

PHILOSOPHICAL FOUNDATIONS FOR RESEARCH AND DEVELOPMENT OF SHARIA ECONOMIC LAW METHODOLOGY: AN INTEGRATIVE APPROACH TO ONTOLOGY, EPISTEMOLOGY, AND AXIOLOGY

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Abstract:

This study examines the philosophical dimensions in the development of Sharia economic law methodology by highlighting three main aspects: ontological, epistemological, and axiological. The purpose of this research is to formulate a methodological framework capable of integrating the normative Islamic sources based on divine revelation with scientific rationality and empirical perspectives within the discipline of economics. Methodologically, this normative-legal study employs a qualitative approach through a philosophical-integrative library research method. This approach involves a critical analysis of classical and contemporary literature on Islamic law, economic theory, and the philosophy of science, to formulate the relationship between spiritual and material realities, as well as between transcendental values and the empirical realities of the economy. Through this approach, the research is not only descriptive of the methodology of Sharia economic law but also constructive in formulating the direction for developing an adaptive Sharia economic law methodology in response to modern socio-economic dynamics. The findings show that, ontologically, Sharia economic law is rooted in the integration of spiritual and material realities; epistemologically, it combines revelation, rationality, and empirical understanding as the foundation of legal knowledge; and axiologically, it emphasizes justice, balance, and public benefit (*maṣlahah*) as its normative orientation. Thus, this study contributes to strengthening the philosophical foundation while providing a conceptual direction for the development of Sharia economic law methodology that is holistic, adaptive, and grounded in Islamic ethical values consistent with the *maqāṣid al-sharī'ah*, ensuring its continued relevance to contemporary global economic challenges.

Keywords: *Normative-legal methodology, Sharia Economic Law, Ontology, Epistemology, Axiology*

Mu'amalah: Jurnal Hukum Ekonomi Syariah

Website : <http://e-journal.metrouniv.ac.id/index.php/muamalah/index>

Received : 2025-02-06 | Reviewed: 2025-10-01 | Published: 2025-11-23.

DOI : <https://doi.org/10.32332/muamalah.j35g5g18>



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Introduction

The philosophical foundation of research and development methodology is the conceptual foundation of intellectual knowledge that underlies the framework through which analytical approaches and methods of investigation in a particular field are applied.¹ For example, the research and development methodology of Sharia economic law, from its analysis and investigation, can reflect the meeting of two different but interrelated scientific traditions: Islamic law, which is rooted in Revelation and prophetic tradition,² and economics, which evolved from rational thought and empirical observation.³ Combining the two scientific traditions in the research context requires a deep and nuanced philosophical understanding that can bridge epistemological differences while maintaining the integrity of each discipline, such as Islamic law integrated with economic knowledge and practices that surround it, and then radically studied through the knowledge of philosophy.

Accommodating the concept of research and development methodology in the philosophical foundation will enable the development of a more comprehensive Islamic law to respond critically and deeply to the changing economic reality.⁴ Such research methodologies provide a framework for conducting research efforts to obtain systematic and structured results, one is by combining textual analysis of Sharia sources with a deep understanding of the contemporary economic context. Applying the framework in research to obtain comprehensive results demands the development of analytical methods

¹ As stated by Gaol, C., et al., that when analyzing or reviving studies that discuss the philosophical basis of bank interest in Islamic law, it is necessary to emphasize the importance of contextual interpretation and critical analysis to overcome the challenges and complexities in the modern financial system. Christopher Panal Lumban Gaol et al., "Bank Interest in Islamic Law," *At-Tasyrih: Jurnal Pendidikan Dan Hukum Islam* 9, no. 1 (2023): 34–43, <https://doi.org/10.55849/attasyrih.v9i1.149>.

² For example, Asmawi said that the epistemological basis of Islamic law is based on revelation, reason, and various methods of discovery, including qiyas, istislah, urf, and istishab, and increasingly uses supporting sciences such as sociology, astronomy, and chemistry. Asmawi Asmawi, "Epistemologi Hukum Islam: Perspektif Historis, Sosiologis Dalam Pengembangan Dalil," *Tribakti: Jurnal Pemikiran Keislaman* 32, no. 1 (2021): 57–76, <https://doi.org/10.33367/tribakti.v32i1.1393>.

