

Implementation of Islamic Economics: A Study of Pragmatic Thinking by Charles S. Peirce, Amin Abdullah, and Kim Knott

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Abstract

Background: As Charles S. Pierce believed in his book "Contemporary Introductions" by Milton K. Munits³. According to Munitz, science's contribution to the advancement of human civilization cannot be separated. The advancement and growth of science is constantly accompanied by regular changes in people's lifestyles. In his book Religious Studies Normativity or Historicity? Amen Abdullah noted that the pursuit of knowledge never comes to an end at any particular point but rather goes on more research and investigation are done to better understand the circumstances and conditions of human life.

Objectives: The purpose of this paper is to discuss ideas regarding current happenings. Regarding Islamic economics in Indonesia, clearly, objectively, and analytically. Present-day Islamic economics still has a conceptual and practical gap. Therefore, using an Islamic law/maqashid sharia approach to determine the meaning of economic ideas in Islam takes a while. Of course, the pursuit of that meaning involves scholarly investigation involving both insiders and outsiders. One of the attempts to overcome the development of Islamic economic principles in the study of the philosophy of Islamic sciences This is deemed necessary because the economic school is not entrapped by logocentrism (focused on logic or one's own way of thinking), and understanding religion that derives from the texts essentially only revives one thing the potential meaning of numerous other potential meanings concealed behind the text. Matter this is done in order to prevent the sacralization of one another's understanding, which might lead to a contradiction between the understanding of other people and Islamic economic conceptions, and so that a reference point for fieldwork can be established.

Research Methodology / Design: This study uses a literature review methodology and is qualitative in nature.

Keywords:

Islamist economics, scientific philosophy, and science

JEL Classifications:

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A. Introduction

As the earth's servants of Allah SWT, humans must be adaptable and open to growth. Particularly receptive to the expansion of knowledge. As Charles S. Peirce believed in his book "Contemporary Introductions" by Milton K. Munitz (Munitz, n.d.). According to Munitz, science's contribution to the advancement of human civilisation cannot be separated. The advancement and growth of science is constantly accompanied by regular changes in people's lifestyles. In his book *Religious Studies Normativity or Historicity?* Amin Abdullah noted that the pursuit of knowledge never comes to an end at any particular point but rather goes on more research and investigation are done to better understand the circumstances and conditions of human life (Abdullah, 1996)

According to Munitz, accounts of modern philosophy written in the 1980s cover topics that are rather different from those written, for example, in the 1930s. Much more so than its equivalent word now or now, the term "contemporary" has both more specific and more general applications. It can be used to refer to the most recent and most recent as well as all of the most significant periods of this century (Munitz, n.d.) Because there is no simple or universally accepted answer to these questions, at least from a degree of relative uniformity applies to the early period of the history of, one must use a number of selection principles in deciding what to include, what is emphasized, what is identified as the main and possibly enduring value, and what is less important.

In terms of the time period to be addressed, philosophy is quite modern. Narrowness will only reveal what is now under discussion. It can be expanded to cover philosophical talks in a slightly more liberal use regarding gains from the recent past, say the last two or three decades confining the range of modern thought to the recent past or the very recent past. What's novel about it is that it jumps right to the center of current debate. "Philosophy in science' grew out of practice" This sentence in the opening paragraph of Heller's paper reveals the source of this philosophy. The term "practice" may mean two things. It may denote philosophical reflection by scientists on their own re- search (e.g., philosophizing physicists), or it may refer to the concept of philosophy in science, which is a specific mode of philosophical reflection practiced by the philosophers and scientists in the Kraków milieu (Nauce, n.d.).

Topic "science and values" occupies a prominent position in philosophy of science (e.g, (Douglas, 2000); (Elliott, 2018); Kitcher 2003, 2011). Many of the more traditional ethical aspects of research in the life sciences (such as our moral responsibility towards laboratory animals), however, are still not on the agenda of mainstream philosophy of science. Use of examples and cases in philosophy of science (e.g, (Poliseli et al., n.d.); (Lohse et al., 2020); (Tsou, n.d.)). Philosophers and historians of science have highlighted various epistemic roles that case studies can play in philosophy (and history) of science, such as providing counterexamples to philosophical theories, function as heuristic devices for research, or providing evidence for inductive generalizations about science (with the latter being criticized heavily from a methodological point of view, see Kinzel 2015) That is, philosophy of science provides a spectrum of possible answers to a specific question along with an analysis of the strengths and weaknesses of these answers, on which other areas of work can build (Lohse et al., 2020).

