

Reconstructing Islamic Economic Methodology Through an Interdisciplinary Integrative Approach

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ABSTRACT

Background. Global economic dynamics such as financial digitalization, economic inequality, climate change, and technological disruption have given rise to new methodological needs that are capable of integrating sharia values with modern economic theory and contemporary scientific tools to respond to global challenges.

Purpose. This study aims to reconstruct Islamic economic methodology through an integrative interdisciplinary approach so that this discipline can comprehensively address the epistemological, methodological, and empirical challenges of contemporary economics.

Method. This study uses a qualitative method with a literature review design. This approach was chosen because the focus of the study is to analyze the concepts, critiques, and reconstruction of Islamic economic methodology based on theory, scientific literature, and the latest research results.

Results. The findings show that Islamic economics can only develop as a modern scientific discipline if it is able to integrate normative, empirical, interdisciplinary, and systemic approaches into its methodological framework.

Conclusion. The findings show that Islamic economics is in a phase of integrative reconstruction, where the fragmentation of classical methodology is no longer adequate to answer modern economic issues. Therefore, reconstruction must be based on the integration of sharia values with modern scientific methods through the integration of various sciences and systems.

KEYWORDS

Islamic economic methodology, integrative interdisciplinary, epistemology, maqashid sharia, systemic approach

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INTRODUCTION

Islamic economics has developed as a discipline that seeks to respond to contemporary economic challenges. However, its methodology is often considered too normative and lacking in integration. Developments in social sciences, economics, and technology demand a more comprehensive methodology for Islamic economics. Methodology in Islamic economics has undergone significant development in line with the dynamics of knowledge and changes in the global social structure.

The fragmentation of classical methodologies, which are largely oriented towards the texts of the Quran and Hadith (*nash centric*) and are less responsive to the complexities of the modern economy, has given rise to various criticisms from contemporary thinkers. (The global economy is currently moving in an increasingly complex direction, marked by the digitalization of financial systems, knowledge-based economic growth, and the emergence of multidimensional challenges such as economic inequality, climate change, and financial market instability. World Bank data shows that

global inequality remains a serious problem, with the poorest 40% of the world's population earning only about 5% of total global income in 2023, while the richest 10% control more than 50% of the world's income.

In global practice, Islamic economics is mostly narrowed down to Islamic banking (interest-free banking), Islamic capital markets, and halal financial instruments. Meanwhile, the real economic dimensions, distribution of welfare, poverty, inequality, and sustainable development are relatively neglected. This reflects the dominance of a textual legalistic methodology, which emphasizes contractual compliance rather than the achievement of substantive Sharia objectives (*maqashid syariah*). Experts point out that the growth of global Islamic financial assets is not directly proportional to the reduction of poverty and inequality in Muslim countries. (Chapra M. Umar, 2008; Mehmet Asutay, 2012) Furthermore, according to the Islamic Financial Services Board (IFSB), more than 75% of global Islamic economic activity is concentrated in the financial sector, while its contribution to social development is relatively limited. (Islamic Financial Services Board (IFSB), 2023) This proves that Islamic economic methodology, which focuses on financial jurisprudence, is insufficient to address real economic issues and social justice, thus requiring a reconstruction of methodology based on *maqashid* and systemic analysis.

Normatively, Islamic economics upholds distributive justice, social welfare, and socio-ecological balance. Empirically, however, income inequality in Muslim countries remains high, structural poverty has not been addressed, and environmental damage is increasing. Data from the World Inequality Report shows that many Muslim-majority countries have high inequality ratios (Gini), despite implementing Islamic financial systems. (Chancel et al., 2023) Then, according to the Human Development Report 2021–22 published by the United Nations Development Programme, the Human Development Index (HDI) shows varying trends in different countries. Developed countries consistently rank high, while many Muslim-majority countries remain in the medium to low categories and have not shown significant improvement compared to many non-Muslim countries in the long term. (UNDP, 2022) The gap between normative values and empirical results shows that Islamic economics does not yet have a methodology capable of operationalizing *maqashid* values into empirical policies and analysis. This situation calls for a new methodological approach that is not only normative but also adaptive, empirical, and contextual. This is necessary to achieve justice and reduce economic inequality.

