



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 1 Issue 2, October 2025, pp. 35-48

Maudhui Qualitative Framework: A New Concept for Spiritual Value-Based Social Research

Abid Nurhuda^{1*}

¹ PTIQ University Jakarta, Indonesia

*Corresponding author-email: *abidnurhuda@mhs.ptiq.ac.id*

Abstract

This article proposes the Maudhui Qualitative Framework as a new concept that integrates the thematic interpretation (maudhui) approach with qualitative methodology in interpreting social reality. This framework is built on the assumption that knowledge is not solely the result of empirical observation, but also the result of a dialogue between normative texts, social experiences, and spiritual horizons. With an analytical structure consisting of theme identification, qualitative data collection, hermeneutic-thematic analysis, and the formulation of transformative values, this framework presents a coherent, flexible, and transdisciplinary methodological alternative. The article's main findings confirm that the Maudhui Qualitative Framework can enrich social research with ethical and transcendental dimensions that have been neglected by the dominant paradigm. Its implications are not only significant for the development of values-based social science but also provide practical direction for more just, inclusive, and humane social change. Thus, the Maudhui Qualitative Framework can be positioned as a new paradigm that positions social research not only as an academic process, but also as a path to civilizational transformation.

Keywords: *Maudhui, Qualitative Framework, Social Research, Spiritual Values*

1. Introduction

The development of qualitative research methodology has been dominated by Western paradigms rooted in positivism, interpretivism, and constructivism. These paradigms have successfully elucidated social complexity by emphasizing meaning, experience, and symbolic interaction. However, behind this success lies a rarely highlighted epistemological gap: the absence of the spiritual dimension as a primary framework for constructing knowledge (Wachid & Budiantoro, 2019). This is where the urgent need arises to present a new framework that not only interprets reality but also provides a transcendental spirit in viewing social phenomena.



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 1 Issue 2, October 2025, pp. 35-48

The maudhui method, known in the tradition of thematic interpretation of the Qur'an, has great potential to be developed beyond textual studies into the realm of social research. The maudhui approach emphasizes the integration of themes, consistency of meaning, and the connection between text and context. These characteristics align closely with the principles of qualitative research, which emphasize holism, data integrity, and in-depth understanding (Ni'am, 2025). Thus, the maudhui method can be modified into a new conceptual framework that gives spiritual color to qualitative analysis.

The emergence of the Maudhui-Qualitative Framework is a response to two major challenges in social research: first, how to present spiritual values without sacrificing scientific rigor; and second, how to interpret social phenomena within a framework that avoids secular reductionism. This framework aims to integrate the richness of Islamic epistemology with modern scientific traditions, resulting in a qualitative approach that is more comprehensive and relevant to religious societies like Indonesia.

In contemporary social reality, many phenomena cannot be explained solely by conventional social theory. For example, religious-based community solidarity, youth moral movements, and the dynamics of spirituality in the digital world. These phenomena require analysis that is not only descriptive, but also interpretive and normative. The Maudhui-Qualitative Framework can offer a new reading: social phenomena are seen as living texts that can be interpreted thematically by considering spiritual values as epistemic variables (Alkhadafi, 2024).

Furthermore, this framework is not merely an attempt to Islamize knowledge, but rather an epistemological effort to build a bridge between revealed texts, human experience, and social dynamics. Qualitative research based on maudhui (preaching) seeks to demonstrate that spirituality is not a separate entity from social life, but rather an integral part that shapes the structure of meaning in society. Thus, this framework offers a more humane methodological alternative, viewing individuals not merely as social actors but also as transcendental beings.

The novelty of the Maudhui-Qualitative Framework lies in its perspective, which positions spiritual themes not as additional variables but as epistemological foundations. While grounded theory builds theory from data, the maudhui approach constructs meaning by establishing relationships between data, themes, and spiritual values (Nurdin, 2025). This provides a methodological advantage in the form of the ability to link normative texts, social contexts, and empirical experiences in an integrated manner.

This framework also has significant implications for social research in Indonesia. As a nation with a predominantly religious population, spiritual dimensions are present in nearly every aspect of life: from politics and education to popular culture. However, qualitative research often focuses solely on empirical social aspects without delving into their spiritual roots (Dalle & Tobroni, 2025). With the presence of the Maudhui-



Qualitative Framework, social research can reveal the deepest layers that are often overlooked by analysis, namely the transcendental values that drive social action.

