Islamic economics education in Indonesia: Quranic view and epistemological problems analysis

[Pendidikan ekonomi Islam di Indonesia: Pandangan al-Quran dan analisis masalah epistemologi]

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Responding to the great potential of Shariah-based economics, various higher education institutions in Indonesia are trying to make breakthroughs by establishing a study program in Islamic economics. The issue stems from the fact that Islamic Economics is offered as a course at several Indonesian higher education institutions. Because economics and shariah have distinct philosophical science scopes, it will indirectly result in epistemological issues in the philosophy of science. These epistemological issues need to be answered and resolved to ensure that the outcomes of these educational programs do not conflict with the goals for which they were established. This study aims to provide solutions to these epistemological problems, particularly in the institutional environment or higher education institutions, and to analyze the Quranic view as well as the position and application of Islamic economics between the influence of economics and Fiqh al-Mu’āmalah. The methods of content analysis and library research were utilized in this qualitative-descriptive study. The study’s results indicated that Islamic economics is not just a system or norm, as people have previously suspected, but also a scientific discipline discovered through scientific methodology. The position of Islamic economics between the influence of economics and Fiqh al-Mu’āmalah challenging to combine them. The fundamental difference between them, especially in the epistemological aspect, requires thinking to synergize and integrate into the discipline of Islamic economics.

Kata Kunci: ABSTRAK
Ekonomi Islam, Epistemologi, Fiqh al-Mu’āmalah, Pendidikan

Menyahut potensi besar ekonomi berteraskan syariah, pelbagai institusi pengajian tinggi di Indonesia cuba melakukan terobosan baharu dengan menubuhkan program pengajian ekonomi Islam. Masalah yang timbul ketika itu ialah wujudnya beberapa universiti atau institusi tinggi di Indonesia yang meletakkan ekonomi Islam sebagai program pengajian di fakulti yang berbeza. Ia secara tidak langsung akan menimbulkan masalah epistemologi dalam falsafah sains, di mana ekonomi dan syariah masing-masing mempunyai skop sains falsafah yang berbeza. Masalah epistemologi ini perlu dijawab.

1. Introduction

Today, the idea of economics and finance based on the shariah has spread. It is universally accepted and adopted by Islamic nations in the Middle East, Asia, Europe, and the United States. This is exemplified by establishing some Islamic financial institutions and issuing many financial instruments based on the shariah (Iskandar, 2014; Iskandar & Aqbar, 2019b). Due to a prolonged crisis brought on by the failure of the capitalist monetary system, Shariah-based economic institutions were established and energized the stage of the national economy. Since its foundation, Bank Muamalat Indonesia has been a trailblazer of banks involving the shariah framework in 1991, trailed by the issuance of Regulation Number 10 of 1998 concerning Revisions to Regulation Number 7 of 1992 concerning Banking which permits banks to run a double financial framework. According to Iskandar & Aqbar (2019), several Islamic banks have emerged recently, some of which are solely operating under the shariah system, while others are only establishing a Shariah Business Unit or Shariah Business Division.

Islamic banking in Indonesia has a vast potential to help realize national financial inclusion as a member of the domestic banking sector with its distinct characteristics and giant halal food industry in the world (Azwar, Usman, & Abdullah, 2022; Iskandar & Possumah, 2018; Umar, 2017). Numerous organizations or universities are attempting to break through by establishing a study program or department of Islamic Economics in response to the promising potential and expansion of Islamic banking. This innovation was found to train intellectuals (human resources) who can work professionally in Islamic financial and economic institutions. This new department attracted much public interest because it was viewed as more promising than the previous major (Irham, 2019).