The experts emphasize the need for a methodological reconstruction that can integrate normative elements of sharia with modern social science methodologies. This is important because contemporary economic challenges cannot be solved solely with classical *fiqh* approaches, which tend to be partial and not always compatible with empirical realities. Islamic economics must present a comprehensive methodological framework, including sharia *maqashid* analysis, a systems approach, empirical methodology, and interdisciplinary dialogue with conventional economics, sociology, environmental science, and data science. (Chapra, 2008; Haneef & Furqani, 2011)

A number of empirical studies conclude that the methodological discourse in Islamic economics is still very limited and largely oriented towards normative texts, making it less responsive to contemporary economic dynamics. Methodological practices in Islamic literature are divided into three approaches, namely *usul al-fiqh*, methodological pluralism, and the application of positive economic methodology. This indicates significant methodological fragmentation. From the perspective of contemporary philosophy of science, Islamic economics needs to adopt an integration-interconnection paradigm in order to function as a modern scientific discipline.

Therefore, the reconstruction of Islamic economic methodology is an epistemological and practical necessity to ensure that Islamic economics can make a real contribution to solving global and local economic problems. An integrative interdisciplinary approach is believed to be the best way to formulate a new methodology that is richer, more adaptive, and more operational in the context of modernization and globalization.

Based on our search, we found several pieces of literature discussing integrative interdisciplinary methods in Islamic economics, including Rafikov & Akhmetova, who formulated an integrated knowledge methodology in Islamic economics and finance based on revelation and the existence of science, and offered multidisciplinary collective *ijtihad* by scholars, economists, social scientists, ICT, and natural sciences as a way out of the methodological dualism between theory and practice, as well as the disconnect from the real economy. (Rafikov & Akhmetova, 2020) This shows that the old methodology is less flexible and prone to crisis, so that the reconstruction of an interdisciplinary methodology is not optional but a necessity to answer contemporary problems. Several other works discuss the Islamization of economic methodology, such as Zahro' et al., who developed a framework for Islamizing Islamic economic methodology through an interdisciplinary approach combining conventional economics and Islamic philosophy to reconstruct and reorient mainstream economics by acknowledging and filtering out incompatible Western values, then internalizing Islamic values. (Zahro' et al., 2024) Yamansyah & Sesmiarni emphasize that Islamic economic methodology must be built on Islamic epistemology, integrating revelation with modern scientific methods and the Islamization of science movement. (Yasmansyah & Sesmiarni, 2021) .

Then, literature was also found that discusses the integration of revelation and social science in Islamic economics, including Mutmainah et al., who mapped the integration of the Qur'an, Sunnah, and *Ijma'*, *Qiyas* as the basis for an Islamic economic framework that is relevant to modern challenges and emphasized the need for a multidisciplinary approach to overcome the limitations of conventional methodologies in connecting texts with the global context. (Arofiani Mutmainah et al., 2025) . Adinugraha & Muhtarom explicitly state that the approach to Islamic studies in Islamic economics should ideally be integrative and interdisciplinary, combining revelation and *ra'yu* as well as economics, politics, law, history, and other sciences so that the analysis is comprehensive and relevant to existing phenomena. (Adinugraha & Muhtarom, 2021) Several studies have practiced integrative interdisciplinarity in Islamic economics, reinforcing the urgency of renewal in economic methodology, including research on the integration of Islamic social finance with financial commercialization. (Maulina et al., 2023) Widiastuti et al. propose an Islamic Social Finance (ISF) integration model to accelerate the transformation of the poor towards prosperity. The Islamic social finance integration model is implemented through 4R (economic rescue, economic recovery, economic strengthening, and economic resilience) by integrating Islamic social finance instruments into joint project schemes. (Widiastuti et al., 2022)