³ Meanwhile, related to economics, Cheng Li said that the principle of rationality in economics involves the integration of empirical content into a purely rational framework to better explain and predict human behavior. Cheng Li, "The Rationality Principle as a Universal Grammar of Economic Explanations," *Journal of Philosophical Economics* Volume XIII Issue 2, no. Articles (2020): 10735, <https://doi.org/10.46298/jpe.10735>.

⁴ With the philosophy of Islamic law, fundamental issues will be revealed conceptually, methodically, systematically, radically, universally, comprehensively and rationally, while Islamic law is formal legislation and customs that are recognized by the people. Muhammad Fuad Zain and Ahmad Zayyadi, "Measuring Islamic Legal Philosophy and Islamic Law: A Study of Differences, Typologies, and Objects of Study," *El-Aqwal: Journal of Sharia and Comparative Law*, January 2, 2023, 1–12, <https://doi.org/10.24090/el-aqwal.v2i1.7472>.

to identify the *ilat* (legal rationale) of classical Sharia rules and extrapolate them to modern economic situations where issues are increasingly complex.⁵

Sharia economic law research and development methodology in a philosophical setting is one of the essential tools for recognizing interdisciplinary fields.⁶ Therefore, the research and development methodology in a philosophical setting must involve the integration of insights from various disciplines, including the study of fatwa, fiqh, law, economics, finance, sociology, and ethics.⁷ For example, the methods developed should facilitate dialogue and synthesis between these various perspectives, thus enabling a holistic and comprehensive analysis of Sharia economic phenomena. The challenge is maintaining ecological coherence while accommodating the diversity of approaches and methods from these disciplines.⁸

Another important aspect of this philosophical foundation is the recognition of the pluralism of interpretation in the Islamic legal tradition.⁹ The research and development methodology should accommodate the diversity of schools of fiqh and scholarly opinions while providing a framework for critical evaluation and constructive synthesis of these

⁵ Understanding the illat of the law is a necessity in considering Islamic law, because it helps in determining the root of the problem and the reasons for establishing the law against mukallafin. Abdur Rakib and Zakiyah Muhammad Jamil, "Illat, Hilah, Dan Hikmah Sebagai Pertimbangan Perubahan Hukum Islam," *As-Syar'i: Jurnal Bimbingan & Konseling Keluarga* 2, no. 2 (2021): 195–203, <https://doi.org/10.47467/assyari.v2i2.236>. Suaidi Suaidi et al., "Halal Food Development in Bali: Dynamics of Muslim Beliefs, State Regulations, and Local Culture," *Al-Ahkam* 35, no. 1 (2025): 147–78, <https://doi.org/10.21580/ahkam.2025.35.1.25732>.

⁶ Steve Fuller, "Deviant Interdisciplinarity as Philosophical Practice: Prolegomena to Deep Intellectual History," *Synthese* 190, no. 11 (2013): 1899–916, <https://doi.org/10.1007/s11229-012-0208-6>.

⁷ South Eastern Kenya University, P.O. Box 170 - 90200, Kitui, KENYA and Anthony Opiyo Ogotu, "Philosophical Understanding and Its Role in Other Fields of Study," *International Journal of Current Advanced Research* 6, no. 3 (2017): 2579–89, <https://doi.org/10.24327/ijcar.2017.2589.0052>. Jules J. S. Gaspard and Giangiuseppe Pili, "Integrating Intelligence Theory with Philosophy: Introduction to the Special Issue," *Intelligence and National Security* 37, no. 6 (2022): 763–76, <https://doi.org/10.1080/02684527.2022.2076327>. Thomas Nickles, "Integrating the Science Studies Disciplines," in *The Cognitive Turn*, ed. R. D. Whitley, vol. 13, ed. Steve Fuller et al., Sociology of the Sciences a Yearbook (Springer Netherlands, 1989), https://doi.org/10.1007/978-94-015-7825-7_12. It is not only suggested that there should be dialogue between theories but also that there should be encouragement for philosophers to collaborate with other academics in order to gain an experiential understanding of the methods and contents of other disciplines. Andrew Higgins and Alexis Dyschkan, "Interdisciplinary Collaboration in Philosophy," *Metaphilosophy* 45, no. 3 (2014): 372–98, <https://doi.org/10.1111/meta.12091>.