The planet is open for humans. Open to all opportunities, to change, and to personal growth. Human troubles are also a product of this open world and are expanding. The need to learn, an open mind, and a willingness to find solutions are at least three fundamental elements of human life. Human logic is based on this fundamental premise. Human logic progresses in this way, moving from the straightforward to the methodical and intricate. First phase, sense Humans strive to satisfy their curiosity. The human mind's second stage assists a person in finding solutions to issues in his life. The third stage, where obstacles arise as a result of the development of new requirements or theories (knowledge), satisfaction of curiosity. Science is the systematic way in which the mind functions.

Science advances in line with both societal changes and human needs. This science is still developing, and both quality and quantity are important. The advancement of science that results in technology subsequently creates new issues. The concept of knowledge, scientific collaboration, and knowledge application are some of these difficulties. Some of these issues have to do with very complicated scientific knowledge in many different dimensions. On the other hand, science influences how people develop.

Science as we recognize it seems to have begun with the ancient Greeks. The history of science from the ancient Greeks to the present is the history of one compartment of philosophy after another breaking away from philosophy and emerging as a separate discipline. Thus, by the third century BC, Euclid's work had made geometry a "science of space" separate from but still taught by philosophers in Plato's Academy (Rosenberg & McIntyre, 2019).

Even though the subject is the same, namely nature, scientific specialization is necessary due to human limits in our ability to comprehend everything. However, this specialization also has a detrimental effect, which is arrogance toward issues with social reality. In the end, it also impacts on the level of practical-sociological forms of conflict, but initially solely at the level of abstract-scientific-theoretical thought. It is common to experience mistrust (*takfir al-fikr*) toward concepts, like when a lawyer enters a sociological situation and an economist has trouble grasping the logic of zakat.

Contrarily, according to Amin Abdullah, religious scholars and professionals (including those in Islamic studies) must also be knowledgeable in other fields of study, such as social sciences (economics) or politics. However, if their conclusions are unclear and they fail to consider how the discourse that emerges in politics, economy, and culture shapes religious appearance and conduct, religious studies (particularly Islamic studies) face significant challenges in remaining silent about suffering.

Although Indonesia has not yet demonstrated any appreciable signs, the Islamic economic system is meant to supplant the capitalist economic system. Obviously, if You must look back in order to determine when Indonesia's Islamic economy first existed if you want to determine how it came to be. Islamic finance has existed for 29 years if we go all the way back to the creation of the Bank Muamalat (1), and if we go all the way back In accordance with Law No. 7 of 1992 Concerning Banking (2), Indonesia has been using Islamic economics for 28 years, or more than 25 years.

There is no agreed-upon common ground among Muslim economists because they each speak in their own sphere and according to their own beliefs. Islamic economics appears to have a foundation thus far, and many groups claim to be the

most Islamic. Finally, Islamic economists continue to struggle to refute his claims and do not, as a group, consider how to get to an Islamic economic system that can be implemented in people's lives, particularly in Indonesia. All Islamic economists concur that MAGHRIB (Maisir, Gharar, and Riba) is forbidden in Islamic economics. However, there is still disagreement on the types of MAGHRIB that are prohibited in the system economy. I'm not sure when Islamic economics will be effective and replace Indonesia's existing capitalism system as we all desire. Currently, more and more Muslim economists are paying attention to how financial transactions must be in accordance with Islamic teachings, and more and more online communities are strongly opposing usury in financial technology products. This problem arises because m-Payment applications, especially those based on financial technology, clearly deviate from Islamic rules, including the use of discounts (Yusfiarto et al., 2023).

The current Islamic economic system still operates within the confines of banking; it has not been adopted by the government (in terms of macroeconomic policy or fiscal policy). Matter this is done to make sure that Islamic economics is used or practiced not just in the micro domains (fiscal/government), but also in the macro regions. Naturally the idea must be developed and accepted before it can be put into practice if Islamic economics is to be used at all economic levels.