Based on the literature found above, some studies emphasize the need for epistemology and Islamization, while others focus on the integration of revelation and social science. Empirical studies focus on sectoral applications (social finance and policy). However, a comprehensive, operational, and systemic interdisciplinary integrative Islamic economic methodology model that can bridge revelation and modern science, theory and practice, as well as values and global economic realities has not yet been found. This study positions itself as an effort to combine epistemological, normative, and empirical approaches that have been separate, developing a *maqashid*-based, empirical, interdisciplinary, and systemic Islamic economic methodological framework. It bridges theory and practice by making integrative practice part of methodological reconstruction. This research aims to reconstruct Islamic economic methodology through an integrative interdisciplinary approach so that this discipline can comprehensively address the epistemological, methodological, and empirical challenges of contemporary economics.

RESEARCH METHODOLOGY

This study uses a qualitative approach with a theoretical conceptual design based on library research. This approach was chosen because the focus of the study is the reconstruction of

methodology, which requires an in-depth analysis of concepts, paradigms, epistemology, and the relationship between normative values and scientific methods. This study aims to explore the limitations of existing Islamic economic methodologies, examine the contributions of previous thoughts and practices, and develop a new integrative and interdisciplinary methodological framework. The object of this study is Islamic economic methodology. The data used are classical and contemporary books and scientific works on Islamic economic methodology, reputable scientific articles indexed by Scopus, WoS, and Sinta, as well as works by Islamic economic thinkers discussing Islamic economic methodology and reports supporting the data in the research. All sources used have academic credibility and are published through reputable journals or official institutions. Data was collected through literature searches using Google Scholar, Scopus, DOAJ, SSRN, and university repositories. Documents analyzed included global economic reports.

The process of reconstructing Islamic economic methodology is carried out through three main stages. First, an epistemological critique of classical Islamic economic methodology, which tends to be normative-textual, fragmented, and unresponsive to the complexities of the modern economy. This critique is directed at the dominance of the financial fiqh approach, which ignores empirical and systemic dimensions. Second, a stage of theoretical synthesis that integrates maqasid shariah, modern economic theory, and social and environmental sciences. This stage aims to bridge Islamic normative values with contemporary empirical realities. Third, a stage of formulating an integrative-interdisciplinary methodological model that is operational and applicable.

The methodological model is built on four main criteria. First, epistemological consistency based on monotheism, which places revelation as the foundation of values while opening space for rationality and empiricism. Second, empirical and contextual relevance so that the methodology is able to address contemporary economic issues such as inequality, poverty, and environmental crises. Third, interdisciplinary integration that combines economics, sociology, politics, and environmental science. Fourth, operationalization capabilities so that the methodology can be applied in empirical research and public policy formulation.

Model testing can be conducted through the development of indicators and welfare indices based on maqāṣid al-sharī'ah, econometric analysis, and policy studies. Model application includes the integration of Islamic social finance, the formulation of sharia fiscal policy, and the strengthening of Islamic economic institutions. Thus, this methodological reconstruction makes Islamic economics a normative-empirical discipline that is relevant to global dynamics.

RESULTS AND DISCUSSION

The Development of Islamic Economic Epistemology and Methodology

Studies on Islamic economic methodology have developed rapidly since the 1980s, in line with the increasing attention to alternative economic systems that can respond to the crises of capitalism and socialism. The development of Islamic economic methodology can be divided into three major phases, namely: (1) the normative-textual phase, (2) the analytical-conceptual phase, and (3) the integrative reconstructive phase. (Haneef & Furqani, 2011) In the early phase, Islamic economic methodology tended to be normative, relying heavily on nash (the Qur'an, Sunnah) and classical fiqh. This approach provided a strong ethical foundation, but was unable to meet the analytical and empirical needs of understanding market dynamics, economic behavior, and modern public policy. (Chapra, 1992) The long history of Islamic economic thought, from the classical era to the caliphate, is rooted in fiqh regulations such as the distribution of zakat, the prohibition of usury, the muamalah system, asset management, and so on. (Zuliyanti & Kamila, 2024) Contemporary literature acknowledges that many early aspects of Islamic economics emerged from fiqh mu'amalat

and Islamic moral values.(Khoerulloh & Hidayah, 2021) Because it is highly normative and textual, this phase is considered less relevant to addressing modern economic dynamics such as global markets, complex finance, inflation, inequality, technology, and so on. There is no systematic methodological framework (economic theory, data, empirical analysis), making it difficult to establish a foundation for economics that can be tested, reviewed, and developed.