⁸ M Taufiq et al., "Toward Ecological Justice: A Maqāṣid-Based Socioeconomic Analysis of Coastal Reclamation in Tapakerbau, Indonesia," *Asy-Syir'ah: Jurnal Ilmu Syari'ah Dan Hukum* 59, no. 1 (2025): 48–63.

⁹ Arif A Jamal, "Authority and Plurality in Muslim Legal Traditions: The Case of Ismaili Law†," *The American Journal of Comparative Law*, October 31, 2019, avz023, <https://doi.org/10.1093/ajcl/avz023>.

various perspectives. Implementing this inclusive methodological approach may involve developing a systematic comparative approach in legal analysis and methods to evaluate the strength and relevance of multiple interpretations in the modern economic context.

Previous research on Sharia economic law methodology predominantly employs qualitative methodologies that integrate classical Islamic jurisprudence with contemporary economic realities. Studies utilizing the *uṣūl al-fiqh* method—drawing on Qur'an, Sunnah, *ijmā'*, *qiyās*, *maṣlaḥah*, and *'urf*—demonstrate how normative legal principles guide the assessment of modern economic activities.¹⁰ Other works highlight the use of inductive legal reasoning (*istidlāl*) to reinterpret and adapt Sharia economic law, particularly in fatwa formulation and legal transformation processes,¹¹ as well as the *taysīr manhajī* approach, which introduces methodological flexibility while maintaining doctrinal integrity in addressing contemporary financial practices.¹²

In addition, several scholars employ an ontological framework based on *tawḥīd* to construct a unified epistemology that connects Islamic law with economic behavior.¹³ Collectively, these studies emphasize methodological frameworks that balance fidelity to traditional Islamic legal sources with responsiveness to emerging economic challenges. The literature consistently underscores the adaptive and developmental character of Sharia economic law, positioning methodological rigor as essential for ensuring both relevance and legal coherence in modern economic contexts. However, these studies have not yet undertaken a deeper philosophical inquiry that would address the issue at its more fundamental.

To achieve a philosophical foundation in a comprehensive Sharia economic law research methodology, as described by many philosophers, there are three main aspects: ontological, epistemological, and axiological.¹⁴ These three, together, form an expensive

¹⁰ S. Suparmin and Dedy Rachmad, "Ushul Fiqh Aspects in Shariah Economic Research," June 5, 2020, <https://www.semanticscholar.org/paper/Ushul-Fiqh-Aspects-in-Shariah-Economic-Research-Suparmin-Rachmad/e5ebe2ee9256feed7652c0dcd2d94e764fe94774>.

¹¹ Enang Hidayat, "Induction and Its Relevance to the Transformation of Sharia Economic Law in Indonesia: A Study of Four Madhhabs," *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* 7, no. 1 (2024): 71, <https://doi.org/10.30659/jua.v7i1.28692>.

¹² Ahmad Musadad et al., "The Role of The Taysir Manhaji Method in The Development of Islamic Economic Law in Indonesia Through DSN-MUI Fatwas," *Journal of Islamic Economic Laws* 8, no. 01 (2025): 130–54, <https://doi.org/10.23917/jisel.v8i01.7607>.

¹³ Masudul Alam Choudhury and Muhammad Nazmul Hoque, "Shari'ah and Economics: A Generalized System Approach," *International Journal of Law and Management* 59, no. 6 (2017): 993–1012, <https://doi.org/10.1108/IJLMA-07-2016-0067>.

¹⁴ These three philosophical foundations address the questions of what, how, and who in uncertain situations. Gert De Roo, "Knowing in Uncertainty: On Epistemic Conditions Differentiated for Situations

and integrative basic framework. By using the ontological and epistemological perspectives alone, according to Özgür Çelik, D. Köksal can contribute to the coherence of the rationale of research studies, overcoming the differences between theory and practice,¹⁵ let alone add axiological knowledge then it is possible to achieve very deep understanding, imperative to examine the research and development methodology of sharia economic law, especially from the ontological, epistemological, and axiological aspects because these three will create a holistic and integrative approach, which not only enriches the Islamic scientific tradition but is also able to adapt to the challenges of the modern world so that Islamic law remains relevant, valid and beneficial to society. Thus, this philosophical foundation creates a holistic, adaptive, and appropriate methodological approach that enriches the Islamic scholarly tradition while effectively contributing to the challenges of today's modern world.

