UKR Journal of Multidisciplinary Studies (UKRJMS)
Homepage: https://ukrpublisher.com/ukrjms/
Email: submit.ukrpublisher@gmail.com
Volume 2, Issue 11, 2026 ISSN: 3049-432X (Online)

Testing the Integration of Disciplines: An Evaluative Framework for Interdisciplinary Religious Studies in Indonesian Religious Policy

Mukamat Khoirul Amirudin[1], Atikah[2]

[1,2]Universitas Muhammadiyah Surabaya, Surabaya Indonesia

***Corresponding Author**: Mukamat Khoirul Amirudin

DOI: *https://doi.org/10.5281/zenodo.24492590*

Article History

Original Research Article

Received: 01 October 2026

Accepted: 02 November 2026

Published: 24 November 2026

Copyright © 2026 The Author(s): This is an open-access article distributed under the terms of the Creative Commons Attribution-NonCommercial **4.0 International License (CC BY-NC 4.0),** which permits non-commercial use, sharing, and reproduction in any medium, provided the original author(s) and source are appropriately credited.

Citation: Mukamat Khoirul Amirudin, Atikah. (2026). Testing the integration of disciplines: An evaluative framework for interdisciplinary religious studies in Indonesian religious policy. UKR Journal of Multidisciplinary Studies, 2(11), 36-44.

Abstract

The discourse surrounding interdisciplinary religious studies frequently revolves around the typology encompassing multidisciplinary, interdisciplinary, and transdisciplinary approaches. However, mechanisms for evaluating the genuine integration of disciplines within a religious context are notably limited. In response to this gap, an evaluative framework termed the Five-Dimension Integration Audit (AI-5) has been developed and tested, which focuses on five key aspects: epistemic demarcation, disciplinary coverage, reciprocal cross-testing, objectification and public reception, as well as openness to revision. Employing a qualitative multiple-case methodology that includes document analysis, this study investigates MUI Fatwa No. 14 of 2020, the Muhammadiyah Disaster Fiqh, and the religious moderation policy of the Ministry of Religious Affairs. The results indicate that the typological classifications do not align with the quality of integration observed. Specifically, while the MUI fatwa demonstrates robustness during its formulation phase, it exhibits weaknesses in terms of public reception; the Disaster Fiqh reveals a reciprocal correction between theological interpretations and empirical insights; and the religious moderation policy is characterized by a multidisciplinary approach lacking a clear cross-testing mechanism within its reference documentation. The originality of this article is found in the proposition of two distinct points of integration—formulation and reception—and in the creation of an audit tool applicable across various cases. The implications of these findings extend to fatwa institutions, policymakers, and the evaluation of academic contributions within Islamic higher education.

Keywords: *interdisciplinary religious studies; integration of knowledge; MUI fatwa; disaster fiqh; religious moderation.*

1. Introduction

Contemporary religious challenges seldom manifest in a manner that aligns neatly with established disciplinary confines. Issues such as the temporary halting of congregational prayers amid an epidemic, community interpretations of natural disasters like earthquakes and floods, and the management of diversity within governmental policies necessitate a synthesis of religious insights with knowledge from health, disaster management, social sciences, and legal frameworks. In the context of Indonesia, this recognition has historically been incorporated into discussions surrounding knowledge integration, spanning from the integration-interconnection paradigm (Abdullah, 2006) to the notion of the Islamization of knowledge (Kuntowijoyo, 2007). Recent investigations have corroborated that an interdisciplinary methodology has gained prominence in Islamic studies (Triasa et al., 2023) and is increasingly focused on intricate issues (Satya et al., 2026).

Three notable religious outputs in Indonesia exemplify this interdisciplinary approach: the Fatwa of the Indonesian Ulema Council (MUI) Number 14 of 2020 regarding worship practices during the COVID-19 pandemic (Indonesian Ulema Council [MUI], 2020), the Disaster Jurisprudence developed by the Majelis Tarjih and Tajdid PP Muhammadiyah (2015), and the promotion of religious moderation within the policy framework of the Ministry of Religious Affairs of the Republic of Indonesia (2019). These outputs address pertinent issues, engage multiple

disciplines, and affect community behaviors. Nevertheless, a critical inquiry that remains infrequently addressed pertains to the extent of genuine convergence and mutual testing among these disciplines within these outputs, as well as the degree to which the outcomes of such integration are deemed acceptable by the intended audience.