B. Literature Review

B.1 Theoretical Framework

Pragmatism Theory Charles S. Pierce

Science as we recognize it seems to have begun with the ancient Greeks. The history of science from the ancient Greeks to the present is the history of one compartment of philosophy after another breaking away from philosophy and emerging as a separate discipline. Thus, by the third century BC, Euclid's work had made geometry a "science of space" separate from but still taught by philosophers in Plato's Academy. Galileo, Kepler and finally Newton's revolution in the seventeenth century made physics a subject separate from metaphysics. (Rosenberg & McIntyre, 2019) Studies in the philosophy of Charles Sanders Peirce which have appeared in increasing numbers over the last twenty-five or thirty years have won for him at last the recognition which, for the most part, he was denied during his lifetime. Everyone is now agreed that Peirce is one of America's truly original thinkers (Potter, 2018).

One of the figures of Pragmatism besides Dewey who was quite famous and was considered instrumental in his day was Charles Sanders Peirce and William James. However, in practice, Peirce was the early pioneer of Pragmatism in America which was further developed by Dewey and James. Meanwhile, his followers from the left who were hostile to religion, such as Karl Marx, Feuerbach, and Frederick Engels, brought Materialism which is now the basis for the implementation of the ideology of Communism in Russia. (Rosenberg & McIntyre, 2019) One of the schools of modern philosophy that is interested in applying linguistics as a science, specifically pragmatism. The terms "pragma" and "ism" are the root words of pragmatics. The Greek term for action is pragma, while the word ism refers to a school of thought or mode of thought. Therefore, pragmatism holds that the application of knowledge to human interests determines the validity or

value of teaching (including understanding, doctrine, concepts, assertions, and sayings) (Eronen & Romeijn, 2020; Aini, 2021).

Furthermore, pragmatics hold that a teaching or belief's "usefulness" serves as a yardstick for veracity. Everything that pragmatists accept as true as long as it produces an outcome. If a theory or hypothesis serves a useful purpose, it will be deemed true. Peirce's discussion of the meaning problem is strongly tied to the methodology's application in the analysis of scientific reasoning to minimize truth claims. According to Peirce, a proposition can only be true or false if it can be scientifically demonstrated. For this reason, a problem is considered substantial, unique, and meaningful if its solution can be validated by experimental trials (Aini, 2021).

M-Payment in Islamic Perspective

One of the non-cash payment tools using a smartphone is known as Mobile Payment (M-Payment) (Widjaja et al., 2020). Mobile Payment is a non-cash payment tool that is believed to be able to offer better accessibility and security than other payment tools such as credit and debit cards (Laili Utdkhiati et al., 2022). The M-Payment service provides feature facilities that make things easier and faster in its use (Giriani & Susanti, 2021). By implementing easy and efficient payment methods, M-Payment services also benefit users and business people who adopt M-Payment (Brahmana, 2020). Therefore, the M-Payment service feature is an alternative digital payment method chosen to move towards a cashless society (Kumari & Khanna, 2017).

Mobile payment is defined as a payment method minimally conducted by one mobile device. This method, also, is specifically articulated as fund transferring as the return of goods and service, where a mobile device is used in the initial until last process of confirmation, most common features found in this system are QR code, barcode, mobile apps and contactless NFC, used to efficiently and effectively solve financial transactions (Yusfiarto et al., 2023).

M-payment offers multiple benefits to users, mainly related to a reduction in the effort perceived to be required by traditional payment systems. Hence the technology of m-payment offered to the public is carefully prepared to prevent data leakage. The level of trust in adopting m-payment assumes that everyone will not behave opportunistically by expecting the promised service (W. Adawiyah, 2015). It will be more difficult for sellers and buyers to build online trust because there is no interaction between the two parties while performing the transactions (Apramuka et al., n.d.).

C. Research Methodology

The primary sources for this paper's literature study (library research) are books and other works of literature (Hadi, 1995:3). Analysis was done in order to present a clear, objective, analytical, and critical overview of the current occurrences with relation to the growth of the Islamic economy in Indonesia from the standpoint of the study of Islamic philosophy. The literature on Islamic economics, including those by Adiwarmarman Azwar Karim, Syafi'i Antonio, Boedi Abdullah, Heri Sudarsono, Yadi Janwari, Mustafa Edwin Nasution, Budi Setyanto, Nurul Huda, Bey Sapta Utama, and Muhammad Arief Mufraeni, as well as books on philosophical theory by authors like

Amin Abdullah, Kim Knott, Fahrudin Faiz, and Munitz writing down thoughts Charles Sander Peirce, among other things, books on Islamic economics Adiwarman Azwar Karim, Syafi'i Antonio, Boedi Abdullah, Heri Sudarsono, Yadi Januari, Mustafa Edwin Nasution, Budi Setyanto, Nurul Huda, Bey Sapta Utama dan Muhammad Arief Mufraeni.

