

Kantian Criticism: Reinterpreting Epistemology for the Transformation of Sharia Economics

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Abstract

This study identifies the development of sharia economic epistemology, particularly in terms of the lack of integration of Western epistemological theories, especially Kantian epistemology, into the framework of sharia economics. The purpose of this study is to explore how the reinterpretation of Kantian epistemology can enrich the theory and practice of sharia economics, as well as identify the potential for methodological improvements in sharia economic research. The research method used is qualitative design with a literature study approach and conceptual analysis, which involves thematic and content analysis of relevant academic literature. The results show that the integration of Kantian epistemology can provide a new dimension in sharia economic theory by introducing a priori category and cognitive structure, as well as improving research methodologies with a more reflective and holistic approach. The application of the Kantian principle can also improve sharia economic practices in the global market and support the formation of more adaptive policies. Recommendations for further research include empirical testing of the application of Kantian epistemology in various sectors of the sharia economy, as well as the development of a policy framework based on Kantian principles to improve flexibility and responsiveness to global changes.

Keywords: *Kantian Epistemology, Sharia Economics, Synthesis A Priori, Qualitative Methodology, Transformation of Economic Sciences.*

INTRODUCTION

Sharia economics has come a long way in recent decades, offering an alternative to economic systems based on Islamic principles. This system seeks to balance economic needs with ethics and morals, as well as uphold social justice through various instruments and mechanisms that are in line with sharia.¹ However, despite these significant advances, Islamic economics still faces various challenges, both in theory and practice.² One of the main challenges is how to adapt and strengthen the epistemology underlying the theory and application of sharia economics to face the ever-changing dynamics of the global economy.³

In the midst of these challenges, Immanuel Kant's philosophy offers an interesting and perhaps valuable perspective for sharia economics.⁴ Kantian epistemology, with its focus on the limits of human knowledge and the way we understand reality, can provide new insights into how economic knowledge is constructed and applied.⁵ Kantian epistemology emphasizes the role of category a priori in shaping our experiences and how our cognitive structure affects the way we understand the world.⁶ These concepts can offer a new framework for evaluating and revitalizing epistemological approaches in sharia economics, in a more comprehensive and reflective way.

Although there are various studies on epistemology in the context of sharia economics and the integration of Western epistemological approaches, there are some shortcomings that still need to be overcome. Previous research such as the article "Epistemology of Sharia Economics," has discussed how the principles of Islamic epistemology affect Islamic economics⁷, but this study has not explored the

¹ Aris Munandar, "Justice as a Principle in Sharia Economics and Its Application to Mudharabah," *Maqdis: Journal of Islamic Economic Studies* 7, no. 1 (2022): 89-102.

² Tania Putri Fiyantika and Fauzatul Laily Nisa, "Challenges of Sharia Economics in Facing the Future in the Era of Globalization," *Economic and Business Management International Journal* 6, no. 2 (2024): 105-12.

³ Fiyantika and Nisa.

⁴ Ginan Wibawa and Rizal Muttaqin, "Scientific Journal of Law: The Implications of Immanuel Kant's Critical Philosophy for the Development of Sharia Economic Law Studies," *Journal of Legal Sciences* 1, no. 1 (2022): 19-28.

⁵ Syaiful Dinata, "Epistimologi Kritisisme Immanuel Kant," *Kanz Philosophia A Journal for Islamic Philosophy and Mysticism* 7, no. 2 (2021): 217-36, <https://doi.org/10.20871/kpjipm.v7i2.183>.

⁶ Lailiy Muthmainnah, "A Critical Review of the Epistemology of Immanuel Kant (1724-1804)," *Journal of Philosophy* 28, no. 1 (2018): 74, <https://doi.org/10.22146/jf.31549>.