The significance of this inquiry is both practical and academic in nature. From a practical standpoint, the designation of interdisciplinary can function as a form of rhetorical validation: decisions may be perceived as scientific simply due to their reference to various disciplines. The experiences garnered during the pandemic illustrated that even decisions that are internally consistent can elicit diverse reactions when their scientific foundations are not readily comprehensible to the public. From an academic perspective, Islamic studies within higher education necessitate the establishment of clear criteria to differentiate between authentically integrated works and those that merely present perspectives side by side, particularly in light of the challenges associated with perspectives and institutional frameworks identified by Abdullah (2017). This matter also pertains to research within Islamic higher education, as the evaluation rubrics for theses, curriculum development, and campus policies are contingent upon a shared understanding of what integration entails.

2. Materials and Methods

Transitioning from multidisciplinary to transdisciplinary perspectives, Klein (2017) elucidates that the concepts of multidisciplinary, interdisciplinary, and transdisciplinary are frequently misinterpreted as synonymous, despite their varying degrees of integration. A multidisciplinary approach juxtaposes multiple disciplines without genuine integration. Conversely, an interdisciplinary approach synthesizes insights from diverse disciplines, yielding a novel understanding that cannot be achieved by any single discipline in isolation. The transdisciplinary approach, as articulated by Nicolescu (2002), transcends disciplinary confines and incorporates knowledge from outside the academic realm, including community experiences and value dimensions.

The process of interdisciplinary research is articulated by Repko and Szostak (2020) as comprising interrelated steps: defining the problem and its parameters; identifying relevant disciplines; acquiring fundamental insights from each discipline; analyzing the problem through the lens of each discipline; recognizing conflicts and areas of consensus; integrating insights into a cohesive understanding; and evaluating and reflecting on the outcomes. Within the context of religious studies, the fifth step emerges as particularly significant and is often neglected, as it is at this juncture that epistemological disparities arise. Revelatory texts are regarded as authoritative sources of value, while scientific inquiry is grounded in data that is subject to revision. Effective integration does not imply equating the two domains: empirical science addresses 'what occurs and how,' whereas religious texts and ethical considerations respond to 'what ought to be done,' necessitating mutual correction.

This investigation adopts a qualitative approach characterized by an instrumental multi-case study design, wherein the cases are examined primarily to test and refine the analytical framework rather than to achieve statistical generalization. The research is situated within the religious context of the Indonesian Muslim community. Three cases were selected purposefully, reflecting diversity in sources of authority (fatwa institutions, community organizations, and the state), types of knowledge addressed (health, disaster, and socio-political), and levels of public engagement.

The primary data comprises three documents: MUI Fatwa Number 14 of 2020 (MUI, 2020), Fikih Kebencanaan (Majelis Tarjih dan Tajdid PP Muhammadiyah, 2015), and Moderasi Beragama (Ministry of Religious Affairs of the Republic of Indonesia, 2019). Secondary data encompasses journal articles and books that either analyze these documents or provide a theoretical framework, as detailed in the references. Data collection was executed through document analysis and literature review, focusing on sections of the documents that illustrate the disciplines employed, the interconnections between religious and empirical claims, and the methods of communication regarding decisions.

The analysis proceeded through four distinct phases. Initially, five AI-5 dimensions were deductively formulated from the theoretical framework presented in subsection 1.2. Subsequently, data was subjected to directed content analysis, guided by these dimensions. Each dimension within each case was evaluated using a three-level ordinal scale (low, medium, high), accompanied by written justifications. Finally, cross-case results were compared employing pattern matching techniques. The validity of the findings was upheld through a clearly defined assessment rubric (Table 2), triangulation between primary documents and secondary literature, and meticulous documentation of the analytical decision-making process. Methodological limitations have been acknowledged: the evaluation was conducted by a single assessor, rendering the results an analytical interpretation subject to further testing, and the scores depicted in Figure 1 are illustrative rather than representative of survey data.