The problem is caused by the fact that various universities and Islamic educational institutes in Indonesia offer Islamic Economics as a course of study in different faculties. Universitas Islam Negeri (UIN) Maulana Malik Ibrahim in Malang (East Java), UIN Sultan Syarif Kasim in Pekanbaru (Riau), UIN Sunan Gunung Djati in Bandung (West Java), and UIN Sultan Maulana Hasanuddin in Serang are some universities/institutions that offer Islamic Economics as a study program at the Faculty of Shariah/Law, according to data gathered by the authors through the official website. Others assign it to the Faculty of Economics and Islamic Business simultaneously. The division of students majoring in Islamic Economics into branches of shariah science, such as the Faculty of Shariah/Law, will unintentionally lead to epistemological issues in the philosophy of science because economics...
and shariah, which serves as the foundation for Islamic Economics, have distinct philosophical ramifications (Muliadi, 2018).

These epistemological problems need to be answered and resolved so that the outputs generated from these educational programs are not counterproductive to the objectives of their establishment. It should be understood that the scope of Fiqh al-Mu‘āmalah taught at the Faculty of Shariah/Law is more oriented towards normative values than implementation aspects. This means that the alumni of the study program are more likely to explore theories about the position of a transaction based on Islamic jurisprudence law. While the practice is in industrial and market environments, the theory is only needed at the domain or conceptual level, not in application or implementation. While the business world and industry tend to be more in need of human resources with the qualifications of a practitioner (Hadi, 2013; Rozalinda, 2015). At a more in-depth level, such as reviewing the philosophy of science, the problem arises later when identifying elements of epistemology or methodology. This issue occurs when answering whether Islamic Economics has an independent method or adopts the methodology of conventional economics (Yanwari, 2014).

Based on the above, this study aims to analyze the Quranic perspective and the epistemological issues that arise from the position and application of Islamic Economics regarding the influence of Economics and Fiqh al-Mu‘āmalah. It also aims to provide solutions to these epistemological issues, particularly in the institutional setting or higher education institutions. It is anticipated that this study will contribute to and resolve the epistemological problems associated with creating and implementing the Islamic Economics study program at Indonesian higher education institutions. Therefore, it would be interesting to learn more about the place Islamic Economics plays in studying science philosophy, particularly epistemology. How do epistemological issues arise from the position and application of Islamic Economics regarding the influence of Economics and Fiqh al-Mu‘āmalah? This is the research question that must be answered in this study. What options exist for resolving these issues, particularly in higher education curriculum development in Indonesia?

The methods of content analysis and library research are utilized in this qualitative-descriptive study. A research technique for determining a text's conclusions is the content analysis technique. In other words, content analysis is a research technique that seeks to uncover the author's manifested or latent ideas (Weber, 1990). According to Creswell & Creswell (2017), library research in this study, on the other hand, makes use of the kinds and sources of secondary data obtained from research results, articles, and reference books that discuss topics related to the research theme.

2. Epistemology of Islamic Economics

Linguistically, epistemology comes from Greek, namely episteme and logos. Episteme means knowledge, while logos means theory, description or reason. So, epistemology can be interpreted as a theory of knowledge. Epistemology is also a science that discusses knowledge and how to obtain it (Adib, 2011). Thus, epistemology essentially discusses the philosophy of knowledge related to the origin (source) of knowledge, how to obtain that knowledge (methodology) and the validity of that knowledge.

All scientific disciplines have an epistemological basis. In other words, new science can be used as a scientific discipline if it fulfils scientific requirements. In this terminological sense, epistemology is related to problems which include: a) philosophy, namely as a branch of philosophy that seeks to find the nature and truth of knowledge, b) method, which aims to lead humans to acquire knowledge; and c) system, namely as a system that aims to obtain the reality of the truth of knowledge itself (Rozalinda, 2015). From an epistemological point of view, economics is obtained through observation (empiricism) of the social phenomena of society in meeting their needs. The observations made are then generalized through specific premises to draw general conclusions. Changes and steadiness observed in the production and distribution system of goods and services are then used as general theories that can answer various economical problems. The thoughts of Abū Yūsuf (d.798), a student of jurist Abū Ḥanīfa (d.767) who helped spread the influence of the Hanafi school of Islamic law through his writings and the government positions that he held (Tilopa, 2017), on the theory of supply and demand are the results of his observations in the community of his time. Ibn Khaldun also studied the economic problems of society and the state empirically and then explained the actual economic phenomenon (Rozalinda, 2015). These theories and explanations are obtained from experience and facts consistently researched by economists.