Research Methods

This normative-legal study uses a qualitative approach with a library research method to examine the philosophical dimensions of Sharia economic law methodology, focusing on ontological, epistemological, and axiological aspects. The primary data is obtained from classical fiqh books, Sharia economic law documents, and contemporary Islamic economics and finance literature. Data collection techniques were carried out by searching for related documents and literature, which were then analyzed using a philosophical approach to understand how Sharia principles are applied in modern economics. Data validity is ensured through source triangulation and critical literature analysis. This research aims to develop a more holistic understanding of the methodology of Sharia economic law, which integrates normative and empirical dimensions and contributes to a fair, balanced, and relevant application of the law in contemporary economic dynamics.

Discussion

in Varying Degrees of Uncertainty, the Distinction Between Hierarchical and Flat Ontology, and the Necessary Merger With the Axiological Domain of Values,” *disP - The Planning Review* 57, no. 2 (2021): 90–111, <https://doi.org/10.1080/02513625.2021.1981016>.

¹⁵ Özgür Çelik and Dinçay Köksal, “Ontological and Epistemological Foundations of Research: The Analysis of Three Educational Studies,” *ELT Research Journal* 8, no. 4 (2019): 191–99, <http://dergipark.ulakbim.gov.tr/eltrj/>.

Ontological Study: Integration of Spiritual Reality and Material Reality

The ontological aspect of the Sharia economic law research and development methodology recognizes the existence of two interrelated but different realities, namely the spiritual reality sourced from Divine Revelation and the material reality reflected in empirical economic phenomena.¹⁶ This philosophical foundation underpins the entire approach to Islamic finance law research, where every aspect of reality must be carefully considered to produce a holistic and in-depth understanding of shariah-compliant economic law and practice.

Spiritual reality, represented by Divine Revelation, is regarded as the absolute and eternal source of truth that provides the normative and ethical framework for every human action, including economics.¹⁷ Principles such as justice (*'adl*), balance (*tawāzun*), and protection of the public interest (*maṣlaḥah*) are at the core of this framework.¹⁸ In Sharia economic law research, these spiritual realities are considered moral guidelines and ontological elements that must be translated into a legal framework governing economic interactions. Therefore, any analysis of Islamic law must begin with understanding and internalizing the divine will as expressed in the Qur'an and Hadith.¹⁹

However, this spiritual reality does not stand alone; it constantly interacts with material reality, the empirical world in which economic phenomena occur. This material reality includes market dynamics, consumer behavior, price fluctuations, and other financial factors that can be empirically measured and analyzed. In an ontological context, these material realities are recognized as part of God's creation, with laws that can be understood through rational reasoning and empirical observation.²⁰ Therefore, Sharia economic law research must consider the complex interaction between these two realities, where Sharia law is applied normatively and adapted to existing material conditions.

¹⁶ Richard Mattessich, *Reality and Accounting*, 0 ed. (Routledge, 2013), <https://doi.org/10.4324/9780203798737>.

¹⁷ Stephen M. Barr, "Revelation and Cosmology," in *The Oxford Handbook of Divine Revelation*, 1st ed., ed. Balázs M. Mezei et al. (Oxford University Press, 2021), <https://doi.org/10.1093/oxfordhb/9780198795353.013.34>.

¹⁸ Mohammad Hashim Kamali, "Islam and Sustainable Development," *Islam and Civilisational Renewal* 7, no. 1 (2016): 8–26, <https://doi.org/10.12816/0027165>.

¹⁹ Sami A. Aldeeb Abu-Sahlieh, "The Islamic Conception of Migration," *International Migration Review* 30, no. 1 (1996): 37–57, <https://doi.org/10.1177/019791839603000105>.

²⁰ Rebecca L. Briley, "River of Earth: Mythic Consciousness in the Works of James Still," *Appalachian Heritage* 9, no. 2 (1981): 51–55, <https://doi.org/10.1353/aph.1981.0037>.