3. Results and Discussion

3.1 Formulation of the Five-Dimensional Integration Audit (AI-5)

The AI-5 framework has been developed based on the theoretical foundation that has been reviewed. The initial

dimension, epistemic demarcation (D1), is derived from the knowledge domains illustrated in the spider web model (Abdullah, 2006) and the caution expressed by Barbour (2000) regarding the conflation of revelatory and empirical assertions. The second dimension, scope and timing of discipline involvement (D2), is informed by the processes of selecting and mastering disciplines as outlined by Repko and Szostak (2020), with additional emphasis provided by the author on the timing of discipline engagement. The third dimension, reciprocal cross-examination (D3), operationalizes the fifth step of Repko and Szostak (2020), which involves the identification of conflicts and commonalities, further enriched by Rahman's (1982) concept of a double movement between principles and situations. The fourth dimension, objectification and public acceptance (D4), is based on Kuntowijoyo's (2007) notion of objectification, as well as the role of community knowledge within the transdisciplinary framework (Nicolescu, 2002). The fifth dimension, reflectivity and openness to revision (D5), is rooted in the testing and reflection processes on results as described by Repko and Szostak (2020).

Each dimension is evaluated across three distinct levels: low (1), medium (2), and high (3). The medium level is designated when the intended element is present but only partially, unidirectionally, or inadequately documented in the reviewed sources. A summary of the analytical questions and characteristics representing the two extremes of each dimension is presented in Table 1.

Dimension	Analytical question	High-level feature	Low-level feature
D1. Epistemic demarcation	Are textual/revelatory claims, empirical claims, and ethical claims distinguished and accorded appropriate authority?	Explicit division of labor: empirical science determines facts, texts and ethics determine obligations; no matching of verses with findings	Claims are mixed; there is an emergence of 'cocoklogi' or verses are used to justify provisional data
D2. Scope and timing of disciplinary involvement	Which disciplines are involved, to what extent, and at what stage?	Relevant disciplines, including social sciences and psychology, are involved from the problem formulation stage.	Non-religious disciplines are merely supplementary at the end or limited to quotations.
D3. Reciprocal cross-examination.	Are inter-disciplinary conflicts mapped and resolved through a common foundation, and does correction occur bidirectionally?	Conflicts are mapped; facts constrain the formulation of norms, and values guide the use of facts.	Disciplines are merely adjacent or sequential in one direction.
D4. Objectification and public acceptance.	Are scientific reasons translated into public language and are affected parties involved?	There is public explanation, space for dialogue, and involvement of the affected community.	Decisions are announced without cross-disciplinary explanation.
D5. Reflectivity and openness to revision	Are there conditions or triggers for review when data or context changes?	Conditional formulation with triggers or mechanisms for revision	Formulation is treated as final

Table 1. Source: Author's formulation based on Abdullah (2006), Barbour (2000), Kuntowijoyo (2007), Nicolescu (2002), Rahman (1982), and Repko and Szostak (2020).

AI-5 is differentiated from the typology illustrated in Table 1 by two key aspects. Firstly, while the typology evaluates the overall level of integration, AI-5 assesses five distinct aspects independently, thereby facilitating the identification of both strengths and weaknesses within a product. Secondly, AI-5 conceptualizes public acceptance (D4) as an integral component of integration quality, rather than as a subsequent phase. This leads to the central proposition of the present research: disciplinary integration must be evaluated at two critical junctures, specifically at the formulation point, where disciplines engage in mutual testing (D1 to D3 and D5), and at the acceptance point, where the outcomes of integration are scrutinized by the stakeholders involved (D4).

3.2 Case 1: MUI Fatwa on Worship During an Outbreak

The MUI (Majelis Ulama Indonesia) Fatwa Number 14 of 2020 instructs the community to safeguard themselves against transmission and, in regions experiencing

uncontrolled spread, to relocate Friday prayers and congregational worship to the home (MUI, 2020). The recommendations are contingent upon an individual's health status and the extent of transmission in their locality. The normative foundation is rooted in principles and jurisprudential rules pertaining to the preservation of life (hifẓ al-nafs), while the evaluation of the spread's magnitude is informed by health sciences. Kurniawan et al. (2022) illustrate that the rationale employed by the fatwa commission is predicated on public interest and maqāṣid al-sharīʿah.

At D1, a high level of achievement is noted for this fatwa. The delineation of responsibilities is explicit: health professionals ascertain the factual circumstances, whereas religious authorities interpret the legal ramifications. There is a noticeable absence of attempts to correlate verses with epidemiological data; rather, the principle of life preservation serves as an ethical conduit linking principles and empirical evidence, consistent with the philosophical and ethical framework proposed by Abdullah (2006). At D5, the fatwa also attains a high rating due to its conditional formulation, indicating that the guidance is adaptable to the prevailing spread situation, which resonates with the contextual return emphasized in Rahman's double movement (1982). Nonetheless, a formal mechanism for review remains unverified based on the examined sources.