Islamic economics has an epistemological foundation as a field of study. Islamic epistemology is the foundation for Islamic economics because it is connected to Islam's worldview (Shamad, 2017). This is consistent with the assertion made by Beik (2016) that Islamic Economics is produced by an Islamic framework that includes an
Islamic philosophy and worldview based on an Islamic worldview and is developed, put into practice, and assessed using concepts, measures, and standards.

In general, the methodology of Islamic Economics is systematically arranged as follows. Firstly, the Quran is the first and primary source for Islamic Economics in which things related to economic activities can be found. The Quran is a complete and perfect guide which consists of parts that summarize and complement each other. Islamic Economics is included in the Quran. The Quran is a complete and perfect guide which consists of parts that summarize and complement each other. Islamic Economics is included in the Quran. The Quran is the first and primary source for Islamic Economics in which things related to economic activities can be found.

The problem then arises with combining the thought of Economics, which is full of liberal and capitalist notions, with the sacred thoughts contained in the Quran. Economists and Islamic scholars attempted to combine Islamic thought with principles and rules derived from the Quran. Where the Islamic methodology of economics is divided into two types, namely ijtihād islāmī (diligence) and ijtihād taṣawwufī (al-Shāṭibī, 2010). In discussing the epistemology of Islamic Economics, the methods of deduction and induction are used. The ijtihād islāmī is deductive, while ijtihād taṣawwufī is inductive and produces more operational conclusions because it is based on empirical reality (al-Shāṭibī, 2010).

Choudhury (2014) explains that the Islamic Economics methodology approach uses a shuratic process; namely, the individual methodology (ijtihād farḍī) is replaced by a consensus of experts (ijtihād jamāʿī) and market participants because they are considered to have a high level of correctness of ijtihād in creating economic and behavioural balance market. The term shuratic comes from mushāwarah to show that this process is consensual and consultative. This methodology attempts to produce transcendent knowledge supported by empirical and rational truths, which are the main benchmarks of scientific fact. While Muslims believe that the ultimate and absolute truth comes from Allah, the truth from humans is imperfect. However, humans are gifted with reason and various empirical facts around them as a vehicle for understanding the truth from God. The combination of revealed truth and scientific truth will produce a truth that has a high level of confidence.

3. Quranic View and Epistemological Problems of Islamic Economics

In essence, Islamic Economics discusses two disciplines simultaneously. The two disciplines are economics (pure) and Fiqh al-Muʿāmalah. Thus, Islamic Economics will always come from these two disciplines (Setiawan, 2020). The problem then arises with combining the thought of Economics, which is full of liberal and capitalist notions, with the sacred thoughts contained in Fiqh al-Muʿāmalah, which are full of religious values. This problem arises considering that the source of Economics is human thought, while Fiqh al-Muʿāmalah is revelation based on the instructions of the Quran and the Prophet's hadiths. Through the principles of uṣūliyyah, the jurists (fuqahāʾ) formulate several rules that must be practised in the economic life of the people. These formulations are obtained from thinking (rationalism) through deductive logic. The significant premises mentioned in the revelation are then elaborated through the minor premises to get a good and proper conclusion (Iskandar & Aqbar, 2019a).

This difference in sources of knowledge then becomes the cause of the emergence of different assessments of human economic problems. For example, economies will allow a liberal, capitalist, and communist economic system as long as it can satisfy the needs of human life, which is the goal of the economy. On the other hand, Fiqh al-Muʿāmalah cannot necessarily accept the three systems because it still requires validation from the Quran and Hadith (Rozalinda, 2015).
The Western system of conventional economics is based on the freedom of individuals to enter into contracts as long as they do not harm one another. Western versions of conventional economic concepts must be redefined to adapt to Islamic law. Some of these ideas are:

i. **Property as a concept**

The fact that conventional economics fails to acknowledge the value of property ownership is the issue with the concept of property. Everything qualifies as property to the extent that it can be used to generate financial value. Unsurprisingly, illegal goods like pork and liquor are legal assets that can be used as business commodities (Zaini, 2021).