In integrating these two realities, a balance between an understanding of the eternal Divine will and the ever-changing and dynamic economic realities is sought. If too much emphasis is placed on the spiritual reality without considering the material context, the resulting law may be irrelevant or impractical in its application.²¹ Conversely, if it focuses only on material realities, there is a risk of ignoring the ethical and normative principles at the core of Sharia law.²² Therefore, the research and development methodology of Sharia economic law must be able to capture these nuances and develop an approach that is adequate in handling empirical data and is in line with the objectives of Sharia (maqasid al-shariah).

An integrative methodology is required to achieve this, where the normative approach of Sharia law is combined with in-depth empirical analysis. This methodology should include interpreting sacred texts in historical and social contexts, using ijtihad methods to address new issues, and applying economic analysis tools to measure the impact of legal policies in real market contexts. Thus, Sharia economic law research is a theoretical study that practically contributes to managing a just and sustainable economy using Islamic values.²³

Integrating spiritual and material realities requires flexibility in the application of sharia law. Like M. Meirison, Darni Yusna said that integrating spiritual and material realities in applying Islamic Sharia law requires flexibility in interpreting its provisions by humans with limitations.²⁴ In an ever-changing world, maintaining this flexibility is essential to ensure that the law remains relevant and can be applied effectively. Such flexibility does not mean compromising with basic principles but instead involves judicious adaptation to existing conditions while maintaining Sharia's core values.

²¹ Although overemphasizing spiritual reality without considering the material context can result in a deeper relationship with the Creator, the results in legal research will not be optimal. Magdy Mohamed Ibrahim, "The Spiritual Aura: A Study of the Philosophy of Balance," *Majallah Wādī An-Nīl Li Ad-Dirāsāt Wa al-Buḥūts al-Insāniyyah Wa al-Ijtīmā'īyyah Wa at-Tarbawīyyah* 40, no. 40 (2023): 819–34. As D. Houtman, B. Meyer said that emphasizing spiritual reality without considering the material context can lead to limitations in understanding religion and its relevance to everyday life. Dick Houtman and Birgit Meyer, *Things: Religion and the Question of Materiality* (Fordham University Press, 2012), <https://doi.org/10.5422/fordham/9780823239450.001.0001>.

²² Justin L. Harmon, "The Normative Architecture of Reality: Towards an Object-Oriented Ethics" (University of Kentucky, 2016), <https://doi.org/10.13023/ETD.2016.114>.

²³ Angkat Poetra Pratama et al., "Existence And Position Of Islamic Economic Laws In Indonesia," *Legality : Jurnal Ilmiah Hukum* 27, no. 2 (2019): 222, <https://doi.org/10.22219/jihl.v27i2.10159>.

²⁴ Meirison Meirison and Darni Yusna, "Problems In The Implementation Of Islamic Law In The Contemporary Era," *Jurnal AL-AHKAM* 13, no. 1 (2022): 49–60, <https://doi.org/10.15548/alakhkam.v13i1.4425>.

Therefore, the ontological approach in this study should consider both empirical and normative realities to achieve comprehensive justice.²⁵

Hence, the ontological aspect of Sharia economic law research and development methodology demands recognition of the duality of existing realities, where spiritual and material realities must be integrated. Developing a methodology that can capture the complex interaction between these two realities is crucial in producing laws that are not only normatively valid but also relevant and effective in the contemporary economic context. As such, Sharia economic law research can contribute significantly to creating a more just and balanced economic order based on Islamic principles.

Epistemological Study: Foundations of Legal Decision-Making

Epistemology in Sharia economic law research and development methodology is essential to ensure the decision-making process is based on a solid and relevant foundation. This epistemology must integrate the two primary sources of knowledge: Revelation (*naqliyah*) and rational reasoning and empirical observation (*'aqliyah*).²⁶ As the primary source of Islamic law, Revelation provides a timeless and universal ethical and normative framework. This includes the teachings of the Qur'an and Hadith, considered the final and authoritative guidelines in regulating human behavior, including economic aspects. However, the relevance of these teachings must be continually tested and applied in a changing context, which demands thoughtful and contextual interpretation.