At D2, the interdisciplinary engagement is regarded as moderate. Figure 1 illustrates the author's evaluative analysis regarding the level of participation of five disciplines in the fatwa's formulation, utilizing a scale from 0 to 5, where 0 signifies a lack of clarity and 5 indicates a primary basis for reasoning. It is essential to recognize that these figures represent assessments grounded in the fatwa's substance rather than survey data, thereby functioning as illustrative rather than empirical evidence.

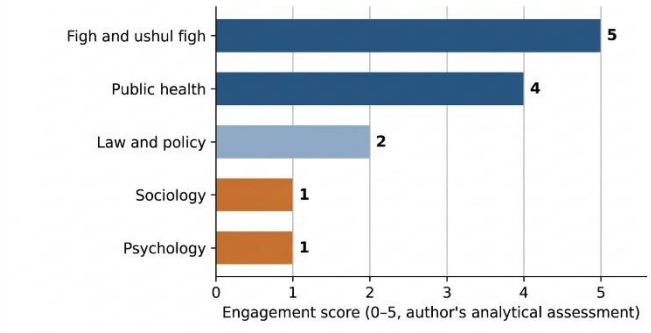

Table 2. Illustration of the Level of Disciplinary Involvement in the Formulation of MUI Fatwa No. 14 of 2020

Table 2 conveys a significant insight: the involvement of jurisprudence and public health is notably robust, whereas the contributions of legal science, sociology, and psychology are comparatively limited. This observation suggests that the social and psychological ramifications on the community, such as anxiety stemming from the inability to worship in mosques, are less frequently examined. Had these disciplines been engaged earlier, the communication of the fatwa to the community might have been crafted with enhanced sensitivity.

D3 is evaluated as moderate. The intersection of the principle of congregational prayer and the data regarding transmission risk is located within the sharia's objective of life preservation, representing a concrete integrative advancement. However, the corrective direction appears predominantly unidirectional, flowing from health data to legal interpretation, while the impact of religious and psychosocial factors on the utilization of health data is not documented in the reviewed sources.

D4 is rated as low based on the available evidence. The varied responses from the community suggest that integration at the formulation stage does not guarantee acceptance at the implementation level; some individuals perceive the fatwa as conflicting with the ethos of enhancing mosque activities. This scenario underscores the necessity of objectification, as articulated by Kuntowijoyo (2007), indicating that the scientific rationale underlying a decision must be comprehensible to the general populace. This evaluation warrants reinforcement through systematic acceptance data in future research. The situation exemplifies a pattern characterized by strong upstream engagement but weak downstream acceptance.

3.3 Case 2: Muhammadiyah Disaster Jurisprudence

Indonesia occupies a region that is highly susceptible to disasters, thereby influencing the community's interpretation of such events with significant consequences. The Fiqh of Disasters, as articulated by the Majelis Tarjih dan Tajdid PP Muhammadiyah (2015), includes the understanding of disasters, approaches to disaster management, the rights of victims, and the fiqh of worship during emergencies. Its foundational principles are ease (taysīr) and the adaptation of legal interpretations in response to evolving circumstances (Basri, 2021). This framework promotes an outlook that transcends mere resignation or viewing disasters solely as divine retribution, emphasizing instead the importance of mitigation, preparedness, and the management of victims.

In D1, the assessment is notably high. The theological interpretation of disasters as tests and expressions of divine mercy is differentiated from explanations rooted in natural phenomena. Farkhan et al. (2020) assert that Muhammadiyah dismisses the notion of a direct link between natural disasters and moral failings, arguing that occurrences such as earthquakes and volcanic eruptions are part of natural processes. This differentiation serves to avert

two potential missteps: blaming the victims and substituting theological interpretations with exclusively scientific rationalizations.

D3 also receives a high rating. Empirical insights challenge the prevalent notion that disaster victims are guilty of immoral actions; concurrently, theological perspectives offer meanings characterized by active patience and effort, which cannot be derived solely from disaster statistics. This corrective process is bidirectional. The theological inquiry into 'why disasters occur' remains relevant, while it is supplemented by pragmatic inquiries regarding 'what measures can be taken to minimize victim numbers.'

