



Islamic Economic System: Scientific Method and Aqliyah Method

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Abstract

This research discusses two main approaches in the development of Islamic economics, namely the scientific method and the rational method. The scientific method is an empirical approach that emphasizes observation, experimentation, and data analysis in testing economic phenomena objectively and systematically. In contrast, the rational method is a rational approach that focuses on the ability of reason to understand the principles and fundamental values of Islamic economics sourced from the Qur'an and Hadith. The research method used in this study is library research with secondary data sources. This study aims to show that these two methods are not contradictory approaches, but rather complementary in building a comprehensive epistemology of Islamic economics. Through literature study and analysis of academic literature, it was found that the scientific method is very effective in measuring the application of Islamic values in modern economic practices, while the rational method plays an important role in formulating the philosophical and normative principles of Islamic economics. The integration of both becomes important in creating an Islamic economic system that is not only rational and empirical but also value-oriented and based on revelation. Thus, Islamic economics can develop as a distinct discipline, different from conventional economics in terms of goals, approaches, and fundamental values

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INTRODUCTION

Islamic economics is an economic activity that is carried out using Islamic legal sources as its instruments (Kuran, 2018). In addition to being based on Islamic legal sources, Islamic economics also adopts Islamic principles and values (Abdullah, 2017). Islamic economics is not only an economic theory that is studied in universities and related institutions, but it is also practiced in the lives of people, especially the Muslim community (Nosratabadi et al., 2020). Nowadays, Islamic economics is developing very rapidly. This is evidenced by the numerous Islamic financial institutions (Aminy et al., 2021).

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The development of Islamic economics up to now cannot be separated from the role of Prophet Muhammad and the past scholars who dedicated their efforts to explore and practice an economy that is in line with Islamic values. Thus, Islamic economics can continue to exist until today (Biancone et al., 2020). Economics is an inseparable part of Islamic teachings, because in essence, Islamic teachings are comprehensive, covering all aspects of life (Faisol et al., 2024). Mark Blaug noted that in the 1970s there was an increase in discussions on economic methodology, so that economic methodology is worthy of being called a sub-discipline of economics due to the regularity of its framework (Zarrouk et al., 2017).

Islamic economics has actually emerged since the birth of Islam. Islamic economics did not arise as a separate discipline but rather as an integral part of the Islamic religion (Ahmed & Rahman, 2015). As a comprehensive way of life, Islam provides guidance for all human activities, including economics. Since the 8th century, there have been partial thoughts on Islamic economics, such as the role of the state in the economy, rules of trading, market mechanisms, and others, but comprehensive thinking on the Islamic economic system has only truly emerged in the mid-20th century and has become increasingly prevalent over the last two decades (Selasi et al., 2022).

The emergence of Islamic Economics has directed the attention of modern scholars to classical Islamic economic thought (Mukharom et al., 2020). So far, books on economic history written by economic historians or economists have not paid any attention to Islamic economic thought. The appreciation of historians and economists for the advancement of Islamic economic studies is very limited, and it even seems to neglect and overshadow the contributions of Muslim intellectuals. In research on the approach of the Islamic economic system, much has been done by academicians, both from scientific and philosophical perspectives (Mubarrok et al., 2022). The Islamic economic system is essentially a system based on the Qur'an and Sunnah, and is supported by the results of the *ijtihad* of scholars through both rational and empirical approaches (Winarsih et al., 2019).

According to Antonio (2021), the Islamic economic system aims to realize justice, balance, and welfare in the economic life of the community by referring to sharia principles such as the prohibition of usury, *gharar*, and exploitation (Chapra, 2016). He emphasizes that this system is not only normative but must also be developed through scientific methods to be applicable in contemporary contexts (Haron et al., 2020). On the other hand, Hanafie (2020) examines the philosophical approach in Islamic economics by explaining the importance of rational (*aqliyah*) methods in understanding the principles of sharia that are not explicitly regulated in the texts. This refers to the significance of the role of reason in uncovering contextual and relevant Islamic economic laws in relation to the changing times (Komarudin et al., 2024).