The interpretation of sacred texts, such as the Qur'an and Hadith, cannot be done haphazardly.²⁷ Careful interpretation is needed to bridge the gap between universal teachings and dynamic contemporary realities.²⁸ Ijtihad is essential in maintaining the

²⁵ Suaidi Suaidi et al., "A Critique of Contemporary Economic Justice and Sharia Economic Law on The Tompangan Tradition," *Jurnal Hukum Islam* 22, no. 2 (2024): 249–80, <https://doi.org/10.28918/jhi.v22i2.01>.

²⁶ Husein Aziz, "Epistemology of the Integration of Religion and Science Qur'anic Perspective," *Tribakti: Jurnal Pemikiran Keislaman* 33, no. 2 (2022): 239–64, <https://doi.org/10.33367/tribakti.v33i2.2833>.

²⁷ For example, when you want to interpret the Qur'an, you need to master the rules of Arabic, understand that one verse interprets another verse, and master the principle of munasabah. Rusydi Am and Mhd. Idris, "Interpretation Of Al-Qur'an In The Disruption Era: Reversing Roles Of Ulum Al-Qur'an," *Jurnal Ulunnuha* 9, no. 1 (2020): 93–102, <https://doi.org/10.15548/ju.v8i3.1458>.

²⁸ Suaidi Suaidi, "Bridging Institutional and Regulatory Gaps: Enhancing Sharia Compliance in Islamic Financial Institutions in Indonesia," *El-Uqud: Jurnal Kajian Hukum Ekonomi Syariah* 3, no. 1 (2025): 23–39, <https://doi.org/10.24090/eluqud.v3i1.13288>.

relevance of Sharia law without violating the essence of its teachings. However, challenges arise when literal interpretation becomes an obstacle in responding to new issues not explicitly addressed in classical texts. In such a situation, interpretation must be made by considering the *maqasid al-syariah* (objectives of Sharia), which include the protection of religion, soul, mind, offspring, and property.²⁹

Another equally important side is ensuring the validity of knowledge gained through rational reasoning and empirical observation.³⁰ In Islamic economics, this knowledge includes understanding modern economic principles, statistical analysis, and empirical data describing market conditions and consumer behavior. This rational and empirical approach allows researchers and scholars to analyze economic phenomena objectively, offering ethical but also practical and applicable solutions. Reasoned and empirical knowledge can thus complement Revelation, providing an essential additional dimension in understanding and responding to contemporary economic dynamics.

Revelation offers an absolute moral framework yet often requires adaptation to maintain relevance in an evolving context.³¹ For example, when discussing new issues such as online lending or "Pay Later" services, scholars and researchers must relate Shariah principles to modern economic practices, often very different from the original context in which Shariah law was developed. The integration of these two approaches is therefore crucial.

Developing an epistemological model that identifies a hierarchy of sources of knowledge can be an effective solution in this integration process. In this hierarchy, Revelation remains at the top as the authoritative source that provides normative guidance. At the same time, rational reasoning and empirical observation serve as tools that help translate and apply these principles in specific contexts.³² Under this approach,

²⁹ As Ermita Zakiyah said in the Interpretation of the Qur'an and Hadith, for example, the maudhui and hadith methods can lead to economic prosperity in Indonesia by prioritizing protection of religion, soul, mind, descendants and property. Ermita Zakiyah, "Maudhui's Tafsir Method in the Qur'an and Hadith on Maqasid Syariah for Economic Welfare in Indonesia," *Journal of Islamic Economics and Philanthropy* 5, no. 4 (2022): 235, <https://doi.org/10.21111/jiep.v5i4.8289>.

³⁰ Herbert Dingle, "The Foundations of Empirical Knowledge," *Nature* 147, no. 3723 (1941): 286–90, <https://doi.org/10.1038/147286a0>.

³¹ Muhammadong Muhammadong and Dedi Junaedi, "Controversion Between Text Versus Context In Interpreting Al-Qur'an," *Jurnal Diskursus Islam* 9, no. 2 (2021): 336, <https://doi.org/10.24252/jdi.v9i2.22672>.