In D2, a moderate assessment is noted. Religious texts are integrated with knowledge of disasters and the experiences of volunteers; however, the contributions of psychosocial sciences, particularly concerning survivor rehabilitation, are not reflected in the reviewed sources. D4 also registers a high evaluation. The guidelines are not confined to theoretical texts but are enacted through initiatives such as MDMC, disaster-prepared schools and hospitals, along with equitable assistance for victims grounded in the theology of al-Ma'un (Baidhawy, 2015). This aspect aligns with a transdisciplinary approach, as illustrated in Table 1. It is crucial to note that the high evaluation pertains to the organizational network, while the extent to which this narrative reaches the wider community remains unexamined. In D5, the principle of legal adaptation to changing circumstances (Basri, 2021) establishes a foundation for openness to revision; however, the reviewed sources do not delineate formal review processes, rendering this evaluation based on principles. The dynamics of this case exhibit a circular pattern: theological interpretations, empirical knowledge, and practical applications mutually influence one another, resulting in acceptance being integral to the formulation rather than a subsequent phase.

3.4 Case 3: Religious Moderation in Public Policy

The Ministry of Religious Affairs of the Republic of Indonesia (2019) has established religious moderation as a central element of its policy framework, emphasizing principles such as justice, balance, and tolerance. The ministry's focus on moderation arises from the prevalence of intolerance and radicalism, with significant efforts directed towards the education sector, particularly through the creation of moderation houses within state Islamic universities (Rofiqi et al., 2023).

The effective implementation of this policy necessitates a multifaceted approach that transcends mere textual analysis; it requires sociological insights to comprehend intergroup dynamics, psychological perspectives to grasp the formation of attitudes, educational strategies for curriculum development, and legal frameworks to safeguard religious freedom. This necessity is exemplified in D2, which is classified as moderate due to the acknowledgment of essential disciplines, although the execution remains predominantly confined to a single sector. D1 is also deemed moderate, as its foundational values are distinctly articulated; however, the delineation between normative assertions and empirical assessments of what constitutes 'moderate' is inadequately addressed in the reference materials. In the absence of such delineation, the concept risks becoming fluid, oscillating between theological, political, and sociological interpretations.

The principal shortcomings are identified in D3 and D5, both of which receive low ratings concerning reference documents. A discernible mechanism for evaluating the concept of moderation against sociological and psychological research findings, or vice versa, is lacking, and there are no evident conditions or stimuli for reassessing the concept. This observation supports the notion that, without interdisciplinary backing, the notion of moderation may devolve into mere jargon. AI-5 contributes to this discourse by asserting that such support should manifest as cross-examination mechanisms rather than merely enumerating relevant disciplines. It is important to note that this evaluation is confined to reference documents; practical applications in the field, including measurement and evaluation processes that may occur independently, warrant separate investigation. D4 is classified as moderate, as moderation has been integrated into public policy and aims at the broader community; however, its top-down approach lacks a detailed mapping of acceptance across diverse groups.

3.5 Cross-Case Analysis

The audit results are encapsulated in Table 3. The total indicative scores, with a maximum of 15, are recorded as 11 for the MUI Fatwa, 14 for Disaster Fiqh, and 8 for religious moderation. These scores are intended solely as instruments for interpreting ordinal trends rather than serving as statistical indicators.

Dimension	Fatwa MUI No. 14 of 2020	Disaster Jurisprudence of Muhammadiyah	Religious Moderation (Ministry of Religious Affairs)
D1. Epistemic demarcation	High Factual conditions are determined by health	High Theological meaning is distinguished from the	Medium Reference values are clear, but the boundaries of normative

	experts; legal implications are determined by religious scholars	explanation of natural causes	claims and empirical measures are not well articulated
D2. Scope and timing of disciplinary involvement	Medium Jurisprudence and public health are strong; sociology and psychology are weak	Medium Religious sources, disaster science, and volunteer experience; psychosocial science is not yet documented	In progress The required discipline is mentioned, but implementation is concentrated in the education sector
D3.Reciprocal cross-examination	In progress The point of convergence is clear (hifz al-nafs), but corrections tend to be unidirectional	High Science corrects the interpretation of disaster-as-punishment; theology provides meaning and effort	Low The cross-examination mechanism is not evident in the reference document
D4. Objectification and public acceptance	Low Public response is varied; scientific reasons are not easily understood by the general public	High Implemented through MDMC and volunteers; outreach beyond organizational networks has not been tested	Moderate Prioritized as a policy, but from top to bottom; mapping of acceptance is not elaborated
D5. Reflectivity and openness to revision	High Conditional guidance at the level of regional dissemination	High The principle of legal change follows changes in circumstances (principle-based)	Low No apparent conditions or triggers for review in the reference document
Indicative score total (max. 15)	11	14	8
General pattern	Strong upstream, weak downstream	Circular: meaning, knowledge, and practice influence each other	Multidisciplinary as a necessity

Source: Author's analysis based on MUI (2020), Majelis Tarjih dan Tajdid PP Muhammadiyah (2015), Ministry of Religious Affairs of the Republic of Indonesia (2019) and cited secondary literature. Cell color: green = high, yellow = medium, pink = low.