The scientific method in Islamic economics, as explained by Karim (2022), employs an approach of observation, hypothesis formulation, and verification of socio-economic phenomena while ensuring that the Qur'an and Hadith serve as the normative framework. In other words, the scientific method helps translate Islamic values into rational and measurable economic practices (Syam & Dalimunthe, 2024). Meanwhile, the *aqliyah* method places more emphasis on the role of logic and legal reasoning to understand the principles of Islamic economics philosophically. This can be seen in the *Ushul Fiqh* approach which discusses principles such as *maslahah mursalah*, *qiyas*, and *istihsan* in addressing contemporary economic challenges.

METHODS

This type of research is library research, which is a series of studies related to methods of collecting library data (Afrianto, A & Pasaleron, 2024), or research where the object of study is explored through various library information (books, encyclopedias, scientific journals, newspapers, magazines, and documents) (Putri et al., 2024). Library research or literature review is research that critically examines knowledge, ideas, or findings present in academic-oriented literature, and formulates its theoretical and methodological contributions to a specific topic (Efendi, Candra, et al., 2023). The focus of library research is to discover various theories, laws, propositions, principles, or ideas used to analyze and solve the formulated research questions. The nature of this research is descriptive analysis, which involves systematically breaking down the data that has been collected, then providing understanding and explanations so that it can be well understood by the readers (Mulyawan et al., 2025). The data used in this research is secondary data (Efendi, Nashir, et al., 2023). Secondary data is data obtained not from direct observation. However, this data is obtained from the results of research conducted by previous researchers. The sources of the secondary data referred to are in the form of books and original primary scientific reports found in articles or journals (printed and/or non-printed) related to the Islamic economic system (Faisal et al., 2023).

RESULT AND DISCUSSION

The Islamic economic system is a concept of economics based on Islamic principles, such as justice, blessings, and balance (Choiriyah et al., 2024). This economic system aims to create social welfare by avoiding harmful practices and promoting actions that are beneficial for all parties involved (Hidayat & Ibrahim, 2025). Masykuroh explains further about the Islamic economic system as an economic thought influenced by the Islamic way of life. This definition is in line with An-Nabhany's opinion in his book *an-Nidzamal-Iqtishady fi al-Islamy* (Bayumi & Jaya, 2018). Islam teaches two main principles in the economy, namely: first, no one or a group of people has the right to exploit others or other groups, and second, no group of people may separate themselves from others with the aim of limiting social economic activities to their own circle (Purnamasari, 2020).

The Islamic economic system has fundamental principles that differ from conventional economic systems. These principles include justice, blessings, balance, and solidarity (Kartika & Alkhair, 2023). The Islamic economic system aims to create the welfare of society by avoiding harmful practices and promoting actions that benefit all parties involved. One important principle in the Islamic economic system is zakat, which is the obligation to pay a portion of wealth to those in need (Ningsih, 2024). Zakat can help reduce poverty and social inequality in society. In addition, waqf or charitable endowments also serve as important principles in the Islamic economic system (Ardi Gunawan et al., 2023). Waqf refers to the donation of property or assets intended for the public interest, such as the construction of mosques, schools, or hospitals (Choudhury & Malik, 2016). The Islamic economic system also emphasizes the importance of good business ethics, including integrity, honesty, and social responsibility. This aims to prevent detrimental practices and create a healthy and fair business environment (Kuran, 2018).

The Scientific Method in Islamic Economics

Islamic economics is the result of formulating the application of the Islamic economic system derived from a set of economic rules established by Allah in the Qur'an and as-Sunnah (Aniqotul'Atthiyah, A., Soleh, A. K., & Salsabila, 2025). The truth of Islamic economics is not proven through scientific methods, but rather

through rational methods. The use of scientific methods can only test the truth of Islamic economics at the level of empirical reality, but cannot test the truth at the level of the transcendental facts that underlie the values of Islamic economics. The scientific method, which is the method or procedure used to measure knowledge (Sholahuddin, 2022).