⁷ Erik Rayuanda and Husni Thamrin, "Epistemology of Shariah Economics," *SYARIKAT : Jurnal Rumpun Ekonomi Syariah* 5 (2022): 93-100.

specific approach of Kantian epistemology. In addition, the article "The Epistemology of Immanuel Kant's Critical Criticism," offers a critique of existing methodologies, but does not link those criticisms to Kantian's epistemological theory or provide in-depth solutions based on these theories⁸. Similarly, the article "Paradigm of Integration-Interconnection in the Economy," discusses the integration of Western epistemology in general, but does not specifically discuss the application of Kantian epistemology in the context of sharia economics. This shows that there is a significant research gap, especially in the application of Kantian epistemology to strengthen and enrich sharia economics.⁹

The purpose of this study is to explore how the reinterpretation of Kantian epistemology can contribute to the transformation of sharia economics. By analyzing and integrating Kantian concepts into the epistemology of sharia economics, it is hoped that new ways can be found to improve and enrich the theory and practice of sharia economics.¹⁰ This research aims to identify shortcomings in existing epistemological approaches and offer alternatives that are more comprehensive and in accordance with the challenges of the times.¹¹ By overcoming the existing research gaps, it is hoped that this article can open new discussions and offer innovative solutions that can contribute to the development of more relevant sharia economics.

METHODS

This study aims to explore how the reinterpretation of Kantian epistemology can contribute to the transformation of sharia economics. The object of the research includes Kantian epistemological theories and concepts and their potential to be adapted in sharia economics. The study also reviews current models and approaches of sharia economics to identify its epistemological limitations.¹²

This study uses secondary data sources that include academic literature, books, journal articles, and conference papers related to Kantian epistemology and sharia economics. This includes the works of Immanuel Kant and literature that discuss the methodology and principles of sharia economics. Articles examining

⁸ Dinata, "Epistimology Criticism Immanuel Kant."

⁹ Taufik Hidayat, Fadhli Ihsan, and Arbas Hasibuan, "The Epistemology of Immanuel Kant and the Application of His Methodology in Islamic Education," *Journal of Elementary School Education* 3, no. 2 (2023): 258-67.

¹⁰ Rayuanda and Thamrin, "Epistemology of Sharia Economics."

¹¹ Sherly Aulia, "The Theory of Knowledge and Truth in Epistemology," *Journal of Philosophy Indonesia* 5, no. 3 (2022): 242-49.

¹² Rayuanda and Thamrin, "Epistemology of Sharia Economics."

criticism of epistemology in sharia economics and the integration of Western epistemology are also part of the data.¹³

The research design applied is qualitative with a literature study approach and conceptual analysis. This approach was chosen to analyze existing concepts and theories, as well as develop a new epistemological framework for sharia economics. This design allows for in-depth exploration and synthesis of various relevant theories.¹⁴

The analysis techniques used include thematic analysis and content analysis. The thematic analysis aims to identify the main themes of the literature related to Kantian epistemology and sharia economics. Meanwhile, the content analysis evaluates the extent to which epistemological issues in sharia economics have been addressed and how the Kantian approach can offer new perspectives.¹⁵

RESULTS

Analysis of the Limitations of Current Sharia Economic Epistemology

The epistemology of sharia economics today tends to be based on traditional principles derived from classical Islamic texts and interpretations of sharia law. While this approach ensures that economic activity remains in line with Islamic values, it is often inflexible and difficult to adapt to the rapidly changing dynamics of the global economy. These limitations are especially evident in the handling of contemporary issues such as economic digitalization, sustainability, and financial inclusion.¹⁶

In addition, the epistemology of sharia economics is often trapped in the dualism between normative values and empirical reality. This approach pays less attention to how knowledge is constructed and applied in a broader context, resulting in a gap between theory and practice. This poses a challenge in producing a sharia economic model that is truly applicable and relevant in the global market.¹⁷

Research shows that there is an urgent need to reform the epistemological approach of sharia economics to be more responsive to the challenges of the times.

