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Muhamad Khusnul Muna,
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Arif Gunawan Santoso
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Miftakhurozaq
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A.M Wibowo
National Research and Innovation Agency, Indonesia

Siti Muawanah
National Research and Innovation Agency, Indonesia

Sukron Ma'mun
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Tauseef Ahmad Parray
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Sukendar
Walisongo State Islamic University, Semarang, Indonesia

Zummy Anselmus Dami
Universitas Persatuan Guru 1945, East Nusa Tenggara, Indonesia

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Ahmad Samingan
Salatiga State Islamic University, Indonesia

Assistant to Editor

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Musafak
Office of Religious Research and Development, Ministry of Religious Affairs, Semarang, Indonesia

Arda Arief Ridhaffa
Office of Religious Research and Development, Ministry of Religious Affairs, Semarang, Indonesia

Maula Qorri 'Aina
Office of Religious Research and Development, Ministry of Religious Affairs, Semarang, Indonesia

Mailing Address

Office of Religious Research and Development, Ministry of Religious Affairs, Semarang, Indonesia Jl Untung
Suropati Kav 70 Bambankerep Ngaliyan,
Semarang, Central Java, Indonesia Email : analisaajurnal@gmail.com

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INTRODUCTION FROM THE EDITORIAL BOARDS

We are pleased to present the latest issue of the *Analisa Journal of Social Science and Religion*, Volume 11, Number 1, July 2026. The articles published in this volume reflect the dedication, intellectual curiosity, and scholarly excellence of researchers who continue to advance critical discussions and enrich the body of knowledge in the fields of social science and religion.

We hope that the contributions featured in this issue will stimulate meaningful academic dialogue, encourage future research endeavors, and provide valuable insights for scholars, practitioners, and readers. Furthermore, we trust that this publication will foster a deeper appreciation of shared human values and strengthen the spirit of collaboration and solidarity within the academic community.

We would like to express our sincere appreciation to all members of the *Analisa Journal of Social Science and Religion* editorial team, including our distinguished reviewers, editors, language advisor, editorial assistants, and layout editor, whose dedication and professionalism have been invaluable in maintaining the quality of this publication. We are also deeply grateful to the authors and readers for their continued support through their submissions, engagement with published works, and scholarly citations that contribute to the journal's growth and impact.

This issue attracted submissions from scholars representing diverse academic backgrounds and geographical regions. Following a rigorous review and selection process conducted by reviewers and section editors, eight articles were chosen for publication in *Analisa Journal of Social Science and Religion* Volume 11, Number 1, July 2026. The diversity of contributors demonstrates the journal's growing presence within the international academic community. With authors representing Indonesia, Malaysia, Japan, Tanzania, Spain, Turkey, the United Kingdom, and Canada, this issue brings together scholarly perspectives from Asia, Africa, Europe, and North America. The broad geographical representation enriches the exchange of ideas and strengthens the journal's role as a platform for engaging with diverse perspectives on social science and religion.

The first article comes with an interesting theme on the development of Islamic studies in a non-Muslim majority context. The article is written by Mia Fitriah Elkarimah from Indraprasta PGRI University Jakarta, Indonesia, Husni Mubarak from MWCINU Saitama, Japan, and Muhammad Ali Adha from Osaka University of Economics and Laws, Japan. Their article is entitled "Contemporary Islamic Studies in Japan: Integration Within Area and Cultural Studies at Higher Education Institutions." Using qualitative document analysis and content analysis, the study examines the integration of Islamic studies within Japanese higher education institutions. The findings reveal three distinctive features of Islamic studies in Japan: an interdisciplinary and empirical orientation, an inclusive and pluralistic approach, and a globally oriented framework connected to diplomacy and interreligious dialogue. This study demonstrates how secular academic institutions can contribute to objective religious scholarship while fostering cross-cultural understanding in multicultural societies.

The second article is written by Issa G. Ahmed from Universitas Indonesia and Tanzania Cooperative Development Commission, Tanzania, Sylvia Aulila Lugereka from Universitas Sebelas Maret, Indonesia, and Edmund Zakayo from the Institute of Rural Development Planning, Tanzania. Their article is entitled "Integrating Takaful Into Tanzania's Universal Health Insurance Framework:

Policy Insights from Indonesia.” Employing a normative legal approach combined with comparative case study analysis, the article explores how Tanzania’s Universal Health Insurance reforms can benefit from Takaful principles and Indonesia’s experience in health insurance development. The findings indicate that Tanzania’s regulatory environment provides favorable conditions for integrating Takaful-based mechanisms into national health insurance implementation. The study proposes three strategic pathways, namely accredited Takaful health plans, community-based micro-Takaful linked to the UHI Equity Fund, and Takaful top-up products. This article contributes to discussions on faith-sensitive health policy and inclusive healthcare financing.