ii. **The concept of money**

In *Fiqh al-Muʿāmalah*, the discussion is based on the presumption that the community uses real money, such as gold and silver. In contrast, gold and silver coins have not been used to exchange in Indonesia since the colonial era. Instead, society increasingly uses paper money, also known as “fiat money”, as a means of exchange. Scholars disagree on the legality of this paper money. Some people believe that paper money is not acceptable in shariah law because it does not represent real property; however, others can accept it (Cizakca, 2011).

iii. **The concept of interest and usury**

In economics, interest is an assumption that is no longer a subject of debate, although until now, it is still difficult for economists to find a justification for it. In the science of *Fiqh al-Muʿāmalah*, this term is not known, although the discussion of the usury law can be said to have been completed, and the scholars agreed to forbid it. Interest and usury are ongoing discussions with paper or abstract money (Permana, 2020).

iv. **The concept of the time value of money**

Most financial management theories are based on the idea that money has value over time and is worth more now than it will be in the future. The *Fiqh al-Muʿāmalah*, on the other hand, does not explain this. However, *bayʾ al-muʿajjal* (tough buying and selling) is the subject of numerous academic debates (al-Zuhailī, 1989).

v. **Capital as a concept**

All tangible and intangible things with economic and productive value are considered to be capital in the context of economics. Remembered for this definition are cash and protected innovation freedoms. Capital is restricted to tangible items in classical *Fiqh al-Muʿāmalah*, and money can only serve as a means of exchange. Money must be physically transformed before it can be used as capital to generate profits (Khan, 1996).

On the other hand, the theory of truth in economics and the *Fiqh al-Muʿāmalah* are, of course, diametrically different. The benchmark of truth in economics always refers to three theories of validity used in the philosophy of science, namely coherence theory (compatibility with existing theories), correspondence theory (compatibility with current phenomena), and pragmatism theory (suitability for use) (Solomon & Fogelin, 1985). While the theory of truth *fiqh al-Muʿāmalah* refers strictly to revelation, economic transactions will be considered correct if there are no prohibitions in revelation.

<table>
<thead>
<tr>
<th>Concept</th>
<th>Economics</th>
<th><em>Fiqh al-Muʿāmalah</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Property</td>
<td>Everything can be recognized as property</td>
<td>Not all goods can be recognized as property</td>
</tr>
<tr>
<td>Money</td>
<td>Paper money</td>
<td>Gold and silver</td>
</tr>
<tr>
<td>Interest and usury</td>
<td>No longer a subject of debate (allowed)</td>
<td>Prohibited</td>
</tr>
<tr>
<td>Time value of money</td>
<td>The value of money is now relatively more significant than in the future</td>
<td>No explanation</td>
</tr>
<tr>
<td>Capital</td>
<td>All objects, both physical and abstract, as long as they have economic and productive value</td>
<td>Limited to physical objects, where money can only act as a medium of exchange</td>
</tr>
</tbody>
</table>
Theory of Truth Refers to three theories of truth: coherence theory, correspondence theory, and pragmatism theory. Refers strictly to revelation from the God

It is difficult to combine economics and *Fiqh al-Mu‘āmalah* due to the divergent theories of truth and knowledge sources (see Table 1). It is acknowledged that applying the Islamic economic system to banking and insurance frequently resembles the conventional monetary system. This is because, in practice, Islamic banking refers to numerous models or economic systems as a whole (Yuliani, 2019). Furthermore, from an epistemological point of view, it can also be seen that Economics is obtained through observation (empiricism) of the social phenomena of society in meeting their needs. The observations made are then generalized through specific premises to draw general conclusions. At this stage, Economics uses quantitative reasoning (Sembring, 1994). The observed changes in the production and distribution system of goods and services are then used as general theories that can answer various economical problems. For example, it can be seen from the theory of demand in economics, which reads, "if the demand for an item increase, the price of the item will automatically increase." The theory is obtained from experience and facts consistently researched by economists. Based on this way of working, the discoveries of economic theories are grouped into the context of discovery (Budianto, 1999).