¹³ Lily Sardiani Daulay et al., "Epistemology of Western and Islamic Perspective Philosophy and Science in the World of Education," *Scaffolding: Journal of Islamic Education and Multiculturalism* 4, no. 3 (2022): 408–21.

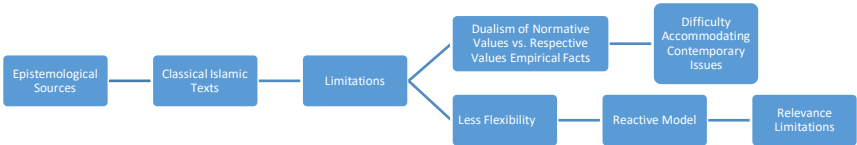
¹⁴ Mahanum, "Literature Review," *ALACRITY: Journal Of Education* 1, no. 2 (2021): 1–12.

¹⁵ Rayuanda and Thamrin, "Epistemology of Sharia Economics."

¹⁶ Palmira Permata Bachtiar et al., *Digital Economy For Whom?*, 2020.

¹⁷ Fiyantika and Nisa, "Challenges of Sharia Economics in Facing the Future in the Era of Globalization."

An analysis of existing models reveals that current approaches are often reactive and less proactive in anticipating change. Therefore, there is significant room for the development of a new epistemology that is more dynamic and adaptive, one of which is through the application of concepts from Kantian philosophy.¹⁸



Application of Kantian Concepts in Sharia Economics

Kantian epistemology offers a more critical and reflective approach to how knowledge is formed, emphasizing the importance of a priori categories that influence our perception of the world.¹⁹ In the context of sharia economics, the application of this concept can help create a clearer framework for how sharia principles are translated into economic practice. For example, a deeper understanding of the categories of morality and justice can enrich the decision-making process in sharia economics.²⁰

Kantian's concept of phenomena and noumena can also provide a new perspective in understanding economic reality. Phenomena, which are observable experiences, and noumena, which are things beyond our direct perception, can help Islamic economics to not only focus on empirical outcomes, but also on more essential fundamental principles. This allows the development of an economic model that is not only responsive to market changes, but also remains faithful to the basic principles of sharia.²¹

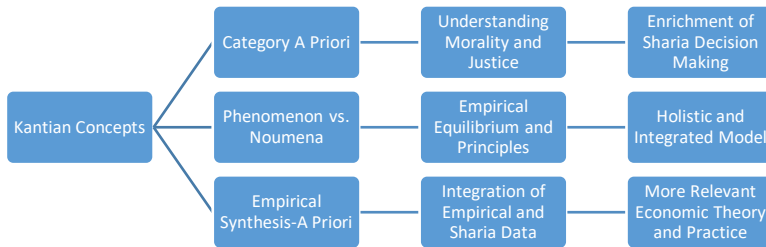
¹⁸ Erry Utomo, Agus Darmuki, and Sri Surachmi, "The Role of Philosophical Epistemology in Developing Critical Thinking for Elementary School Children," *Educative: Journal of Education* 6, no. 4 (2024): 3033-47, <https://doi.org/https://doi.org/10.31004/edukatif.v6i4.6831>.

¹⁹ Dinata, "Epistimology Criticism Immanuel Kant."

²⁰ Munandar, "Justice as a Principle in Sharia Economics and Its Application to Mudharabah."

²¹ Muhammad Fuadi, "Sharia Economics, Opportunities and Challenges for Aceh's Economy," *Al-Mizan Journal: Journal of Islamic Law and Sharia Economics* 10, no. 1 (2023): 65-74.