The third article is written by Muhammad Idris, Alif Alfi Syahrin, Irwan Nur, Ana Safitri, Nia Septinawati, Adinda Cinderalaila Fathonatan Ryantho from Universitas Pendidikan Ganesha, Indonesia, and Mahir Pradana from Universidad Pablo de Olavide, Spain. Their article is entitled “Hijrah as Socio-Religious Transformation Among Non-Hijabi Muslim Women in Singaraja, Bali.” Using a qualitative case study approach, the research investigates how non-hijabi Muslim women interpret the concept of hijrah within a minority Muslim context. The findings reveal that hijrah is understood not primarily as a visible transformation through adopting the hijab, but as a continuous process of spiritual and moral self-improvement. Participants emphasize sincerity, character development, consistency in worship, and interreligious tolerance as central dimensions of religious transformation. The study highlights the agency of Muslim women in negotiating religious identity amidst social expectations and digital influences.

The fourth article is entitled “The Minangkabau Khatam Al-Qur’an Tradition (Negotiating Spirituality and Technology in the Digital Age)” and is written by Riri Maiyati from Universitas Islam Negeri Sumatera Utara, Indonesia, Ismiati from Universitas Islam Negeri Mahmud Yunus Batusangkar, Indonesia, and Rahma Ghania Alhafiza from the International Islamic University Malaysia. Through a qualitative ethnographic approach, this study analyzes the negotiation between spirituality and technology in the contemporary practice of the Khatam Al-Qur’an tradition in West Sumatra. The findings show that digital mediatization offers opportunities for documentation and strengthening connections among diaspora communities, while simultaneously creating challenges related to prestige, spiritual depth, and cultural commodification. The article argues that the transformation of religious traditions in the digital era reflects a process of active negotiation rather than cultural decline.

The fifth article is written by Theguh Saumantri, Ghina Amaliyah Sholihah, Afiyah Qurrota A’yun, and Mohamad Faiq from UIN Siber Syekh Nurjati Cirebon, Indonesia, and Zulmi Ramdani from Bursa Uludağ Üniversitesi, Türkiye. Their article is entitled “Religious Moderation and Digital Citizenship in Indonesia: Examining State Narratives and Muslim Netizens’ Engagement.” Using a descriptive qualitative approach, the study explores how religious moderation is constructed by the state and interpreted by Muslim netizens in digital spaces. The findings indicate that state narratives tend to be normative and top-down, emphasizing tolerance and social harmony, while netizens engage in more dynamic and contested interpretations. The research also identifies fragmented communication networks and the presence of echo chambers that shape online religious discourse. This article contributes to understanding the transformation of religious moderation from a policy framework into a contested public discourse in the digital era.

The sixth article is entitled “Rethinking Merdeka Belajar: Toward an Ethical and Epistemic Reconstruction through Pesantren Pedagogy,” written by Moch Najib Yuliantoro, Siti Murtiningsih, and Sonjoruri Budiani Trisakti from Universitas Gadjah Mada, Indonesia, together with Irfan L. Sarhindi from the University of Oxford, United Kingdom. Employing a qualitative library-based approach and critical philosophical analysis, the study examines the ethical and epistemic foundations of the Merdeka Belajar policy. The findings reveal that contemporary educational reforms emphasize autonomy and competence development but often lack a coherent ethical framework. In contrast, pesantren pedagogy integrates revelation, reason, and lived experience within a unified ethical-epistemic tradition. The article argues that pesantren-based education offers an important conceptual resource for reconstructing educational reform beyond instrumental rationality and toward moral and intellectual responsibility.

The seventh article is written by Aji Sofanudin and Argitha Aricindy from the Research Center for Religion and Belief, Badan Riset dan Inovasi Nasional (BRIN), Indonesia, and Muhammad Ahalla Tsauro from Université Laval, Canada. Their article is entitled “Epistemic Sovereignty and The Decolonization of Islamic Education: Rethinking Pesantren Within Global Knowledge Hierarchies.” Using qualitative secondary data and a conceptual normative approach, the study discusses pesantren as an autonomous knowledge system and examines its position within global knowledge hierarchies. The findings demonstrate that pesantren derive epistemic legitimacy from sanad, turats, adab, and deliberative traditions. The article argues that the marginalization of pesantren knowledge is rooted not in epistemic weakness but in dominant global standards of knowledge production. It proposes a decolonial repositioning of Islamic education through epistemic pluralism and greater recognition of indigenous intellectual traditions.

The eighth article is written by Rina Sari Kusuma and Palupi from Universitas Muhammadiyah Surakarta, Indonesia, and Maryadi from Universitas Muhammadiyah Surakarta and the University of Leeds, United Kingdom. Their article is entitled “Being Muslim in the Media Age: Muhammadiyah Students' Identity in the Midst of Celebrity Culture.” Using a mixed-methods approach that combines survey and interview data, the study investigates how Muhammadiyah university students negotiate their Muslim identity amidst the influence of global celebrity culture. The findings indicate that religiosity remains a significant predictor of Muslim identity, while celebrity culture exerts only limited direct influence. Students actively engage in selective media consumption and use social media as a hybrid space where religious values and popular culture intersect. This study highlights the capacity of Muslim youth to navigate contemporary media environments while maintaining their religious commitments.

Those are the eight articles featured in this edition. Together, they present rich discussions on Islamic studies, religious transformation, digital religion, education, identity, public policy, and contemporary Muslim societies across diverse contexts. We hope these articles provide valuable insights for scholars, researchers, and readers interested in religious and social issues. Please enjoy reading and citing the articles. We also warmly invite prospective authors to submit their manuscripts for our forthcoming publication. Thank you.

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Semarang, July 2026

Editor in Chief

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