Meanwhile, *Fiqh al-Mu‘āmalah* uses qualitative reasoning (Sembring, 1994). One example that can be put forward, in this case, is the *uṣūliyyah* rule which reads (al-'Asqalānī, 1959):

Meaning:

"**The origin of everything is permissible.**"

If applied in Islamic Economics, then all business transactions are allowed if no text forbids it. The prohibition against the practice of interest and usury in conventional banking is only due to several texts forbidding it (al-Qaraḍāwī, 2004). For example, in Quran, surah *al-Baqarah* [2] verse 275, Allah says:

Meaning:

"... That is because they say trading is only like usury, and Allah has allowed trading and forbidden usury..."

This way of working in the philosophy of science is known as the context of justification (Budianto, 1999). In principle, Islamic Economics has several main principles that are not contained in the concepts and applications of conventional economics. This further strengthens the reason that it is challenging to combine conventional economics with *Fiqh al-Mu‘āmalah*. These basic principles (al-Qaraḍāwī, 2004), given the Quran, include the following:

1. **The principle of faith or monotheism**

This principle is the foundation of Islamic law, which emphasizes that property controlled by humans is only a mandate from Allah as the ultimate owner. Humans must obtain it and manage it well in the context of the pleasure of Allah, following Allah's rules. From the point of view of monotheism, man was created as His vicegerent or vicegerent on earth (al-Qaraḍāwī, 2004). Allah says in surah *al-Baqarah* [2] verse 30 (also see *al-An‘ām* [6]: 165, *al-Jāthiyah* [45]:18):

Translation:

Allah said: ‘Indeed man is a shepherd of the earth. He is a guardian over it. He is a shepherd and a recompense...’
Meaning:

“And when your Lord said to the angels, I am going to place in the earth a khalif, they said: What! wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know.”

ii. The principle of justice.

This principle covers all aspects of life, including the economic aspect (al-Qaraḍāwī, 2004). Allah commands justice among human beings in many of His verses, including surah al-Naḥl [16]: 90:

\[\text{\textbf{\textit{إِن ٱَۡ}}ٖ١٩٩٩٠٢٣\textit{١٩٩٩٠٣٢٤٢٥٢٧٨٨٩٢٤٢٨١٥٦٧٩٦١٦١٠٢٢٢٢٢٣٠١٢٢٦٠٢٢٣٠١٢٢٦٠٢٢٣٠١٢٢٦٠٢٢٣٠١٢٢٦٠٢٢٣٠١٢٢٦٠٢٢‌}
\]

Meaning:

“Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful.”

iii. The principle of al-Iḥsān (doing good)

This principle teaches that in economics, every Muslim is always taught to be beneficial to many people, whether they are of the same religion, countryman, or human beings (al-Qaraḍāwī, 2004). Regarding this, Allah Ta‘ālā says in sura al-Qaṣaṣ [28] verse 77:

\[\text{\textbf{\textit{وَأَنتَ تُبْتُ عِنْدٌ}}ٖ٣١١٦٠٢٢٢٣٠١٢٢٦٠٢٢٣٠١٢٢‌}
\]

Meaning:

“And seek by means of what Allah has given you the future abode, and do not neglect your portion of this world, and do good (to others) as Allah has done good to you, and do not seek to make mischief in the land, surely Allah does not love the mischief-makers.”

As mentioned above, the emergence of epistemological problems and methodological differences (see Table 2 below) originates from the methodological paradigm compiled by scholars of muḥaqquqūn (forerunners).