The scientific method is widely used by scientists to investigate the nature of something by conducting experiments on the objects to be studied. The objects are placed in a condition that is engineered according to the desired outcome in an effort to eliminate other unwanted influences. A characteristic feature of this method is to set aside the truth of previously established information by other scientists. The truth will be accepted again only after it can be proven once more in the experiments conducted (Langsa, 2023). The conclusion from this study method is commonly referred to as a scientific fact or scientific theory. Although termed scientific, this conclusion still has the possibility of having elements of error, which are conjectural or uncertain. This is what leads Western intellectuals, as the main users of this method, to view that the truth of all sciences in the world is relative or that there is no absolute truth (Shah & Susilo, 2022).

According to Louis O. Kattsoft, scientific methods for acquiring knowledge include empiricism, rationalism, phenomenism, Kant's teachings, intuitionism, and the scientific method. In contrast, the Liang Gie (2004) presented several scientific methods. There are several other methods that can be referenced as examples of scientific methods, including: analysis, explanation, classification, comparison, and surveys. The method that can be implemented in obtaining knowledge or science is the scientific method. According to (Lailatul Maskhuroh, 2013), the scientific method follows certain established procedures used to provide answers to the questions faced by a scientist. Observation is the main element in formulating problems. The scientific method according to (Ivone Ruth, 2021) is a systematic way used by scientists to solve problems they encounter using organized and controlled steps (Ismail, 2016).

Another opinion explains that the scientific method is a way of conducting research activities that is organized systematically, logically, and objectively following the stages as follows (Nurlinda, 2024):

1. Identifying the problem and objectives,
2. Formulating hypotheses (if necessary),
3. Preparing the research design,
4. Conducting data collection,
5. Processing and analyzing data,
6. Formulating conclusions and theories,
7. Reporting and publishing the results.

Indeed, the scientific method is merely one branch of rational methods. The scientific method does have its advantages, especially its ability to explain natural phenomena as well as in the process of producing technology. However, the scientific method has many weaknesses. The advantage of this scientific method is for the purposes of research where the objects can be tested in a laboratory scale. Meanwhile, for research objects that cannot be tested on a laboratory scale, the use of this scientific method will certainly have many weaknesses. Thus, the scientific conclusions drawn will be very weak, far from the certainty of truth (Rochmat et al., 2022).

Aqliyah Methods in Islamic Economics

Etymologically, 'aqliyah' is defined as something related to the mind. 'Aqliyah' serves as a method or way used by someone to conclude, connect, and manage information according to certain standard principles (Kartika & Alkhair, 2023). Broadly speaking, 'aqliyah' encompasses two things: making judgments or conclusions and connecting reality in accordance with information based on certain standard principles (Syaprudin, 2019).

Thus, from this method emerged economic thoughts that not only explain Islamic finance but also discuss the development of an economic system that is contextual and realistic with the existing conditions (Rafikov & Akhmetova, 2020). The scope and functions of the aqliyah method include:

1. The aqliyah method encompasses the deductive-logical (rational) process to formulate Islamic economic principles based on naqli evidence (the Quran and hadith) and ijhtihad (qiyas, maslahah, etc.).
2. The main function of the aqliyah method is to establish normative principles and values of Islamic economics, such as justice in distribution, the prohibition of usury, and maqashid sharia.
3. This method applies to normative truths that cannot be proven through empirical experiments, but rather through logic that is consistent with revelation. At this level, the values and principles of Islamic economics cannot rely solely on scientific methods, hence the use of the aqliyah method.

To conduct assessment and research, we should use the rational method, because by using this method, we can obtain the certain truth that we are looking for. At the same time, we can also correct the mistakes from the scientific conclusions of the scientific method (Sadr, 2019).