D. Result & Discussion

Philosophical Concepts under as Stated by Pierce

Milton K. Munitz claimed in his writings that science's contribution to human civilization's growth and advancement is inseparable. Any modification to a person's life plans must always be accompanied by a history of scientific advancement. These stages of development are known as the historical periodization of the history of science in this context, which encompasses the classical, medieval, modern, and modern periods. Milton emphasizes the theme "Introduction to Modernity" in his book to provide readers with additional information about Charles Sanders Peirce's periodization of scientific development knowledge.

Munitz outlines Peirce's life story. The second child of Benjamin Peirce, a professor of mathematics and astronomy at Harvard University and the most well-known mathematician in America at the time, Charles S. Pierce was born in Cambridge, Massachusetts, in 1839. Charles demonstrated a great deal of love from an early age. He has a keen interest in mysteries of all kinds and set up his own chemistry lab when he was young. From 1855 through 1859, Charles Peirce attended Harvard College. His degrees include a summa cum laude in 1861, an M.A. in 1862, and a B.Sc. in chemistry in 1863. Peirce began working for the Smithsonian Institution's United States Coast and Geodetic Survey.

After reading Munitz's book, Charles Peirce brought up at least three crucial points, namely:

1. Belief vs. Doubt

The assertion of a proposition that a person holds to be true is called a belief. It is that which marks a habit of thought and is the antithesis of a state of doubt. It is that which a person is deliberately prepared to act in a certain precise way. Belief is a resolute declaration of a notion as being true. He is the deliberate planning a person does to perform in a particular way. It describes the antithesis of uncertainty, the habit of reason.

2. Theoretical Framework

- a. There are four ways to convert opinion into belief.
- b. The methods of tenacity and authority, respectively
- c. The a priori approach and the metaphysical approach
- d. The scientific method (the process of knowledge)

Investigation, inquiry, or reasoning are the names for the fourth approach. Investigating the phenomenon from the standpoint of how it conflicts with preexisting views and causes uncertainty (academic anxiety).

The goal of inquiry is to replace dubious beliefs with fresh ideas supported by constant and unwavering opinions.

3. Meaning Theory

Idea clarity is the fundamental building block of truth (truth). Through pragmatic maxims that are based on real-world applications, pragmatics is a strategy for elucidating ideas. When a notion has real-world repercussions, its meaning is true. The public (community of investigators) must be informed about a concept before it may be operated, used, and observed.

Three areas make up the study of philosophy: ontology, axiology, and epistemology. In the philosophical vocabulary, the word "ontology" refers to something that actually possesses real actuality. It is the study of the fundamental qualities of existence in and of itself, apart from specific entities that exist. Amin Abdullah's book, *Islamic Studies in the Higher Education Environment*, as well as books that are multidisciplinary, interdisciplinary, and transdisciplinary, also feature these three concepts (Amin Abdullah, 2016). Following are a few keywords that the author extracted from the book:

Fields:

- Hadarah al-nash,
- Hadarah al-ilm, and
- Hadarah al-falsafah

Ontological:

- Ulmuddin
- Fiqr al-Islam
- Dirasah Islamiyah

Epistemology:

- The hermeneutics
- Irfani, Bayani, and Burhani
- Philosophy, anthropology, and theology
- Knowledge integration and connections
- Axiology: Scientific spider web or other web made of spiders
- Interdisciplinary, Transdiscipline, and Multidisciplinary

Hafas Furqani asserts that the Islamic economic philosophy has two fundamental solutions. Is there really a thing as Islamic economics? And is there any aspect (reality) of an actual Islamic economy? Islamic economics, according to Hafas Furqani and Naquib Al-Attas, originated from the ontology of an Islamic worldview (Islamic view of life) (Furqani et al., 2020). The fundamental ideas of Islamic Economics will then emerge from this "worldview" and take on the actual shape of Islamic economics.

Axiology, or the investigation of values to ascertain their meaning, attributes, origin, type, criteria, and epistemic standing, is also helpful in

language. (Khudori Sholeh, 2013). The fundamental idea is that Islamic economics is understood by "spiritual motivation" and that science is value-laden rather than value-free. Islamic economics places a strong emphasis on spirituality and moral principles with the goal of producing Islamic people who live according to Islamic law rather than just people who identify as Muslims.