<table>
<thead>
<tr>
<th>Table 2: Differences in Methodology (Epistemology): Economics and F iqḥ al-Mu ’āmalah</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Economics</strong></td>
</tr>
<tr>
<td>Observation (empiricism): social phenomena of society</td>
</tr>
<tr>
<td>Generalized: from specific premises to general conclusions</td>
</tr>
<tr>
<td>Quantitative approach</td>
</tr>
<tr>
<td>Context of discovery</td>
</tr>
</tbody>
</table>
For mutaqaddimīn scholars, for example, law investigations are based on the principle of tāḥī’iyah al-‘aql li al-naql (Rozalinda, 2015). This means that legal analysis is naqlī (evidence based on verses of the Quran) or text analysis according to the assumption that there is no law outside of naqlīyah texts. Meanwhile, they have never developed a well-articulated social and historical analysis method. However, al-Ghazālī has created a paradigm of guiding revelation and ra’y (evidence based on common sense) by developing a theory of maslahat (benefit) based on the logic of induction, which provides opportunities for the development of social analysis (al-Ghazālī, 1971).

The textual analysis developed among jurists consistently with the deduction methodology as its central pillar. In comparison, the prerequisite for developing science is to combine the methods of deduction and induction simultaneously. One of the advantages of al-Shāfi‘ī over other scholars can be seen in his expertise in combining the methods of induction and deduction in his fatwas. For example, it can be mentioned that al-Shāfi‘ī requires field research to determine the shortest and most extended periods of a woman's menstrual period. He then developed it with qiyās (analogy) on other issues, such as the obligation to pray for women whose menstrual period exceeds the most prolonged period of an ordinary woman (Zaini, 2021). The combination of field research with qiyās carried out by al-Shāfi‘ī indirectly led him to the integration of the method of induction and deduction.

In the history of the development of Islamic law, the induction-deduction method was also carried out by al-Shāfi‘ī when he launched a new ijīthād in the form of qaww al-jadīd (new words) to replace his qaww al-qadīm (old words) (Mudzhar, 2002). The change in al-Shāfi‘ī’s fatwā (fatwa) was based more on differences in the geographical environment of the city of Basra and the city of Egypt. The difference in the geographical setting is then adjusted to the deductive rule in the science of uṣūl al-fiqh, which reads (al-Barakatī, 2010),

نا يذكر تغير الأحكام يغير الأزمان

Meaning:

“Legal changes can occur due to changes in time.”

The difference between Economics and Fiqh al-Mu’āmalah can be traced more deeply from the axiological aspect. Economics essentially aims to help humans in meeting (fulfil) their needs. At the same time, Fiqh al-Mu’āmalah functions to regulate contract law (‘aqd), both social and commercial. Pragmatically, it can be stated that Economics is more materialist oriented, while Fiqh al-Mu’āmalah is more focused on normative matters. Alternatively, in other words, Economics studies techniques and methods, while Fiqh al-Mu’āmalah determines the legal status, whether or not a business transaction is allowed (Iskandar & Aqbar, 2019a).

The epistemological problems of Islamic economics and the challenges posed by conventional economics mentioned above can have direct and indirect implications for the outputs produced by Islamic Economics programs/departments in higher education institutions. Fiqh al-Mu’āmalah taught in the Islamic Economics department cannot produce Muslim scholars accepted by the world of work. The reason is that skills and mastery of the real economy are more needed in the industrial sector and the world of work than expertise in iṣīnbaṭ al-ahkām (legal determination) issues (Iqbal, 2022). Likewise, the world of banking, insurance, and capital markets. This sector requires more graduates who master practical sciences such as accounting, statistics, and economic mathematics. Mastery of the empirical sciences is essential, considering that the capital invested in this field can only be calculated with these sciences. Commercial companies certainly do not want to lose just because of mismanagement, which should not happen if they employ well-versed people in the field (Iqbal, 2022).