Ultimately, the Maudhui-Qualitative Framework is not merely a methodological innovation but also offers a new paradigm in social science. It opens up space for dialogue between scientific and spiritual traditions, between critical analysis and normative meaning, between sacred texts and everyday reality. With this framework, social research no longer stops at describing phenomena but moves toward a more holistic, profound, and human-centered transformation of meaning.

2. Literature Review

Contemporary social research faces a far more complex landscape than previous eras. While the 20th century focused on industrialization, modernization, and class conflict, the 21st century is characterized by digitalization, globalization, and a plurality of identities. Social reality now moves rapidly, transcending geographical boundaries, and generating fluid dynamics, often difficult to capture with methodological tools derived from older paradigms (Bashori, 2021). The main challenge is no longer simply how to describe phenomena, but how to read the layers of meaning hidden behind the ever-changing reality.

One major challenge is the epistemological crisis. Modern social science, heavily influenced by Western positivism and constructivism, tends to exclude spiritual and moral dimensions from the realm of analysis. As a result, social research often produces knowledge that is "cold," methodologically objective, but lacking in depth of values. This is problematic for societies like Indonesia, where social life is inextricably linked to strong religious and spiritual roots (Suhardi, 2023). Here arises the need to develop a new approach that does not simply describe phenomena, but also interprets the transcendental meaning that underlies them.

Furthermore, the digital era brings unprecedented methodological challenges. Social data no longer consists solely of direct behavior in the field, but also includes virtual conversations, digital symbols, and algorithmic interactions. Phenomena such as hate speech, viral culture, and the formation of public opinion on social media demand a flexible, thematic framework capable of bridging the real and virtual worlds (Kurnia & Zavirani, 2021). Traditional qualitative approaches that rely solely on interviews or face-to-face observations are no longer sufficient; methodological innovations are needed that can map reality as a network of meanings that move in both digital and spiritual spaces.

Furthermore, contemporary social research also faces ethical challenges. Amidst a crisis of public trust in science, research cannot stop at producing theory but must make a real contribution to the well-being of humanity. This demands the emergence of a new methodological paradigm that is more inclusive, reflective, and transformative. Thus,



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 1 Issue 2, October 2025, pp. 35-48

contextualizing the challenges of contemporary social research not only opens up space for critique of the old paradigm but also emphasizes the importance of integrating science, values, and spirituality. Methodological innovations such as the Maudhui-Qualitative Framework are presented as an answer to this need: offering a perspective that is not only scientific but also humane, holistic, and rooted in transcendental values.

3. Research Method

This research uses a literature study approach within the Maudhui-Qualitative Framework, a method of reading literature as a living, thematic text imbued with spiritual meaning. Literature is not treated merely as secondary data, but rather as a "dialogue space" between scientific ideas, social reality, and transcendental values. Thus, this methodology is not simply a compilation of theories, but rather a hermeneutic effort to construct a new synthesis of spiritually-based social research (Haji, 2025). The first stage is an inventory of maudhui literature, namely collecting literature from three categories: (1) contemporary qualitative research methodology works, (2) thematic interpretation literature or Islamic intellectual traditions relevant to maudhui, and (3) social studies that touch on the role of spiritual values in public life. Literature collection is done purposefully to ensure a diversity of perspectives as well as depth of values.

The second stage is thematic-dialogical grouping, where the literature is mapped based on key themes such as the epistemology of qualitative research, the integration of text and context, and spiritual values in social sciences. The principle of maudhui is applied to explore the interconnectedness of the literature, thus forming a network of meaning that shows consistencies, contradictions, and unfilled epistemological gaps. At this stage, the literature is analyzed not only in an academic dimension but also linked to normative-transcendental foundations. The final stage is the Maudhui-Qualitative synthesis, namely, formulating a new conceptual model that makes spiritual values the epistemological foundation of social research. The validity of the research is maintained through triangulation. Literature compares academic literature, the Maudhui interpretation tradition, and normative spiritual works to ensure consistency of meaning (Nurhakim, 2024). Within this framework, the researcher acts as an interpreter of spiritual literature who not only summarizes ideas but also builds an alternative paradigm for qualitative research methodology.