Language-wise, epistemology is the study of origins, fundamental presumptions, habits, scope, and accuracy of knowledge. In terms of terminology, it is a combination of the word episteme and logos. The Al-Qur'an and As-Sunnah are always considered to be the main pillars of Islamic economics when discussing epistemology in relation to the study of ontology and axiology. Islamic economists have experimented with a number of strategies to use it as Islamic Economics' internal capital development. Nevertheless, it cannot be denied that some of them exist variances in technique or other philosophical underpinnings, but they make an effort to remain faithful to Islam's primary sources, the Qur'an and As-Sunnah.

Philosophy's Application in Islamic Economics

Islamic economics is an interdisciplinary discipline of research that has progressively grown and is studied by politicians, philosophers, sociologists, mufassir, and fuqaha. A number of prominent Muslim scholars, such as Abu Yusuf (d. 182 H), Al-Syaibani (d. 189 AH), Abu Ubaid (d. 224 AH), Yahya bin Umar (d. 289 AH), Al-Mawardi (d. 450 AH), Al Ghazali (d. 505 AH), Ibn Taimiyah (d. 728 AH), Al-Syatibi (d. 790 AH), Ibn Khaldun (d. 808 H), and Al-Maqrizi (d. 845 H), have made a major contribution to continuity and the development of world civilization, especially economic thought, through a process evolution that occurred over centuries (Qoyum, 2021).

Islamic economics, which has existed for more than 25 years in this millennium, is supposed to be entering a productive period. This means that the Islamic economic system is already capable of moving in a number of different ways, albeit it still need examination and ongoing improvement. But as we've learned and witnessed together, Islamic economics is still striving for the proper kind of employment. It appears that Islamic economics is moving into what Peirce refers to as the doubt phase. Islamic economics was first founded on the ahwa belief; unlike the capitalist economic system, which operates within a long-established framework, Islamic economics can realize the welfare of society as a whole. Trust, in Peirce's view, is: "A belief is the assertion of proposition a person holds to be true. It is that upon which a person is consciously prepared to act in a certain definite way: it marks a habit of mind: it is the opposite of a state of doubt". Belief is a resolute declaration of a notion as being true. He is a person who consciously gets ready to do something. He explains the antithesis of doubt, the habit of reason.

Islamic economists thought that Islamic economics was the only way for Indonesia to survive the country's 1998 economic crisis, although Islamic economics itself had not yet manifested its full potential. Other than Allah SWT, how can something that is not real save anything real in this life? Consequently, as time passes, concerns about the viability of the Islamic economic system replace the current economic structure. Debates and discussions depend on perceptions and groupings as

the activity develops economy, even though it still takes a material shape. Doubt (Doubt) Peirce claims:

“Doubt is an uneasy and dissatisfied state from which we struggle to free ourselves and pass into the state of belief; while the latter is a calm and satisfactory state which we do not wish to avoid or to change to a belief in anything else. On the contrary, we cling tenaciously, not merely to believing but to believing just what we do believe” (Peirce, 1997).

Consequently, to foster belief and prevent a climate of uncertainty Peirce identified four approaches, namely:

1. The tenacity method (tenacity method), which entails how to learn by sincerely believing in something, even if it isn't always true. The things that are considered to typically occur are what lead to this belief.
2. The authority technique; support for this method comes from a variety of sources that are regarded as reliable. This indicates that a person in authority, like a king or government official, can obtain the truth.
3. The Apriory approach (metaphysical philosophy), a technique that has roots in the past. The only reason the truth is accepted is due to intuition. With this approach, any viewpoint can be accepted if it aligns with one's own beliefs without needing to be supported by verifiable empirical evidence.
4. The scientific method, sometimes known as the "method of science," is a set of procedures that can be used to acquire new knowledge or to supplement already existing knowledge. The Peirce theory can be utilized as a guide while constructing the Islamic economic system, which is currently in doubt. In order to construct an economically sound system based on Islam, the uncertainties that may emerge must be dispelled.

There is currently a syariah bank, which is causing syariah economic growth. The first Islamic bank to be established in Indonesia was Bank Muallamat, which was established in the year 1991 and is considered the country's founding Islamic economic power. (Utama, n.d.) This bank was established independently, rather than through a conventional bank, and advertises itself as a syariah bank. This is likely different from other banks that operate through traditional financial institutions like Mandiri Syariah, BNI Syariah, and others (Antonio et al., 2012).