In the second phase, Analytical Conceptual, challenges of the modern economy such as globalization, modern finance, banking systems, industry, and international trade emerged, creating a need to formulate Islamic economics in a more analytical manner, not only in terms of law, but also in terms of relevant economic theories and concepts. In this phase, several Muslim economists began to argue that Islamic economics needed to have an epistemological and methodological foundation, not just fiqh rules, but Islamic economic theories that could stand alongside conventional economics. Several literature highlights that Islamic economic methodology is a very important study for the development of this discipline. Islamic economics must offer alternative methodologies in response to injustice and the crisis of the global economic system, by integrating normative and rational approaches.(Arum et al., 2025; Haneef & Furqani, 2011) The formation of the discourse that Islamic economics is not merely an application of fiqh, but can become a systemic economic science. Efforts to construct an epistemological framework define the object, scope, basic theory, and research methods of Islamic economics. Discussion on whether knowledge in Islamic economics can be empirical, systemic, and analytical, not just normative. That Islamic economics can be seen as a system that combines spiritual values and material reality, and requires a clear epistemological and methodological approach.(Khoerulloh & Hidayah, 2021)

The third phase is the integrative reconstructive phase, which emerged due to contemporary motivations and challenges. With the rapid development of globalization, modern financial systems, financial crises, climate change, social inequality, and the need for sustainable development, Muslim economists realize that Islamic economics must evolve beyond mere theory or fiqh regulations; it must become a comprehensive, adaptive, and relevant discipline. This requires the integration of Sharia values (maqasid), modern economic theory, empirical methods, social perspectives, political economy, the environment, and a systems approach. Thus, economists propose an interconnected integration paradigm as a solution.(Hanafi & Syarifah, 2023)

Classical Methodological Fragmentation and Contemporary Criticism

One of the biggest issues in the literature is methodological fragmentation. Furqani and Haneef classify methodological practices in Islamic economics into three categories: 1) *usul al-fiqh* methods (legalistic approach), 2) methodological pluralism (combination of Western and Islamic concepts), and 3) full adoption of conventional economic methodology applied to the sharia context.(Haneef & Furqani, 2011) This classification indicates that there is no single agreed-upon methodology. This fragmentation has led to debates regarding the ontological and epistemological status of Islamic economics as a discipline.

Fragmentation in Islamic economic methodology is largely caused by the discontinuity between normative sources (nash) and the analytical needs of modern economic methodology. (Asutay refers to this phenomenon as *methodological dualism*, which is a condition where Islamic economics takes too many fiqh approaches at the operational level, such as Islamic banking, but does not develop analytical methodologies that are parallel to conventional economics in terms of quantification, comparison, and prediction. The dominance of the formalistic legal approach has made Islamic economics merely interest-free banking, rather than an analytical framework for realizing distributive justice, public welfare, and social transformation. He proposes the *Islamic Moral Economy* (IME) paradigm, which serves as an ethical and analytical basis for developing a more

holistic methodology.(Mehmet Asutay, 2012) This is also in line with what Furqani & Haneef (2012) said, who also criticized that the dominance of the *nash centrism* methodology has led to the reduction of the concept of maqashid syariah to mere legal compliance. This has resulted in Islamic economics in practice resembling interest-free banking rather than a scientific methodology that captures welfare, distribution, equality, or socioeconomic stability. Islamic economics is considered to merely repeat neoclassical economic theory with a sharia label.(Chapra M. Umar, 2008) Furqani & Haneef emphasize the need for a broader methodological approach through a systems approach, multi-level analysis (micro and macro), making maqashid syariah a framework for evaluation used to assess performance, programs, or policies based on the fundamental objectives of Islamic law.(Haneef & Furqani, 2011)

Hanafi and Syarifah, through a philosophical approach to science, emphasize that Islamic economics lacks methodological clarity due to the lack of integration between religious epistemological approaches and modern scientific methods. They propose an interconnection integration paradigm, where religious and social sciences must interpret each other to build a mature Islamic economic methodology.(Hanafi & Syarifah, 2023) The emergence of these various criticisms indicates the need for epistemological methodological reconstruction.