4. Result and Discussion

4.1. Genealogy of the Maudhui Method

The maudhui method, or thematic interpretation, is an important innovation in Islamic scholarship, born out of the need to address contemporary issues. While Qur'anic interpretation initially developed in the form of tafsir tahlili, a sequential interpretation of verses according to the Mushaf, the maudhui method emerged as a response to the limitations of this model in addressing thematic issues of human life (Djalal, Abdul & Yardho, 2018). The genealogy of Maudhui begins with the realization that the text of revelation is not merely a series of verses, but rather a repository of major themes that can be woven together to respond to ever-evolving social, cultural, political, and spiritual problems.

The historical roots of this method can be traced back to classical commentators who implicitly practiced a thematic approach, although it had not yet been institutionalized as a formal methodology. Scholars such as Al-Ghazali and Fakhruddin al-Razi often addressed specific issues by linking verses from different places in the Qur'an. However, as a systematic method, maudhui only took shape in the 20th century, when a modern awareness emerged to develop more applicable and contextual interpretations (Fahimah, 2023). Tafsir institutions in the Arab world, including Al-Azhar University, have begun developing thematic interpretive frameworks to address contemporary problems, such as socio-political issues, human rights, and interfaith relations.

More than just an interpretive method, maudhui holds potential as an epistemological tool. It not only captures a verse in fragments, but also constructs a complete and coherent network of meanings. Thus, Maudhui transcends its descriptive function to a critical approach that places the text in active dialogue with its context. Herein lies its novelty: this method allows revelation to be read not only within a normative framework but also as a guide for ongoing social practice (Amin et al., 2025).

In recent developments, maudhui has even begun to be used as a cross-disciplinary hermeneutic model. It serves as a foundation for studies in law, ethics, education, and even contemporary social research. Maudhui is no longer viewed as an interpretive method limited to texts, but rather as a paradigm for reading reality through a thematic-transcendental lens. This genealogy is what makes the maudhui method relevant today: it was born from texts, grew within the interpretive tradition, and then developed into a methodological framework capable of addressing the challenges of modern science.

4.2. Maudhui Epistemology-Qualitative Framework

The epistemology of the Maudhui Qualitative Framework arose from the need to reconstruct the perspective in social research, which has been trapped between two poles: rigid positivism and fluid constructivist relativism. Amidst this paradigm clash, this



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 1 Issue 2, October 2025, pp. 35-48

approach seeks to present a creative synthesis by making the maudhui method, rooted in the tradition of thematic interpretation of the Qur'an, the foundation for a qualitative research framework (Arsyad, 2021). Thus, its epistemology does not merely depart from empirical rationality, but also recognizes the authority of transcendental values as a source of legitimacy of knowledge.

Philosophically, the Maudhui Qualitative Framework is based on three main epistemological foundations: revelation, experience, and critical reflection. Revelation is positioned as a horizon of meaning that provides universal normative principles, experience serves as a source of concrete empirical data, while critical reflection presents a hermeneutic process to connect the two (Aji, 2025). Within this framework, knowledge is understood not only as the result of social observation but also as thematic interpretations of reality in light of spiritual values. This model simultaneously rejects the dichotomy between religious and social sciences, as both are brought together in a complementary methodological dialogue.

Methodologically, this epistemology emphasizes the coherence of meaning rather than mere correspondence of data. This means that social reality is not understood as a single entity to be measured, but as a network of signs that requires thematic interpretation (Ma'zumi et al., 2019). Therefore, research with this framework does not only collect data through observation, interviews, or document analysis, but also links empirical findings with relevant maudhui values, thereby producing integral knowledge: empirical yet ethical, contextual yet transcendental.

Furthermore, the epistemology of the Maudhui Qualitative Framework emphasizes the dimension of transformation. Research does not stop at understanding, but rather is directed toward more just and meaningful changes in social practices (Renaldi, 2025). Herein lies its epistemological novelty: knowledge is not positioned as a final product, but as an ongoing process that enlivens spiritual values in the public sphere. With this framework, social research in the contemporary era is expected to not only be able to interpret reality but also guide humanity to higher ethical and spiritual horizons.