The initial finding indicates that typological labels do not correspond directly to the quality of integration. As illustrated in Table 1, the MUI Fatwa is characterized as an interdisciplinary output, while Disaster Fiqh is positioned as approaching a transdisciplinary nature. The audit indicates that, despite the fatwa's robust delineation and revision processes, it exhibits a deficiency in acceptance. In contrast, the moderation policy, which theoretically necessitates the involvement of various disciplines, attained the lowest score. Consequently, inquiries such as 'how many disciplines' or 'to what extent' prove inadequate; a more critical question pertains to how these disciplines engage in mutual examination and whether the outcomes can be justified to the stakeholders involved.

The second finding reveals that the quantity of disciplines does not serve as a distinguishing factor; rather, it is the processes of cross-examination and acceptance that do. D2 maintains a moderate value across all three instances, while D3 and D4 exhibit a broader range, spanning from low to high. This trend reinforces the notion that reconciling epistemological discrepancies constitutes the most vital aspect of interdisciplinary research. The case that demonstrates superior performance in D3 and D4, specifically Disaster Fiqh, emphasizes the role of empirical knowledge and field experience as entities capable of refining interpretations, rather than merely serving as enhancements.

The third finding identifies three distinct integration patterns. The MUI Fatwa displays a pronounced upstream and a weaker downstream pattern; Disaster Fiqh reveals a circular integration pattern; and religious moderation presents a multidisciplinary approach as a necessity, where the requisite disciplines are acknowledged, yet the mechanisms for their convergence remain undeveloped. The significance of these differing patterns lies in the fact that they necessitate tailored recommendations for improvement: the first case calls for enhanced public communication and the early involvement of social sciences, while the third case necessitates the establishment of cross-examination mechanisms and review provisions.

3.6 Discussion: Novelty, Implications, and Critical Responses

Research novelty. Initially, the present study introduces the notion of two integration test points. According to Repko and Szostak (2020), the final phase of the process is characterized by testing and the communication of results; however, this research redefines public acceptance as a metric for evaluating integration quality itself by transforming Kuntowijoyo's objectification (2007) into an evaluative tool. Furthermore, AI-5 transitions the focus of the study from classification to evaluation. The work of Satya et al. (2026) illustrates the additive, synthetic, and transformative roles of three methodologies; AI-5 facilitates an examination of whether these roles are genuinely realized within a specific product. Additionally, findings from cross-case analyses indicate that the differentiation of integration quality is based on cross-examination and acceptance rather than the breadth of disciplines, leading to the identification of three integration patterns that warrant testing in alternative cases.

Relation to previous research. The insights garnered from this study serve to complement, rather than supplant, earlier research endeavors. The maqasid analysis conducted on the MUI Fatwa by Kurniawan et al. (2022) elucidates the normative validity of the fatwa; in contrast, AI-5 interrogates how non-religious disciplines assess the formulation and how this formulation is received by the public. The comparative analysis by Farkhan et al. (2020) highlights the disparity in the depth of burhānī between two disaster fiqh; AI-5 questions whether burhānī effectively evaluates bayānī or merely exists alongside it. The policy review undertaken by Rofiqi et al. (2023) reveals a concentration on implementation within the educational sphere; AI-5 introduces inquiries regarding the mechanisms of testing and review. Consequently, AI-5 is positioned as an evaluative layer augmenting existing content analysis.

Implications. The findings illustrated in Figure 1 suggest to fatwa institutions the necessity of incorporating social sciences and psychology from the initial stages of formulation, as well as preparing public communication as an integral component of the fatwa rather than as an afterthought. For those formulating policies on religious moderation, there exists a need for mechanisms that empirically test concepts and programs alongside explicit review clauses. In the context of Islamic higher education, AI-5 may serve as a rubric for the guidance and assessment of theses, dissertations, and interdisciplinary curriculum development, thereby enabling measurable inquiries into integration rather than mere rhetorical expressions (Abdullah, 2017; Triasa et al., 2023).