Further, Kantian epistemology that emphasizes the synthesis between empirical experience and a priori principles can offer a more comprehensive methodological approach. In sharia economics, this can be translated into practices that integrate empirical data with sharia values in a more balanced manner, allowing for a more holistic and integrated economic model. This not only enriches the theory of sharia economics, but also increases its relevance in the context of a complex global economy.²²



Benefits and Challenges of Kantian Epistemological Reinterpretation

The application of Kantian concepts in sharia economics can bring various benefits, including theoretical enrichment and increased relevance of sharia economic practices at the global level. By introducing a more critical approach to knowledge formation, the sharia economy can become more adaptive in facing contemporary challenges such as digitalization, globalization, and climate change. This allows the Islamic economy to play a more active role in the global economic discourse and offer a truly sustainable and equitable alternative.²³

However, the application of Kantian epistemology in sharia economics also faces significant challenges. One is resistance from more conservative circles who may see this approach as too foreign or incompatible with traditional Islamic values.²⁴ In addition, there are methodological challenges in integrating Kantian concepts, which are often philosophical and abstract, into concrete and operational economic practices. There needs to be a collaborative effort between academics,

²² Azka Muharam, "Integration of Sharia Economics in the Global Financial Sharia System," *Journal of Global Innovation* 1, no. 1 (2023): 6–13.

²³ Fiyantika and Nisa, "Tantangan Ekonomi Syariah Dalam Menghadapi Masa Depan Di Era Globalisasi."

²⁴ Ahmad Tsarwat and Mohd. Arifullah, "Response to Orientalism in the Fatherland: Between Conservatism, Liberalism and Moderation," *Tajdid* 23, no. 1 (2024): 258–88.

practitioners, and scholars to bridge the understanding and application of these concepts.²⁵

To overcome these challenges, a careful and gradual approach is needed in introducing Kantian ideas into the discourse of sharia economics. Education and interdisciplinary dialogue are essential to develop a common understanding and find common ground between Kantian epistemology and sharia principles. With the right approach, Kantian epistemological reinterpretation can be a powerful tool to update and develop sharia economics so that it is more relevant and effective in the modern era.²⁶

DISCUSSION

Theoretical Implications for the Transformation of Sharia Economics

The application of Kantian epistemology in sharia economics can significantly change the development of theory in this field. By introducing a Kantian perspective that emphasizes a priori category and cognitive structure, sharia economic theory can gain a new dimension in explaining the basic principles of sharia economics.²⁷ Kantian epistemology offers a new framework for understanding the morality and justice that underlie the principles of sharia economics, which may have previously been overly focused on normative aspects without considering cognitive factors. This can help overcome the shortcomings in existing theories, by creating a synthesis between sharia principles and contemporary economic dynamics, as outlined by Nirasma who views noumena as an empirical experience before knowledge. For example, in sharia economic education, the use of Kantian epistemology can encourage a curriculum that not only teaches sharia law but also emphasizes the importance of a critical and reflective understanding of the economic principles taught.²⁸

Kantian epistemology also offers great potential to enrich research methodologies in sharia economics. By utilizing a priori category, research in sharia economics can develop a more reflective and critical approach, which combines

²⁵ Eva Maulida, "New Paradigm : The Urgency of Literacy in Building the Independence of Madrasah Research," *Teungku: Jurnal Guru Nahdlatul Ulama* 2, no. 3 (2023): 13–31.

²⁶ Wibawa and Muttaqin, "Scientific Journal of Law: The Implications of Immanuel Kant's Critical Philosophy for the Development of Sharia Economic Law Studies."

²⁷ Rayuanda and Thamrin, "Epistemology of Sharia Economics."