4.3. Maudhui-Qualitative Analysis Framework Structure

The Maudhui Qualitative analytical framework structure is designed as a methodological bridge that integrates the tradition of thematic interpretation with qualitative approaches in social research. It arises from the awareness that reality contains not only observable empirical dimensions but also values that require in-depth reading (Afifah & et al, 2025). Thus, this framework does not stop at describing phenomena, but rather seeks to uncover intertwined spiritual, ethical, and social themes.

Systematically, this framework consists of four layers of analysis. First, the identification of maudhui themes, namely the process of formulating a central theme based on a specific social issue and tracing its relationship to normative principles in



spiritual sources. Second, the collection of qualitative data, whether through observation, interviews, or document analysis, to find traces of the theme in concrete reality. Third, hermeneutic-thematic analysis, namely the stage of connecting empirical data with the maudhui horizon of meaning in a dialogical manner to form a coherent pattern. Fourth, the formulation of transformative values, namely, producing a synthesis of knowledge that not only explains but also provides direction for social change.

The distinctive feature of this framework lies in the circularity of analysis. There is no rigid separation between text and context, but rather an iterative interaction between the two. The maudhui theme guides the fieldwork, while the field data enriches and challenges the understanding of that theme (Yusuf, 2020). This process creates a dynamic dialectic that makes the Maudhui Qualitative analysis framework more flexible than conventional qualitative methods, but remains firmly rooted in the spiritual values that are its orientation.

Ultimately, the structure of this analytical framework is not only intended to discover "what is" in social reality, but also "what should be" as the direction of shared life. By combining the empirical rigor of qualitative research with the normative depth of the maudhui method, this framework paves the way for the birth of a more holistic social science: one that does not get caught up in data reductionism, nor does it lose its practical relevance (Fauzi, 2023). This is where the Maudhui-Qualitative Framework finds its distinction as a new paradigm that presents social research with ethical, spiritual, and transformative nuances.

4.4. Methodological Advantages of the Framework

In contemporary scientific discourse, the existence of a methodological framework serves not only as a technical guide but also as a philosophical foundation that determines the direction, depth, and relevance of research. The methodological excellence of a framework lies in its ability to integrate the various dimensions of theory and practice, data and meaning, and scientific interests and humanitarian needs (Pugu et al., 2024). This is where the modern framework differs from mere methods: it is not just a data collection tool, but a conceptual space that organizes ways of thinking, reading reality, and formulating solutions.

One of the framework's key strengths is its coherent yet flexible nature. Coherence provides a solid theoretical foundation, ensuring research doesn't lose its direction. However, its flexibility opens up room for innovation, allowing researchers to adapt the framework to unique field contexts. This makes it relevant in addressing fluid social phenomena, such as the dynamics of digital media, the plurality of identities, and changing public ethics in the era of globalization (Puspitasari & Yuliana, 2022). With this combination, the methodological framework maintains a balance between academic rigor and practical flexibility.



Furthermore, methodological frameworks have the advantage of creating analytical depth. Unlike single methods that often produce partial data, frameworks construct interconnected layers of analysis: from theme identification and data collection to interpretation of meaning, to the formulation of transformative implications. This advantage allows research to go beyond description and generate a comprehensive understanding that addresses both empirical and normative dimensions (Bancong, 2025). Thus, the framework not only explains reality but also provides direction for social transformation.

Another advantage is its transdisciplinary capacity. A methodological framework can serve as a meeting point between different disciplines because its analytical framework is thematic, open, and dialogical. In this context, a framework is not simply the property of one field, but rather an epistemological bridge that brings together the social sciences, the humanities, and even religious studies and science. This is what makes it superior: it not only accommodates diverse perspectives but also organizes them into a unified meaning. With these qualities, a methodological framework is an instrument that is not only relevant for academic research but also visionary in guiding the direction of social change amidst the complexities of the modern world.

4.5. Applications in Contemporary Social Research

Contemporary social research is characterized by highly fluid, rapid, and paradoxical dynamics. Today's social life shifts between the real and virtual worlds, between local and global identities, and between traditional ethics and the demands of modernity. Under these conditions, the application of new methodological frameworks is urgently needed to prevent social research from becoming trapped within the limitations of old paradigms that merely describe phenomena without exploring their deeper meaning (Mahyuddin, 2019). Analytical frameworks based on thematic-transcendental approaches, such as the Maudhui-Qualitative Framework, offer an alternative for reading contemporary phenomena in a more comprehensive, reflective, and transformative way.