Critical responses. The field of interdisciplinary religious studies possesses distinct advantages. This methodological approach enhances the responsiveness of religious studies to contemporary issues, mitigates the dichotomy of knowledge, and yields formulations that are more accountable to the public. Nevertheless, the author identifies four challenges that warrant attention.

Firstly, the risk of superficial integration is noted. One manifestation of this phenomenon is 'cocoklogi,' which entails aligning religious texts with specific scientific findings. Although this practice may appear to support religion, it inadvertently renders faith contingent upon scientific discoveries that are subject to change. Within Barbour's framework (2000), effective integration necessitates the maintenance of clear demarcations between claims of revelation and empirical assertions; this delineation is the role of D1. Secondly, the limitation of competence is acknowledged. It is uncommon for individuals to possess profound expertise in both jurisprudence and epidemiology or sociology. The proposed solution is not to compel individuals to attain omniscience, but rather to foster collaborative cross-disciplinary teams with a shared lexicon, thereby necessitating that D2 and D3 be evaluated at the team level rather than the individual level.

Thirdly, institutional barriers are identified. The organizational structure of faculties, curricula, and academic assessment frameworks frequently continues to demand adherence to the purity of a singular discipline. Abdullah (2017) observes that the advancement of Islamic studies within Indonesian higher education encounters considerable challenges specifically at the levels of perspective and institutionalization, while Triasa et al. (2023) underscore analogous cognitive and intellectual obstacles. Lastly, concerns regarding relativism are expressed. Certain groups fear that approaches rooted in social science may undermine religious truths. The author contends that this apprehension can be alleviated by distinguishing between revelation and human interpretations of revelation. Interdisciplinary studies critically evaluate human understandings, rather than revelation itself, a position that aligns with the long-standing tradition of ijtihad within Islamic scholarship.

AI-5 itself is not without limitations. This instrument risks devolving into a checklist that is mechanically completed; the assessment is conducted by a single evaluator, thus inter-rater reliability remains untested; D4 assessment in the initial and third cases necessitates systematic acceptance data; and all three cases are derived from a singular national context, assessed solely at the document level. These limitations are revisited in the conclusion as an agenda for future research.

4. Conclusion

The Five-Dimensional Integration Audit (AI-5) is developed in this study and subsequently applied to MUI

Fatwa Number 14 of 2020, Muhammadiyah's Disaster Jurisprudence, as well as the concept of religious moderation within public policy. The findings are articulated in four key points that align with the research objectives. Initially, the assessment of integration quality is conducted through five distinct dimensions: epistemic demarcation, disciplinary coverage, reciprocal cross-examination, objectification and public acceptance, alongside openness to revision. Secondly, the analysis of the three cases reveals varying patterns: a robust upstream and a frail downstream in the MUI Fatwa, a circular approach in Disaster Jurisprudence, and a multidisciplinary necessity in the context of religious moderation. Thirdly, the quantity of disciplines does not serve as a differentiating factor for integration quality; rather, it is the existence or absence of cross-examination mechanisms and public acceptance that distinguishes them. Lastly, it is posited that integration must be evaluated at two critical junctures: formulation and acceptance, which constitutes the primary innovation of this research.

The implications derived from this study suggest that fatwa institutions should engage social sciences and psychology at an earlier stage while also designing effective public communication strategies. Furthermore, policymakers are encouraged to establish mechanisms for testing and review. Islamic higher education institutions may utilize AI-5 as a framework for evaluating academic works and curricula. It is advised that future research incorporates multiple evaluators with inter-rater agreement assessments, gathers acceptance data through interviews or surveys, and extends the application to additional religious products, including the disaster jurisprudence of Nahdlatul Ulama (Farkhan et al., 2020). Ultimately, the caliber of interdisciplinary studies can be assessed through a fundamental inquiry: is there a transparent process in which these disciplines engage in cross-examination, or do they merely exist as a compilation of perspectives presented in proximity to one another?