³² Robert M Davison and Maris G Martinsons, "Context Is King! Considering Particularism in Research Design and Reporting," *Journal of Information Technology* 31, no. 3 (2016): 241–49, <https://doi.org/10.1057/jit.2015.19>.

Revelation provides moral direction and ultimate goals, while rational and empirical knowledge provides the means to achieve those goals in the real world effectively.

Therefore, successfully integrating *naqliyah* and *'aqliyah* will enrich the analysis of Shariah law and ensure its adaptability and relevance in addressing contemporary challenges. Achieving this integration requires an ongoing dialogue between Islamic jurists and economic scientists and a more collective approach to research endeavors. This approach allows Sharia law to evolve into a progressive, inclusive system that remains true to its core principles. An integrated approach will create significant opportunities to develop relevant and applicable Sharia economic law to address modern economic challenges while maintaining its moral and spiritual integrity. This step is critical to advancing a more holistic Shariah law, where Revelation and rational reasoning converge to form a just, effective, and sustainable legal system in a rapidly changing world.

Axiological Study: Scientific Truth and Realization of Values

The axiological aspect of Sharia economic law research and development methodology emphasizes two main objectives: achieving scientific truth and realizing Islamic values in financial reality.³³ This dual purpose underscores the importance of producing accurate and scientifically valid knowledge and ensuring that it supports and reinforces Islam's ethical and spiritual principles. In the context of Sharia economic law, research is not only a descriptive endeavor to understand economic phenomena but also a normative endeavor to guide economic practices to conform to the *maqasid* of Sharia, which includes the protection of religion, soul, mind, offspring, and property.

The emphasis on achieving scientific truth means that any research in Sharia economic law must meet strict methodological standards.³⁴ This includes using valid research methods, accurate data collection and analysis, and objective and unbiased interpretation. This scientific integrity is the basis of any knowledge produced, ensuring that research results can be trusted and relied upon as the basis for legal and policy decisions. As K. Albertine asserts, scientific integrity is the basis of all knowledge

³³ Febrinda Setyo Damayanti and Moses Glorino Rumambo Pandin, "Book Review: Axiology: As the Basis for Developing the Personality of the Indonesian Nation and State (Aksiologi: Sebagai Dasar Pembinaan Kepribadian Bangsa Dan Negara Indonesia)," preprint, June 24, 2021, <https://doi.org/10.31235/osf.io/ur2wt>.

³⁴ Hans Mohr, "The Ethics of Science," *Interdisciplinary Science Reviews* 4, no. 1 (1979): 45–53, <https://doi.org/10.1179/030801879789801786>.

produced and is supported by integrity management in conducting, training, reporting, and proposing scientific investigations.³⁵ In this context, scientific validity is not only seen from an empirical perspective. However, it must also conform to the principles of Sharia, ensuring that the methods used do not contradict Islamic teachings.

However, scientific truth alone is not enough in Sharia economic law research. The research should also aim to actualize Islamic values in economic practice. The research findings should make a meaningful contribution to developing and improving financial systems that align with Islam's ethical and spiritual principles. For example, research on the Islamic banking system should describe how it operates and evaluate how effectively it upholds the principles of justice, balance, and benefit. In other words, Islamic values should serve as the evaluation standard, ensuring that any knowledge generated reinforces a Shariah-compliant economic order.³⁶

Integrating the achievement of scientific truth and realizing Islamic values creates challenges in developing a research methodology for Sharia economic law. This methodology must be designed in such a way that it addresses the need for scientific validity while meeting ethical and spiritual demands. One way to achieve this is to develop evaluative criteria that include scientific validity, reliability, and appropriateness, for example, following the objectives of Islamic law.³⁷ This criterion must be applied at all stages of the research, from formulating hypotheses, data collection, and analysis to drawing conclusions and making policy recommendations.

In the axiological context, assessing the social impact of the research findings is crucial.³⁸ Sharia economic law research is aimed at the academic community and the broader society, particularly the Muslim community, who will apply its findings daily. Therefore, the research must be theoretically relevant, practically applicable, and

³⁵ Kurt H. Albertine, "Stewardship of Integrity in Scientific Communication," *The Anatomical Record* 301, no. 9 (2018): 1481–87, <https://doi.org/10.1002/ar.23858>.