But in 2015, the financial crisis came to the attention of a lot of people, including governments that are struggling with a capital deficit and current shareholders who are hesitant to reinvest. The capital adequacy ratio (CAR) reached its peak in 2017, when it was 11.58%. An surge in non-performing loans, or NPF, whose level is more than 5% above the regulator's cap hurt Bank Muallamat's earnings (Rosita et al., 2018).

At the age of 24 or in 2015, the Muallamat banking system is experiencing significant issues, showing that the Islamic banking system is still not as strong as conventional banking. However, this may not be due to the system itself but rather to the actors' inability to follow Sharia Broad, the context being in line with the Maqashid Syari'ah objectives that what we do and do is to achieve the common good, or it may simply be the case that Indonesia's Islamic banking system is simply an Islamization of conventional.

Numerous studies on Indonesian sharia banking procedures have been done, however their objectivity is still debatable. There is very little research from outside sources; the majority of studies are undertaken by insiders. It takes both internal and external research to achieve the research purpose. As stated by Kim Knot:

“It is the four role conceptions of complete participant, participant as observer, observer as participant, and complete observer-first identified by two sociologists called Junker and Gold in the 1950s – that we shall consider here with reference to insider and outsider perspectives.” (Knott, n.d.).

There are four descriptions of the roles of insider and outsider in the context of religious studies, roles that were first articulated in 1950 by sociologists Junker and Gold: participant observer, observer, participant, and perfect observer. The roles and perspectives of insiders and outsiders continue to be debated, with both groups being accused of lacking objectivity when it comes to research conclusions. In this case, Kim Knott demonstrates how insiders and outsiders are present in the study of religion. Therefore, Knott splits the religious research group into insiders and outsiders, then further separates insiders into two groups: (a) participants who participate as researchers, and (b) pure participants. Although there are also two categories for foreigners, namely (a) researchers who participate in research and (b) pure researchers. He contends that in order to conduct a credible and impartial study, researchers must place a high priority on neutrality and objectivity.

In this case, Knott positions the researcher in a neutral position as a participant (observer as participant). In addition, in order to be a pure researcher, it is necessary to While eliminating participant distance requires additional work, according to Knott, we can anticipate the role of the pure researcher in religious studies. The status of participants as researchers has also recently gained attention. The broader conflict is embedded in the wider conflict to eliminate the researcher's religious subjectivity. Because Islamic banking must adhere to and follow Islamic law in order to order contracts (products) made in accordance with maqashid Islam's goals, why is an objective study of Islamic banking in the context of religion necessary.

For example, in sharia banking there is m-Payment or mobile payment. According to the Islamic perspective, m-Payment is a minimal payment method made via one mobile device. This is also referred to as the transfer of funds as a return of goods and services, where the mobile device is used from the beginning to the end of the confirmation process. QR codes, barcodes and other features are the most frequently found features in these systems. applications mobile and contactless NFC, are used effectively to solve financial problems of transactions carried out. (Yusfiarto et al., 2023)

Regardless of the progress, the obstacles to adopting M-Payment are factors religion. This is in line with research by Aji et al. (2020) which states that the development of a cashless society is accompanied by a person's concern for sharia principles. Muslims' awareness of avoiding usury in financial transactions significantly influences their behavior (Aji et al., 2020).

E. Conclusions & Policy Recommendation

Charles S. Pierce suggested a pragmatic approach as a way to settle the never-ending disputes in metaphysics. Is there only one world or many? released or on order? spiritual or material? There is constant discussion regarding whether or not these concepts will succeed in the real world. According to Pierce, the pragmatic approach focuses primarily on the process of scientific inquiry as well as the classification of concepts and the means by which they are believed. According to Kim Knott, the process of finding meaning involves inquiry and the participation of academics from both inside and outside groups.

Dismantling critical thinking using a critical paradigm is one of the methods used in studying the philosophy of Islamic sciences to impede the growth of Islamic economic conceptions and thought. This is done to prevent every business sect from becoming stuck in logocentrism (logos/his own way of thinking) and to encourage them to acknowledge that the interpretation of religion that comes from the texts is essentially only one interpretation among many that are concealed behind it as the text comes to life. The concept of Islamic economics can be found together as a reference practice in the sector, avoiding the sacralization of mutual understanding which produces conflict with understanding of others.

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