In practice, the application of this framework can be seen in the study of public ethics in the digital era. Research goes beyond observing people's behavior on social media to interpreting how these digital practices relate to broader moral and spiritual values. For example, phenomena such as hate speech, identity politics, or viral culture can be qualitatively analyzed through empirical data, while also linking them to Maudhui (Islamic) themes such as justice, brotherhood, and responsibility (Van Laar et al., 2020). The result is an understanding that not only explains what is happening but also guides what should be done.

Furthermore, the application of this framework is relevant in research on pluralism and inter-community relations. Issues of diversity, which often give rise to social tensions, can be analyzed by combining field data (e.g., citizen interactions in public



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 1 Issue 2, October 2025, pp. 35-48

spaces) with thematic principles that emphasize respect, tolerance, and social justice. In this way, research does not stop at categorizing identities but rather generates normative discourse that can strengthen social cohesion (Iwani et al., 2024). This is where it becomes clear that the methodological framework not only works at a descriptive level but also has social engineering power.

Another advantage of its application in contemporary social research is its capacity to produce more ethical and humane knowledge. By making spiritual values the analytical horizon, research is not trapped in dry statistical data or relatively directionless interpretations. Instead, it produces meaningful knowledge, rooted in empirical reality, and oriented toward societal transformation. Therefore, the application of the Maudhui Qualitative Framework in contemporary social research is not simply a methodological choice, but also a path to revitalizing the role of social science as a guide to ethics, morality, and the well-being of humanity in a complex global era.

4.6. Academic and Social Implications

Every new methodological framework in science always carries dual consequences: academic and social. In the academic realm, the existence of a framework not only adds variety to research methods but also offers an epistemological horizon that enriches the scientific treasury. The Maudhui Qualitative Framework, for example, has significant academic implications because it shifts the perspective of qualitative research from merely exploring empirical meaning to exploring thematic-transcendental meaning (Mas'odi & et, 2024). In doing so, he broadened the discourse on social methodology beyond the Western tradition and incorporated Islamic intellectual heritage as a source of inspiration. This encouraged the emergence of interdisciplinary research that was both more deeply rooted in local culture and relevant to the global context.

Another academic implication is the opening of space for the development of values-based social sciences. By incorporating the principles of maudhui (religious observance), research no longer solely pursues methodological validity but also considers ethical depth. Consequently, the academic world can produce a generation of researchers who are not only technically competent but also sensitive to humanitarian and spiritual values (Santoso, 2016). This is an important transformation: science is no longer separated from morality, but is positioned as a reflective and productive instrument for communal life.

In the social realm, the implications of this framework are broader and more tangible. Social research using a qualitative maudhui approach does not stop at the academic level but provides direction for more inclusive, equitable, and sustainable social change (Suyudi & Putra, 2024). For example, in examining the phenomenon of hate speech in digital media, research not only explains behavioral patterns but also offers communication ethics rooted in spiritual values. In this way, research contributes to the



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 1 Issue 2, October 2025, pp. 35-48

creation of a healthy public sphere, strengthening social cohesion and reducing the potential for conflict.

Another social implication is strengthening cross-identity dialogue. By making transcendental values the analytical horizon, this framework encourages the emergence of a shared narrative that can unite diverse groups in a spirit of togetherness. Social research is no longer merely academic content but has become a practical inspiration for society, policymakers, and communities across religions and cultures (Wainscott, 2015). Thus, the Maudhui-Qualitative Framework has dual implications: strengthening the academic foundations of social science while making a tangible contribution to the development of a more ethical, dialogical, and humane civilization.

The Maudhui Qualitative Framework approach emerged as an epistemological breakthrough that sought to bridge the dichotomy between empirical social science and religious spiritual values. In an academic context, this framework offers a new paradigm that places revelation -particularly the Qur'an not merely as an object of study, but as a source of values, principles, and epistemology in social research. Thus, social research is no longer trapped in a positivistic approach that isolates the spiritual dimension of humanity, but rather transforms into a holistic, transcendent, and value-oriented study.