²⁸ Ingra Sovita and Meizi Lidia Rosa, "The Influence of Financial Education and Literacy on Financial Behavior in the Perspective of Sharia Economics among Students," *Journal of Socio-Cultural Scientific Research and Studies* 1, no. 1 (2022): 418–31.

empirical data with basic sharia principles.²⁹ For example, research methods that adopt Kantian principles can identify and overcome biases in data interpretation and develop more holistic methods. This is in line with Muthmainnah's view that knowledge is multidimensional and requires continuous openness. In the context of the sharia economic industry, for example, this approach can be applied in the risk analysis and evaluation of sharia financial products, such as sukuk and sharia mutual funds, which requires an analytical approach that is not only based on empirical data but also considers fundamental sharia values.³⁰

Integrating Kantian epistemology can strengthen the sharpening of sharia economic theory to answer contemporary challenges. Kantian concepts such as phenomena and noumena provide a framework for bridging empirical aspects with the basic principles of sharia, which allows the theory to be more relevant in the face of the complexities of the global market.³¹ With the Kantian approach, sharia economic theory can be more adaptive to rapid and diverse changes in the modern social and economic context. In the world of education, for example, this approach can encourage the development of learning modules that integrate critical analysis and real application in a global context. Meanwhile, in the industry, the application of Kantian principles can improve the ability of Islamic financial institutions to respond to global market dynamics in a way that remains consistent with sharia principles, such as in the development of innovative and ethical Islamic fintech products. This reflects Kant's efforts to reconcile rationalism and empiricism in knowledge, and provides a more solid guide for the development of theories that are responsive to global challenges.³²

Practical Implications for the Transformation of Sharia Economics

The application of Kantian epistemology in sharia economic practices can increase relevance and competitiveness in the global market. Kantian principles such as cognitive structure and morality can facilitate the application of sharia principles in more complex and dynamic contexts, such as fintech and the digital economy. With this approach, the Islamic economy can more effectively adapt to global challenges and various international market needs. For example, in the

²⁹ Fuadi, "Sharia Economy, Opportunities and Challenges for Aceh's Economy."

³⁰ Muharam, "Integration of Sharia Economics in the Global Financial Sharia System."

³¹ Nirasma, "Experienced Without the Possibility of Knowing: A Rebuttal to Immanuel Kant's Noumena Interpretation as a Metaphysical Entity."

³² Susanti Vera and R. Yuli A. Hambali, "The School of Rationalism and Empiricism in the Framework of Science," *Ushuluddin Journal of Science Research* 1, no. 2 (2021): 59–73, <https://doi.org/10.15575/jpiu.12207>.

development of sharia fintech products such as peer-to-peer lending, the application of Kantian epistemology can help in creating a business model that not only avoids *riba* but also considers fairness and transparency in transactions.³³ This is in line with the idea of Achmad Khudori Soleh (2020) who emphasizes the importance of integration between religion and science,³⁴ where a philosophical approach can strengthen sharia economic practices to be more adaptive in the digital era.³⁵ Gania Fasya, in her research, highlighted the importance of adjusting sharia principles in modern business to improve implementation in a global context, especially in businesses involving digital technology and cross-border interaction.³⁶

The integration of Kantian epistemology also has the potential to encourage the formation of sharia economic policies that are more adaptive and responsive to global conditions. The reflective Kantian view allows policymakers to design policies that are not only consistent with sharia principles but also flexible in the face of changes in the economic environment.³⁷ For example, in the case of policies related to *sukuk* (sharia bonds), the application of the Kantian principle can help create a more dynamic and responsive regulatory framework to global market fluctuations while adhering to sharia principles. By considering category a priori and cognitive structures in policy development, policymakers can create more relevant and effective solutions, as shown in Ahmad Maulidizen's research on the implementation of sharia principles in the context of sharia banking in Indonesia, where regulatory adjustments are needed to increase the competitiveness of sharia products in the global market.³⁸

The application of Kantian epistemology can improve the implementation and evaluation of sharia economic practices by providing a more comprehensive approach. By considering epistemological aspects such as phenomena and noumena, sharia economic practices can be implemented with a more equitable and

³³ Dessy Asnita Rahmad Safitri, "An Analysis of Sharia Economic Law on Peer-to-Peer Lending Fintech Business According to Islamic Views," *AL - BAY: Journal of Sharia Economic Law* 2, no. 1 (2022), <https://doi.org/https://doi.org/10.32505/albay.v2i1.5886>.

