough to engage with innovation while remaining grounded in ethical principles (Irfan et al., 2026). Their study presents Islam not as resistant to modernity, but as a value system capable of critical engagement with technological change.

The scope of Islamic civilization in this issue is further expanded through historical and cultural studies across regions. **Sarkawt Tawfeeq Sidiq (University of Garmian, Iraq)** examines intellectual interaction between

## EDITORIAL

the Ottoman Empire and Europe through a historical-comparative approach. His study challenges Eurocentric narratives of modernity by showing that Europe's development was also shaped through dialogue and knowledge exchange with the Islamic world (Sidiq, 2026). Meanwhile, **Reza Aprianti** and **Rafail Hasanov (Baku State University, Azerbaijan)** present a unique study of the traditional architecture of *Ghumah Baghi* in South Sumatra. Using a cultural semiotic approach, they demonstrate that Islamic vernacular architecture integrates theological meaning, ecological awareness, and social function (Aprianti & Hasanov, 2026).

Collectively, the eight articles in this volume reveal a shared understanding that Islamic civilization grows and endures not through isolation, but through its continuous capacity for reinterpretation. Islamic heritage is presented as a dialectical space between text and context, tradition and change, as well as normative values and social realities. The studies presented here not only enrich academic discourse but also open space for critical reflection on how Islam can respond constructively to contemporary challenges related to justice, inclusivity, and civilizational resilience.

Furthermore, this edition affirms the importance of interdisciplinary approaches in the study of Islamic heritage and civilization. By bringing together diverse scholarly approaches, it demonstrates that the complexity of Islamic civilization cannot be reduced to a single discipline. It is precisely at this point of intersection that new research horizons emerge, offering more contextual, dialogical, and human-centered perspectives. As an academic platform, *Senarai* remains committed to fostering critical, reflective, and inclusive scholarship by engaging Islamic heritage as a living and dynamic field of inquiry.

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## REINTERPRETING ISLAMIC HERITAGE IN CONTEMPORARY CIVILIZATIONAL CONTEXTS

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