Interdisciplinary Approach in Islamic Economics

Recent developments have positioned the integration of social sciences as a mandatory step for the reconstruction of Islamic economic methodology. Islamic economics cannot stand alone without the support of social theory, psychology, behavioral economics, sociology of knowledge, political economy, and even environmental science. An interdisciplinary approach is not only a methodological choice but also an epistemological necessity for Islamic economics to remain relevant in the global context.

There is strong evidence that contemporary Muslim economists use an interdisciplinary integration approach in their research, including using Sharia maqashid as a *Higher Order Framework*, where Maqashid is used as values, policy objectives, and a moral analysis framework.(Didi Handono Syahputra et al., 2025; Laylatul Istiqomah, 2025) Unlike the normative textual approach, maqashid offers a multidimensional, teleological, and systemic framework. Jaser Auda reformulated maqashid into six systemic dimensions, namely cognition, comprehensiveness, purpose, openness, interaction, and hierarchy.(Auda, 2008) The implications of the maqashid approach to economic policy include the measurement of non-material welfare, progressive fiscal policy, inclusive development, and structural poverty alleviation.

There is integration of Islamic economics with modern economic science, which includes welfare *economics*, development economics, institutional theory, economic behavior, sociology, anthropology, politics, and the environment. There is the use of empirical approaches such as econometric regression, macro and micro data analysis, predictive models, and policy effectiveness measurement. Among them are studies on Muslim consumer preferences(Zakiah, 2024) *ecological economics* to assess sustainability from a sharia perspective,(Anis & Zaki, 2019; Putri, 2025) and Islamic political economy which examines the relationship between the state, the market, and institutions within the framework of Islamic values. This kind of integration demonstrates epistemological progress from mere financial fiqh to a more comprehensive empirical normative economics.

Methodological Reconstruction Through an Interdisciplinary Integrative Approach

Experts agree that methodological reconstruction is a prerequisite for making Islamic economics a discipline relevant to modern dynamics.(Hanafi & Syarifah, 2023; Haneef & Furqani, 2011; Mehmet Asutay, 2012) The reconstruction of Islamic economic methodology proposed in

various studies includes several main approaches, namely 1) the normative approach of maqashid syariah, 2) empirical integration and modern economics, 3) interdisciplinary integration, and 4) the systemic approach.

First, the normative approach of maqashid syariah emphasizes that the main objectives of sharia (maqashid syariah), such as the protection of religion, life, intellect, lineage, and property, form the normative and ethical foundation of the Islamic economic framework. In contemporary literature, many studies support the use of maqashid syariah as a framework for economic policy, development, and modern Islamic economic regulation, such as maqashid syariah in Islamic economic development (comprehensive analysis and implementation), which affirms that the application of maqashid syariah supports social justice, welfare, and ethical economic transactions. (Algifari & Andrini, 2024) The implementation of maqashid syariah and its actualization in the development of the Islamic economic system shows that in modern practices, such as Islamic banking and Islamic financial products, maqashid can be used as a basis for ijihad, new norms, and modern Islamic economic regulations. This normative thinking of maqashid becomes an important foundation for bridging classical law with contemporary needs such as distributive justice, social stability, and sustainable development. By making maqashid a methodological basis, Islamic economics gains a clear value orientation that is not merely fiqh muamalat, thus enabling the formulation of Islamic economic theory oriented towards welfare, justice, and *maslahah (public interest)*.