Academically, the implications of this approach are highly significant for the direction of research methodology development in Islamic studies and social sciences. First, it presents an epistemic shift -a paradigm shift from merely describing social phenomena to attempting to understand the deepest meaning of human behaviour through a spiritual lens. This method integrates the principle of maudhui interpretation (a thematic approach to the Qur'an) with qualitative analysis techniques such as coding, thematic mapping, and phenomenological interpretation. In this case, researchers do not act as neutral observers, but as subjects who are aware of their existence within a divine value framework. This makes social research not only scientific in form, but also meaningful in moral and existential terms.

Secondly, academically, this framework encourages the emergence of a new interdisciplinary discipline called spiritual qualitative inquiry -research that places spirituality as a methodological dimension, not merely a philosophical background. Through the Maudhui Qualitative Framework, researchers can formulate analytical models rooted in thematic verses, such as the values of 'adl (justice), raḥmah (compassion), or amanah (responsibility), which are then used as principles of social analysis. This approach provides space for social sciences to reorient themselves towards ethical and transcendent human values, while freeing research from empirical reductionism that often ignores the spiritual aspects of Muslim society.

Meanwhile, from a social perspective, the Maudhui Qualitative Framework has great potential to build collective awareness of the importance of spirituality in public life. This approach fosters a new social ethic rooted in al-qiyām al-ruḥiyyah (spiritual values), such



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 1 Issue 2, October 2025, pp. 35-48

as social justice, empathy, and moral responsibility in building social order. Research using this framework does not stop at the conceptual level, but is oriented towards social transformation that is just and humane (Ahmed et al., 2023). By using the values of the Qur'an as a source of normative data, this maqāṣid al-syarī'ah-based social research is able to balance the material and spiritual dimensions in the process of modern community development.

In addition, the Maudhui Qualitative Framework also strengthens the relationship between academics and the community through a value-based participatory approach. In the research process, the community is no longer positioned as a passive object, but rather as an epistemic partner with valuable spiritual and social experiences. Thus, this approach gives rise to a transformative participatory social research model, in which research results contribute not only to theoretical development but also to the social and moral empowerment of the community (Alhabsyi, 2025). In a global context, this approach can even serve as an alternative epistemological model for Western academia, which is beginning to seek a balance between scientific rationality and human spirituality.

With all its innovative characteristics, the implications of the Maudhui Qualitative Framework lie not only in the renewal of research methodology, but also in the formation of a new epistemic awareness: that true knowledge is never separated from values, and that complete empirical truth always contains moral and spiritual dimensions. This approach opens up new horizons for the development of Islamic social sciences that are more humane, reflective, and rooted in divine values. Thus, the Maudhui Qualitative Framework is not merely a methodological concept, but an intellectual movement towards the integration of faith, knowledge, and action -an epistemological ideal that has long been dreamed of by both classical and modern Islamic scientific traditions.

5. Conclusion

From the comprehensive and detailed explanation above, it can be concluded that the Maudhui-Qualitative Framework is a methodological breakthrough that seeks to combine the depth of thematic interpretation with the sharpness of qualitative analysis. This framework offers a new perspective in social research, namely, reading reality not only as a collection of empirical data, but also as a network of meanings supported by a horizon of spiritual values. Thus, it does not simply complement existing methods but also opens up space for alternative paradigms that are more holistic and transformative. Furthermore, the findings of this study emphasize the importance of integrating ethical and transcendental dimensions into social research. Contemporary reality, rife with paradoxes between (digital and real, local and global, individual and communal), requires a framework that not only explains "what happened" but also provides direction for



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 1 Issue 2, October 2025, pp. 35-48

"what should be." The Maudhui-Qualitative Framework addresses this need by positioning spiritual values as the orientation of analysis, so that social science does not lose its moral relevance amidst the public ethical crisis.

Further research can be directed at concretely testing this framework in various social contexts. For example, research on digital communication ethics, urban pluralism, or social justice practices in public spaces can serve as a methodological laboratory to test the flexibility and depth of Maudhui-Qualitative analysis. This will demonstrate the framework's ability to bridge normative texts, empirical data, and practical transformation. At this point, further research should be positioned not only as evaluative but also as creative: strengthening the Maudhui-Qualitative Framework as one of the pillars of contemporary social methodology, rooted in values, grounded in reality, and moving toward civilizational transformation.