References

1. Abdullah, M. A. (2006). *Islamic studies di perguruan tinggi: Pendekatan integratif-interkonektif*. Pustaka Pelajar.
2. Abdullah, M. A. (2017). Islamic studies in higher education in Indonesia: Challenges, impact and prospects for the world community. *Al-Jami'ah: Journal of Islamic Studies, 55*(2), 391–426. https://doi.org/10.14421/ajis.2017.552.391-426
3. Abdullah, M. A. (2020). *Multidisiplin, interdisiplin, dan transdisiplin: Metode studi agama dan studi Islam di era kontemporer*. IB Pustaka.
4. Baidhawy, Z. (2015). The role of faith-based organization in coping with disaster management and mitigation: Muhammadiyah's experience. *Journal of Indonesian Islam, 9*(2), 167–194. https://doi.org/10.15642/JIIS.2015.9.2.167-194
5. Barbour, I. G. (2000). *When science meets religion: Enemies, strangers, or partners?* HarperSanFrancisco.
6. Basri, M. R. (2021, 13 Januari). Fikih kebencanaan Muhammadiyah. *Suara Muhammadiyah*. https://web.suaramuhammadiyah.id/2021/01/13/fikih-kebencanaan-muhammadiyah
7. Farkhan, Kamsi, & Asmuni. (2020). Studi komparatif fikih bencana Muhammadiyah dan Nahdlatul Ulama. *Jurnal Ilmu Syari'ah dan Hukum, 5*(2), 165–177.
8. Kementerian Agama RI. (2019). *Moderasi beragama*. Badan Litbang dan Diklat Kementerian Agama RI.
9. Klein, J. T. (2017). Typologies of interdisciplinarity: The boundary work of definition. In R. Frodeman, J. T. Klein, & R. C. S. Pacheco (Eds.), *The Oxford handbook of interdisciplinarity* (2nd ed., pp. 21–34). Oxford University Press.
10. Kuntowijoyo. (2007). *Islam sebagai ilmu: Epistemologi, metodologi, dan etika* (Ed. rev.). Tiara Wacana.
11. Kurniawan, E., Alhusni, & Hamzah, S. A. A. bin S. Z. (2022). Beribadah di tengah wabak Covid-19: Analisis terhadap Fatwa Majelis Ulama Indonesia No 14 Tahun 2020 berasaskan teori maqāṣid al-sharī'ah al-Shāṭibī. *Jurnal Fiqh, 19*(1), 83–108. https://doi.org/10.22452/fiqh.vol19no1.4
12. Majelis Tarjih dan Tajdid PP Muhammadiyah. (2015). *Fikih kebencanaan: Keputusan Musyawarah Nasional Tarjih ke-29 Tahun 2015 di Yogyakarta*. Majelis Tarjih dan Tajdid PP Muhammadiyah.
13. Majelis Ulama Indonesia. (2020). *Fatwa Nomor 14 Tahun 2020 tentang penyelenggaraan ibadah dalam situasi terjadi wabah COVID-19*. https://mui.or.id/berita/27674/fatwa-penyelenggaraan-ibadah-dalam-situasi-terjadi-wabah-covid-19/
14. Nicolescu, B. (2002). *Manifesto of transdisciplinarity* (K.-C. Voss, Trans.). State University of New York Press.

15. Rahman, F. (1982). *Islam and modernity: Transformation of an intellectual tradition*. University of Chicago Press.

16. Repko, A. F., & Szostak, R. (2020). *Interdisciplinary research: Process and theory* (4th ed.). SAGE Publications.

17. Rofiqi, R., Firdaus, M., Salik, M., & Zaini, A. (2023). Moderasi beragama: Analisis kebijakan dan strategi penguatan di Kementerian Agama Republik Indonesia. *Ulumuna: Jurnal Studi Keislaman, 9*(1), 16–36. https://doi.org/10.36420/ju.v9i1.6544

18. Saeed, A. (2014). *Reading the Qur'an in the twenty-first century: A contextualist approach*. Routledge.

19. Satya, S. I. P., Muammar, M. A., & Mujib, A. (2026). Signifikansi, tujuan, dan fungsi studi agama multidisipliner, interdisipliner, dan transdisipliner: Transformasi epistemologis dan praksis dalam menghadapi wicked problems. *Musawa: Journal for Gender Studies, 18*(1), 76–90. https://doi.org/10.24239/msw.v18i1.5163

20. Triasa, A. R., Armi, M. I., Al Shaleh, M., & Hilmi, W. (2023). Dinamika pendekatan interdisipliner: Hambatan dan proyeksi dalam penelitian studi Islam. *Jurnal IKLILA: Jurnal Studi Islam dan Sosial, 6*(2), 17–31.