A review of the literature shows that the maqashid sharia approach in Islamic economics has been used more as a normative-evaluative framework than as an operational analytical instrument. Maqashid generally functions as a moral standard for assessing the compliance of economic practices with Islamic values, but is rarely used to form research methodology structures, such as determining variables, welfare indicators, or empirical testing techniques. This tendency makes it difficult to translate maqashid into economic policies and empirical analyses that have a broad impact. (Mehmet Asutay, 2012) This study finds that the limitation does not lie in the concept of maqashid itself, but rather in its symbolic and normative use. Therefore, this study reconstructs maqashid as a structuring principle, namely as a framework that guides the objectives of analysis, variable selection, and interpretation of empirical results. With this repositioning, maqashid no longer functions merely as a normative end goal, but as an analytical foundation in the entire process of Islamic economic research. (Chapra, 2008)

Second, the integration of empirical and modern economic science accommodates the use of empirical methods and modern economic theories such as economic data, macro and micro analysis, economic agent behavior, institutional economics, and others. Thus, Islamic economics is not only normative but also analytical and factual. References for this pillar include empirical studies and literature comparing the maqashid approach with modern economic practices. For example, an article on the reconstruction of Maqashid Shariah as a Framework for Developmental Economic Policy: A Comparative Literature Study between the Neo-Classical and Islamic Approaches using a systematic literature review of economic literature (2010–2024) shows how maqashid syariah can be an alternative framework for development policy compared to the neo-classical paradigm. (Rahmawan, 2025) The empirical approach is also relevant when Islamic economics evolves in the context of finance, the halal industry, Sharia economics, and public policy, which require data, statistics, and conventional economic analysis to be more credible. By opening up space for empirical methods and modern economic theory, Islamic economics can produce more concrete, relevant, and testable policy arguments, while maintaining its connection to global economic realities.

The second important finding is the strong methodological dualism between Islamic normative values and the use of empirical methods in Islamic economic research. Analysis of

empirical studies shows that statistical and econometric methods are often used technically without clear integration with the objectives of maqasid shariah. As a result, Islamic economic research is often trapped in a value-neutral empiricism quantitative approach that is epistemologically inconsistent with the normative character of Islamic economics.(Rafikov & Akhmetova, 2020) This study argues that empirical integration in Islamic economics is not sufficient at the technical-methodological level, but must begin at the stage of problem formulation and research design. In the proposed reconstruction model, empirical methods are positioned as a mechanism for verifying maqāṣid objectives, rather than as the goal of analysis itself. Thus, the empirical approach serves to test the extent to which economic activities contribute to the realization of human welfare, justice, and holistic well-being. This approach reinforces the idea of Islamic economics as a value-guided empirical science.(Chapra, 1992)

Third: Interdisciplinary integration, namely by combining religious studies, economics, and social sciences and humanities. This includes approaches from psychology, sociology, anthropology, and behavioral economics to understand the more complex realities of human beings. This approach emphasizes that Islamic economics cannot stand alone as merely a sharia financial economy, but as a complex social, political, and ecological system that requires the integration of social, environmental, political, and sustainability sciences. Empirical evidence that Islamic economics is now moving towards interdisciplinarity includes the study *Circular Economy and Maqasid al-Shari'ah: A Conceptual Framework for Islamic Economic Reform*, which offers a circular economic framework based on maqashid, combining environmental, social, and economic justice aspects.(Afandia & Rahma, 2025) The article Sustainable Development through the Green Economy: A Maqashid Shariah Perspective explores the integration of the green economy concept with maqashid, showing that Islamic economics can play a role in sustainable development and responding to environmental crises.(Sanawati & Putri, 2025) Furthermore, research such as Islamic Political Economy: The Maqashid Al-Shariah Approach discusses the political and institutional dimensions of Islamic economics, showing that Islamic economics needs to consider aspects of power, regulation, and socio-political structures.(Ubaidillah, 2018) With an interdisciplinary approach, Islamic economics can become an alternative to the global economy that not only emphasizes finance, but also social justice, environmental sustainability, political regulation, and social structure, making it relevant to contemporary challenges such as climate change, inequality, and institutional crises.