References

- Afifah, A. N., & et al. (2025). Transformation of Al-Qur'an Interpretation in the Digital Era: A Comparative Analysis Study of the Content of the AlTafsir. com Website with the Al-Qur'an Al-Hadi Website. *Al-Afkar, Journal For Islamic Studies*, 8(1), 1047–1068. <https://doi.org/https://doi.org/10.31943/afkarjournal.v8i1.2022>
- Ahmed, R. R., Akbar, W., Aijaz, M., Channar, Z. A., Ahmed, F., & Parmar, V. (2023). The role of green innovation on environmental and organizational performance: Moderation of human resource practices and management commitment. *Heliyon*, 9(1), e12679. <https://doi.org/10.1016/j.heliyon.2022.e12679>
- Aji, U. P. (2025). PARADIGMA METODOLOGI OBJEKTIF DAN SUBJEKTIF ANTARA EPISTEMOLOGI METODOLOGIS ILMU TERAPAN DAN ILMU AL-QURAN DAN TAFSIR DALAM URGENSI INTEGRASI KEILMUAN PADA ERA POST-MODERNISME. *Mumtaz: Jurnal Studi Al-Quran Dan Keislaman*, 9(1), 66–93. <https://doi.org/https://doi.org/10.36671/mumtaz.v9i1.1022>
- Alhabsyi, M. H. (2025). Relevansi Ayat-Ayat Politik Al-Qur'an dalam Tata Kelola Pemerintahan Modern: Kajian Kualitatif Tafsir Tematik: Penelitian. *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan*, 3(4), 5620–5625.



- <https://doi.org/https://doi.org/10.31004/jerkin.v3i4.1467>
- Alkhadafi, R. (2024). Epistemologi Filsafat Islam. *JMPI: Jurnal Manajemen, Pendidikan Dan Pemikiran Islam*, 2(1), 34–41.
- Amin, I. M., Kurniawan, D., & Zulaiha, E. (2025). Tafsir Maudhu'i: Menelisik Sejarah, Metode, dan Signifikansinya dalam Pemikiran Tafsir Kontemporer. *JURNAL SYNTAX IMPERATIF: Jurnal Ilmu Sosial Dan Pendidikan*, 5(6), 1330–1339. <https://doi.org/https://doi.org/10.36418/syntaximperatif.v5i6.569>
- Arsyad, M. (2021). *Post Kualitatif dan Riset Pembebasan*. Zahir Publishing.
- Bancong, H. (2025). *Strategi Reviu Riset dan Konstruksi Teori: Metode, Analisis, dan Studi Kasus*. Indonesia Emas Group.
- Bashori, B. I. (2021). Mendalamkan Spiritualitas dan Meluaskan Intelektualitas: Kajian Tematik dalam al-Quran. *PUTIH: Jurnal Pengetahuan Tentang Ilmu Dan Hikmah*, 6(1), 59–78. <https://doi.org/https://doi.org/10.51498/93qs5690>
- Dalle, A., & Tobroni, T. (2025). Dimensi-dimensi dalam beragama: Spiritual, intelektual, emosi, etika, dan sosial. *Ikhlas: Jurnal Ilmiah Pendidikan Islam*, 2(1), 151–165. <https://doi.org/https://doi.org/10.61132/ikhlas.v2i1.302>
- Djalal, Abdul, F. Y. I., & Yardho, M. (2018). *Tipologi Tafsir Maudui di Indonesia*. UIN Sunan Ampel Surabaya.
- Fahimah, S. (2023). Metode Maudhu'i Dalam Menemukan Urgensitas Maknanya: Telaah Atas Sejarah Dan Tokoh. *Madinah: Jurnal Studi Islam*, 10(2), 313–330. <https://doi.org/https://doi.org/10.58518/madinah.v10i2.2024>
- Fauzi, F. (2023). Pendekatan Normatif Dan Teologis Dalam Pengembangan Studi Islam. *Innovative: Journal Of Social Science Research*, 3(6). <https://doi.org/https://doi.org/10.31004/innovative.v3i6.7738>
- Haji, I. W. H. (2025). *METODE PENELITIAN KUALITATIF: Memahami Realitas, Merangkai Makna*. Wawasan Ilmu.
- Iwani, F. N., Abubakar, A., & Ilyas, H. (2024). Moralitas Digital dalam Pendidikan: Mengintegrasikan Nilai-Nilai Al-Qur'an di Era Teknologi. *Journal of Instructional and Development Researches*, 4(6), 551–565. <https://doi.org/https://doi.org/10.53621/jider.v4i6.419>
- Kurnia, N., & Zavirani, A. (2021). *Big data untuk ilmu sosial: Antara metode riset dan realitas sosial*. UGM Press.
- Ma'zumi, M., Syihabudin, S., & Najmudin, N. (2019). Pendidikan dalam Perspektif Al-Qur'an dan Al-Sunnah : Kajian Atas Istilah Tarbiyah, Taklim, Tadris, Ta'dib dan Tazkiyah. *Tarbawy: Indonesian Journal of Islamic Education*, 6(2). <https://doi.org/10.17509/t.v6i2.21273>
- Mahyuddin, M. (2019). Social Climber Dan Budaya Pamer: Paradoks Gaya Hidup Masyarakat Kontemporer. *Jurnal Kajian Islam Interdisipliner*, 2(2), 117–135. <https://doi.org/https://doi.org/10.14421/jkii.v2i2.1086>



