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articles featured in this issue

Raushan Fikr

Raushan Fikr is a scholarly journal published by the Institute for Student Studies and Empowerment at the State Islamic University (UIN) Prof. KH. Saifuddin Zuhri, Purwokerto. It encompasses both textual analyses and empirical fieldwork, offering multifaceted perspectives on law, philosophy, mysticism, history, art, theology, and other areas within the broad scope of Islamic studies.

Originally, the journal served primarily as a platform—both in print and digital formats—for publishing student research derived from undergraduate and graduate theses at UIN Prof. KH. Saifuddin Zuhri. The content reflected the institution's diverse disciplinary orientations. However, as the journal evolved, it began to attract contributions from scholars and researchers beyond the university, reflecting its expanding academic reach and relevance.

This openness has enabled **Raushan Fikr** to benefit from the scholarly engagement of both Indonesian and international academics, thereby enhancing the depth and breadth of its published research. While the journal's early issues did not yet exhibit high standards of academic rigor, continuous improvements in formatting, editorial style, and scholarly quality have since elevated its standing. Today, the journal publishes articles in Indonesian, Arabic, and English, adhering to a fair and rigorous peer-review process.

Published biannually—Volume 1 (January–June) and Volume 2 (July–December)—**Raushan Fikr** consistently places Islam and Muslim communities at the center of its academic inquiry. It promotes a comprehensive understanding of Islam both as a theological doctrine and a lived sociocultural reality. Moreover, the journal serves as a platform for interdisciplinary and thematically focused studies, positioning itself at the intersection of local relevance and global scholarly discourse.

By facilitating the dissemination and exchange of ideas and research findings, **Raushan Fikr** fosters a scholarly environment where researchers, authors, and readers from diverse intellectual traditions can engage in meaningful academic dialogue.

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EDITORIAL INTRODUCTION

Raushan Fikr – Volume 14, Issue 1 (2025)

Editor-in-Chief: Alief Budiyo

Assalamu'alaikum warahmatullahi wabarakatuh,

With great scholarly enthusiasm, I am pleased to introduce Raushan Fikr Volume 14, Issue 1 (2025). This issue continues to reflect the journal's enduring commitment to advancing rigorous and interdisciplinary research in the field of Islamic studies. The diverse array of articles featured in this volume demonstrates the breadth and depth of contemporary academic inquiry, ranging from Qur'anic exegesis and Hadith analysis to Islamic law, economics, education, gender studies, and socio-religious transformation.

The section on **Qur'an and Hadith Studies** opens the volume with seven contributions that offer both conceptual depth and contextual sensitivity. Salman et al. investigate the integration of Islamic spirituality into mental health psychotherapy, drawing upon Qur'anic epistemology to propose holistic models of psychological care. Rahman and colleagues explore the parallels between the Medina Charter and Bhinneka Tunggal Ika, articulating a Hadith-based framework for pluralism and national cohesion in Indonesia. Ridho and Ardiansyah examine environmental conservation through a theological lens, interpreting Surah Al-A'raf (verses 56–58) in the context of ecological disasters. Contributions by Aisyah Nur et al. and Fakihi Abdul Azis et al. engage with gender justice and legal hermeneutics respectively, offering fresh hermeneutical insights into women's emancipation and marital jurisprudence. Dalimunthe and collaborators delve into Qur'anic ethics and their role in mitigating moral disorientation among youth, while Saman and Sahputra engage in a comparative tafsir study of Al-Azhar and Al-Misbah to evaluate moral teachings on gambling (maisir).

The **Islamic Economy** section presents six articles that address both theoretical and empirical dimensions of faith-based economic systems. Muttaqin and Albar propose a model for entrepreneurial empowerment through Islamic mentorship programs. Fauzan et al. explore perceptions of service quality in Sharia insurance using a socio-cultural framework. Sinambela and co-authors investigate the socioeconomic catalysts of middle-class prosperity within Indonesia's sharia economic landscape. Rahayu et al. examine the transformation of zakat governance in Jember, highlighting its role in reshaping social capital among mustahiq communities. Hajijah et al. provide a case study of digital Islamic banking adoption among Generation Z, while Anjani and collaborators explore community-based marketing strategies for affordable Islamic housing.

In the field of **Islamic Law**, three articles offer critical insights into legal reform and socio-legal perceptions. Nikmah and Siregar scrutinize the evidentiary legitimacy of land ownership certificates through the intersection of Islamic and agrarian legal traditions. Mustomi and Faqih investigate civic trust in the Religious Courts of urban Bogor, revealing tensions between legal ideals and public perceptions. Meanwhile, Rokhim et al. contextualize Yusuf al-Qaradawi's conception of zakat on professional income by examining its applicability among Indonesian migrant workers in South Korea, contributing to the discourse on transnational Islamic ethics.

The **Islamic Education** section features two studies that underscore the value of localized pedagogical approaches. Ramadhan and Alam revisit Haqqul Islam, a seminal work by Syekh Hasan Dimejo, to unearth indigenous Islamic educational values. Yantu et al. explore the role of Dikili—a traditional practice in Gorontalo—in shaping moral character among elementary school students, offering a compelling case for integrating local wisdom into national education curricula.

Gender Studies are represented by two critical contributions. Maftuchah and Harisman interrogate the interplay between philogynous Qur'anic interpretations and the contested legality of unregistered marriage in Indonesia, while Irwan examines gendered media engagement and consumption practices among millennial women in Makassar, mapping the emergence of digital subjectivities.

The final section, **Social Religious Studies**, includes a comprehensive exploration by Shobahiya et al. into the presence and influence of IMM cadres across Muhammadiyah university student organizations, shedding light on the dynamics of religious activism and institutional identity within higher education.

Altogether, this issue comprises **21 scholarly articles** authored by academics from diverse institutions and intellectual traditions. Collectively, they reflect a vibrant and evolving discourse within Islamic studies, offering new perspectives on enduring questions and contemporary challenges. The editorial board extends its profound appreciation to all authors, peer reviewers, and contributors whose scholarly dedication has shaped this issue.

We sincerely hope that this volume will serve as a catalyst for critical engagement, intellectual dialogue, and further research within and beyond the Islamic scholarly community.

Wassalamu'alaikum warahmatullahi wabarakatuh

Happy reading!

Alief Budiyo

Editor-in-Chief

Raushan Fikr Journal