The results of the study show that interdisciplinarity in Islamic economics is still partial and thematic. Many studies selectively adopt concepts from sociology, behavioral economics, or political economy without a coherent epistemological framework. This kind of integration tends to be ad hoc and does not produce a scientifically consistent methodology. This condition weakens the ability of Islamic economics to explain structural phenomena such as inequality, power relations, and social exclusion.(Adinugraha & Muhtarom, 2021) This study finds that effective interdisciplinary integration requires a clear epistemological common ground. Therefore, the proposed reconstruction model places tawhid and maqāṣid al-sharī'ah as the common epistemic ground that enables the systematic integration of economics with sociology, politics, and environmental science. This approach broadens the scope of Islamic economic analysis from mere economic transactions to a comprehensive understanding of the social and institutional structures that affect human welfare.(Choudhury, 2016)

Fourth: A systemic approach means viewing Islamic economics as a complex system, not just a collection of individual rules (fiqh) or financial products, but rather a network of values, institutions, behaviors, regulations, environments, and interactions between humans and nature. Systemic models help address complexity and long-term dynamics. The article Analysis of the Systemic Approach in

Islamic Economics (A Maqashid Al-Shariah as Philosophy of Islamic Law Jasser Auda) emphasizes that *the systems approach* paradigm based on maqashid syariah is important for forming a comprehensive Islamic economic system that is adaptive to changing times. (Matnin et al., 2022) The systemic framework allows for the integration of normative, empirical, and interdisciplinary pillars into a single Islamic economic ecosystem, ensuring cohesion, consistency, and long-term relevance. With a systemic approach, Islamic economic methodology becomes more dynamic, holistic, and capable of responding to future challenges, such as globalization, technological disruption, environmental crises, and social transformation.

Systemic analysis shows that contemporary Islamic economic methodology still suffers from reductionism, particularly in the form of the dominance of the Islamic finance sector. International reports show that the majority of global Islamic economic activity is concentrated in the financial sector, while its contribution to social development and human welfare is relatively limited. This linear and sectoral approach limits the ability of Islamic economics to respond to multidimensional challenges such as structural poverty, inequality, and environmental crises. (Islamic Financial Services Board (IFSB), 2023) This study confirms that without a systemic approach, Islamic economics risks being reduced to Islamic finance without Islamic economics. Therefore, a systemic approach is used to understand Islamic economics as a dynamic whole that encompasses the relationships between the state, the market, social institutions, and the environment. This approach enables a holistic and cross-sectoral analysis of Islamic economic policy, as well as strengthening the relevance of Islamic economics in the context of sustainable development.

CONCLUSION

This study confirms that the reconstruction of Islamic economic methodology is an epistemological and practical necessity to ensure the relevance of this discipline amid the complexity of the global economy. Three main findings emerged *First*, Islamic economics is in an integrative reconstructive phase. The fragmentation of classical methodology shows that normative textual and legalistic approaches are no longer adequate to address contemporary economic issues such as financial crises, global inequality, climate change, economic digitalization, and institutional transformation. *Second*, methodological reconstruction must be based on the integration of Sharia values and modern scientific methods. The findings reveal that Islamic economic methodology needs to combine maqashid as a value framework, modern empirical economic theory, social and environmental science approaches, and systemic and dynamic analysis. This approach can avoid reducing Islamic economics to interest-free banking and restore it to a comprehensive discipline.

Third, the four new methodological approaches represent the future direction of Islamic economic development. This study concludes that a relevant Islamic economic methodology must be based on 1) The normative approach of maqashid sharia as an ethical foundation and sharia objectives, 2) empirical and modern economic approaches as data-based analysis instruments and economic theory, 3) an interdisciplinary approach as integration with social, environmental, political, and psychological sciences, and 4) a systemic approach as holistic thinking to build an adaptive and sustainable Islamic economic system. By using these four approaches, Islamic economics has the potential to become a scientific discipline that can offer real solutions to global economic challenges while maintaining the integrity of Sharia values.

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