- Mas'odi, & et. (2024). *Panduan Lengkap Metodologi Penelitian: dari Teori hingga Aplikasi*. Penerbit Adab.
- Ni'am, A. M. (2025). Pendekatan Maudhu'i sebagai Metodologi dalam Penelitian Kualitatif pada Kajian Pendidikan Akhlak. *Revorma: Jurnal Pendidikan Dan Pemikiran*, 5(1), 83–96. <https://doi.org/https://doi.org/10.62825/revorma.v5i1.131>
- Nurdin, N. (2025). *ISLAM DALAM REFLEKSI Menyelami Spiritualitas, Pemikiran, dan Transformasi Sosial*. UIN Maulana Malik Ibrahim.
- Nurhakim, A. (2024). METODE TEMATIK-AKTUAL SEBAGAI RESPONS TERHADAP DINAMIKA SOSIAL KONTEMPORER: SUATU KAJIAN AWAL. *Al-Dhikra*, 6(2), 16–26.
- Pugu, M. R., Riyanto, S., & Haryadi, R. N. (2024). *Metodologi Penelitian; Konsep, Strategi, dan Aplikasi*. PT. Sonpedia Publishing Indonesia.
- Puspitasari, E., & Yuliana, A. T. R. D. (2022). Syed Muhammad Naquib al-Attas' Concept of Islamizing Science and its Relevance to Islamic Education. *Al-Misbah (Jurnal Islamic Studies)*, 10(2), 91–108. <https://doi.org/10.26555/almisbah.v10i2.6484>
- Renaldi, A. (2025). Al-Ghazali's Intuitive Epistemology: A Critique of Western Epistemology. *Indonesian Journal of Interdisciplinary Research in Science and Technology*, 3(6), 675–694.
- Santoso, W. M. (2016). *Ilmu sosial di Indonesia: Perkembangan dan tantangan*. Yayasan Pustaka Obor Indonesia.
- Suhardi, M. (2023). *Buku ajar dasar metodologi penelitian*. Penerbit P4I.
- Suyudi, & Putra, W. H. (2024). *Pendidikan Islam: Potret perubahan yang berkelanjutan*. Penerbit Adab.
- Van Laar, E., Van Deursen, A. J. A. M., Van Dijk, J. A. G. M., & De Haan, J. (2020). Determinants of 21st-Century Skills and 21st-Century Digital Skills for Workers: A Systematic Literature Review. *SAGE Open*, 10(1). <https://doi.org/10.1177/2158244019900176>
- Wachid, A., & Budiantoro, W. (2019). *EPISTEMOLOGI KOMUNIKASI TRANSCENDENTAL:(Kajian Hermeneutika Filosofis Hans-George Gadamer Pada Perpuisian)*. IAIN Purwokerto.
- Wainscott, A. M. (2015). Defending Islamic Education: War on Terror Discourse and Religious Education in Twenty-First-Century Morocco. *Journal of North African Studies*, 20(4), 635–653. <https://doi.org/10.1080/13629387.2015.1041108>
- Yusuf, M. (2020). *Relasi Teks dan Konteks*. Indie Book Corner.