An example is the big bang theory (a scientific theory that explains the origin of the universe). By using rational methods, we can actually easily challenge its scientific validity. For instance, when this theory states that the process of the origin of the universe comes from constrained matter, a tremendous explosion occurs with enormous energy. After that explosion, the matter then disintegrates, leading to the emergence of hydrogen and helium gas that continuously undergo clumping and thickening. These gas clumps then exert gravitational pull, resulting in the formation of stars, planets, Earth, solar systems, and everything that exists in this universe (Rafikov & Akhmetova, 2020).

Thus, simply using a straightforward rational method is sufficient to dismantle the big bang theory. The application of this rational method does not require scientific experiments on a laboratory scale. Therefore, we can conclude that the big bang theory is a theory that has been overly enforced by scientists. We should be suspicious; there may be a hidden agenda among scientists in establishing this theory. The agenda in question is to make the existence of God disappear from the realm of scientific discussion (Chapra, 2016).

This research finds that the development of the Islamic economic system cannot rely on a single approach; instead, it requires a synergy between scientific methods and rational methods. The scientific method, which emphasizes observation, experimentation, and verification of modern economic phenomena, has proven effective in translating Islamic values into contemporary economic practices. Through this approach, Islamic economics can be developed as a system that can be measured and evaluated objectively. Islamic economics must continue to consider social realities and empirical data to ensure that the application of Sharia principles runs optimally in modern society (Langsa, 2023).

In addition, the rational method plays a crucial role in formulating the philosophical and normative principles of Islamic economics derived from revelation

(the Qur'an and Sunnah) and the ijihad of scholars. This approach is more commonly used to draw conclusions about the rules, values, and macro objectives in Islamic economics, such as the prohibition of usury, distributive justice, and maqasid Sharia. This method is important because many Sharia principles are not explicitly explained in religious texts, thus reason is used to explore meanings relevant to the current social context (Nurlinda, 2024).

Another important finding is that the two are not conflicting approaches, but rather mutually reinforcing. The scientific method allows Islamic economics to be applied practically and empirically, while the rational method ensures that the application remains grounded in transcendental values and does not lose its divine essence. As explained by Nasution (2019), the ideal epistemology of Islamic economics is one that integrates both naqli evidence (revelation) and aqli evidence (reason), thus being able to address the challenges of the times without straying from the boundaries of Sharia.

In practice, the integration of these scientific and rational methods can be seen in how Islamic economics formulates public policies in accordance with Sharia, such as an interest-free banking system, targeted zakat distribution, and fair fiscal policies. This integration also avoids the misconception that Islamic economics is merely a normative theory that cannot be applied in modern systems. Therefore, this study emphasizes the importance of an integrative approach so that Islamic economics can develop as a distinct and independent discipline from conventional economics in terms of objectives, values, and analytical tools.

CONCLUSION

This research concludes that the Islamic economic system has a strong foundation in the principles of Sharia derived from the Qur'an and Sunnah. In its development, the integration of two main approaches is necessary, namely the scientific method and the rational method. The scientific method plays an important role in measuring and evaluating the application of Islamic values in the context of modern economics objectively and systematically. Meanwhile, the rational method strategically formulates the normative and philosophical principles of Islamic economics that cannot be tested empirically but require contemplation and reasoning that is consistent with revelation. These two methods are not conflicting approaches, but rather complementary. The integration between them is crucial for building a comprehensive and applicable epistemology of Islamic economics. The scientific method ensures that Islamic economics can compete rationally and be accepted in both academic and practical realms, while the rational method ensures that transcendental values remain the foundation of every policy and economic activity. Thus, Islamic economics can grow as a distinct field of study, independent from conventional economics, and capable of providing real and valuable solutions to the economic problems of the ummah in the modern era. This research also opens up space for further studies in developing a more integrative and adaptive methodology of Islamic economics in response to the changing times without neglecting the divine values as its foundation.

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