4. Solution for the Epistemological Problems of Islamic Economics

To bring together Economics and Fiqh al-Mu’āmalah, it is necessary to consider their fundamental differences, particularly in epistemology. One of the following options should be taken as a wise course of action if this combination is implemented:

First, the redefinition of Economics, where the discussion material in economics will increase with the presence of material from the science of Fiqh al-Mu’āmalah or decrease with certain material restrictions considered irrelevant to shariah. An example, in this case, is the discussion of consumer behaviour theory to the debate of Microeconomics, which is a theory that studies processes and activities when a person relates to the search, selection, purchase, use, and evaluation of products and services to meet their needs and desires. In this theory, the discussion should be limited to the assumption of shariah regarding the prohibition of non-halal
commodities and services (Rijal, 2019). Products of economics will also be reinterpreted as a result of this. For instance, an index of non-shariah-compliant goods will redefine microeconomic products like demand regression for general commodities. Similarly, the Consumer Price Index used to divide inflation in macroeconomics, has changed to include commodities that sharia considers unclean. There will be bias in some indicators as a result of this. To put it another way, various economic indicators will differ. For instance, the inflation rate determined by redefined Shariah assumptions will vary from that determined by applying the standard Consumer Price Index similarly, forecasts of unemployment, growth, national income, and other variables (Rozalinda, 2015).

Second, the redefinition of the *Fiqh al-Mu‘āmalah* material in higher education institutions, where the discussion material is added with legal analysis of various modern economic concepts such as the time value of money, capital market instruments or transactions in the foreign exchange market, and others. Assessing these concepts requires a fundamental understanding of their origins and relationship to the economy (Muliadi, 2018). When the *Fiqh al-Mu‘āmalah* material is redefined, several new economic concepts that have not yet been evaluated legally in classical fiqh books must be added. The Islamization of the sciences, which Ismail Raj al-Faruqi pioneered, is equivalent to the redefinition of *Fiqh al-Mu‘āmalah*. Islamizing knowledge means putting revelation back on equal footing with reason and human experience as sources of knowledge. The so-called unified approach to shariah and social inference (an approach to uniting shariah and social sciences) was one of the initial experiments in this field (Safi, 1996).

The unification of shariah with the social sciences is a discourse that has attracted the interest of Muslim philosophers. The rejection of the positivistic conception of science that developed at the beginning of the 20th century has caused a spiritual crisis among scientists. The firm belief of the flow of positivism to make the ratio the only source of knowledge causes its adherents to fall into the valley of atheism. This spiritual emptiness occurs due to their disbelief in the realm of metaphysics. In fact, since the beginning of Islam, it has been positioned metaphysics as the basis of all things, including in the field of science. That is why in Islamic philosophy, revelation is used as the first source of knowledge before other sources of knowledge (Hadi, 2013).

Observing the integration process mentioned, the Department of Islamic Economics needs to be assigned to a more appropriate faculty. If the first possibility is chosen (redefinition of Economics), then the Islamic Economics department should be placed in the Faculty of Economics and Business. Nevertheless, on the other hand, if the second possibility is chosen (redefinition of *Fiqh al-Mu‘āmalah*), then the Islamic Economics department is more appropriately included in the Faculty of Shariah and Law (Rijal, 2019). One thing to note is that whatever option you choose (from the two options above), the portion of Economics and *Fiqh al-Mu‘āmalah* must be balanced and made a core course (skills course). The goal is that the graduates master the material in Economics in an established manner and, at the same time, determine the legal justification for the economic behaviour being carried out. In this way, alumni majoring in Islamic Economics will be able to compete with alumni majoring in Economics from various other non-Islamic universities (Hadi, 2013).

Logically, Islamic Economics can be an alternative economy to face the dichotomy of the capitalist economy and socialist economy, which at the same time are starting to be criticized for their weaknesses. While aesthetically, Islamic Economics has given birth to economic forces that maintain balance and social harmony in the harmony of life, economic development that is and does not damage the order and harmony of universal life. As for ethics, Islamic Economics is built on the foundation of maqāṣid al-shari‘ah (the objectives of Shariah), namely *hifz al-dīn* (religion), *al-nafs* (life), *al-naṣl* (lineage), *al-‘aql* (intellect), and *al-māl* (property) (Janah & Ghofur, 2018).