³⁴ Achmad Khudori Soleh, *Quantum Integration of Religion and Science* (UIN Maliki Press (IKAPI Member), 2020).

³⁵ Muhammad Rijal Fadli, "The Relationship between Philosophy and Science and Its Relevance in the Era of the Industrial Revolution 4.0 (Society 5.0)," *Journal of Philosophy* 31, no. 1 (2021): 130–61, <https://doi.org/10.22146/jf.42521>.

³⁶ Fasya, "Principles and Applications of Sharia Economic Law in Modern Business."

³⁷ Nurmansyah, "The Influence of Kant's Theory in the Development of Universal Law Philosophy Thought."

³⁸ Maulidizen, "Sharia 'Ah Gold Pawn Application: A Case Study on BRI Sharia 'Ah Pekanbaru Branch."

results-based approach. One real example is in the implementation of a more inclusive sharia financing system in the micro and SME (Small and Medium Enterprises) sectors. Evaluations based on Kantian principles can help in identifying the strengths and weaknesses of various financing models, such as murabahah or mudarabah, as well as provide constructive feedback for continuous improvement. This is in line with Dedi's view on the importance of an approach that considers the mercy of sharia economic products in the development of sharia economic products, especially in responding to the needs of the growing market and dynamic economic challenges.³⁹ For example, many Islamic banking products are faced with the challenge of balancing business risk and sharia compliance, which often requires more reflective and Kantian principle-based innovation and adaptation.⁴⁰

CONCLUSION

This study shows that the application of Kantian epistemology can have a significant impact on the development of sharia economic theory and practice. By introducing a Kantian perspective, especially the concept of category a priori and cognitive structure, sharia economic theory can gain a new dimension that is deeper in understanding the basic principles of sharia as well as the moral and justice aspects in the modern economy. Kantian epistemology not only enriches research methodologies by allowing for more reflective and critical analysis but also increases the relevance of sharia economic practices in the global market. The application of Kantian principles, such as an understanding of phenomena and noumena, allows sharia economic theory and practice to be more adaptive and responsive to the complexities and dynamics of international markets.

This research makes an important contribution to the development of sharia economics by offering a new framework based on Kantian epistemology. Theoretically, this study expands the scope of sharia economic theory by integrating Kantian categories, thus producing a more comprehensive and adaptive theory to contemporary challenges. Methodologically, this study introduces a more reflective and holistic approach to sharia economic research, allowing researchers to identify and overcome biases in existing methodologies. This contribution can spark further

³⁹ Dedi, "Application of Mashlahat Transactions of Contemporary Sharia Economics at Madrasah Aliyah Jidris Salam Legislative Perspective," *Integrative: Journal of Masters of Islamic Religious Education* 1, no. 1 (2022): 46–59.

⁴⁰ Widi Abdul, Dewi, Siti, "Challenges in the Development of Islamic Banking in Indonesia," *Tabarru' Journal: Islamic Banking and Finance* 5, no. 2 (2022): 355.

discussion and in-depth research on how Western epistemology can interact and enrich scientific approaches in the context of sharia economics.

To develop this research further, some suggestions may be considered. First, a more in-depth empirical study needs to be conducted to test the implementation and concrete impact of the integration of Kantian epistemology in sharia economic practice. Further research can explore how the Kantian approach can be applied in various sectors of the Islamic economy, such as fintech and Islamic banking, and assess its effectiveness in a global context. Second, there needs to be further discussion on how Kantian epistemology can be further adapted to address criticism of the separation of phenomena and noumena. Finally, the development of a Kantian epistemology-based policy framework for the sharia economy could be an important area for further research, with a focus on shaping policies that are more flexible and responsive to global changes. Future research can contribute to the development of more solid methodologies and policies in sharia economics, as well as expand the scope of interactions between Western epistemology and sharia principles.

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