³⁶ "Economy in Islam: jurisprudential heritage and cognitive roots To achieve the purposes of Sharia," *Journal of Scientific Development for Studies and Research*, ahead of print, October 1, 2022, <https://doi.org/10.61212/jsd/73>.

³⁷ Andi Agus Mandasini, "Improving the Validity of Scientific Research Results through Research Methodology Management," *Kontigensi: Jurnal Ilmiah Manajemen* 10, no. 2 (2022): 439–47, <https://doi.org/10.56457/jimk.v10i2.389>.

³⁸ Suaidi Suaidi, *Ekonomi Islam dalam Al-Qur'an* (Duta Media, n.d.), https://scholar.google.com/citations?view_op=view_citation&hl=en&user=uC-PdGQAAAAJ&citation_for_view=uC-PdGQAAAAJ:roLk4NBRz8UC.

beneficial to society.³⁹ This approach involves evaluating the social, economic, and environmental impacts of the recommendations made and determining how these recommendations can be implemented to achieve Shariah's objectives.

The axiological aspect also imposes ethical responsibility on researchers. In Sharia economic law research, researchers must ensure that the process and its outcomes are accurate, fair, and aligned with Islamic values. Integrity must be upheld throughout research, avoiding data manipulation or results that conflict with Shariah principles.⁴⁰ Ethical responsibility in research also includes a commitment to promote social and economic justice, focusing on protecting vulnerable and marginalized groups in society. This idea is reinforced by the statement from Ana M. Sobočan and Ian Calliou, who argue that ethical responsibility in research entails a commitment to advancing social and economic justice by conducting responsible and morally accountable research.⁴¹

Therefore, the narrative above can be summarized by concluding that the axiological aspect of the methodology in Sharia economic law research emphasizes the importance of integrating the pursuit of scientific truth with the realization of Islamic values in financial realities to obtain research results that are both integral and moral. Research in this field aims not only to produce valid and reliable knowledge but also to make a tangible contribution to building an economic system that is just, sustainable, and in line with Shariah principles. Sharia economic law research and development methodology must meet these dual demands, ensuring the research results are scientifically accurate and harmonized with Shariah's objectives.⁴²

Conclusion

The narrative above emphasizes that the philosophical foundation of Sharia economic law research and development methodology plays a crucial role in shaping a framework that encompasses ontological, epistemological, and axiological aspects. These

³⁹ D Shaw and Bs Elger, "The Relevance of Relevance in Research," *Swiss Medical Weekly*, ahead of print, May 7, 2013, <https://doi.org/10.4414/smww.2013.13792>.

⁴⁰ Jan Van Den Broeck et al., "Maintaining Data Integrity," in *Epidemiology: Principles and Practical Guidelines*, ed. Jan Van Den Broeck and Jonathan R Brestoff (Springer Netherlands, 2013), https://doi.org/10.1007/978-94-007-5989-3_19.

⁴¹ Ana M. Sobočan and Ian Calliou, "Editorial," *Ethics and Social Welfare* 17, no. 2 (2023): 105–8, <https://doi.org/10.1080/17496535.2023.2209931>.

⁴² Suaidi Suaidi et al., "Harmonisation Between DSN-MUI Fatwas and OJK Regulations: Towards an Innovative and Inclusive Sharia-Compliant Fintech Ecosystem in Indonesia," *Mazahib* 24, no. 1 (2025): 182–97, <https://doi.org/10.21093/mj.v24i1.10032>.

three aspects are interrelated and ensure that research in this field is scientifically valid and aligned with fundamental Islamic values. The ontological aspect focuses on integrating spiritual and material realities, ensuring that Shariah law is applied normatively and relevant in contemporary economics. The epistemological aspect combines knowledge from Revelation and rational reasoning to ensure that legal decision-making is based on a strong and adaptive foundation. Meanwhile, the axiological aspect highlights the importance of achieving scientific truth while realizing Islamic values in economic realities, ensuring that the research results are methodologically sound and contribute to building a just and sustainable financial system. Integrating these three aspects into the philosophical foundation of Sharia economic law research and development methodology will result in a holistic, adaptive, and relevant approach that can address the challenges of the modern world while maintaining the integrity and authenticity of Islamic principles.

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