To execute the Islamic Monetary framework, later on, fortifying the discipline of Islamic Financial matters itself is fundamental. Doing this is important; In addition to demonstrating to the world that Islamic economics is a scientific field, it is one of the factors that will influence how the Islamic economic system is implemented in the future. According to Rijal (2019), the formulation of Islamic Economics educational objectives or studies is anticipated to be more problematic, strategic, and anticipatory. They may also touch on application aspects and the community’s requirements or the use of graduates. Islamic economics education aims to develop people and society in all aspects of a cultured and civilized life (*insān kāmil*). This is reflected in the lives of people who are pious, faithful, independent, knowledgeable, skilled, have a strong work ethic, and are professionals who do good deeds, have upbeat personalities, good morals, the ability to adapt to change, compete and collaborate effectively in today’s globalized world, and the ability to think locally to achieve prosperity now and in the future (Rijal, 2019).
5. Conclusion

Based on the analysis and discussion above, some can be concluded several things as follows:

i. In the view of the Quran, Islamic Economics education has several main principles that are not contained in the concepts and applications of conventional economics, including: first, the principle of faith or monotheism (al-Baqarah [2]: 30, al-An'am [6]: 165, al-Jathiyah [45]: 18); second, the principle of justice (al-Nahl [16]: 90); and third, the principle of al-Insān (al-Qasas [28]: 77).

ii. Islamic Economics is not just a system or norm as people have previously suspected, but also a scientific discipline discovered through scientific methodology. However, the source of knowledge in Islam is not merely a ratio and empirical as taught by the flow of positivism. Islamic economics has primary sources, namely the Quran and Sunnah, as well as *ijtihād*. Islamic economics can accept conventional and scientific methods based on ratios and empirical practice. This acceptance is because Islam provides *ijtihād* opportunities for humans to conduct scientific observations and research through deductive and inductive methods.

iii. Islamic economics is caught between economics and *Fiqh al-Mu'amalah*, which raises questions about how to reconcile economics, which is full of liberal and capitalist ideas that come from human thought, and *Fiqh al-Mu'amalah*, which is full of religious values based on the teachings of the Quran and the Prophet’s hadiths. This knowledge source disparity brings about various assessments of human economic issues. It is difficult to combine economics and *Fiqh al-Mu'amalah* due to the disparities in knowledge sources and truth theories.

iv. To integrate Islamic Economics as a scientific field that combines the two, it is necessary to consider the fundamental difference between *Fiqh al-Mu'amalah* and Economics, particularly regarding epistemology. The prudent course of action if this combination is implemented is the following: First, the redefinition of economics, in which material from the science of *Fiqh al-Mu'amalah* will either increase or decrease the material under discussion in economics. Second, a redefinition of the *Fiqh al-Mu'amalah* in higher education institutions, where the discussion material is increased by legal analysis of various modern economic concepts, is considered irrelevant to shariah.

The expansion and growth of the Islamic economic and financial sector internationally are increasingly significant, mainly due to the anti-risk advantages of Islamic economics and finance, especially during the financial crises that occurred in the past. Research is still limited and has yet to explore further the potential for the development of Islamic economics and the growing significance of this discipline. In addition, this research has not discussed further the phenomena and issues of the epistemology of Islamic economics from the perspective of Maqāsid al-Shari‘ah, so the resulting analysis conclusions are felt to have been unable to maximally bridge the gap between traditional economic disciplines and sharia-based economic disciplines. Therefore, the research agenda in the future is expected to be able to explore epistemological issues of Islamic economics from the perspective of Maqāsid al-Shari‘ah and explore further the potential for the development of this scientific discipline so that analysis can be carried out more comprehensively.

References


al-An‘ām (al-Qaṣaṣ [28]: 77). Islamic economics is caught between economics and *Fiqh al-Mu'amalah*, which raises questions about how to reconcile economics, which is full of liberal and capitalist ideas that come from human thought, and *Fiqh al-Mu'amalah*, which is full of religious values based on the teachings of the Quran and the Prophet’s hadiths. This knowledge source disparity brings about various assessments of human economic issues. It is difficult to combine economics and *Fiqh al-Mu'amalah* due to the disparities in knowledge sources and truth theories.


